



8th Biennial Conference of the
International Academy for Intercultural Research

Pushing the Frontiers of Intercultural Research: **Asking Critical Questions**

June 23-27, 2013

Harrah's Reno Hotel and Casino

Reno, Nevada USA



Welcome to IAIR 2013!



On behalf of the University of Nevada, Reno, the College of Education, and the International Academy for Intercultural Research, it is my great pleasure to welcome you as the host of IAIR's 8th Biennial Conference. We have planned a conference designed to give you opportunities to share ideas, learn from the latest research, and simply have time to catch up with old acquaintances and make some new ones!

The theme of this conference is Pushing the Frontiers of Intercultural Research: Asking Critical Questions. It seems, at every turn, we see examples of intercultural misunderstanding or confusion that continue to plague our planet. We turn on the news and see examples of seemingly intractable large-scale issues such as violent conflict, clashes over immigration, and economic woes. And yet, we know that while these issues seem large and beyond us, they are being experienced by people who desire to live a happy life, just as we do. Thus it seems important to continually remind ourselves not to get too caught up in the potential complacency of academia, but to seek the unexamined perspective, to examine the status quo, and question the dominant narrative. We hope that the sessions presented this week will provide you a brief respite from your daily demands, so you can think about some of those questions, whether now, or on those long flights back home!

Beyond the conference, we do hope you will get the chance to see the beauty of Northern Nevada. We are well-known for Lake Tahoe and the majestic foothills and mountains of the Sierras. But we have also planned a wonderful opportunity for you to see the high desert beauty and culture of the area with a visit to the ancient Pyramid Lake and the Pyramid Lake Paiute Tribe Museum.

In closing, let me say thank you to all of the people in IAIR, UNR, and beyond who worked to put together this conference. But thank you most of all to you, the attendees. I know you have made investments of time, energy and funds to join us here this week.

I truly believe IAIR is one of the best academic associations available. Thank you for joining us. We look forward to getting to know you better, and doing all we can to make this a great experience.

Best wishes and welcome,

Dr. Jennifer Mahon

Associate Professor, College of Education

University of Nevada, Reno

Conference Host



Greetings from the Academy!



Welcome! It is my great pleasure to welcome you to the 8th Biennial Conference of the International Academy of Intercultural Research, hosted by the University of Nevada, Reno. The objective of this Conference is to provide an international forum for participants to consider and question information through meaningful dialogues. Whether we are conducting research or applying it, we need to consider whether we are asking the critical questions that are necessary. Are we pushing the boundaries of our fields, or staying bounded by existing frameworks of knowledge, methodology, or applications?

At the end of May of this year, the Second World Forum on Intercultural Dialogue, strongly supported by UNESCO, took place in Baku Azerbaijan. To my great satisfaction, I noticed that most of the topics dealt with issues for which the IAIR has the research expertise. Examples are: "How to build the popular support for cultural diversity?", "Formation of a global network of intercultural cities", "Intercultural Dialogue through History Teaching: Best Practices and Challenges", "Tourism as a key driver of mutual understanding and tolerance among cultures", "Intercultural dialogue through faith and science", "Human rights and intercultural competencies".

As an interdisciplinary body, we have the ability to use the knowledge and skills from each of our respective disciplines to examine and confront these and many more issues. We have published on them, in the *International Journal of Intercultural Research* and other journals, and in edited books such as the *Handbook of Ethnic Conflict*, which has won this year's book award. We also address these issues in our teaching, in our outreach, and in our work together as colleagues.

I would like to thank the University of Nevada, Reno for hosting and organizing this conference, and I wish all of you an inspiring and pleasant conference.

And if you get a chance, don't forget to get out and enjoy Reno, Lake Tahoe, and of course Reno's world famous Rodeo!

Sincerely,

Dr. Jan Pieter van Oudenhoven

President, International Academy for Intercultural Research

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International Academy for Intercultural Research (IAIR)

A professional interdisciplinary organization dedicated to the understanding and improvement of intercultural relations through world-class social science research



Acknowledgements

Special thanks to the following individuals and organizations who contributed to this conference:

Kevin Carman, Executive Vice President and Provost, University of Nevada, Reno

Christine Cheney, Dean, College of Education, University of Nevada, Reno

Melisa Choroszy, Associate Vice President, Enrollment Services, University of Nevada, Reno

Susie Askew, Director, Office of International Students and Scholars, University of Nevada, Reno

Carina Black, Executive Director, Northern Nevada International Center

William J. Brunson, Esq., The National Judicial College

Kenneth Cushner, Kent State University

Elsevier

Ben Aleck, Pyramid Lake Paiute Tribe Museum

Harrah's Reno Hotel and Casino

Denise Quirk

World Affairs Council of America

And a very special thank you to Shera Alberti-Annunzio, Director, Management and Executive Programs, Extended Studies at the University of Nevada, Reno, and her staff, without whose tireless efforts and incredible patience this conference would not have been possible.

IAIR Conference Scientific Committee

Dharm Bhawuk

Kenneth Cushner

Young Kim

Dan Landis

Marisa Mealy

Vijayan Munusamy

Jan Pieter van Oudenhoven

David Lackland Sam

Colleen Ward



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Featured Conference Speakers

Monday, June 24, 2013

Michael Prosser, Ph.D., Keynote Speaker



Michael Prosser is a founder of the academic field of Intercultural Communication. He has won numerous awards for his scholarship and contributions to the field including, Outstanding Alumnus, Ball State University, 1978; Global Citizen 1986 and Outstanding Senior Interculturalist Award, International Society for Intercultural Education, Training and Research, 1990; Honoree, creation of the annual Prosser-Sitaram Research Award in International Communication Research, Annual Fusion Conference, 2000; and special recognition, China Association for Intercultural Communication, 2009 and 2011. His current research interests include Chinese higher education, Chinese youth; contemporary China; global media and culture; intercultural and international communication and media; mass media; rhetoric and public discourse; the United Nations. His most recent books include, with Steve J. Kulich, *Vaue Frameworks at the Theoretical Crossroads of Culture* (2012), with Li Mengyu, *Communicating Interculturally* (2012), and with Mansoureh Sharifzadeh and Zhang Shengyong, *Finding Cross-cultural Common Ground* (2013). His and Steve J. Kulich's "Special Issue: Early American Pioneers of Intercultural Communication" was published in the November 2012 issue of *IJIR*. A Fellow of IAIR, he is also listed in the *Marquis Who's Who in America*, *Who's Who in Asia*, and *Who's Who in the World*.

Tuesday, June 25, 2013

David Heise, Ph.D., IAIR Lifetime Achievement Award Recipient



Rudy Professor Emeritus David Heise of Indiana University's Department of Sociology is a past editor of *Sociological Methodology* and of *Sociological Methods & Research*. His methodological research ranges from issues in quantitative modeling to computer applications in qualitative research. His substantive research focuses on the affective and logical foundations of social interaction—in particular, Affect Control Theory and Event Structure Analysis. Heise's publications include books—*Causal Analysis*, *Understanding Events*, *Analyzing Social Interaction*—and two essays in the *Encyclopedia of Sociology*, one on Affect Control Theory and Impression Formation, the other on Qualitative Models. Heise also has published more than sixty articles in research journals.



IAIR Conference Program

Harrah's Reno Hotel and Casino

Sunday, June 23, 2013

Fellows Day and Conference Opening Ceremony/Reception

- | | |
|-----------------|--|
| 8:30 – 9 a.m. | Bill Harrah Room
<i>(Open to IAIR Fellows only)</i>
Registration for Fellows Day |
| 9 a.m. – 4 p.m. | Bill Harrah Room
<i>(Open to IAIR Fellows only)</i>
Fellows Day |
| 1 – 4:45 p.m. | Convention Floor Lobby
Conference Registration |
| 5 – 6:30 p.m. | University of Nevada, Reno Campus/Center for Molecular Medicine, Atrium
Conference Registration |
| 5:30 – 8 p.m. | University of Nevada, Reno Campus/Center for Molecular Medicine, Atrium
<i>(Transportation to/from the University will be provided by bus from the conference hotel; please meet the bus outside the Harrah's Reno Hotel at the corner of Center St. and Lake St.)</i>
IAIR Conference Opening Ceremony/Reception
Welcome Remarks by Dr. Jennifer Mahon, Conference Organizer, and
by Dr. Dan Landis, Executive Director, IAIR
University of Nevada, Reno Welcome by Dr. Kevin Carman, Executive Vice President and Provost
Welcome Address by Dr. Jan Pieter Van Oudenhoven, IAIR President |

Please note: In-depth abstracts of IAIR Conference presentations have been pre-loaded onto your conference flash drive. A recent copy can also be found at the Academy website:
www.intercultural-academy.net/iair-2013-home.html

For information while at the IAIR Conference, please contact:

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Monday, June 24, 2013

Conference Welcome and Agenda

7:30 a.m. – 4 p.m.	Convention Floor Lobby Conference Registration		
7:30 – 9 a.m.	Douglas Room Breakfast		
9 – 10:30 a.m.	Douglas Room Keynote Event Welcome by Dr. Christine Cheney, Dean, College of Education, University of Nevada, Reno Introduction of Keynote by Dr. Steve J. Kulich Keynote Address by Dr. Michael Prosser		
10:30 – 10:50 a.m.	Convention Floor Lobby Coffee/Tea Break		
10:50 a.m. – 12 noon	Ormsby Room Session : Global Leadership Chair: Michael Tucker Leading Across Cultures in the Human Age: An Empirical Investigation of Intercultural Competency Among Global Leaders Authors: Michael Tucker, Adam Vanhove, Uma Kedharnath, Ronald Bonial Assessing Critical Thinking in Intercultural Contexts: Using Situational Judgment Tests in an Online Military Learning Environment Authors: John Miller and Jennifer Tucker Toward a Theory of Work Relationships: Bridging Leadership Making, Resource Exchange, and Individualism and Collectivism Authors: Dharm Bhawuk and David Jackson	Washoe Rooms B/C Session: Critical Questions in Acculturation Chair: David Lackland Sam A Critical Investigation of Marginalization as an Acculturation Strategy in a Globalized World Authors: Jonas Ranningsdalen Kunst and David Lackland Sam An integrative theoretical framework of host-migrant relations Author: Katja Hanke The Three-Pronged Crisis in Intercultural Theory and Research Author: Wenshan Jia	Washoe Rooms D/E Session: Intergroup Relations Chair: Marisa Mealy Gender Differentiation in Costa Rica, Ecuador, and the United States Authors: Marisa Mealy, Gloriana Rodriguez-Arauz, Walter G. Stephan, Marcelina Pyzik Identity and language choices: The case of blacks and Afrikaans-speaking whites in South Africa Authors: Eliree Bornman, Pedro Álvarez, Ruchelle Barker, Vuyo Seti Identity, Gender Roles, and Anxiety among Biracial Americans Author: Christopher Smith
12 noon – 1:15 p.m.	Lunch (on your own)		
12 noon – 1:15 p.m.	Conference Suite IJIR/Elsevier Meeting		



<p>1:15 – 2:25 p.m.</p>	<p>Ormsby Room Session: International and Local Narratives of Migration Chair: Colleen Ward</p> <p>International migration decision-making and destination selection: The peculiar case of New Zealand Authors: Aidan S. Tabor, Taciano L. Milfont, Colleen Ward</p> <p>Autobiographical narratives of migrant people: comparative analysis in Brazil, Mozambique and Portugal Author: Lilia Abadia</p> <p>Looking For Solutions: Basque Immigrant Workers and Community in Nevada in the Mid-Twentieth Century Author: Iker Saitua</p>	<p>Washoe Rooms B/C Session: Intercultural Competency Development Chair: Anita Mak</p> <p>Utilizing the Intercultural Development Inventory to Develop Intercultural Competence Authors: Julie Kruse, Judy Didion, Kathy Perzynski</p> <p>Service Learning versus Global Education: Testing the Effects on Intercultural Competence Development Author: Ripley Smith</p> <p>Developing Intercultural Capability of Students in Culturally Mixed Classes Authors: Anita Mak, Anne Daly, Michelle C. Barker</p>	<p>Washoe Rooms D/E Session: Intercultural Counseling and Adjustment Chair: Ben Kuo</p> <p>A Mixed-Methods Investigation of Therapist Trainees Learning of Multicultural Counseling Competencies through Working with Refugee Clients Authors: Ben Kuo, Beatriz Rodriguez-Rubio, Berri Batoul, Laura Prada</p> <p>Reliability and validity of the Post-traumatic Cultural Appraisal Measure to assess dysfunctional cognitive appraisals in trauma survivors from individualistic and collectivistic cultures Authors: Alberta Englebrecth and Laura Jobson</p>
<p>2:25 – 2:45 p.m.</p>	<p>Convention Floor Lobby Coffee/Tea Break</p>		
<p>2:45 – 4:10 p.m.</p>	<p>Ormsby Room Symposium</p> <p>Research, Application, and Future Frontiers: Young Yun Kim's Integrative Theory of Communication and Cross-Cultural Adaptation Authors: Kelly McKay-Semmler, Wai Hsien Cheah, Julie Parenteau, Yang Soo Kim</p>	<p>Washoe Rooms B/C Session: Cross-cultural Concerns Regarding Students and Academics Chair: Eleni Oikonomidou</p> <p>Relocation, social capital, and academic integration Authors: Eleni Oikonomidou and Gwendolyn Williams</p> <p>"I never knew I was white until I came here": Subject positioning in study abroad second language acquisition and implications for intercultural competence Author: Jeff Hoffman</p> <p>Expectancy Violation and Cross-Cultural Adaptation: The International Student Experience Authors: Su-Ann Tan, Shuang Liu, Jolanda Jetten</p>	<p>Washoe Rooms D/E Workshop</p> <p>Building Long-term Resilience for Intercultural Sojourners Author: Ray Leki</p>
<p>4:15 – 5 p.m.</p>	<p>Bill Harrah Room Fireside Chat by Dr. John Berry – 40 years of research: A retrospective</p>		
<p>5 – 8 p.m.</p>	<p>Washoe Room F IAIR Board Meeting</p>		



Tuesday, June 25, 2013

Conference Agenda

7:30 a.m. – 4 p.m.	Convention Floor Lobby Conference Registration		
7:30 – 9 a.m.	Breakfast (on your own)		
8 – 9 a.m.	Washoe Room F IJIR Editorial Board Meeting		
9 – 10:15 a.m.	Douglas Room Keynote Event Presentation of Lifetime Achievement Award by Dr. John Berry Lifetime Achievement Award Address by Dr. David Heise		
10:15 – 10:35 a.m.	Convention Floor Lobby Coffee/Tea Break		
10:40 – 11:50 a.m.	Ormsby Room Symposium Intercultural History - Pioneers and Paradigms Chair: Steve J. Kulich Steve J. Kulich and Michael Prosser: Opening Remarks and Rationale. Discussion of The 2012 IJIR Special Issue on Early American Pioneers of IC: Retrospects and Prospects Wenshan Jia: Eight Competing Schools of Intercultural Studies around the World Michael Prosser: Intercultural Dialogue Perspectives of D. Ray Heisey and K.S. Sitaram and others as Early American Pioneers of Intercultural Communication	Washoe Rooms B/C Session: Cross-Cultural Concerns Regarding Ethnicity Chair: Young Yun Kim Ethnic group strength in the process of cross-cultural adaptation: A study of Hispanic youth Authors: Kelly McKay-Semmler and Young Yun Kim Americans Stereotypic Beliefs about Hispanics (People from Spanish-Speaking Nations) Authors: Kristin S. McCarty, Kelsey Carney, Julie Spencer-Rogers Bridging the Gap between Research, Policy and Practice in the Amelioration of Ethnic Conflicts Authors: Rosita Albert and Susanne Gabrielsen	Washoe Rooms D/E Session: Adjustment, Support and Satisfaction in Intercultural Experiences Chair: Catherine Kwantes Predictors of Positive Affect and Negative Affect in a Sample of Undergraduates: Acculturation, Social Support, Religious Coping, and Culture-based Coping Authors: Ben Kuo and Catherine Kwantes The moderating effect of conflict management styles on the relationship between cultural intelligence and cross-cultural adjustment Authors: I-heng Wu, Angela Shin-yih Chen, Yi-chun Lin Satisfaction with life among International students at the University of Ghana Authors: David Lackland Sam and Benjamin Amponsah
11:50 a.m. – 1:15 p.m.	Douglas Room Lunch and Presentation on the Culture of Gambling by Denise Quirk, M.A.		



1:15 – 2:25 p.m.

Ormsby Room
Symposium

Intercultural History – IC History and Cross-cultural Psychology Founders

John Berry: Influences that Shaped the Founding of Cross-cultural Psychology – Stimuli for the Intercultural Fields

Dharm Bhawuk: Theories, Methods, and Practices: Contributions of Harry C. Triandis to Cross-cultural Research

Stefan Kammhuber: Cultural Standards: Values, Norms and Creativity -The Legacy of Alexander Thomas and the Regensburg School of Intercultural Psychology

Washoe Rooms B/C
Session: Cross-Cultural Concerns in Asia

Chair: Adam Komisarof

Toward a New Acculturation Framework from Japan-Based Data: Japanese and American Coworkers

Author: Adam Komisarof

Multiculturalism in Japan: An Analysis and Critique

Authors: Jesse E. Olsen and Eun Ja Lee

Country Image and Culture: A Study on Consumer Responses to Negative Information

Authors: Fang Liu and Mingzhou Yu

Washoe Rooms D/E
Session: Education and Cultural Concerns

Chair: Tara Madden-Dent

English and Spanish in the United States: Global Intercultural Leadership Perspective

Author: David Balosa

Higher Education and Social Business: Attracting International Students and Faculty

Author: Tara Madden-Dent

2:30 – 3:15 p.m.

Convention Floor Lobby
Coffee/Tea Break and Poster Sessions

Conceptualizations of Trustworthiness: A Comparison of Canada and Taiwan

Authors: Iris Y. Lin and Catherine Kwantes

Cultural Differences in Korean-Russian Mixed Marriages

Author: Rumiya Tangalycheva

Cultures Come Together in Rural Minnesota: The Karen in Worthington

Author: Barbara Stone

“Oppa Gangnam Style!” The Accidental Persuasion of Asian Creativity, Authenticity and Masculinity in American Pop Music

Author: Chen Yang

Critical Questions for Identification Practices and Disproportionality in Special Education

Authors: J. Lynn Van Pelt and Tiffany Young

Perceptions on Kurdish Language through Bilingual and Multicultural Education in Turkey

Authors: Hasan Aydin, Burhan Ozfidan, Jennifer Mahon

Equity in Charter School Demographics and Enrollment Practices

Authors: J. Lynn Van Pelt and Andi Morency

Case Study of Relationship Between Social Networks and Acculturation in a Multicultural Community

Authors: Ruobing Chi and Wang Yi'an

3:30 – 6 p.m.

Optional Free Tour (*Transportation will be provided by bus from the conference hotel; please meet the bus outside the Harrah's Reno Hotel at the corner of Center St. and Lake St.*)

Pyramid Lake Paiute Tribe Museum and Visitor Center



Wednesday, June 26, 2013

Conference Agenda

7:30 a.m. – 4 p.m.	Convention Floor Lobby Conference Registration		
7:30 – 9 a.m.	Douglas Room Breakfast		
7:30 – 9 a.m.	Washoe Room F IAIR Board Meeting		
9 – 10:15 a.m.	Douglas Room Special Award Presentations Presentation of Early Career Award by Dr. Steve J. Kulich Early Career Award Address by Dr. Melody Manchi Chao Presentation of Book Award by Dr. Young Yun Kim Book Award Address by Dr. Dan Landis and Dr. Rosita Albert		
10:15 – 10:30 a.m.	Convention Floor Lobby Coffee/Tea Break		
10:35 a.m. -12 noon	Ormsby Room Symposium Intercultural History – Pioneering People and Influential IC Paradigms Zhang Xiaojia and Steve J. Kulich: Reassessing the important contributions of women cultural anthropologists to IC history (Elsie Clews Parsons, Margaret Mead, Ruth Benedict, Florence Kluckhohn) Beth Bonniwell Haslett: Intercultural Communication at the University of Minnesota Holly Siebert Kawakami: Japanese IC Pioneers and Institutions: Mitsuko Saito, Gyo Furata, and Sato Iishi (via Skype)	Washoe Rooms B/C Symposium Identity, Acculturation and Integration Colleen Ward, Agnes Szabo, Larissa Kus, Chan-Hoong Leong	Washoe Rooms D/E Session: Cross-Cultural issues at Work Chair: Jan Pieter Van Oudenhoven The Impact of Sexual Harassment on Job Satisfaction, Turnover Intentions, and Absenteeism: Findings from Pakistan Compared to the United States Author: M. Kamal Shah Vices & Virtues Across Nations: Business Implications Author: Jan Pieter van Oudenhoven Cultural Differences in Group Categorization of Coworkers Authors: Catherine Kwantes and Iris Y. Lin
12 noon – 1:15 p.m.	Lunch (on your own)		



1:15 – 2:25 p.m.

Ormsby Room
Symposium

Intercultural History – National/International Expressions of Intercultural Communication

Clifford Clarke – History of Integrating Research and Theory with Training and Development in the Intercultural Communication Field: A Personal Perspective - 1962-2012 (via Skype)

Holly Siebert Kawakami: Why Did the New Field of Intercultural Communication Take Root and Develop in Japan? (via Skype)

Wang Yi'an, Steve J. Kulich: One History of IC in China: From Foreign Language and Culture Teaching to Intercultural Competence

Washoe Rooms B/C

Session: Issues in Intercultural Relations

Chair: Michael Salzman

South Asians in Britain: Acculturation, Cultural Identity and Perceived Discrimination
Author: Lena Robinson

An Inquiry into the Phenomenon of Internalized Oppression
Authors: Michael Salzman and Poka Laenui

Washoe Rooms D/E

Session: International Students, Education and Adjustment

Chair: Stefan Kammhuber

A Discussion of Multiculturalism in Australia from Educators' Perspectives
Author: Lily Arasaratnam

Promoters and barriers of integration for migrant students at a Swiss Technical University
Authors: Stefan Kammhuber and Agota Sanislo

International students' identity negotiation: Do I want to stay or do I want to go back?

Authors: Christina Galalae and Jikyeong Kang

2:30 – 3:40 p.m.

Ormsby Room
Symposium

A symposium on Intercultural History – Diverse IC Paradigms and Integration

Qingwen Dong and Kenneth D. Day: Intercultural Communication Paradigm Challenges: A Survey of Intercultural Communication Curriculums

A Glimpse of the Intercultural Relations (IR) Research Field through Bibliometric and Co-Citation Analysis

Authors: Ruobing Chi and Jonathan Young

Washoe Rooms B/C

Session: New Perspectives on Adjustment

Chair: Nan M. Sussman

An Animal Model of Culture Shock: Physiological and Behavioral Changes
Authors: Nan M. Sussman, Nora Mahmoud, Daniel McCloskeys

Investigating Cultural Differences in Trauma Appraisals and Implications for the Posttraumatic Psychological Adjustment
Authors: Alberta Engelbrecht and Laura Jobson

Washoe Rooms D/E

Session: Intercultural Concerns in Africa

Chair: Layton Seth Curl

The Effects of an Intensive Study Abroad Program in Ethiopia: A Quantitative and Qualitative Study of US Students
Authors: Layton Seth Curl and Anna Ropp

Personal Travel Blogs as Texts for Studying Intercultural Interactions: A Pilot Test Case Study of An American Sojourner's Blogs from Zimbabwe

Authors: Rick Malleus and Elizabeth Slattery

Keep on Helping but Identify the Truth: Ethiopian Students Reflect on Receiving Gifts from Mission Participants

Authors: Linda Potter Crumley, Shanna L. Crumley, Nathan D. Sturgess



Wednesday, June 26, 2013

Conference Agenda

3:40 – 4 p.m.	Convention Floor Lobby Coffee/Tea Break		
4 – 5:10 p.m.	Ormsby Room Symposium Intercultural History – Future of IC History and Status Research: What is Needed toward Developing an IC sociology of science? Revisiting and Updating IC Theory and Praxis: An Integrative Thematic Approach Toward Accommodating Competing Paradigmatic Contributions Authors: Steve Kulich, Wang Yi'an, Zhang Xiaojia Symposium Conclusion: Panel Interaction with Michael Prosser, Steve Kulich, Ken Cushner, Colleen Ward and others	Washoe Rooms B/C Session: Global Concerns in Human Trafficking Chair: Jennifer Mahon Author: William Brunson, Esq., National Judicial College at the University of Nevada, Reno. Includes special viewing of "Not My Life" – A film about human trafficking and modern slavery by Robert Bilheimer <i>A program cosponsored by the World Affairs Council of America and the Northern Nevada International Center</i>	Washoe Rooms D/E Session: Study Abroad Chair: Robert Jay Lowinger The Impact of Academic Self-Efficacy, Acculturation Difficulties, and Language Abilities on Procrastination Behavior in Chinese International Students Authors: Robert Jay Lowinger, Zhaomin He, Miranda Lin, Mei Chang Case Study of Japanese Students; Attitudes Toward Learning Foreign Languages and Studying Abroad to Adapt to a Globalized Environment Author: Rie Adachi 'Two souls alas! are dwelling in my breast': Measuring the influence of an exchange year abroad on German national identity Authors: Regina Kuhl, Margrit Schreier, Klaus Boehnke
5:30 – 6:30 p.m.	Poolside Terrace Reception		
6:30 – 8:30 p.m.	Bill Harrah Room Dinner and Entertainment		



Thursday, June 27, 2013

Conference Agenda

8 – 10 a.m.	Convention Floor Lobby Conference Registration		
8 – 9 a.m.	Douglas Room Continental Breakfast		
9 – 10:30 a.m.	Douglas Room Conference Closing Presentation of Rae and Dr. Dan Landis Outstanding Dissertation Award by Dr. Jan Pieter van Oudenhoven Dissertation Award Address by Dr. Linda Tip Introduction of 2015 Conference Location by Dr. David Lackland Sam Closing Remarks by Incoming IAIR President, Dr. Young Yun Kim		
10:30 – 10:45 a.m.	Convention Floor Lobby Coffee/Tea Break		
10:50 a.m. – 12 noon	Ormsby Room Symposium Ethical Issues Chair: Gary Weaver Major Ethical Issues in the Field of Intercultural Relations: Implications for Education, Training, and Research Authors: Kyoung-Ah Nam and Gary Weaver	Washoe Rooms B/C Session: Intergroup Concerns Chair: Fang Liu Cultural Property Protection Training Successes and Challenges Authors: Leedjia Svec and Laurie Rush Acculturation and Store Brand Purchasing: A Study on Chinese Immigrants in Australia Authors: Fang Liu, Mahestu Krisjanti, Dick Mizerski Effect of Context on the Expression of Individualism and Collectivism in Small Groups Authors: Natasha Koustova, Twiladawn Stonefish, Dillon Freeman, Ashley Percy, Kareem Ellis, Catherine Kwantes	Washoe Rooms D/E Session: Perspectives on International Education Chair: Wen Ling Lou The Effects of a Curriculum Action on Multicultural Learning for English Language Learners Author: Wen Ling Lou Cross Cultural Education Through Study Abroad: The case of Turkey Study Abroad Program at the University of Nevada, Reno Author: Berch Berberoglu
Conference Conclusion	See you in Norway!		



Conference Events

Tuesday, June 25, 2013, Tour Pyramid Lake Paiute Tribe Museum and Visitor Center

On Tuesday, we will be offering a tour to the historic Pyramid Lake Paiute Tribe Museum and Visitor Center. We have arranged to have conference attendees have a personal tour of the museum, and a discussion of the tribe's sociolinguistic history. In the late 1980's, it was discovered that the Paiute language was nearly extinct. The tribe's linguistic expert gives a fascinating talk about the resurrection of the language, and he has agreed to do it just for our conference attendees. The tour will also include a visit to the ancient Pyramid Lake, the Great Stone Mother tufa rock, and nesting grounds of the great white pelican. No other conference activities are scheduled during this time so attendees can take advantage of this opportunity.

Wednesday, June 26, 2013, Dinner Christina Thomas, Singer

At the final dinner on Wednesday, conference participants will hear a special concert by Christina Thomas. She is of Northern Paiute, Western Shoshone, and Hopi descent.

Her given Hopi name is Dawa Kutsmana, meaning Sweet Corn Girl. She grew up on the Pyramid Lake Paiute Indian Reservation in Wadsworth, Nevada, and is an enrolled member of the Reno-Sparks Indian Colony. Christina is currently the youngest teacher of the Northern Paiute language where she teaches at Reed High School. She is also an accomplished traditional singer and dancer and has performed for the First Lady Michelle Obama, Vice President Joe Biden, U.S. Senator Harry Reid, Nevada Governor



Brian Sandoval, Reno Mayor Bob Cashell to name a few. Thomas has also been featured in the media nationally and internationally. Christina keeps busy with numerous organizations and volunteering her time to her community. In 2010 she founded a girls youth group, Native Butterflies, which now boasts over 50 youth who actively participate. Thomas is the youngest person on her tribe's Language Advisory Board and the Tri-Basin Cultural Committee. She is an alumna of the prestigious Americans for Indian Opportunity Ambassadors Program 2010-2012. Recently she became the first Nevadan to be accepted into Up With People's Ambassador Program. She will travel in 2014 representing the United States. Earlier this year Thomas was the recipient of the 2013 Governor's Points of Light Award.



Conference Events

Sunday, June 23, 2013, Opening Reception **Alex Miller, Musician**



Having grown up in Reno, Alex Miller graduated in 2011 from the jazz program at the University of Nevada, Reno. He has performed, composed and toured with progressive rock, gypsy swing, straight ahead jazz, and Irish folk groups as

an electric and acoustic guitarist. He currently performs solo, acoustically, or with his trio, Clock's Magic Bandits, and teaches guitar in the Reno/Tahoe area.

Tuesday, June 25, 2013, Luncheon **Denise Quirk, M.A., Speaker**

Denise F. Quirk has been an addictions counselor and Marriage and Family Therapist in Reno, Nevada since 1992. She began specializing in treating problem gamblers and their families in 1999. She is the CEO and clinical director of the Reno Problem Gambling Center, a nonprofit outpatient treatment center for problem gambling clients and their families. She also serves on the Governor's Advisory Committee for Problem Gambling and is a past member of the Board of Examiners for Alcohol, Drug and Gambling Counselors for the State of Nevada. She wrote and teaches an online course called Exploring Gambling Behaviors for the University of Nevada, Reno. Denise advocated for the nation's highest standard for Certified Problem Gambling Counselors in Nevada, as well as testifying in support of AB 102, which became law as part of NRS 458, paving the way for treatment diversion for pathological gamblers in the legal system. She also co-authored a handbook on Gambling Patient Placement Criteria with her GPPC Initiative colleagues with the help of a grant from the Nevada Problem Gambling Revolving Fund. Her therapeutic focus remains on raising awareness of problem gambling and the success of treating the families affected by addiction.

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www.unr.edu

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Nevada Commission on Tourism travelnevada.com

NEVADA — the state magazine www.nevadamagazine.com

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**Abstracts Booklet for Presentations on
Monday, June 24, 2013**

June 24, 2013

Monday, June 24, 2013

Keynote Address:

Michael H. Prosser, Ph.D.,

Professor Emeritus, University of Virginia, 1972-2001

Professor Emeritus, Shanghai International Studies University, 2005-09

**Being There: The Intercultural Communication Field:
A Founder -- North America: 1970-2013; China: 2001-2013**

In the April 1967 final meeting as the SCA Committee for Cooperation with Foreign Universities in Memphis, Tennessee, and inspired by Edward T. Hall's *The Silent Language* (1959) and *The Hidden Dimensions* (1966), and Robert T. Oliver's *Culture and Communication* (1962) we began informally to discuss the possibility of creating an academic field of intercultural [and international] communication. Under the leadership of Fred Casmir of Pepperdine University, we agreed to have a bicultural German-American oral communication conference in 1968 in Heidelberg, Germany (continuing biennially for a number of years, including the 1976 conference in Tampa, Florida of the German-Austrian-American conference), and under the leadership of Mitsuko Saito and John C. Condon, we promoted a bicultural Japanese American conference at International Christian University in Tokyo in 1972 (and a later conference in 1975). Meanwhile, intercultural communication courses began to be offered in several American universities in the late 1960s and 1970s. David Hoopes had also created the Regional Council at the University of Pittsburgh and produced a number of issues of his annual. William C. Howell, President Elect of SCA unsuccessfully advocated that SCA hold its 1969 convention in Hong Kong as a commitment to interculturalism and internationalism. Failing that, he and we argued, also unsuccessfully, that Miss Angie Brooks of Liberia, the President of the United Nations General Assembly in 1969, be invited to deliver the keynote address for SCA in New Orleans that year.

On May 6, 1970, a new Assistant Professor in radio at the University of Hawaii, K. S. Sitaram and five others proposed to the Board of the International Communication Association meeting in Minneapolis the creation of Division 5: intercultural and Development Communication. The proposal was adopted, and the Division began to operate on June 7, 1970, effectively giving the field's development its first formal endorsement by an important professional communication association. In 1971, under the auspices of SCA, we created at the Indiana University (Brown County State Park) consultation, the Commission for international and Intercultural Communication (the predecessor of the later division). We considered both the process of establishing the field and the content that such a field should emphasize. Fred Casmir became the first editor of the SCA annual, *International and Intercultural Communication* in 1974. In 1973, we held a syllabus-development conference relating to intercultural communication and social change at the University of Virginia (Massenetta Springs) conference attended by 55 persons (including even officers of the US Navy). In the same year, a number of us met at the University of Pittsburgh to establish, from the original SITAR, a new International Society for Intercultural Education, Training and Research (SIETAR international) which held its first independent international congress in 1975, electing Molefi K. Asante as the first President. In the summer of 1974, SCA, ICA, and SIETAR International cosponsored the Chicago founding conference for intercultural communication, attracting 200 persons and using Edward C. Stewart's "Outline of intercultural Communication" as the guideline for small group discussions. In the same summer, the Japanese-American Bicultural Research Conference was held in Nihonmatsu, Japan, cosponsored in part by the Japan Expo Foundation and the Eli Lily Foundation. Nobleza Asuncion-Lande held conferences in Manila and Tampa, Florida on intercultural ethics in 1976 with a published book resulting from the conferences.

Starting in the early 1970s and throughout the decade a number of readers and authored books on intercultural communication were published by Harms, Samovar and Porter, Condon and Saito, Condon and Yousef, Sitaram, Dodd, Weaver, and me. Identity studies, now a major component of intercultural studies, began with books first on interracial

communication by Rich, Asante, Blubaugh and Pennington, and later books focusing on Chicano/Hispanic communication by Gonzales and others, and Japanese-American and Chinese-American studies were published. IJIR was initiated in 1977 by Dan Landis and remains today the leading intercultural journal. Training programs began at Stanford University in 1976 and later expanded at the Portland Summer Institute, led by Janet and Milton Bennett.

By 1980, the field had begun to mature to the point that not only were concepts broadly discussed in books and journal articles, but also more rigorous theories were being developed by Gudykunst, Kim, Ting-Toomey, Wiseman, and others that could be tested empirically. Now, in North America, we have seen not only the first generation pioneers as articulated in Kulich's essays, "Reconstructing the Histories and Influences of 1970's Intercultural Leaders," and "Profiling People in Context: "Toward a Sociology of Science for the Intercultural Disciplines" along with twelve essays on early IC pioneers in the IJIR November 2012 special issue on early American pioneers in intercultural communication, but also succeeding professional generations of intercultural communication scholars and practitioners, not only in the United States, but also in Asia and Europe. Many examples of intercultural editorial and authored books and journals are widely evident.

In the 1980s, various Chinese and American scholars collaborated, such as Wengzhong Hu and Cornelius Grove, Guan, and others. In 1995, under the leadership of Jia Yuxun, the China Association for Intercultural Communication had its founding and first biennial meeting in Harbin, northeast China. Many Chinese contributions continued to develop, often with the active support of American scholars, moving over time from highly qualitative and subjective studies to more and more empirically oriented studies, many of which developed in postgraduate intercultural communication programs such as that of the Intercultural Institute at Shanghai International Studies University which has now graduated more than 200 MA candidates, the largest post graduate program in intercultural communication in the world. Several Chinese universities, including at the Intercultural Institute at SISU under the director of Steve J. Kulich, have begun producing books and new journals. There are now several new international journals and conferences developing every year on the broad subject of intercultural communication. The 2010 German-Chinese conferences in Berlin and Shanghai and the International Association for Intercultural Communication Studies are advancing the field exponentially. Even in the United States several academic publishers have in recent years promoted important books on Chinese communication, such as those in the series of D. Ray Heisey, and journals, such as those developed by Guo-ming Chen.

Today, an important and interdisciplinary academic field of intercultural communication has taken widespread and firm roots in North America, Asia, and Europe, resulting in increasingly sophisticated articles, books, theses, dissertations, journals, programs, and courses. Now, in China a number of universities have incorporated intercultural communication especially into English colleges and departments, and also communication and journalism programs. In June, 2012, Higher Education Press in Beijing published the first intercultural communication book written specifically for Chinese university students, *Communicating Interculturally*.

Personally, I am pleased to have "Been There" in the creation and development of intercultural communication both in North America from the 1970's through the early 2000s, and in China from 2001-2013. In 2011, Professors Guo-ming Chen, He Daokuan, Ling Chen, Steve J. Kulich, and I were honored with a special recognition by the China Association for Intercultural Communication for our contributions to the study and research of intercultural communication in China. It was a great honor to be included in that illustrious group.

Concurrent Sessions**10:50am -12:00pm Session: Critical Questions in Acculturation Chair: David Lackland Sam*****Paper 1: A Critical Investigation of Marginalization as an Acculturation Strategy in a Globalized World*****Authors: Jonas Ranningsdalen Kunst & David Lackland Sam**

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In acculturation research, the acculturation strategy “marginalization” has mostly been viewed in negative terms. Prototypically, marginalized individuals are seen as sitting on the fence of both the national culture and their heritage culture, as they show low engagement in both cultural spheres. Moreover, they are often expected to be maladjusted, as they experience cultural conflict and have no cultural resource that can offer, for instance, social support. Indeed, studies have shown that individuals high in marginalization show worse psychological and sociocultural adaptation than their peers who choose other acculturation strategies (see, e.g., Berry, Phinney, Sam, & Vedder, 2006; Krishnan & Berry, 1992; Schmitz, 1992, 1994).

Building on the critique made by other researchers (e.g., Boski, 2008; Seth J. Schwartz, Unger, Zamboanga, & Szapocznik, 2010; S. J. Schwartz & Zamboanga, 2008), in the present study we investigate the relation between marginalization and psychological and sociocultural adaptation in light of alternative cultural spheres that transcend the national – heritage culture framework. Specifically, we hypothesize that individuals high on marginalization display higher degrees of global identity (e.g., identification with a world community) than individuals low on marginalization. Next, we test whether global identification, may offset the otherwise negative impact marginalization may have on adaptation. The relationships were investigated among 848 European Muslim minority members, living in Germany, France and the United Kingdom.

MANCOVA analyses revealed that individuals high on marginalization expressed higher global identification than those low on marginalization. Only marginalized individuals with low global identity scored lower on sociocultural adaptation compared to their non-marginalized counterparts. No difference in sociocultural adaptation was observed between non-marginalized individuals and marginalized individuals with a high global identity.

Our results suggest that the concept of marginalization, as presently defined, may fall short in capturing the acculturation of individuals living in an increasingly globalized and multicultural world. Individuals can choose to engage in many cultural spheres, which reach beyond the national culture and their heritage culture. As our study suggests, individuals who seem little interested in engaging in either the national or heritage culture, may be less marginalized than they seem, as they make use of alternative cultural spheres. These alternative cultural spheres seem to have the potential to offset the potentially negative relation between marginalization and adaptation. Therefore, we emphasize that there is a need to re-conceptualize the acculturation strategy of marginalization. Moreover, we underline the need to take into consideration alternative cultural spheres, beyond the ethnic-national framework, in order to understand more of the cultural complexity of acculturation.

keywords: acculturation, marginalization, globalization

June 24, 2013

10:50am -12:00pm Session: Critical Questions in Acculturation Chair: David Lackland Sam

Paper 2: *An integrative theoretical framework of host-migrant relations*

Author: Katja Hanke

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Acculturation theory inspired a lot of research and yet yielded many inconsistent findings that hindered the development of a comprehensive theory. By reconciling and integrating Berry's acculturation theory, uncertain-identity theory, and self-determination theory, this paper suggests a proposal towards an integrative theoretical framework in order to understand the complex process of adapting to a new culture and the development of host-migrant relations. Specifically, this paper will theorize about five major issues that migrants and host members have to deal with on different levels: self-related issues are (1) needs fulfillment regarding autonomy, competence, and belongingness, group related issues are a (2) possible mismatch of the host's and the migrant's preferred acculturation strategies, a (3) possible intergenerational mismatch, and (4) migrants' need to affiliate with sub-cultural groups in order to gain a sense of certainty, if certainty is not provided by the host society, and a context related issue is (5) the "make-up" of the new host culture (e.g. settler societies vs. former colonial societies). The integrative theoretical framework will be introduced and discussed with regards to well-being, positive outcomes and adjustment. This framework contributes to a better understanding of why and what factors come into play when needs are not fulfilled regarding the self, when expectations of the host and migrant side and between generations are not matching, what influence the context may have and what can be done to untie this Gordian knot for a better intercultural understanding.

Keywords: acculturation, adaptation, host-migrant relations, uncertainty, belongingness, theoretical framework

10:50am -12:00pm Session: Critical Questions in Acculturation Chair: David Lackland Sam

Paper 3: The Three-Pronged Crisis in Intercultural Theory and Research -Author: Wenshan Jia

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Note: No quotes permitted without the author's permission please.

Based on my long-standing observations, the following three-pronged crisis has been plaguing intercultural theory and research:

- I. The first prong of this crisis is that the field of intercultural theory and research has been dominated by a majority of scholars and students who have been confined by their monolingual (primarily English) and monocultural (primarily Western) tendencies and limited by both their lack of sophisticated foreign language competence and the severe lack of rich intercultural experience. In other words, the field of intercultural theory and research has been entrenched in the Western/American centrism. Most intercultural theories have been created in the context of Western culture.
- II. The second prong of this crisis is that the field of intercultural theory and research remains largely off-line and has been outdated by the new online realities created by the new media and social media. Most intercultural theories not only have been created largely by Westerners in the context of Western culture, but also by the offline generations of scholars of the West in the offline environment. Few members of the online generations have found intercultural studies relevant to their online life and few of them seem to have become serious scholars of intercultural studies.
- III. The third prong of this crisis is that the paradigm of intercultural studies is being increasingly integrated into and replaced by the paradigm of global studies. While the former focuses on the contact and merger of at least two cultures, the latter focuses on the coming together of all cultures of the whole world-the global melting and creative coexistence of all human cultures. Earlier, back in the late 1980s, the paradigm of cross-cultural studies, be it in psychology, management, or communication, was very popular. Simultaneously, the paradigm of comparative studies which had been spearheaded in the 1950s and 1960s by early founders of political science/area studies such as Lucian Pye as in comparative politics, and early comparative education leaders such as Ruth Hayhoe as in comparative education, began to wane. This may also be true with a branch of comparative studies called comparative philosophy spearheaded by Roger Ames. Then with the emergence of the US-led globalization which began in the late 1980s tempered by the collapse of USSR and China's embrace of the free-market economy, the paradigm of intercultural studies integrated and replaced the paradigm of cross-cultural studies as the more legitimate and better received discipline, be it in communication in the name of intercultural communication, psychology in the name of intercultural psychology or philosophy in the name of intercultural philosophy. While these paradigmatic shifts took place for various reasons, the major reason is that the newer paradigm appears to be more responsive to the emergent realities humanity is being confronted and thus appears to be embraced more by humanity. The paradigmatic shift from intercultural studies to global studies seems to be occurring for the same reason. It is likely that the body of knowledge known as intercultural theory and research may become obsolete and the discipline of intercultural studies may disappear soon if little strategic action in intercultural theory and research is taken by the concerned scholarly community. Already, a new, and yet amorphous and all-encompassing academic discipline known as global studies (in communication it is known as global communication) is emerging with a new research agenda and a new political agenda. This new discipline is collapsing all the artificial boundaries among academic disciplines such as humanities and social sciences, social sciences and natural sciences.

I suggest the following ways to salvage the discipline of intercultural studies. First, the concerned scholarly community is encouraged to think and theorize out of the existing or dominant philosophical boundaries and theoretical frameworks of intercultural studies. Another way is to develop and expand the field of intercultural studies aggressively in the developing countries such as the BRICS. These countries deserve a historic opportunity to lead in intercultural theory and research rooted in their linguistic, historical, social and political contexts and based on their unique intellectual and cultural resources, intercultural experiences and perspectives. The third way is to aggressively and formally recruit members of the first online generation from all cultures around the world into the intercultural theory and research community. Only in this way could the Eurocentric and offline-centric field of intercultural studies be transformed into a truly global field of intercultural studies relevant and useful to people of all cultures in both the offline and online contexts. Only this way, can the global field of intercultural studies remains relevant to and useful in creating a harmonious world out of the global village.

keywords: Crisis, intercultural, theory, research, global

June 24, 2013

10:50am -12:00pm Session: **Global Leadership** Chair: Michael F. Tucker

Paper 1: Leading Across Cultures in the Human Age: An Empirical Investigation of Intercultural Competency Among Global Leaders

Authors: Michael F. Tucker, Adam Vanhove, Uma Kedharnath, Ronald Bonial

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This paper reports on a major, large-scale two-year study to investigate intercultural competencies among global leaders and the relationship of these competencies to criteria of high performance global leadership. The great need for global leaders who can move easily between different cultures is documented. The need for better research on global leadership is addressed. Only global leaders were included in the study – CEO's, General Managers, Function Heads, or those with Profit and Loss responsibility for their businesses. These 1867 leaders of 13 nationalities were engaged in managing people across cultures – either on international assignment or working from their home base. Study participants completed the GLTAP on-line—a 107-item instrument designed to measure ten intercultural competencies and a social desirability scale. A separate instrument, the GBE, was completed at a different point in time to measure criteria of global leadership success. Exploratory and confirmatory factor analyses of GLTAP responses produced a set of six intercultural competencies. Equivalence analyses showed that three of these competencies could be compared across nine of the nationalities. Comparisons are discussed in terms of “tight and loose” cultures. Factor analyses of the GBE confirmed the hypothesized three criteria of global leadership success. These were compared across nationalities and discussed in terms of Hofstede's “power distance” rankings. Multiple correlation and extreme groups analyses showed significant prediction of the success factors over time by the six competencies. Applications are discussed in terms of global leadership assessment and development and maximizing investments in global developmental assignments.

keywords: Global Leadership, Intercultural Competencies, Leadership Success, Global Talent Management

10:50am -12:00pm Session : Global Leadership Chair: Michael F. Tucker

Paper 2: Assessing Critical Thinking in Intercultural Contexts: Using Situational Judgment Tests in an Online Military Learning Environment

Authors: John Miller & Jennifer Tucker

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Teaching individuals to effectively employ critical thinking skills in culturally complex situations is a goal of many educational and training programs. This is especially true of post-baccalaureate-level educational programs for military leaders who, when deployed overseas, are required to make strategic decisions by analyzing, interpreting, and predicting the behaviors of those with whom they are working. A key element of intercultural or cross-cultural training programs is assessing the performance of the participants and providing meaningful feedback. One approach to assessment is Cushner and Brislin's (1996) cultural assimilators or situational judgment tests (SJTs), scenario-based assessments with a range of alternative responses and corrective feedback. The advantage of this methodology is that it standardizes the responses across all individuals which otherwise could vary greatly and be difficult for instructors to provide timely feedback. Because military leaders operating in foreign cultures tend to perform tasks and interact in ways that differ from civilians, Cushner and Brislin's cultural assimilator methodology was used as a basis from which to tailor scenarios to meet specific assessment goals.

Further, the SJTs were integrated into an online course developed to hone the critical thinking skills of U.S. Air Force majors. These officers must be able to function effectively in situations where they may not have had prior experience or training. Content in this course is delivered via video lecture, multi-media presentations, and graduate-level readings. Within this self-paced online environment, students develop an understanding of why critical thinking is important to military leaders and post-graduate students alike. It also answers the question: "What is critical thinking?" and describes the common obstacles to effective critical thinking. Critical thinking skills (analysis, interpretation, inference, evaluation, explanation, and self-regulation) are not only essential leadership tools but are also the keys to effective intercultural communication. Each lesson of the course provides students with the opportunity to experience how critical thinking skills can be applied effectively in a variety of situations that are likely to arise when military leaders are required to work in foreign cultures.

For the present work, SJTs were developed to focus on the types of experiences that Air Force officers would likely encounter as they performed their mission tasks. To develop the scenarios, some of Cushner and Brislin's (1996) scenarios were integrated into the framework and modified for a military context, and new scenarios were developed based on interviews with military leaders. Instead of focusing on region-specific contexts, a framework of cultural dimensions was used to guide the development of 22 culture-general scenarios based on the work of Hammer (2009), Hofstede and Hofstede (2005), Livermore (2010), Neuliep (2009), and Selmeski (2006). Many of the SJTs present a nexus of domain knowledge (e.g., family/kinship, religion/spirituality, and time orientation), cultural dimensions (e.g., high/low context and individualism/collectivism), and critical thinking skills. For example, one of the scenarios reflects the *religion/spirituality domain and a high context dimension*, with an indirect communication style while another reflects *event time orientation, the tribal kinship domain, and a high-context dimension*. All SJTs had multiple-choice response options and provided feedback explaining why some responses were less than optimal choices.

The online course design and cultural framework will be discussed in detail. The SJT results from approximately 1,000 Air Force officers also will be presented. The psychometric properties of the SJTs will be investigated and reported. The findings will be discussed in light of the cultural dimensions that leaders found more challenging and whether poor performance reflected ethnocentric views or weaknesses in critical thinking skills.

keywords: assessment, cultural assimilators, online learning environment, distance education, scenario-based training, cultural dimensions

June 24, 2013

10:50am -12:00pm **Session : Global Leadership** Chair: Michael F. Tucker

Paper 3: Toward a Theory of Work Relationships: Bridging Leadership Making, Resource Exchange, and Individualism and Collectivism

Authors: Dharm Bhawuk & David Jackson

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Several theories have emerged that together provide a unique perspective in understanding relationships in the workplace. Based largely on cross-cultural literature, such an understanding is particularly important in the context of the global economy where the workplace is becoming increasingly diverse. Research on social relationships shows that relationships can be categorized as exchange or communal, and there is evidence that individualists are more inclined to have exchange relationships whereas collectivists prefer communal relationships. The nature of the exchanges that take place within these relationships has been further elaborated on by the Resource Exchange Paradigm. The Theory of Leadership Making has also shown promise in contributing to the understanding of work relationships. This paper synthesizes three theories of social relationships, Individualism and Collectivism, Leadership Making, and Resource Exchange, to present a theory of work relationships. Testable propositions are presented to stimulate research in this area, and implications of the proposed theory for intercultural interactions in the global village are discussed.

10:50am -12:00pm Session: Intergroup Relations Chair: Marisa Mealy

Paper 1: Gender Differentiation in Costa Rica, Ecuador, and the United States

Authors: Marisa Mealy, Gloriana Rodriguez-Arauz, Walter G. Stephan, Marcelina Pyzik

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While physical characteristics distinguish males from females in all societies, it is culture that prescribes the normative values and behaviors for each gender (Hofstede & Hofstede, 2005). Gender roles in Latin America may be more differentiated than those in Euro-American culture (Albert, 1996). In Latin America, gender ideals exist as machismo and marianismo. According to machismo, an ideal man should be "strong, respected, and provide for women and his family" (Poznanski, 1987, p.88). Marianismo expects women to be virtuous, modest, and nurturing of her family (Stevens, 1973).

Other theorists argue these differences are more strongly tied to cultural values than to region. For example, Hofstede (2001) suggests that, in masculine cultures (i.e. Ecuador), men and women have distinct gender roles. Men are expected to be assertive and strong. Women are supposed to be modest, affectionate and concerned with feelings as opposed to facts. In feminine cultures (i.e. Costa Rica) there is a greater overlap between male and female gender roles. Emphasis is placed on egalitarian relationships between men and women (Hofstede & Hofstede, 2005). Both sexes are seen as ambitious and decisive, and both deal with relationships and emotions (Hofstede & Hofstede, 2005).

As a result, it is unclear whether the perceived values of men and women differ according to location, existing cultural value dimensions (e.g. masculinity/femininity), or other factors. To answer this question, this study examined differences in the perceived values of men and women in Ecuador, Costa Rica and the USA. We hypothesized that Ecuadorians would perceive higher levels of gender differentiation than both Costa Ricans and Euro-Americans. In addition, we explored whether masculine or feminine characteristics were more highly valued in each of the cultures.

Data was collected from 354 undergraduate psychology students. The sample included 78 students from Universidad de Guayaquil in Ecuador, 58 Euro-American students from New Mexico State University, 118 students from the Universidad de Costa Rica and 100 Euro-American students from Central Connecticut State University. Participants were given a gender differentiation scale adapted from Mealy, Stephan, and Abalakina-Paap (2006) along with a demographics survey. To measure perceptions of gender differentiation, participants rated, on a 7-point scale, the extent to which the males and females they know value 28 characteristics. Masculine traits included "ambitious" and "competitive" and feminine traits included "self-sacrificing" and "soft-spoken."

A univariate ANOVA revealed that Ecuadorians perceived more gender differentiation than the other samples, $F(3, 352) = 10.25, p < .001$; Ecuador ($M = 1.63$); NM ($M = 1.28$); Costa Rica ($M = 1.32$); and CT ($M = 1.22$). To determine whether men were perceived to value masculine or feminine characteristics more highly, we ran a 4 (sample) x 2 (rating for men and women) repeated measures ANOVA. The interaction between sample and ratings for men and women was significant for traditionally masculine traits, $F(3, 344) = 17.09, p < .001$. A similar analysis was run for feminine traits and, again, there was a significant interaction between sample and ratings for men and women, $F(3, 344) = 6.74, p < .001$.

Perceptions of gender differentiation did not differ along Hofstede's masculinity/femininity dimension. Instead, Ecuadorians (as masculine culture) perceived significantly more gender differentiation than both Euro-Americans (a masculine culture) and Costa Ricans (a feminine culture). Costa Rica and the U.S. scored similarly on gender differentiation. In Ecuador and Costa Rica, women were perceived to value the feminine characteristics more than the masculine characteristics. However, men were perceived to value both masculine and feminine characteristics equally. Interestingly, in the two Latin American countries males were perceived to place less value on the given characteristics, regardless of whether they were considered masculine or feminine in nature.

keywords: Latin America, Gender, Cross-Cultural

June 24, 2013

10:50am -12:00pm **Session: Intergroup Relations** Chair: Marisa Mealy**Paper 2: *Identity and language choices: The case of blacks and Afrikaans-speaking whites in South Africa*****Authors: Elirea Bornman, Pedro Álvarez, Ruchelle Barker, Vuyo Seti**

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It is often believed that language forms an integral part of cultural, ethnic and other social identities and that people will choose their ethnic language in any situation where they have the choice to do so in order to sustain their language and culture. However, language choice is a much more complex phenomenon in multi-lingual and multi-cultural settings. Not only ethnic identities, but a complex interplay of contextual, ideological and power-related factors influence people's choices. Alternative identities available in the current fast-globalizing world can furthermore play an important role. In this paper theory on the relationship between identity and language choices as well as other factors influencing language choices will be discussed. The paper will furthermore look at the results of a study conducted among black and Afrikaans-speaking white students of the University of South Africa (Unisa). This qualitative study made use of focus group methodology and focused on students' choices of language of tuition as well as their attitudes towards their ethnic language as well as English. The results indicate widely different patterns of identification that influence the language choices of black students in contrast to those of Afrikaans-speaking whites. Black students displayed a distinct pattern of dual identification in which they distinguished sharply between their ethnic identities and an urban-cosmopolitan identity. This distinction corresponded closely with language choices and language usage. They furthermore held ambivalent feelings towards their ethnic identities. Afrikaans-speaking white students, on the other hand, generally displayed strong ethnic identification which they also related to a South African identity. They also voiced pride in their ethnic language (Afrikaans). However, the majority chose English – and not Afrikaans – as language of tuition which reflect a cosmopolitan identity, but is probably also determined by the fact that English has become the non-official lingua franca and language of nation-building in South Africa as well as the global status of English. Reasons for these findings as well the theoretical implications will furthermore be discussed.

keywords: identity, language choice, South Africa, blacks, Afrikaans-speaking whites

10:50am -12:00pm Session: Intergroup Relations Chair: Marisa Mealy

Paper 3: Identity, Gender Roles, and Anxiety among Biracial Americans

Author: Christopher Smith

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The current study aims to shed light on the experiences of a small but growing group, Biracial Americans (BAs) who have an African American (AA) birth parent and a European American (EA) birth parent. Prior results suggest that it would be useful to study ethnic identity and its correlates among members of this group. Additionally, although research to date suggests different gender role norms for EAs as compared to AAs, apparently no research so far has looked at gender role norms for BAs. Because research suggests that anxiety differs across gender role categories, this variable also was assessed. Studies looking at the relationship between anxiety and gender roles have predominantly focused on EAs, and the present research extends consideration to a group that has not previously been studied.

One hundred forty-six study participants were recruited and tested over the Internet (M age = 28.4 years; SD = 8.5). Females comprised most of the sample (n = 126; 86.3%). The measures used to test ethnic identity, gender role, and anxiety were the Revised Multigroup Ethnic Identity Measure (R-MEIM), the Personal Attributes Questionnaire (PAQ), and the Inventory of Depression and Anxiety Scale (IDAS), respectively.

Results from the Well-Being scale of the IDAS were consistent with our hypothesis that anxiety level would be highest for biracial participants with a feminine or undifferentiated gender role and lowest for those with a masculine or androgynous gender role. Results of Mann-Whitney U tests showed the Insomnia and Ill Temper scales of the IDAS to be significantly lower for those who identify as AA than BA. This finding runs contrary to previous findings that acceptance of one's biracial identity is related to better mental health outcomes. Bivariate correlational analyses found a small but significant relationship between age and level of commitment to ethnic identity, a result consistent with previous findings.

Previous research has suggested that BAs with an AA father will be more likely to identify as AA. However, a chi-square test produced no significant findings. The current study found no relationship between parent ethnicity and participant's gender role; in fact, there were nearly equal distribution of participants among the four gender roles. When the relationship between being raised in a single- or dual-parent family and gender role patterns was analyzed, no association was found. This result runs contrary to literature that has found that BAs who are raised by a single parent are more likely to adhere to the androgynous gender role, and those raised by both parents are more likely to have a sex-typed gender role. There was no relationship found between one's level of ethnic identity and either gender role or anxiety. Finally, no differences between genders were found on the symptom scales of the IDAS. Implications and study limitations are discussed.

keywords: biracial, multiracial, ethnic identity, gender roles, anxiety, multicultural

1:15pm – 2:25pm

Session: Intercultural Counseling & Adjustment

Chair: Ben Kuo

A Mixed-Methods Investigation of Therapist Trainees Learning of Multicultural Counseling Competencies through Working with Refugee Clients**Authors: Ben Kuo, Beatriz Rodriguez-Rubio, Berri Batoul, Laura Prada**

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Rationale and Purpose -In the past decades there has been an on-going debate in search of ‘best practices’ for training and teaching multicultural counseling competencies (MCC) for students in professional psychology and counseling programs. While the need to engage students in experientially-based multicultural education has been highlighted by many (e.g., Malott, 2010; Pope-Davis, Breaus, & Liu, 1997), the understanding and research in this area have been limited. To address this gap, this current study presents a unique experientially-based multicultural therapy practicum and assesses the learning impact and process of 8 graduate trainees who had completed this model of training on the dimensions of MCC. This 8-month long multicultural therapy practicum is unique in that it exposes therapist trainees directly to culturally, linguistically, and religiously diverse refugee clients through providing the latter free counseling and psychotherapy to deal with their pre-settlement traumas and post-settlement adjustment stressors. Using a mixed-methods approach, the trainees’ changes in MCC were measured and evaluated through quantitative measures of multicultural competencies and qualitative analysis of their weekly critical incident journals.

Conceptual/Theoretical Background -It has long been asserted that effective multicultural training for counselors necessitates affective and experiential learning, in addition to the acquisition of cognitive-based knowledge (Vontress, 1988). However, recent multicultural literature has pointed to the lack of skills-building training in the existing multicultural curriculum (Malott, 2010). These observations have prompted multicultural scholars and educators to advocate for cultural immersion interventions or multicultural practica that would expose students directly to culturally diverse individuals/clients. Despite this, to date no research has been found to have focused on practicum-based multicultural training that involves *real* clients in *actual* therapy context. Therefore, empirical research into practicum-based multicultural training is critically needed.

Methods -A total of 8 clinical psychology Ph.D. students at a university in Southwestern Ontario, Canada, participated in the study. The participants represent two cohorts of students completed the practicum over the 2010-2011 and 2011-2012 academic years. The effect and the process of trainees’ development in MCC were assessed using a mixed-methods design. For the quantitative assessment, the participants completed pre- and a post- practicum questionnaires which included the Multicultural Counseling Inventory (MCI), the Multicultural Self-Efficacy Scale-Racial Diversity Form (MCSE-RD), a demographic sheet, and other measures. For the qualitative data, the participants additionally completed and submitted their weekly ‘Critical Incident’ journals following each therapy session with their refugee clients.

Results -A series of *t*-tests were conducted to examine the changes in the participants’ scores on the measures of MCC between the start and the end of the practicum. As hypothesized, the results showed statistically significant increase in the participants’ scores of the overall MCI and the MCSE-RD through working with refugee clients. More specifically, the participants reported improvement in the domains of *Multicultural Counseling Skills*, *Interventions*, *Assessment*, and *Session Management* based on the measures. The qualitative analysis of the participants’ first five critical incident journals yielded additional information about the trainees’ learning experiences. Themes were identified pertaining to acquisition of counseling skills, enhancement of relationship building with clients, and growth in trainees’ cultural awareness and knowledge about their clients and themselves.

Conclusion -The preliminary results of this study pointed to a noticeable increase in the trainees’ multicultural self-efficacy and skills through participating in this live practicum with refugee clients. The findings highlight the advantages and the potential of implementing multicultural therapy practicum as an experiential model of MCC training. It affords psychology trainees valuable learning opportunities and gains that would not otherwise be available in the conventional didactic multicultural course. The implications of this study for future research and multicultural counseling education are discussed.

keywords: Multicultural Training, Multicultural Counseling Competency, Counseling, Psychotherapy, Practicum, Refugee

1:15pm – 2:25pm

Session: Intercultural Counseling & Adjustment

Chair: Ben Kuo

Paper 2: Reliability and validity of the Post-traumatic Cultural Appraisal Measure to assess dysfunctional cognitive appraisals in trauma survivors from individualistic and collectivistic cultures**Authors: Alberta Englebrect & Laura Jobson**

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Background: Findings suggest diagnostic measures designed to be predicative of posttraumatic stress disorder (PTSD) symptomatology need to be culturally informed in order to be sensitive to cultural realities, interpretations and contextual experiences. As yet the majority of research is conducted within Western populations. This study piloted the Post-traumatic Cultural Appraisal Measure ((PCAM) developed through work with collectivistic cultures) to find if it is a valid and reliable assessment of dysfunctional appraisals/cognitions for trauma survivors from individualistic and collectivistic cultures.

Method: A sample (46 Asian, 49 British) of trauma survivors provided a trauma memory and completed the PCAM (test-retest repeatability was assessed with a two-week interval), the Posttraumatic Cognitions Inventory (PTCI), Posttraumatic Stress Disorder Checklist (PCL) and measure of depression. Cronbach's α coefficients were computed to measure the internal consistency of the scales. Single measure intra-class correlation coefficients (ICCs) were used to explore the test-retest reliability. Pearson's correlations were computed between total PCAM scores and PCL total scores to measure predictive validity and PTCI total scores to measure concurrent validity.

Results: The internal consistency of the PCAM was very high for both independent and collectivistic cultural groups ($\alpha=0.97$ and $\alpha=0.93$, respectively). Test-retest reliability was also very good (ICC 0.95 independent group; 0.87 collectivistic group). Pearson's correlations between PCAM and PCL were significantly positively correlated and ranged from 0.73 to 0.75 (respectively) producing good predictive validity. Pearson's correlations between PCAM and PTCI were significantly correlated and ranged from 0.88 to 0.83 (respectively) indicating good concurrent validity. **Discussion:** Findings suggest the Post-traumatic Cultural Appraisal Measure provides a reliable, valid and easy to administer tool for assessing dysfunctional cognitive appraisals following trauma for both independent and collectivistic cultures which can be used in conjunction with other established measures. Further, it gives access to additional subsets of dysfunctional thoughts and cognitions that could lead to the development and/or maintenance of PTSD. However, further work is needed and this measure would benefit from being trialed within additional clinical samples.

keywords: Measurement, Reliability, Questionnaire, Culture, Trauma, Appraisals, PTSD

1:15pm – 2:25pm

Session: Intercultural Competency Development

Chair: Anita Mak

Paper 1: Utilizing the Intercultural Development Inventory to Develop Intercultural Competence**Authors: Julie Kruse, Judy Didion, Kathy Perzynski**

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Background & Rationale for Project: Healthy People 2020 and the Bureau of Health Professions have established goals to increase the proportion of underrepresented populations in the health profession workforce. A Midwestern liberal arts university successfully increased the racial ethnic diversity of the student nurse population from 13% in 2003 to 29% in 2013. However, retention of students to matriculate to junior and senior coursework and subsequently graduation had been less successful. Bhawuk and Brislin (1992) suggest, "To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures" (p.416). College of Nursing researchers postulated that perhaps College of Nursing faculty and staff were not sensitive enough to cultural differences and ill equipped to meet the needs of diverse populations. Perhaps our tolerance alone of cultural diversity issues was insufficient. It is also postulated that faculty and staff may overestimate their own competence related to cultural diversity and differences. The Aims of this study are as follows:

Aim 1: To examine the range of cultural developmental orientations of College of Nursing faculty and staff.

Aim 2: To examine the range of cultural developmental orientations of College of Nursing undergraduate and graduate students.

Theoretical Framework: The theoretical framework for this study is the Intercultural Development Continuum which is based on the Developmental Model of Intercultural Sensitivity originally proposed by Bennett. This developmental model consists of five orientations (denial, polarization, minimization, acceptance, and adaptation) which range from a monocultural mindset to an intercultural mindset (Hammer, 2009).

Methods: This study is part of a larger prospective longitudinal cohort study. The sample for this study included 434 participants (students, faculty, and staff) in phase one of the parent study. Phase one included the initial administration of the Intercultural Development Inventory® (IDI®) with analysis of the pre-test results. The IDI® is a 50 item electronically administered instrument that measures intercultural development and is based on the Intercultural Development Continuum. Phase two includes the implementation of cultural development interventions with a post-test IDI® survey and is currently in process. All first year, first semester undergraduate and graduate students were invited to participate in this study as well as all full and part time faculty and staff of the College of Nursing.

Results: IDI® aggregate results were similar for students (n=397), faculty and staff (n=37) in that most participants scored at the minimization level according to the IDI® developmental continuum. Minimization essentially translates to the fact that we recognize "the humanity of all people and try to behave in tolerant ways," this however may "mask deeper recognition and appreciation of cultural differences" (Hammer, 2003). Data overall reveal a bell curve spread of data with the majority of participants scoring in the minimization category with the fewest students, faculty, and staff scoring in the denial and adaptation levels.

Discussion: Data indicate that further alignment of curriculum and skill building for faculty in the area of culturally competent teaching strategies may enhance faculty confidence and self-efficacy related to the interaction of faculty with diverse students. In addition, greater attention to the development of intercultural competence throughout the curriculum and possible clinical placements in culturally-diverse settings will be discussed.

Conclusion: The College of Nursing is committed to addressing cultural development and challenges that exist to accomplish this work. Capitalizing on this commitment requires deliberate efforts by faculty and staff to align policies, curriculum integration, and teaching methodologies and strategies into the didactic and clinical courses, as well as a means to measure progress.

keywords: Cultural Competency, Cultural Development, Intercultural Development Inventory

June 24, 2013

1:15pm – 2:25pm **Session: Intercultural Competency Development** Chair: Anita Mak

Paper 2: *Service Learning versus Global Education: Testing the Effects on Intercultural Competence Development*

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Intercultural communication competence (ICC) has been extensively investigated from a communication perspective (for reviews see Chun, 2011; Deardorff, 2011; Dinges, 1983; Kramsch, 2011; Martin, 1993; Wiseman & Koester, 1993). ICC is a dynamic, variable process, affected by socio-contextual variables, wherein social identities are constructed (Deardorff, 2011; Van Oudenhoven & Van der Zee, 2002). Previous studies have found numerous personality characteristics, or factors, to be associated with ICC, such as empathy, flexibility, respect, interest in the local culture, tolerance for ambiguity, positive self-image, open-mindedness, social initiative, and even the ability to laugh at oneself (Herfst, van Oudenhoven, & Timmerman, 2008). Despite the importance of the construct however, agreement on its characteristics, and how best to facilitate its development, have been somewhat elusive. Using a pre/post survey methodology the present study compares intercultural competence development between students participating in an intercultural communication course within a study abroad program and students participating in an intercultural communication course within a traditional education setting with a service-learning component. Three scales were used to measure ICC, Ward's (1999) Socio-cultural Adaptation Scale, Van Oudenhoven and Van der Zee's (2002) Multicultural Personality Questionnaire, and Kassing's (1997) Intercultural Willingness to Communicate Scale. The data are still being analyzed, so conclusions are not known at this time.

keywords: Intercultural competence, Study abroad, service learning, Socio-cultural adaptation

1:15pm – 2:25pm

Session: Intercultural Competency Development

Chair: Anita Mak

Paper 3: *Developing Intercultural Capability of Students in Culturally Mixed Classes***Authors: Anita Mak, Anne Daly, Michelle C. Barker**

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Background. With the significant increase in the numbers of foreign tertiary education students enrolled outside their country of origin, cultural diversity of the student body has become characteristic of Business courses in English-speaking countries, such as in Australia. Being in a culturally diverse educational environment does not automatically induce improvements in the quality of interactions between domestic and international students from diverse linguistic backgrounds, or increases in intercultural knowledge and skills of domestic students. Instead, Business educators have advocated that program leaders should engage communities of academics in embedding inclusive teaching practices and intercultural competence development in the formal curriculum, and evaluate the subsequent impact on student outcomes. This approach has been adopted in a recently completed Australian project titled “Internationalisation at Home” (IaH), which involved providing Business faculty members with professional development adapted from an established intercultural training resource – the EXCELL (Excellence in Cultural Experiential Learning and Leadership) Program. In this paper, we present two case studies of the implementation of the IaH Project with Business Programs – one at the University of Canberra (UC) and the other at Griffith University (GU). We will describe the curriculum changes undertaken by participating faculty educators and their reflections on the processes and outcomes. Specifically, we hypothesized that students who participated in the IaH courses would report stronger levels of (1) cultural inclusiveness in their educational environment, and (2) cultural learning development, compared with students who were not enrolled in IaH courses.

Method. The student participants in the UC case study consisted of an intervention group of 188 Business students who were enrolled in one of the courses participating in the IaH Project, and a comparison group of 59 Business students who did not participate in any one of those courses. The student participants in the GU case study were an intervention group of 210 Business students in a first year Management course (which participated in the IaH Project) and a comparison group of 84 students who enrolled in another first year course that was not part of the IaH Project. Participants were recruited through classes where hard copies of an anonymous survey were distributed. Students also had the option of completing an online version of the same survey. The survey included a 7-item measure of students’ perceptions of cultural inclusiveness in multicultural classes, and a 12-item measure of cultural learning development.

Results. The results obtained from educators’ reflections suggest that teaching multicultural classes and engaging domestic and international students in group work present considerable challenges. However, faculty members have observed that implementing strategic, structured active learning interventions such as in the IaH Project could bring about more productive social interactions in culturally mixed classes. For each of the case studies, results from student surveys showed that students who had completed courses with the IaH project intervention reported significantly greater overall perceived cultural inclusiveness in multicultural classes, compared with students completing non-IaH courses. Students in the IaH intervention group reported significantly greater levels of cultural learning development than students in the non-intervention courses. Subgroup analyses indicated that domestic and particularly international students in IaH intervention courses reported greater benefits than their counterparts in non-IaH courses.

Conclusion. The findings from teachers’ reflections about the benefits of the IaH Project concur with student survey findings that support the hypotheses about positive IaH student outcomes in terms of perceived cultural inclusiveness and cultural learning development. Moreover, the same patterns of findings have been identified in two case studies involving different disciplines in two Australian universities, and where faculty members have adapted their learnings from the professional development and learning circles, in ways that suited their subject matter and personal teaching styles. Overall, the IaH project implementation in two Business schools has resonated with previous research findings that the development of students’ intercultural capability does not happen automatically in culturally mixed classes. Improvement in students’ intercultural competence – whether they are domestic or international students – requires planned interventions through curriculum changes involving the embedding of intercultural competence development. The existing cultural diversity in the Business student population affords real-life classroom opportunity for implementing active, experiential learning strategies vital for the development of cultural competence. Implications for future research on the development of intercultural competence are discussed.

keywords: business education; cultural competence; cultural diversity; intercultural training; international students

1:15pm – 2:25pm **Session: International & Local narratives of migration** Chair: Colleen Ward

Paper 1: International migration decision-making and destination selection: The peculiar case of New Zealand

Authors: Aidan S. Tabor, Taciano L. Milfont, Colleen Ward

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The theories of international migration decision-making rest on the assumption that the decision to migrate is cost-free and risk-free, made by perfectly rational and identical actors who have all possible knowledge of every possible destination and complete autonomy of decision-making (Fischer, Martin, & Staubhaar, 1997). These actors always choose to maximize their income or total wealth and reduce their financial risks, either on an individual or household basis (Katz & Stark, 1986; Sjastaad, 1962; Stecklov, Carletto, Azzarri, & Davis, 2010; Taylor, 1969; Todaro, 1969). These assumptions were tested in a study exploring the decision-making process of migrants to New Zealand, a country with high immigration, as 23% of the population was born abroad. The main research questions were: how do people make the decision to migrate internationally, and why do they choose New Zealand? Three of the largest immigrant source countries were selected for inclusion: United Kingdom/Ireland (with higher wages than New Zealand), South Africa (similar wages), and India (lower wages). Data were gathered through semi-structured interviews with 20 pre-departure and 26 post-arrival migrants from India, South Africa, the United Kingdom and Ireland. Most were using or had used the skilled migrant path to permanent residency. A thematic analysis was conducted separately for each country's data, resulting in a total of 1564 coded extracts in 43 themes and subthemes. The findings support the view that the migration decision process contains three decisions: whether to go, where to go and when to go. Regarding the question of whether to go, Indian and British participants had very similar reasons for leaving their country of origin: lifestyle and work/life balance, opportunities for work and children, and environment. South Africans were overwhelmingly concerned with quality of life, particularly safety and lifestyle. On the question of where to go, nearly all the migrants had considered and rejected the idea of moving to Australia and/or Canada. The main reasons against these destinations were: climate (too hot or too cold), migration requirements too complex or long and the perception that migrants were not wanted. New Zealand was selected as a destination of choice due to quality of life, climate, accessibility of nature, cultural similarity, career opportunities, visa process transparency and the perception that migrants were wanted. On the question of when to go, unlike much of the decision-making in the research literature, this decision process was a negotiation between partners that occurred over a long period of time, quite often years. Thus the decision of when to migrate was dictated by the readiness of both partners to make the move, as well as external factors such as children's schooling and specific job opportunities. As has been noted previously, the negotiation continued into the settlement period for most of the couples (Tabor & Milfont, 2011; Adams, 2004), as they considered return or onward migration. Implications from this study include increased understanding of how decisions are made, as well as how nations can better attract skilled migrants.

keywords: emigration, decision-making, risk, immigration, United Kingdom, India, South Africa

1:15pm – 2:25pm **Session: International & Local narratives of migration** Chair: Colleen Ward

Paper 2: *Autobiographical narratives of migrant people: comparative analysis in Brazil, Mozambique and Portugal*

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Narrative studies have become a consolidated interdisciplinary area of investigation within the social sciences. Since the 'narrative turn' in the second half of the 20th century, a broader context of use and approaches of narrative has been instituted. In the study of identity, narrative is a key concept, since it has been widely accepted that is through narration that one makes sense of and expresses her/his worldview and experiences.

As it has been broadly disseminated, the concept has gained many meanings and uses. Within this paper, we will understand 'narration' as a form of creating and ordering identitarian discourses, by the organization of one or many stories told in a specific form (sometimes hiding encoded meanings).

This paper will discuss some methodological options used to analyse some autobiographical narratives of people with stories of migration within the Portuguese speaking countries (also referred as the 'Lusophone space'). Those interviews were conducted in Brazil, Mozambique and Portugal under an ongoing interdisciplinary research project. Through the interviews, we are examining firstly, how the migratory experiences are reconfigured in the interviewee's narratives and secondly, how people with different social positions (nationality, ethnicity, generation, gender) and specific Diaspora experiences attribute meaning to the 'Lusophone identities'. However, we must be aware that during the process of analysis, the construction of identitarian narratives tends not to be linear and non-contradictory. As oral history theory and narratology have shown us, those ambivalences seem to be as important as the silences and ellipses.

In the light of social psychology theory, we consider all the personal experiences tuned into the identity narration of the interviewees to have been influenced by their cultural context. Their identities are, of course, not fixed, being always in a (re)construction process. Due to the multilayered characteristics of identity and in order to articulate the ensemble of autobiographical memories collected by our research team, we found it very useful to lean towards some oral history perspectives. Although our interviews were not conducted according to all of its guiding principles (i.e. the identification of the interviewees), the narrative analyses proposed by some currents of oral history and the way memory is understood in their practice were valuable tools for our analysis. As well as analysing the narrative structures within the language pattern used by the interviewees, we aimed at understanding the content of their speech, giving special attention to the social representations in which those life-stories are embedded. Other useful methods we used to support our study were discourse and content analyses, mainly based on contributions from cultural and communication studies.

Aware of the great variety of life stories (50 autobiographical interviews), with specific narrative structures, collected in different conditions (3 countries, 8 cities, 6 interviewees), we established some research questions to set out themes to focus our analysis, such as migration experiences; acculturation and cultural consumption; auto and hetero-social representations; and intercultural encounters.

Finally, we believe that our work contributes to the development of an integrative theoretical understanding of cross-cultural relations and their repercussions on the identitarian construction, taking the 'Lusophone space' as our geographical frame. Our study's implication can be seen as laying down a challenge to some predefined concepts of 'Lusophony', as well as the hegemonic migrants' hetero-representation. It also draws on the discussion of autobiographical analysis in interdisciplinary research.

keywords: diasporic identities, migration, autobiographical narratives, methodological approaches, intercultural encounters

1:15pm – 2:25pm **Session: International & Local narratives of migration** Chair: Colleen Ward

Paper 3: *Looking For Solutions: Basque Immigrant Workers and Community in Nevada in the Mid-Twentieth Century*

Author: Iker Saitua

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Scholars have overlooked the European immigrants who settled in the American West. In an endless list of countries and cultures, the Basque Country is a small but significant component. By the mid-twentieth century, the Basque American community was already consolidated in different corners of Nevada. This growing integration into the local reality was mainly due to Basques' good reputation in sheep grazing from the late nineteenth century until the 1970s. Their impact began during the California Gold Rush in 1849, but nowhere was their presence as relevant as in sheep grazing. Throughout the twentieth century, the sheep industry was an essential factor for the development of the state of Nevada. Over this period of time, it can be said that the Basques were a keystone in the industry's labor force. During the 1890s and beginning of the twentieth century, new governmental grazing regulations excluded many Basque "transient" herders from the federally-owned rangelands in Nevada. In addition, in the aftermath of First World War, the anti-foreign legislation reduced the Basque immigration to the United States. Nonetheless, it was not the end of the Basque American History in the West. During the first half of the twentieth century, Basques adjusted to the new socio-political and economic context. The Second World War became a catalyst for Basques' social and legal legitimacy in Nevada. World War II revealed a Basque labor shortage that threatened the overall agribusiness. Because of the wartime difficulties, western ranchers demanded some specific provisions to permit the importation of Basque manpower. In the process of achieving special immigration bills, Patrick McCarran (Senator from Nevada) operated in favor of livestock businessmen and, in particular, sponsored Basque labor force in sheep grazing during WWII. From WWII onward, Congress passed different laws related to Basque labor demanded by the western livestock economy. This proposal tries to understand how Pat McCarran fought from Washington, DC, for the recruitment of this specialized labor during the forties and fifties.

Keywords: Immigration, Basque, history

2:45pm-4:10pm **Session: Cross-cultural concerns regarding students & academics** Chair: Eleni Oikonomidou

Paper 1: Relocation, social capital, and academic integration

Authors: Eleni Oikonomidou & Gwendolyn Williams

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Relocation for study abroad provides a unique opportunity for redefinition of oneself (Risvi, 2000). Based on selective findings from interviews with fifteen international students from Japan in a U.S. university, this presentation will attempt to shed light to the social and academic integration experiences of these students, through a critical view of both the challenges and possibilities that relocation presented for them. The theoretical framework used draws insights from two bodies of scholarship: a) studies that attend to the structural barriers that international students face upon relocation (Zhang & Mi, 2010; Lee & Rice, 2007. Rose-Redwood, 2010); and, b) studies that focus on student agency and the ways in which international students attempt to counteract these barriers and devise pathways to successful integration through social capital accumulations (Neri & Ville, 2008; Hendrickson, Rosen & Aune, 2011). This dual focus of the study provided a significant perspective.

Data for this study were collected through semi-structured interviews with participants. The focus of the questions asked ranged from their educational experiences prior to relocation to both social and academic experiences in their present U.S. locale. The data were analyzed through a grounded theory lens (Charmaz, 2013).

The findings of this study indicated rather complex integration experiences. The participants discussed their experiences of social marginalization (through isolation, socio-cultural boundaries, and communication-style differences) and academic marginalization (through linguistic challenges, gaps in cultural knowledge, and discomfort with casual relations with professors). However, they also talked about their transformational experiences in their journey to counteract such challenges. Their insights could be categorized in the following themes: a) the ways in which they actively sought to counteract stereotypes; b) their communication-style changes through their willingness to assume more active and aggressive interactional strategies; c) their social integration techniques with both co-ethnics and U.S.-born students; and d) their perseverance in being academically successful, through experimentation with new ways of learning, elicitation of help from professors, and intense studying. The presentation will describe each of these areas in greater detail and provide representative quotations to illustrate individual points.

Implications of this study will be discussed at both the theoretical and practical levels. Theoretical insights about social capital formations will be discussed in light of their importance to academic integration. In addition, the presentation will include specific suggestions for administrators and faculty on how to facilitate international students' social and academic integration into higher education institutions. The session will conclude with a time for audience questions and comments.

keywords: relocation, social capital, academic integration, international students

2:45pm-4:10pm

Session: Cross-cultural concerns regarding students & academics Chair: Eleni Oikonomidou

Paper 2: "I never knew I was white until I came here": Subject positioning in study abroad second language acquisition and implications for intercultural competence**Author: Jeff Hoffmann**

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The last two decades have seen an unprecedented rise in the number of U.S. American students studying abroad for language learning purposes. Scholars have devoted a great deal of attention to the complex learning outcome of "intercultural competence," defining and measuring competence in multiple ways. Traditional conceptions of intercultural competence for students in study abroad contexts include knowledge of another culture, open-mindedness to new ideas and change, cultural empathy, non-judgment, intuitive sensitivity to cultural others, personal stability and autonomy, perceptual acuity to observe and interpret the world around them from chosen cultural standpoints, positive stress management and emotional resilience. Scholars taking a critical approach challenge several of these generalizations, questioning the sufficiency of said dimensions of competence. Students tell stories about the way they experience the intersections of multiple, varyingly salient and potentially conflicting social identities (gender, social/economic class, race, sexuality, religion, language ability, etc.) before and during study abroad; these stories reveal that even students who demonstrate minimal accepted competencies can still experience a lack legitimization from native speaker speech communities, produce ethnocentric stories and make relatively little linguistic progress. Such diverse levels of experienced intercultural competence can be explained by two factors. (1) The concept of culture in intercultural communication and second language acquisition (SLA) is often taught as singular, monolithic and national (monocultural). This is inconsistent with students' experiences of cultures as intersections of and struggles among multiple and often conflict group identities. (2) Considering the limitations of teaching intercultural competence as explained above, students may not be receiving the necessary preparation before and support during SLA based study abroad to help frame, manage and learn from major social identity conflicts. Therefore, this study answers the following question: How might the ways in which students from Midwestern universities in the United States enact social identities and subject positions while engaging in language study abroad challenge traditional conceptions of intercultural competence? This study involved several in-depth qualitative interviews of white Midwestern U.S. American students who studied Spanish for six to twelve months at a university in a major city in South America. The name of the university is excluded to protect students' identities. The transcripts from these interviews were then analyzed using critical discourse analysis to identify emerging themes concerning intersecting identity histories and subject positions in intercultural SLA interactions while abroad. The study finds that white U.S. American students who are not prepared to recognize their own subject positions may produce ethnocentric attitudes and stories when positioned by native speakers based on their social identities in SLA study abroad contexts. These stories tend to link to students' lack of recognition of their own agency to make linguistic progress while abroad. White students often imply a sense of helpless victimization by native speakers that justifies their lack of participation in native speaker speech communities. Conclusions drawn from the analysis imply that, in order to facilitate more positive intercultural interactions and more effective language learning, it may in fact be more important for interventions to occur throughout the duration of study abroad trips rather than only before and after. In addition, I believe such interventions must deal directly with subjects like identity positioning, reflexivity and agency in intercultural interactions rather than assuming students will simply grow into reflective and competent people with more time abroad. The study suggests a dialogue based component of long term language learning abroad as a potentially effective setting for intervention.

keywords: second language acquisition, study abroad, intercultural competence, subject positions, social identity, identities

2:45pm-4:10pm

Session: Cross-cultural concerns regarding students & academics Chair: Eleni Oikonomidou

Paper 3: Expectancy Violation and Cross-Cultural Adaptation: The International Student Experience**Authors: Su-Ann Tan, Shuang Liu, Jolanda Jetten**

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The cross-border movement of people creates opportunities as well as concerns of intercultural adaptation. A significant contributor to the cross-border movement of people in the 21st century has been international education. It promotes cultural learning, knowledge sharing and intercultural cooperation. However, although international students have been traveling across borders for decades, they still grapple with challenges. These challenges relate to managing intercultural communication interactions, dealing with cultural distance and acceptance by the host society and adapting to their new environments. In addition, part of the process of cross-cultural transition, includes meeting expectancy towards life in the host culture. Students often bring with them preconceived notions of what they will experience in the new culture and those expectations play an important role to adaptation outcomes. However, expectations prior to entry into the new culture could be unrealistic, with negative violation of expectancies having harmful effects on adjustment. Despite the importance of expectations, research in the area is scarce and previous studies have mainly examined them retrospectively in cross-sectional studies. Examining expectations in this way opens participants to retrospective bias. Furthermore, cross-sectional study designs provide a limited understanding of how expectations affect the adjustment process over time. This research fills the gap in the literature by pushing the boundaries of intercultural research. Informed by acculturation theory and expectancy violation theory (EVT), a model for examining expectation violation is drawn and tested in a longitudinal study which consisted of three surveys, administered over twelve months to more than 220 international students in a large Australian university. Findings show that the direction of expectancy violation (positive or negative) is significantly associated with acculturative stress. When expectations are over-met, acculturative stress decreases and vice versa. However, on the basis of a hierarchical regression analysis, demographic and experience variables such as age, sociocultural adaptation and perceived acceptance by the host society, were found to have more predictive power over acculturative stress compared to expectancy violation. This research enriches the field by extending the methodological practice of expectation-experience research and testing the application of the Expectancy Violation Theory using a longitudinal design. The significance of this research also lies in providing industry and policymakers with empirical evidence of the effects of expectancy violations on international students' psychological adjustment.

keywords: Expectancy violation, Acculturative Stress, International students

2:45pm-4:10pm Symposium

Research, Application, and Future Frontiers: Young Yun Kim's Integrative Theory of Communication and Cross-Cultural Adaptation

Authors: Kelly McKay-Semmler, Wai Hsien Cheah, Julie Parenteau, Yang Soo Kim

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According to United Nations figures, one in 35 people worldwide are international migrants. Globalization has made the phenomenon of cross-cultural adaptation increasingly relevant globally, as well as personally compelling in our daily lives.

In Young Yun Kim's Integrative Theory of Communication and Cross-Cultural Adaptation, adaptation is conceptualized as the totality of an individual's communicative interface with a given environment. Based on systems theory principles, Kim's process model describes the dynamic unfolding of an individual's adaptive transformation over time. In her structural model, individuals' communication competence and engagement in social communication activities, both direct (interpersonal) and mediated, are linked interactively and reciprocally with key factors of individuals' predispositions and of the environment. These factors in combination influence the pace and intensity of adaptive change. Taken together, the process model and the structural model offer an account of cross-cultural adaptation that reflects the complex, dynamic, and multidimensional nature of this phenomenon.

Using quantitative, qualitative, and mixed-methods research designs, panelists in the proposed session have conducted original research using Kim's theory. The panel would bring this group of researchers together to discuss the theory, its various applications, and areas of potentially fruitful future investigation. The proposed format is a brief presentation by each contributor of 10-12 minutes followed by an interactive discussion among panelists and audience members. Brief descriptions of each panelist's contribution to the topic follow.

Bosnian Refugees in St. Louis, MO

Presenter: Wai Hsien Cheah, Ph.D. (Southern Illinois University Edwardsville)

Coauthors: Ajlina Karamelic-Muratovic, Ph.D. (Saint Louis University), and Hisako Matsuo (Saint Louis University)

Using data collected from 315 Bosnian refugees in St. Louis, MO through a grant funded by the Russell Sage Foundation, Cheah will discuss the interdependent relationships of Kim's concepts. Among these researchers' findings, correlation analyses showed that the participants' positive perception of Americans' attitudes toward refugees was positively related to host language competence, host and ethnic interpersonal relationships and media use, functional fitness, psychological health, and U.S. cultural and ethnic identity salience. The qualitative findings, including challenges faced throughout the research process will also be highlighted.

Puerto Rican College Students in the U.S.

Presenter: Julie Parenteau, Ph.D. (Global Perceptions)

June 24, 2013

Using Kim's theory as a framework, Parenteau focuses on the experiences of first-year Puerto Rican students on U.S. college campuses, who are not international students according to their passports, but who are not culturally like other Latin American students either. Observing that many universities do not include Puerto Rican students in their international student orientation programs or events, she examines how this affects their access to the cultural training they may need to be successful. Semi-structured interviews with first-year Puerto Rican students are helping to inform the design of a larger pre-departure orientation program that will provide information and resources to students and parents enabling them to better navigate their transition to college life in the U.S.

Expatriate Korean and U.S. American Business Managers

Presenter: Yang Soo Kim, Ph.D. (Middle Tennessee State University)

Employing Kim's theory, Y.S. Kim's research has focused on host communication competence and host social communication and their relationship to psychological health among Korean and U.S. American business managers during their expatriation. He has also investigated the role of the host environment (host receptivity and host conformity pressure) in the process of intercultural adaptation. As a former expatriate manager in a Middle Eastern country, he is especially interested in the adaptation of business managers. His research has found clear empirical evidence of culture-general patterns of the predicted theoretical linkages between communication competence and psychological health, regardless of cultural environment and nationality, as well as culture-specific variations. He will also discuss some of the practical implications of this research for practitioners in fields such as human resource management, training, and community leadership.

Hispanic High School Students in the Upper Midwestern U.S.

Moderator and Presenter: Kelly McKay-Semmler, Ph.D. (University of South Dakota)

McKay-Semmler has examined the psychological and functional adaptation of Hispanic youth to U.S. American mainstream culture represented in public schools. Specifically, this research has focused on the interrelationships between four of the theoretical constructs in Kim's structural model: (1) host communication competence; (2) host interpersonal communication; (3) psychological health; and (4) functional fitness. Kim explains that these four constructs have reciprocal influences on each other, which she identifies in three of her 21 theorems (Kim, 2001, p. 91): "The greater the host communication competence, the greater the host interpersonal and mass communication" (Theorem 1); "The greater the host communication competence, the greater the intercultural transformation (functional fitness, psychological health, and intercultural identity)" (Theorem 3); and "The greater the host interpersonal and mass communication, the greater the intercultural transformation (functional fitness, psychological health, and intercultural identity)" (Theorem 5). The quantitative and qualitative findings of this on-going research will be discussed.

June 24, 2013

2:45pm-4:10pm Workshop

Building Long-term Resilience for Intercultural Sojourners

Author: Ray Leki

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Intercultural sojourners are subject to fatigue from the chronic stress of repetitive adaptations to new cultures and lands. For some, this stress becomes debilitating and can turn expatriates into “expat rats” or push them towards a self-imposed exile that separates them from the local communities. To others, a series of exposures to differing cultures facilitates intercultural effectiveness, agency, and fulfillment. These two outcomes represent extremes that suggest that some travelers are either naturally resilient, or have developed skills, attitudes, and attributes that accelerate their entry and adaptation into another culture. A central concern of those involved in the preparation of expatriates for effectiveness overseas is inculcating skills for long-term intercultural resilience.

In the U.S. diplomatic community, for example, where a career path by definition will repeatedly uproot individuals and family members and send them to new cultures, initial enthusiasm for an international – or *global* – lifestyle is reported as one of the main motivations for entry into the Foreign Service. After some years in this lifestyle, however, it is not uncommon to find U.S. expatriates living within expatriate enclaves and arranging their lives and interactions to minimize contact with those peoples and cultures that originally attracted them into the career. But there are also those who become more enthusiastic, proficient, and adept at negotiating new assignments and who relish ever more profound exposure to new cultures. It is of critical important to examine and determine those behaviors and attitudes that facilitate the latter and counter the penchant for the former. This is the essence in long-term intercultural resilience.

This session will present participants with an opportunity to do analytical work to identify how and why intercultural burnout can happen, diagnostic work to identify signs and symptoms, and develop strategies, based on a simple resilience model, to help sojourners build resilience into their international careers. This interactive session will require participants to bring their own experiences to bear in analyzing scenarios and in constructing hypothesis for resilient and non-resilient behavior identification and strategy building for those who are exposed to multiple prolonged intercultural exposures.

This workshop is facilitated by the director of the Transition Center of the Foreign Service Institute, U.S. Department of State, who is responsible for overseeing the preparation for officials who are expatriating to work at U.S. embassies and consulates abroad. The presentations will feature video clips and some content, but participants should be ready to roll up sleeves and get involved in analytical work and planning towards effective resilience-building interventions.

4:15pm – 5:00pm

Fireside Chat: Dr. John Berry – 40 years of research: A retrospective

Mutual Interaction of Public Policy and Research on Intercultural Relations

There is probably no more serious challenge to social stability and human development in the contemporary world than the management of intercultural relations within complex, culturally plural, societies. Successful management depends on a research-based understanding of a number of factors, including political, economic, psychological and religious features of the groups that are in contact. However, there is often a mutual disregard, even a mutual distrust, between these two 'cultural communities'. In this paper, I propose that an interactive engagement between policy makers and researchers is the most fruitful way for these two communities to relate to each other. Such interaction involves joint efforts to develop public policies that are based on research findings, as well as research that is designed to test the assumptions underlying, and validity of, public policies. Since this relationship may be seen as an example of an intercultural relationship, then it can be examined using three established intercultural principles. First is establishing mutual trust, in which neither threatens the other. Second is combining concepts and findings from both communities, in which there is negotiation and compromise. And third is continuing interactive contact between the communities within a framework of acceptance of a shared goal. These three aspects of interaction have been assessed in much previous intercultural research, using the titles of the *multiculturalism hypothesis*, the *integration hypothesis* and the *contact hypothesis*. This kind of relationship will be illustrated by reviewing research on the Canadian multiculturalism policy over the past 40 years, and its extension, through research and application, to other culturally-plural societies.



INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

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8th Biennial Meeting

University of Nevada, Reno

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**Abstracts Booklet for Presentations on
Tuesday, June 25, 2013**

June 25, 2013

Keynote Address:

Lifetime Achievement Award Address -Dr. David Heise

Cultural variations in sentiments

Abstract

The largest in-depth cross-cultural study of the 20th Century, directed by psychologist Charles Osgood at the University of Illinois, demonstrated that the affective meanings of concepts vary along three dimensions within all 30 cultures considered in the project, and for individuals responding in more than 21 languages. I analyze data on 17 cultures from this project in order to get some insights on how cultures differ in their sentiments and how sentiments about some concepts vary across cultures.

An affective map of the cultures derived with multi-dimensional scaling revealed that affective similarities and differences among cultures cannot be explained in terms of geography, nationality, or major religions. Dimensions of the affective map perhaps relate to secularization and to a history of colonization. Meanwhile, sentiments about most concepts are remarkably similar across cultures, compared to the divergences of sentiments about different concepts (e.g., "mother" versus "war"). Thus, ubiquitous breakdowns in inter-cultural understandings must emerge from relatively small variations in feelings.

Concurrent Sessions

10:40am -11:50am Session: Adjustment, support & satisfaction in intercultural experiences Chair: Catherine Kwantes

Paper 1: Predictors of Positive Affect and Negative Affect in a Sample of Undergraduates: Acculturation, Social Support, Religious Coping, and Culture-based Coping

Authors: Ben Kuo & Catherine Kwantes

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In recent years there has been increasing theoretical and empirical understanding of key 'protective factors' of psychological and physical well-being among culturally diverse populations, including culture's relation to coping (e.g., Kuo, 2011, 2012; Wong & Wong, 2006), religious coping (e.g., Tarakeshwar, Pargament, & Mahoney, 2003), and social support (e.g., Kim, Sherman, & Taylor, 2008). All of these protective mechanisms have been implicated in the acculturation process for individuals undergoing cultural transitions (Berry, 1997) as well as in the process and outcome of individuals' stress-coping and health more generally (Aldwin, 2008). However, empirical studies investigating the collective and the distinct contribution of these factors, as a group, in predicting emotional or psychological well-being among culturally diverse samples are currently lacking. Therefore, in this study we examined the predictive power of Social Support, Religious Coping, and three types of culture-based coping, Collective Coping, Engagement Coping, and Avoidance Coping in explaining Positive Affect and Negative Affect in a sample of ethnically mixed university students in Canada.

Conceptual/Theoretical Background

According to Berry's (1997) seminal framework of acculturation, acculturation strategies, coping strategies, and social support are key 'moderating factors' during an individual's acculturation process. These variables interact with other moderating variables associated with the individual before acculturation (e.g., age, gender, education, religion and spirituality, personality, etc.) to bear effects on the person's appraisal of stressors, coping ability, and long-term adaptation. To measure psychological outcomes and adaptation in the present study, we assessed participants' emotional quality in terms of Positive Affect and Negative Affect - two related yet independent indicators of individuals' emotionality (Diener & Emmons, 1985). While high Positive Affect is said to be characterized by high energy, full concentration and pleasure engagement, high Negative affect is characterized by increased aversive moods, such as anger, contempt, disgust, guilt, fear and nervousness (Watson, Clark & Tellegan, 1988).

Methods

A sample of 301 undergraduate students (229 women and 72 men) with a mean age of 22.79 ($SD = 2.99$) were recruited for the study. The sample comprised of 29.83 % White/Europeans, 19.32% South Asians, 16.16% East Asians, 14.24% Blacks/Africans, 13.22% Middle Easterners, and 6.78% of all other categories. A questionnaire was administered to the participants that included measures of key variables in the study. Two separate hierarchical regression analyses with an identical set of predictors were conducted, one model predicting Positive affect and the other Negative Affect. We controlled for the participants' level of Perceived Stress and Canadian Acculturation by entering these variables in the first step of the regression. In the second step, we entered the scores of Social Support, Religious Coping, Collective Coping, Avoidance Coping, and Engagement Coping.

Results

For the first model on Positive Affect, the overall regression was statistically significant, $F(7, 289) = 59.30, p < .01$, and the predictors accounted for .77 of the total variance in Positive Affect. While Perceive Stress, Social Support, and Engagement Coping positively predicted Positive Affect, Acculturation, Religious Coping, and Avoidance Coping negatively predicted Positive Affect. The second regression model on Negative Affect was also found to be statistically significant, $F(7, 289) = 46.01, p < .01$, and the predictors accounted for .73 of the total variance in Negative Affect. While Perceived Stress, Canadian Acculturation, Religious Coping and Avoidance Coping positively predicted Negative Affect, Social Support and Engagement Coping negatively predicted Negative Affect.

Conclusions

The current study is unique in investigating concurrently the effects of multiple protective factors identified in the literature on the emotional outcomes of ethnically diverse undergraduates. The results help shed lights on the adaptive versus the non-adaptive nature/quality of these variables. Implications of the study's findings for future research and practices are discussed.

keywords: Coping, Social Support, Acculturation, Religious Coping, Negative Affect, Positive Affect

10:40am -11:50am Session: Adjustment, support & satisfaction in intercultural experiences Chair: Catherine Kwantes

Paper 2: *The moderating effect of conflict management styles on the relationship between cultural intelligence and cross-cultural adjustment* -Authors: I-heng Wu, Angela Shin-yih Chen, Yi-chun Lin

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Nowadays, people live in a global village. It has been creating a transition of enterprises and individuals toward a variety of geological regions, thereby making the entire world more boundless. Cross-cultural individuals, such as expatriates, missionaries, international students, migrants, and sojourners, may experience uncomfortable psychological feelings by the time they transfer. In other words, people may have adapting problems in unfamiliar cultural settings. Cross-cultural individual's unsuccessful adaptation would therefore undermine monetary or other factors to both individuals and their firms. In brief, we consider it an important issue that should be highlighted to the conceptual theoretical development of cross-cultural management as well as to the practical human resources. In order to improve cross-cultural individual's adaptation, we examined the effects of cultural intelligence (CQ) and conflict management styles on an individual's cross-cultural adjustment in an Oriental context.

A total of 260 international students attending the university in North and Central Taiwan completed the paper-based questionnaire. Regarding data analysis, we adopted descriptive analysis to understand the basic information of the sample data, and then we applied correlation analysis to comprehend the relationships among variables. In addition, reliability analysis was also applied to test the effectiveness of the instruments. Eventually, we utilized multiple hierarchical regression to test all the hypotheses, including the effects of CQ on cross-cultural adjustment as well as the moderating effects of conflict management styles on the relationship between CQ and cross-cultural adjustment.

The results showed that CQ had a positive relationship with cross-cultural adjustment after controlling for age, length of residence in the local country, previous overseas experience, English ability, and Chinese ability. Moreover, we found that active conflict management style negatively moderated the relationship between CQ and cross-cultural adjustment, but agreeable conflict management style was partially moderated the relationship between CQ and cross-cultural adjustment.

Owing to the previously lacked attention of the effects of two conflict management styles on CQ and cross-cultural adjustment, we demonstrated the importance of CQ and conflict management styles in understanding the links related to cross-cultural adjustment. The results are illuminating and somehow lead to important implications. The results suggested that CQ is an important antecedent of cross-cultural adjustment. Furthermore, in this study, we utilized two dimensions of conflict management styles and explored their moderating effects, thereby providing more concise results and a clearer picture. Besides, we merged both concepts and investigated people in a cross-cultural setting.

With regard to practical applications to human resources, the current study suggests firms should regard CQ as an essential variable to select foreign workers; on the other hand, individuals should try to alter the inappropriate conflict resolution behavior such as active conflict management style and construct appropriate conflict behavior such as agreeable conflict management style, so that they could be more suited in Taiwan.

Our study has several limitations that should be acknowledged and addressed in future research. First of all, we must cautiously to apply these results regarding student data toward real workplace. Second, owing to the cross-sectional research design, the results may be unable to show the authentic causal effects among research variables. Third, an oversimplification in looking handling conflict behaviors among countries, we consider that future studies should take national differences as a vital factor. Fourth, we were unable to control for all variable that may be related to cross-cultural adjustment. Therefore, we suggest future research to simultaneously investigate the relative predict variables of cross-cultural adjustment. Finally, although we tried to avoid negative influences caused by CMV problems, but those problems could not be completely isolated. Consequently, we encourage future studies should take more actions to lessen the negative effects.

Keywords: Cultural intelligence; Conflict management styles; Cross-cultural adjustment

June 25, 2013

10:40am -11:50am Session: Adjustment, support & satisfaction in intercultural experiences Chair: Catherine Kwantes

Paper 3: *Satisfaction with life among International students at the University of Ghana*

Authors: David Lackland Sam & Benjamin Amponsah

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Universities and colleges can benefit greatly if they become international communities that contribute to the advancement of knowledge. The outcomes of hosting international students are beneficial for all parties involved; these students contribute to the enrichment of higher education, to the strengthening of relations with various countries in world trade, and to the promotion of global understanding. Moreover, international students provide additional financial support needed by many universities, especially at this present time when national governments are cutting down on its financial support to universities, a fall in the market-value of many universities' endowments in the present global economic uncertainties. Concomitantly, there are expectations on universities to function like market economies when universities' budgets are linked to total student enrolment, number of courses run, and the number of students graduating. It is within this context that international students have come to constitute a sizable proportion of the student body of many countries. Many universities have become like multi-national companies, establishing satellite offices and campuses in foreign countries. At the same time, several universities are entering into bilateral agreements with other universities in order to facilitate student exchange and ease transfer of course credits across national borders. Presently, there is hardly any country that is unaffected by the presence of international students in its institutions of higher learning, or the pressure to send some of its own students to study abroad. The stakes on international student exchange are high for all concerned. However, the success of these international enterprises and their sustenance depend on satisfied international students, and more specifically producing students with both good academic records, broader and a global look to life, and students who thrive emotionally and socially in these academic milieus. It is against this background that this study was conducted.

In this paper presentation, we will first report on the overall satisfaction with life among international students at the University of Ghana, and the predictors of satisfaction with life. The University of Ghana is the oldest and largest university in Ghana, and hosts approximately 1,200 international students, the majority originating from Africa, Europe, and North America. Using convenient sampling procedure, data was collected from nearly 300 international students and 200 Ghanaian students (for comparative purposes). The international students reported on various aspects of their sojourn in Ghana, and at the university. Preliminary analyses of the data indicated that although international students were generally satisfied with their life in Ghana, their level of satisfaction was lower than their Ghanaian counterparts. There were also regional differences, where African students reported of better satisfaction with life than their European and North American counterparts. Perceived discrimination, language difficulties and limited social network were the main significant predictors of level of life satisfaction.

The paper will also discuss how satisfaction with life may be promoted on the basis of the identified predictors.

keywords: Sojourners, international students, satisfaction with life, acculturation, perceived discrimination

10:40am -11:50am Session: Cross-cultural concerns regarding ethnicity Chair: Young Yun Kim

Paper 1: Ethnic group strength in the process of cross-cultural adaptation: A study of Hispanic youth

Authors: Kelly McKay-Semmler, Young Yun Kim

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Research Purpose -In a previously reported study of Hispanic youth in the upper Midwestern United States, we employed Kim's integrative theory of cross-cultural adaptation (2001) to examine the interrelationships among two of the communication constructs (host communication competence and host interpersonal communication) and two of the intercultural transformation constructs (psychological health and functional fitness). The findings revealed that these four constructs were positively interrelated as predicted in Theorems 1, 3, and 5 in Kim's theory.

In the proposed paper, we will test three additional theorems that identify relationships between one of Kim's three environmental factors, ethnic group strength, and the two communication constructs previously examined in the above-mentioned study. The interrelationships identified in Theorems 10-12 predict that the greater the ethnic group strength, the lesser the host communication competence (Theorem 10) and host interpersonal/mass communication (Theorem 11); conversely, the greater the ethnic group strength, the greater the ethnic interpersonal/mass communication (Theorem 12).

Methods and Procedures -Face-to-face interviews were conducted with 112 Hispanic youth between the ages of 13 and 21 enrolled in grades 9-12. The sample was drawn from 11 participating high schools in a tri-state area encompassing northwestern Iowa, northeastern Nebraska, and southeastern South Dakota. The universe of public high schools in the defined sampling area was identified and categorized according to two stratifying criteria: urban-rural setting (urban, semi-urban, or rural) and the relative concentration of Hispanic students enrolled in a given school. Interviewees were randomly selected from each participating school's complete list of students enrolled as Hispanic. The focal construct, ethnic group strength, was measured in terms of the levels of concentration of Hispanic students, which ranged from less than 2% to 48%. We used the urban-rural setting as the second measure of ethnic group strength, given that rural schools had fewer Hispanic students regardless of their Hispanic concentration levels.

Findings -Findings support two of the three theorems when ethnic group strength was measured by Hispanic concentration level. As predicted, a high concentration of Hispanic students corresponded to significantly lower levels of host interpersonal communication (Theorem 11), and, although not statistically significant, as the concentration of Hispanic students increased, participants' levels of host communication competence declined (Theorem 10). With respect to Theorem 12, there was no notable difference as a result of Hispanic concentration of the school in terms of the number of co-ethnic friendships reported by Hispanic students.

Regarding the second indicator of ethnic group strength, urban-rural setting, findings show general support for all three theorems. As the size of the school decreased from urban to rural environments, and thus ethnic group strength declined in terms of actual numbers of Hispanics, host interpersonal communication significantly increased (Theorem 11). Although not statistically significant, host communication competence also increased (Theorem 10). The observed relationship between urban-rural setting and ethnic interpersonal communication was in the predicted direction, but not statistically significant: As ethnic group strength declined from urban to rural areas, the number of co-ethnic friendships participants reported having also declined (Theorem 12). On the whole, the present analysis provides clear support for Theorems 10 and 11, indicating that the greater the ethnic group strength of Hispanic students, the lesser their levels of host communication competence and engagement in host interpersonal communication activities. The results on Theorem 12 are inconclusive: It was supported when the construct, ethnic group strength, was measured in terms of urban-rural setting, but not when measured according to the Hispanic concentration level. This mixed finding calls for a closer look at how this construct should be operationalized most effectively.

keywords: cross-cultural adaptation, ethnic group strength, host communication competence, host interpersonal comm.

10:40am -11:50am Session: Cross-cultural concerns regarding ethnicity Chair: Young Yun Kim

Paper 2: Americans Stereotypic Beliefs about Hispanics² (People from Spanish-Speaking Nations)

Authors: Kristin S. McCarty, Kelsey Carney, Julie Spencer-Rogers

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In the last several decades, Hispanics have become one of the largest immigrant populations in the United States. The Census Bureau estimates that by 2050, Hispanics will account for more than 25% of the U.S. population (Pew Hispanic Center, 2008), at least half of which will be foreign born Latinos (Census Bureau, 2004). Americans are more likely than ever to be exposed to people from Spanish-speaking countries, and Hispanic culture more generally, in their daily lives (Newman, Hartman & Taber, 2012, Stephan, 2012), yet a review of the extensive stereotyping and prejudice literatures revealed relatively little empirical research on Americans' perceptions and beliefs about "Hispanics." For the purposes of this research, we defined "Hispanics" as "people from any of the Spanish-speaking countries of the Americas (e.g., Central America, South America, etc.)." The participants of this study were mainly European-American undergraduate students (N = 128) taking introductory Spanish classes at a large, public university in California. Participants rated "Hispanics" on 14 stereotypic attributes (e.g., traditional, family-oriented, passionate/emotional, etc.), they rated the perceived valence of the attributes (on a -4 = [*extremely negative*] to 4 = [*extremely positive*] scale), and we computed a composite (strength x valence) stereotyping score. We then examined three potential predictors of stereotyping: symbolic/cultural threat (Rokeach, 1973; Stephan & Stephan, 1996), perceived group homogeneity/similarity, and perceived knowledge of Hispanic culture. Symbolic/cultural threat refers to the perception that an ethnolinguistic out-group possesses values, norms, cultural practices, and worldviews that differ significantly from those of the in-group (Hewstone, Rubin & Willis, 2002). Perceived homogeneity/similarity refers to the extent to which the outgroup is perceived as being composed of members with similar traits (Brauer & Er-rafiy, 2011). Both of these factors were expected to be related to increased stereotyping. We further anticipated that perceived knowledge of Hispanic culture would be associated with decreased stereotyping. A multiple regression analysis revealed that symbolic/cultural threat was a significant, unique predictor of stereotyping of Hispanics, but the other two factors were not. Americans may be concerned that their way of life will be undermined and that the cultural out-group will not assimilate (Stephan, 2012) and embrace American culture and identity (Huntington, 2004). We discuss the implications this research has for intercultural relations.

keywords: stereotyped attitudes, Hispanics, Latinos, prejudice, integrated threat theory of prejudice

June 25, 2013

10:40am -11:50am **Session: Cross-cultural concerns regarding ethnicity** Chair: Young Yun Kim

Paper 3: *Bridging the Gap between Research, Policy and Practice in the Amelioration of Ethnic Conflicts*

Authors: Rosita Albert, Susanne Gabrielsen

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Ethnic conflicts are worldwide phenomena that produce discrimination, violence, and in many instances, horrible atrocities. It is estimated that two thirds of group conflicts today are ethnic conflicts (Gurr, 2007; Marshall & Cole, 2009). Some date back centuries, and are entrenched. Others are more recent, but no less difficult to solve. There is an urgent need to understand and to address these conflicts effectively to lessen suffering and pain on the part of millions of human beings, a goal that can be accomplished by bridging research, policy, and practice expertise for ethnic conflict management.

There seems to be a gap between what is known from research about conflict management, amelioration, and prevention on the one hand, and policy and practice at the international and local levels on the other. We believe that in order to achieve the goal of lessening ethnic conflict, it is important to bridge this gap and to work together. This paper focuses on causes of the research-practice gap, impediments to bridging it, and possible solutions to it, so that efforts of conflict management, amelioration, and prevention can accelerate. We will consider both broad and specific recommendations for conflict management made by authors in the *Handbook of Ethnic Conflict: International Perspectives* (Landis & Albert, 2012).

In an ideal world, researchers would provide theories, models, and interventions that inform policymakers' decisions and practitioners' practices. Insights gained by practitioners in the field would be translated into further research, and a productive cycle of research, policy, and practice would result. In the less-than-ideal world that constitutes the current reality, researchers often feel that they are shouting into the wind, with few to no policymakers and practitioners noticing or implementing their research.

In this paper, we identify the barriers to the dissemination of findings from the social sciences (e.g., few incentives for researchers to venture outside of the journals and conferences valued in their fields), the obstacles to policymakers' implementation of these findings (e.g., skepticism of research in general and the generalizability of social science research in particular), and the impediments to collaboration between the two realms (e.g., fundamentally different criteria for what is relevant). We offer suggestions for addressing the issues we identify (e.g., acknowledging common goals), and provide an example of bringing research in communication and related social sciences closer to application in ethnic conflict amelioration.

We believe that in the area of amelioration and prevention of ethnic conflicts it would extremely helpful, if not essential, to bridge the existing divide and to work together. As much as we believe that policymakers and practitioners need our work, we also need their perspectives regarding which aspects of our theories, models, and research findings are the most applicable under different conditions, what we might do differently to make our work more applicable, and what new research would be most useful to them. In a sense we try to practice in our paper what we preach to parties in conflict: dialogue, show respect for the other, learn about the other side's perspective and values, explore ways to work with the other group in a constructive manner, and above all keep in mind the overarching, superordinate goal of striving to ameliorate ethnic, communal conflicts and build a more peaceful world.

keywords: ethnic conflict, research, practice, policy

June 25, 2013

10:40am -11:50am SYMPOSIUM

Intercultural History – Pioneers & Paradigms- A two-day symposium

Summary of the Symposium:

To address the theme of this conference, “Pushing the Frontiers of Intercultural Research: Asking Critical Questions,” this symposium proposes that an important set of questions need to be addressed toward an evaluation of the history and status of our diverse intercultural discipline(s). More specifically, it seems critical at this juncture to assess:

- (1) What the enduring contributions of pioneering intercultural trainers, scholars, and practitioners are,
- (2) How various national/ethnic trajectories in IC have expanded, redefined, or repositioned the boundaries and knowledge base of the IC field(s), and
- (3) How the development of differing paradigms have contested and contributed to the various expressions that are now referred to under the “intercultural communication” rubric.

The papers collected in this session are each deemed to contribute to these lines of inquiry. They are meant to further the dialogue, assessment, and possible extension of the recent 2012: November IJIR Special Issue on “Early American pioneers of intercultural communication,” Vol. 36(6) and address some of the gaps the editors found toward a more thorough sociology of our science for our intercultural field(s) (Kulich & Zhang, 2012, pp. 885-901).

Paper 1: Opening Remarks and Rationale. *Discussion of The 2012 IJIR Special Issue on Early American Pioneers of IC: Retrospects and Prospects*

Authors: Steve J. Kulich & Michael Prosser:

The opening presentation discusses how this symposium fits into the conference theme of “Pushing the Frontiers of Intercultural Research: Asking Critical Questions.” To effectively move forward, it is also important to know what the past questions have been that have guided our field, who asked them, in what context, and what questions need to now be asked in assessing those contributions. As stated in the symposium panel introduction, some important questions are:

- (1) What are the enduring contributions of pioneering intercultural trainers, scholars, and practitioners?
- (2) How have various national/ethnic trajectories in IC expanded, redefined, or repositioned the boundaries and knowledge base of the IC field(s)?
- (3) How have the development of differing paradigms contested and contributed to the various expressions that are now referred to under the “intercultural communication” rubric?

This is a dialogue that was crystallized in 2010 at two German government sponsored conferences, first the Berlin “Sino-German Conference on Intercultural Communication” (March 28-April 1) and then the Shanghai “Chinese IC Disciplinary Development Symposium” (June 11-14). Discussions at those gatherings in part prompted an initiative to document the history of early IC influencers, recently published in part as the 2012 IJIR Special Issue on “Early American pioneers of intercultural communication” (Vol. 36(6), which included 14 articles and profiles of 12 early influencers). In compiling that volume, the editors adopted a biographical approach, but acknowledged gaps in both important figures not yet covered as well as the need for developing a more thorough sociology of our science (Kulich & Zhang, 2012). This session is being organized to address such needs.

June 25, 2013

As noted in Kulich's introduction and conclusion articles in the 2012 IJIR issue, notable figures not covered in the IJIR volume include many important pioneers in our field (such as Triandis, Brislin, Hoopes, Pusch, Clarke, Howell, Gudykunst, Y. Y. Kim, Ting-Toomey, Berry, and a LONG list of many others, and many not yet listed, with influence from and around the world). But one concern is that singular biographies may not provide as highly-cited contributions as work that is more integrative. For this session, we have begun recruiting papers that we hope will analyze and discuss people, paradigms, organizations, national developments, or other aspects of our shared or divergent history, especially those that seek to further the sociology of science of the IC field(s):

- * the analysis of specific intercultural groups/schools of scholars, events
- * the interactions/collobaration or divergences of concurrent intercultural pioneers,
- * the history of IC in various national development landscapes,
- * the challenges and contributions of cross-national IC collaborations,

- * the framing of contrasting IC paradigms and those who championed them, and/or
- * analyzing their effects on the development of IC in different places or persuasions.

Besides addressing these issues, the session will also serve as a panel to discuss the most appropriate publishing outlets for contributions of this type: as seminal articles selected for another IJIR Special Issue in 2016, as theme volumes in the Shanghai-based *Intercultural Research* book series (5 volumes currently published), or as an IJIR Handbook on the History and Status of Intercultural Communication Research. The session aims to generate a working list of possible topics and likely contributors for the topics that each of these print forms would best serve.

Paper 2: *Eight Competing Schools of Intercultural Studies around the World*

Author: Wenshan Jia

This proposed paper aims to compare and contrast the following eight paradigms of intercultural communication from both historical and philosophical perspectives:

1. The intercultural exchange paradigm. This paradigm emerged out of China's modern historiography. It originates from China's pre-modern experiences derived from a rich and long history of intercultural exchanges associated with the Silk Road, which centers on intercultural trade.
2. The intercultural translation paradigm. This paradigm emerges out of the rich experiences in linguistic translations of Buddhist classics first from India to China, and then from China to Japan. It was spurred on by the new culture movement in East Asia such as China and Japan due since the end of the 1900s when East Asia confronted with the colonial powers of the West such as UK and USA.
3. The culture-anthropological paradigm. This paradigm was born with the start of Christian missions around the world and the birth of anthropology, which traditionally focuses on understanding cultures as whole ways of life one at a time.
4. The cross-cultural paradigm. Obsessed with the issue of generalizability with their findings out of the searches for laws about human psyche and human behavior, psychologists mostly in the US since the 1970s have begun to test their hypotheses in countries outside their homeland such as the US.
5. The intercultural paradigm. Born in the US during the 1960s which was marked by the Civil Rights Movement and the US's engagement in Vietnam War and the Cold War, this paradigm seeks to look at the structures and processes of the very process of communication between people from different cultures, usually at the interpersonal contexts. Acknowledging and respect cultural differences, this paradigm not only tries to seek understanding, but also seeks for equality among cultures.

June 25, 2013

6. The comparative-cultural paradigm, to fulfill the gap left by all the paradigms above, this paradigm aims to compare and contrast different cultures in intellectual and philosophical thinking which would account for the roots of such differences. It began in the 1980s with leading scholars such as Roger Ames.
7. The critical-cultural paradigm. This paradigm, rooted in Neo-Marxism, emerged out of the British cultural studies, the Continental philosophy in Europe and subaltern studies-post-colonial studies in India, seeks to uncover and realign power imbalances in modern media structure, modernity, and East-West relationship.
8. The global communication paradigm. With the advent of global market economy and the global reach of the Internet and social media since the early 1990s, global communication seeks to trace the processes and structures of globalization but also seeks to facilitate the creation of global commons in the waning dominance of nation-states. This paradigm, given its name and focus, is inherently interdisciplinary and has the potential in incorporating the strengths of all the above paradigms.

Each of the above paradigms, born out of a different historic context, aimed to address an emerging unique need of humanity. In this paper, besides depicting each historic context in which each paradigm was born and outlining each major paradigm's major theoretical claims and contributions, I also plan to identify the inherent weaknesses within each paradigm. Finally, based on the evaluation of the first seven paradigms, I will propose a new version of the global communication paradigm for the 21st century, which could form a creative synergy among all the existing paradigms.

Paper 3: *Intercultural Dialogue Perspectives of D. Ray Heisey and K.S. Sitaram and others as Early American Pioneers of Intercultural Communication*

Author: Michael Prosser

Almost a decade after the official 1970 founding of ICA's fifth division, Intercultural and Development Communication, initiated by K.S. Sitaram and others, Asante, Newmark, and Blake's 1979 book, *Handbook of International and Intercultural Communication*, began by noting two major trends in the emerging academic field of intercultural communication at that time: cultural dialogical communication (stressing cultural similarities, leading later to the concept of multiculturalism, globalism and globalization) and cultural critical studies (stressing cultural differences, leading later to the concept of cultural diversity and identity). D. Ray Heisey (1932-2011), K.S. Sitaram (1935-2009) and I were among this first group of pioneers focusing on the cultural dialogue trend. Edward Stewart was among the early American pioneers focusing on the cultural critique trend.

Heisey had a lifelong commitment to the inherent value of cultural dialogical communication at all levels of teaching and research, as exemplified by his role as an intercultural scholar, international educator, and intercultural practitioner, teaching and researching in Belgium, Sweden, Iran, where he was President of Damavand College, 1975-78 and where he completed research with Iranian teachers and scholars, and China which he visited eleven times, teaching twice, setting up exchanges, and editing or coediting six books on Chinese communication with Chinese scholars W. Gong, Lucy Lu, and Wenshan Jia and others. Later as President of IACIS, he articulated the importance of such a dialogical approach at a conference in China, illustrating how intercultural dialogue could be developed between teachers and students, professors in diverse academic disciplines, and between scholars and students in different countries, and in jointly initiated research projects.

Sitaram authored two books, *Foundations of Intercultural Communication* in 1976 (with Roy Cogdell) and *Culture and Communication: A World View* in 1995, both of which emphasized the nature of intercultural dialogue, especially between the East and the West, with special attention to Hinduism, Buddhism, and Islam as an Eastern focus. Later, he and I coedited two books, which had a strong emphasis on dialogue. In the first *Civic Discourse: Multiculturalism, Cultural Diversity, and Global Communication* (1978) the bipolar nature of the two trends was evident, but we failed to

clearly demonstrate how the two different methodological approaches worked either harmoniously together (the principle of similarities) or in an obvious cultural critique (the principle of differences). One of the strong features, however, of the second book, *Civic Discourse: Intercultural, International, and Global Media* (1999) was the thrust of the entire first section on dialogical cyber and Internet communication (with eight essays, several of them award winning essays). Still later, Richard Holt's 2002 book, *The Dialogue of the Internet*, advanced the concept of cultural dialogue in computer mediated communication much farther than we and selected our authors had been able to accomplish. Coincidentally, my 1978 book, *The Cultural Dialogue's* entire fourth section (pp. 216-286) paraphrased an entire six day cultural dialogue among four Japanese and four Americans at the nine-day bicultural research conference in Nihonmatsu, Japan in the summer of 1974. In 1997, Ray T. Donahue and I published our book, *Diplomatic Discourse*, using both discourse analysis and rhetorical analysis for understanding international conflict at the United Nations. Later Li Mengyu's and my 2012 intercultural communication text book for Chinese students, *Communicating Interculturally* has 11 simulated dialogues among imaginary Chinese students, an imaginary Professor Zhang, and me. One of my popular university courses for the last forty years has been a Model United Nations Security Council simulation, which requires all of the class members, including me too as the Secretary General, to represent fifteen simulated Security Council members on five or six major contemporary issues in front of the actual Security Council. Potentially, I will also utilize discourse and rhetorical analysis to understand these two sets of dialogues at the October, 2013 Multicultural Discourses Conference in Hangzhou, China. Additionally, Mansoureh Sharifzadeh, Zhang Shengyong and I have recently coedited *Finding Cross-cultural Common Ground*, and Cui Litang and I are presently coediting *Social Media in Asia*, which illustrates considerable efforts at cultural dialogue. I will analyze the cultural dialogue thrust in Social Media in Asia at the China Association for Intercultural Communication Conference on Hainan Island in November 2013.

Now most recently, Steve J. Kulich's two excellent essays, "Reconstructing the histories and influences of the 1970s intercultural leaders: Prelude to biographies," and "Profiling people in multiple domains: Toward a sociology of science for intercultural disciplines" for his and my "Special Issue: Early American Pioneers of Intercultural Communication," published by IJIR in November, 2012, have moved the process of understanding the linkages of the humanistically oriented narratives of those involved in extensive cultural dialogues, and the social history or social science approaches to the study of the development of this highly diverse disciplinary approach to cultural communication: the leaders, events, times, contexts and places which aided in the early developments. These early developments have helped the field of intercultural communication grow and mature, so that approximately since the early 1980s empirical and descriptive studies continue explore various dimensions of the field.

Keywords: intercultural dialogue, cultural critiques, discourse analysis, rhetorical analysis, social history, social science, D. Ray Heisey, K.S. Sitaram, S.J. Kulich

1:15pm – 2:25pm

Session: Cross-cultural concerns in Asia

Chair: Adam Komisarof

Paper 1: Towards a New Acculturation Framework from Japan-Based Data: Japanese and American Coworkers**Author: Adam Komisarof**

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The goal of this presentation is to report on the development of a new framework, based upon data gathered in Japan, for characterizing acculturation dynamics, their inherent acculturation strategy alignments, and their consequent acculturation outcomes. Prominent acculturation frameworks such as John Berry's acculturation attitudes and Bourhis et al.'s Interactive Acculturation Model have utility in addressing Japan-based acculturation, but diverging schema found among many subjects in Japan for constructing the meaning and outcomes of their acculturation processes necessitate more explicit, intentional treatment than Berry or Bourhis et al. provide.

The population consisted of Americans and Japanese working together in Japan-based offices in organizations owned by either Japanese or American entities. Twenty participants (7 Japanese and 13 Americans) were interviewed from one to two hours each. Convenience sampling was utilized to gather information from diverse viewpoints—i.e., a broad range of job statuses, corporate divisions, and types of companies (in terms of size, industry, and national ownership).

Whole text analysis and the constant comparative method were utilized to analyze the interview data and create profiles of subjects who perceived themselves involved in different types of acculturation dynamics and outcomes— influenced by the fit between their own acculturation strategies and those of cultural outgroup coworkers. Such dynamics and outcomes were then placed into various coding categories. Next, through the constant comparative method, their characteristics were elaborated and connected in this broader acculturation framework.

The framework addresses two key acculturation issues: 1. "When interacting with cultural outgroup coworkers, does the subject perceive these coworkers as categorizing him as culturally similar or different from themselves?" and 2. "Does the individual perceive herself as a core member of her work organization when interacting with cultural outgroup coworkers?" Considering these issues simultaneously results in four acculturation profiles.

The first question was derived from oft-conflicting notions of cultural and psychological distance between national cultural groups. Namely, the American participants tended to utilize *similarity orientations* in making sense of their acculturation processes: they felt a smaller cultural and psychological distance from the Japanese (e.g., they expected Japanese to be fully functional in English and adhere to U.S. business practices) and did not have a strong need to differentiate themselves from Japanese people. The Japanese commonly employed *difference orientations* in which they perceived greater distance from Americans (e.g., tending to assume Americans could not understand the Japanese language, culture, or competently practice Japanese business norms) and regularly referenced American cultural differences (through speech acts and other behaviors).

In assessing where a person belongs on the continuum for issue #2, it is of primary interest whether (in the subject's perceptions) cultural outgroup members reference her as an outsider, or if, based on her degree of acculturation to national cultural differences in domains such as behaviors, values, and language, they admit her as a provisional member who can competently enact essential work-related roles.

By juxtaposing these two dimensions, four basic acculturation profiles were generated: *Marginalized Outsider*, *Alien*, *Assimilated Member*, and *Integrated Member*, each of which will be detailed in this presentation in terms of their inherent acculturation dynamics, acculturation strategy alignments, and acculturation outcomes. Future research directions will also be outlined so that the framework may ultimately be utilized not only with Japan-based acculturating groups, but also those undergoing acculturation in other national cultures.

June 25, 2013

1:15pm – 2:25pm

Session: Cross-cultural concerns in Asia

Chair: Adam Komisarof

Paper 2: *Multiculturalism in Japan: An Analysis and Critique***Authors: Jesse E. Olsen, Eun Ja Lee***(FOR REVIEW - DO NOT CITE WITHOUT AUTHORS' PERMISSION)*

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Multiculturalism in Japan is a topic of growing interest among policy-makers, business leaders, and scholars (Brannen, 2011; Kondo, 2011; Papademetriou & Hamilton, 2000). Although a myth of racioethnic homogeneity in Japan persists, there is a significant presence of such minority groups as the indigenous Ainu and Okinawans, *Zainichi* Koreans, and various new immigrant groups. While some may note the moral imperative of multiculturalism in advanced nations such as Japan, others cite the country's decreasing population and economic stagnation as practical reasons to promote the integration of individuals of minority groups. Unfortunately, however, Japan's efforts toward multiculturalism have received criticism (Choi & Kato, 2008; United Nations International Convention on the Elimination of All Forms of Racial Discrimination, 2010). Further, few Japanese scholars focus on discrimination and racioethnicity-related issues within the context of Japan, choosing instead to conduct research regarding other national contexts. Thus, while researchers, practitioners, and policy-makers proclaim the importance of a more multicultural Japan, there has been little effort to systematically observe, describe, and address fundamental issues such as racism that impede multiculturalism in Japan.

We begin this paper with an overview of the national context. After an account of the post-World War II era with particular attention to the period starting in the late 1980s, we describe Japan's demographic composition and provide a liberalist discourse, noting relevant government policies. We then review the relevant behavioral theories and literature on discrimination, racism, and multiculturalism. Specifically, we note that while instances of overt racism can be observed even among prominent members of the Japanese racioethnic majority (e.g., Gaikokujin/Gaikokujin Jinkenhō Renrakukai, 2010; Ishihara, 2000; Maeda, 2010), a far more pervasive and injurious form of racism lies largely concealed among the members of Japanese society. Social psychologists have acknowledged the existence of these more subtle forms of racism in the United States (e.g., Fiske, 1998), but little research has addressed them in the Japanese context (see Lee, 2010, for an exception). We draw on work in such areas as social categorization (Tajfel & Turner, 1979; Turner, 1985) and postcolonial theory (San Juan, 2002), discuss the applicability of this research to the case of Japan, and construct a theoretical framework describing the antecedents of racism in Japan and its implications with regard to multiculturalism efforts. Finally, we end our discussion with initial recommendations for policy-makers and business practitioners, as well as suggestions for future research.

Keywords: Multiculturalism, Japan, Racism, Discrimination

1:15pm – 2:25pm Session: Cross-cultural concerns in Asia - Chair: Adam Komisarof

Paper 3: Country Image and Culture: A Study on Consumer Responses to Negative Information

Authors: Fang Liu, Mingzhou Yu

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Background-Country image has been widely studied in marketing; however, few studies have examined the relationship between country image and culture.

Aim-The main objective of the current study is to examine the effect of country image in consumer responses to negative brand information under an analytical and holistic culture.

Theoretical Foundations-Country image is originated from Country of Origin (COO). COO is an important cue consumers use to evaluate local and foreign products and brands. Since the 1960s, studies have shown COO impacts consumer attitudes and purchasing intentions towards local and foreign products and brands. COO has evolved into sub-concepts, such as general- or product-country image. General country image refers to consumer perceptions of a foreign country's economic, social, cultural, and technological environment (e.g., Martin and Eroglu, 1993). Product-country image (PCI), which this study uses, is consumer perceptions of a product category from a foreign country (e.g., Nagashima, 1970).

Although country image has been widely studied in marketing, little research has examined the role of country image among different cultures. In particular, no research has ever empirically test the influence of culture on the relationship between country image and consumer responses to negative brand information. National culture has long been regarded as an important characteristic that determines consumer behaviour in different countries (Hsieh et al., 2004). Among all of the important cultural dimensions identified by previous research, analytical and holistic cultural dimension has become increasingly adopted in the marketing field in order to help explain consumer differences in the global market (e.g., Monga and John, 2007).

Design/methodology/approach-Using samples of Australian and Mainland Chinese consumers, this study examines the effect of country image on consumer attitudes when they are exposed to negative brand information. Country image scale is developed from Shimp et al. (1993). Attitude towards the brand is developed from Lee (2000). A manipulation check (Australian vs. Chinese culture) is also conducted using the analytical and holistic measurement developed by Nisbett et al. (2001). Structural Equation Modeling is used to test the hypotheses.

Findings-This study finds that country image is a significant effect in consumer responses to negative brand information among the Chinese consumers (representing a holistic culture). Chinese consumers who have more favorable country image perceptions appear to react less negatively towards the affected brand than those who have less favorable country image perceptions. However, this study finds no significant effect of country image in brand attitudes among the Australian consumers (representing an analytical culture).

Practical implications- This study extends the literature on country image, showing that culture influences the relationship between country image and consumers' evaluations of negative information. A number of previous studies have claimed that the impact of country image may have been largely "exaggerated". This claim, however, may need to be re-considered by taking culture into consideration. One important implication of the current study is that in one culture, the role of country image is more important than that in another culture.

Originality/value-This study provides the first empirical evidence that culture influences the role of country image in consumer processing of negative information. Findings from this study add to our understanding of the relationship between culture and country image.

keywords: Culture, Country Image, Consumer, Responses, Negative Information, Brand Attitude

June 25, 2013

1:15pm – 2:25pm

Session: Education & Cultural Concerns

Chair: Tara Madden-Dent

Paper 1: *Higher Education & Social Business: Attracting International Students and Faculty*

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A PhD is one thing, publications and grants are another, but what more can faculty do to increase their international competitiveness, attract quality students and colleagues, and disseminate research faster in today's international Higher Education market? One effective strategy includes virtual marketing, networking, and publication, also known as Social Business. Social Business is a cyber-market providing international platforms that promote a unique product or business for social benefit (Simmons, 2011; Yunus, 2007). Faculty can use Social Business practices to establish their professional value online by self-branding their research and publications (Evans, McKee, & Bratton, 2010). An effective personal brand can be established through professional blogging, tweeting, Google+, LinkedIn, and Facebook profiles, or the use of any professional social media (Simmons, 2011). Social Business allows faculty to publish and disseminate research faster, reach larger audiences, engage in worldwide educational dialog, and reinvent virtual delivery methods of classroom instruction while promoting their professional skills and achievements.

This paper introduces the importance of Social Business strategies for faculty to become more competitive, promote their research, attract students to their programs, and attract other faculty to the institution. Social Business increases the rate of published original content, curates data amongst educational leaders, and hosts opportunities to build international relationships leading to co-author, visiting professor, and other professional development opportunities. Beyond the recruitment and professional development benefits, inbound marketing and blogging are metacognitive activities which contribute towards better publishing and instructional skills (Livingston, 2003). Social Business will continue to demonstrate its usefulness within Higher Education's faculty, student body, and administrative community as well as its institutional practices (Kelm, 2011).

This paper will further explore how faculty's perceived value will soon be considerably based on the impact, output, influence, and international recognition of their overall personal brand. This paper also provides how faculty can use Social Business to showcase research, presentations, publications, grants, service, and twenty-first century teaching strategies. Lastly, this paper provides an explanation of how employers, scholars, and students can better access faculty academic contributions through Social Business to generate greater inquiry, relationships, and engagement amongst potential undergraduate and graduate students, faculty, administrators, and key stakeholders within their industry.

Educational leadership administration has the responsibility to stay abreast to technological advances which influence higher education. We have the duty to master and lead effective educational Social Business strategies that foster effective communication and collaboration. Higher Education's increasingly capitalistic market suggests that we develop new strategies to recruit students and faculty while promoting faculty, their field-of-study, and their institution. Social Business is a proactive, cost-effective technique that invests in faculty and satisfies a large array of institutional needs. Finally, a presentation will provide a forum for discussion and questions.

keywords: Higher Education, International Education, Faculty, Students, Recruitment, Social Business

Paper 2: English and Spanish in the United States: Global Intercultural Leadership Perspective**Author: David Balosa**Corresponding Author: David Balosa; Email: dbalosa1@umbc.edu

The political discourse over the status of English and Spanish in the United States has been a cul-de-sac for decades until, may be, the recent presidential elections beginning with George W. Bush have started to demonstrate the need of redefining the relationship between these two main stream cultures. The 44% of Latino votes received by George W. Bush in 2004, the 75 % by Obama in 2012 versus the 25% of Romney have convinced the media such as MSNBC, CNN, and Fox News to claim that “No candidate running for the presidency of the United States can win the presidential election without winning the Latino votes.” If this argument is a “practical reasoning” (Fairclough & Fairclough, 2012: 35), then it is time to reconsider the relationship between English and Spanish in the United States political discourse. The fact that “Latino populations of in Florida, Texas, New Mexico, California, and other parts of the Southwest who in the past were perceived as obstacles to American expansionist aspiration” (Schmidt Sr. et. Al. (2012: 81-82) are now a prime mover behind presidential election victory in the United States generates the following questions: How does this transformation inform our intercultural relation scholarship? Has the time for a true debate over language policy – that is language policy that reflects the cultural reality of the United State come? How can practical and theoretical reasoning as framework influence the policymakers’ actions? How much “intercultural training do language policymakers need?” (Landis et. Al., 2004: 1). The last question is the main focus of this paper. It is important to resort to a practical and theoretical framework if we want to foster an intercultural relation between English and Spanish that is free of cultural and linguistic domination. The United States should take the lead on the issue of cultural justice as part of human right and most important as part of encouraging national socio-economic productivity. The recent presidential elections in the United States are significant evidence that the politics of domination and submission, alienation and marginalization of certain cultural groups are becoming passé. No political party can take for granted the vote of certain cultural groups, but candidates because of their commonsensical public policy and their intercultural competence regardless of their political affiliation.

Research Methods -I have conducted a YouTube collection of questions and interviews directed to politicians, activists, and individuals on whether English should be the Official language of the United States. I have also collected some articles in political articles posted Online by Cable News Media such as CNN, MSNBC, and Fox News. I finally conducted a book review of three interculturalists: Franz Fanon, Jack Barzun, Fidele Tubino, and Ronald Schmidt Sr.

Frantz Fanon (1925-1961) was a Martinique-born black psychiatrist and anticolonialist intellectual. His classic work includes *The Wretched of the Earth*. Jacques Barzun(1907-2012) was a cultural historian, teacher, editor, critic, Professor of History and Dean of Faculties and Provost at Columbia University from 1927-to 1975. He was also a fellow of the Royal Society of Arts and was twice president of the American Academy of Arts and Letters. One of his multiple works includes *The Culture we Deserve*. Fidele Tubino is Professor of Philosophy and Ethic at La Universidad Pontificia Catholica del Peru. He has co-authored significant books and has written multiples significant articles in the field of interculturality in Spanish. One of his co-authored books is *El desafio del interculturalidad*. Ronald Schmidt Sr. is Professor of Political Science at California State University, Long Beach. One of his many books includes *languages policy and identity politics in the United States*.

Theoretical Framework -My research uses Transformative interculturality framework as advocated by Fidele Tubino. Tubino sustains the idea that culture is conserved changing. Cultural identity is made of various internal and external features. It is cultural injustice to homogenize national cultural identity on the basis of the language and culture of dominant cultural groups. So, he proposes cultural heterogenization based on the right of consultation or consensus. The transformative interculturality applies critical interculturality principles. That is, long terms public policies based on demonstrable evidence of cultural diversity integration and participatory politics. It is in the same vein that Jacques Barzun advocates redemption by high degree of true culture, that is the culture that is multidirectional, diverse, and integrative. Frantz Fanon also had shared the same vision, “human beings can hide from other human beings influence” (Fanon, 2008: 4, 5). Schmidt as Tubino oppose the dominant culture attitude to resort to cultural “assimilation” rather than to recognize and accept cultural diversity (Schmidt Sr., 2000:244). The United States’ influence in the global governance is still prominent. As scholars, it is important that we emphasize the transformational aspects of practical and theoretical framework that promote global intercultural leadership in order to achieve peace, social justice, and national, global intercultural relation cohesion.

Finding -The relationship between English and Spanish is far from being a truly intercultural one. For example, on the question whether English should be the official language of the United during the democratic presidential primary debate (2008), President Obama, Senator Obama at that time, thought that the question was “divisive”. He recommended that the moderator focuses on the issues that unite the American people. In the republican primary (2012, the same question was asked, Gigrich replied that “people should learn English the language of opportunity rather than Spanish the language of ghetto”. To just quote these two examples, my collected Youtube interviews data (from 2006 –to present) reveals substantial negative attitude toward a positive intercultural relation between English and Spanish. The political discourse on this debate seems to support a situation of cultural diglossia. That is, English holding the prestigious status whereas Spanish even as spoken by 55,000,000., a lower status. My recommendation is that elected officials should not be running away from solving the problem of language policy and describing it as a “divisive issue” or describing denigratingly as “ghetto language” versus special treatment such as “language of opportunity.” On contrary, they should consult the American people on this issue in the same way they campaign for presidential election. In this era of global culture and global economy, nobody should fear anyone. Those with commonsensical public policies are applaud but those with discriminatory policies and stigmatization attitude are self-deported politically.

Conclusion -As a matter of fact, I agree with Jacques Barzun’s claim that “It would seem that this century of wars and massacres and failing powers of governance is redeemed by a high degree of true culture” (Barzun, 1989: 5). True culture is not what dominant culture imposes to the nation; it is the cultural reality in hand – in daily life experience of the nation. Within this line of thought, a truly intercultural relation between English and Spanish in more than needed in the United States as alternative to English-Only domination policy. The shortsightedness of this policy has been revealed by the recent presidential elections. Presidential candidates have now to go to UNIVISION Television Station (a Spanish Television Station) to answer questions as part of their campaign process. A bet a fluent English and Spanish speaker, with commonsensical public policies will one day be nearly impossible to bit or to run against. It is my belief that English and Spanish as major national languages of the United are worthy of equal respect and status. Now that Spanish has become a prime mover behind presidential election victory, the bias and alienating attitude that have characterized the interpretation of these two major global languages have no place in the political and public discourse. On contrary an equal treatment of both English and Spanish whether you agree or not; will strengthen the socio-economic status of the United States a global cultural and political leader. The United States’ national cultural identity needs both English and Spanish as “the culture we deserve” (Barzun, 1989: 3, 4). English-Only as imposed culture is a cultural injustice created by the habitué of political domination, in the world of Frantz Fanon, “leaders, who stubbornly refuse to indulge in self-satisfaction at the top” (Fanon 2004:170). The demographic shift in the United Stated should not only influence our presidential elections but all public policy processes if we want to lead as a nation of justice with a respectable national cultural identity that promotes national cohesion and global intercultural leadership.

1:15pm – 2:25pm SYMPOSIUM Intercultural History – IC History & Cross-cultural Psychology Founders

Paper 4: Influences that shaped the founding of cross-cultural psychology – Stimuli for the intercultural fields**Author: John Berry**

During the 1960s a number of cross-cultural psychologists began to form international networks. A meeting in Ibadan in 1965 brought together many of the key people. This meeting established the *Cross-Cultural Social Psychology Newsletter* (edited by Harry C. Triandis). Cross-cultural psychology books and articles soon began to appear. The new *International Journal of Psychology* (launched in 1966) had articles on cross-cultural methodology in its inaugural issue (Frijda & Jahoda) and soon thereafter on other topics (such as human abilities Berry, 1966; Dawson, 1967). A first textbook was authored by Marshall Segall (1968; *Human Behaviour in Global Perspective: An Introduction to Cross-cultural Psychology*), followed by others (Brislin, Lonner and Thorndike, 1973, *Cross-cultural Research Methods*; and Serpell, 1976, *Culture's Influence on Behaviour*). The first *Handbook of Cross-Cultural Psychology* was edited by Harry Triandis, William Lambert, John Berry, Walt Lonner, Alastair Heron, Rich Brislin, and Juris Draguns (1980).

Discussions in the 1960s among a few people considered the need to develop a way for such researchers to learn about each other's topics and cultures of interest, and perhaps collaborate. This need was met the development by Berry of the *Directory of Cross-Cultural Psychological Research* (IJP, 1968), which listed 144 individuals by country and by topics and cultures of interest. In 1970 Lonner launched the *Journal of Cross-Cultural Psychology*. The first face-to-face meeting of many of us was at a conference in Istanbul in 1971 (organised by Lee Cronbach and Pieter Drenth). These activities culminated in the founding of the International Association for Cross-Cultural Psychology, and the first conference in Hong Kong (under the leadership of John Dawson). From the beginning the field was explicitly both *comparative* (across cultures), and *intercultural* (within plural societies). At present these two perspectives interact, with many intercultural studies now being carried out comparatively across plural societies in a search for some global principles of intercultural relations.

Paper 5: Theories, Methods, and Practices: Contributions of Harry C. Triandis to Cross-cultural Research**Author: Dharm Bhawuk**

Professor Harry C. Triandis was a faculty member at the University of Illinois at Urbana-Champaign from 1958 to 1998, and is still an active researcher as an Emeritus Professor there. The theories and methods that he has contributed directly and other theories and methods that they impacted in turn present a fascinating historical growth of the field of intercultural research. His fundamental contributions have had much impact on the world of practice, but some of his ideas are still waiting for a practitioner to simply apply it. He was recognized as the second most influential scholar in the field of Intercultural Relations in a citation analysis of articles published in the *International Journal of Intercultural Relations* between 1983 and 1996 (Hart, 1999). In another analysis of the Social Science Citation Index (SSCI), which covers many more social science publications, we find that Triandis' citation index is second only to Hofstede, who was ranked fifth in Hart's study.

Triandis has contributed to the creation of a large field of research, which we call cross-cultural psychology, and his contributions go beyond psychology, to all areas of cross-cultural research. The objective of this paper is to analyze his influence on a wide area of research that impacts intercultural interaction, including intercultural communication and training. Influence is measured quantitatively by the number of citation in the SSCI that each of his papers on cross-cultural training has received since their publication. This quantitative analysis is supplemented by a qualitative analysis, identifying patterns of growth in the field that can be attributed to his works. Implications for research and practice are discussed.

June 25, 2013

Paper 6: *Cultural Standards: Values, Norms & Creativity -The Legacy of Alexander Thomas & the Regensburg School of Intercultural Psychology*

Author: Stefan Kammhuber

Alexander Thomas (*1939) belongs to the founding fathers of Intercultural Psychology in Germany. The impact of his research cannot be overestimated. For example his extensive work on the dynamics of intercultural encounters, his original model of developing so called "Cultural Standards", his particular design of Culture Assimilators, or his enormous contributions to the design of intercultural youth exchange programs. With his research he supported all kind of organizations in getting prepared for the age of globalization: companies, social welfare, youth exchange organizations, public administration, military, and academia itself. He published more than 100 books, and more than 280 articles and book chapters, the vast majority of them in the German language. Alexander Thomas was awarded in 2004 with the Lifetime Achievement Award by the German Psychological Society.

In the paper, I will present what inspired Alexander Thomas to get involved into the field of Intercultural Psychology, followed by explaining his most important scientific contributions and how they are discussed nowadays at home and internationally. In particular I will focus on two aspects, on the method of developing Cultural Standards and on the integration of Cultural Standards into the process of intercultural learning. Finally, I will give an insight of how Alexander Thomas has inspired the research of his former students at the Regensburg School of Intercultural Psychology and which new ideas in the realm of intercultural psychology are based on his path leading work.

2:30pm -3:15pm

Posters

June 25, 2013

Poster 1: *Conceptualizations of Trustworthiness: A Comparison of Canada and Taiwan*

Authors: Iris F. Lin & Catherine Kwantes

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Aim of Study -To identify the similarities and differences between conceptualizations of “trustworthiness” held by people in collectivistic (Taiwan) versus individualistic (Canada) cultures.

Study Rationale and Theoretical Foundation -Researchers have proposed that trustors (people giving trust) enter relationships with certain expectations which are influenced by their cultural habits and assumptions, and whether their partners (trustees) meet or violate these expectations will influence trustors’ judgments of the trustee’s trustworthiness. Yet despite this acknowledgement that cultural habits and assumptions may potentially influence trust relationships, little attempt has been made to understand how social culture may influence people’s conceptualization of trustworthiness. For example, it was found that Japanese people placed greater importance on organizational commitment than Americans when assessing trustworthiness while people from the US placed more emphasis on personal integrity. In other words, when judging trustworthiness, collectivistic cultures such as Japan emphasized the relationship of the individual to the group or the organization and people from individualistic cultures focused on individual personal qualities and behaviours. However, these conceptualization studies only make up a very small proportion of the trust literature. Consequently, there is currently a need to engage in more qualitative research to better understand culture-specific conceptualizations of trustworthiness before attempting to quantitatively measure and compare trust across different cultures.

Methods -An online survey was disseminated to undergraduate students in Taiwan and Canada. The survey consisted of both open and close-ended questions and asked students about their demographic characteristics, cultural orientations, social beliefs, and their thoughts and perceptions regarding trustworthy people.

Analysis -Open-ended responses from 100 randomly chosen participants (50 Canadian and 50 Taiwanese) were selected for thematic analysis. Participants were asked to describe a trustworthy person, a trustworthy family member, and a trustworthy friend or describe the behaviours that these types of people would engage in. Researchers noted the frequency in which unique descriptors appeared in the open-ended responses and also clustered descriptors into larger themes and dimensions. Qualitative comparison of the trustworthiness dimensions were made to note the similarities and differences between the descriptions provided by the Canadian and Taiwanese participants.

Results -Comparison of qualitative responses show that while the Taiwanese and Canadian participants valued similar overarching trustworthiness themes, closer inspection of the descriptors showed that there are nuanced differences within each theme. For example, when describing a trustworthy family member, the trustworthiness dimension of benevolence was identified in both cultural groups. However, while benevolence in the Canadian sample was primarily comprised of descriptors that focused on providing support, help, or being there for the individual, the Taiwanese sample also identified the importance of family commitment in their benevolence descriptors. For example, in order to be considered a trustworthy family member, Taiwanese individuals were also expected to assist other family members and sacrifice and work hard for the family. Detailed analyses were also conducted on the responses for a trustworthy person and a trustworthy friend and all results will be displayed using quotes, bar graphs, and frequency counts.

Conclusions and Implications -Comparison of Taiwanese and Canadian responses shows that there is cultural variation in participants’ conceptualization of trustworthiness dimensions; however, many similarities were also found. Gaining greater knowledge of people’s definitions of and expectations towards trust relationships can assist individuals when they engage in cross-cultural interactions. Emphasizing where similarities exist between cultures can help to strengthen trust relationships and understanding cultural differences in trustworthiness dimensions could also serve to decrease the potential for misunderstandings.

2:30pm -3:15pm

June 25, 2013

Poster 2: *Cultural Differences in Korean-Russian Mixed Marriages* -Authors: Rumiya Tangalycheva, Kibalnik Sergei

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According to Korean statistics for 2006 in South Korea 90489 marriages between Koreans and foreigners were registered. The share of marriages with Russians was 835, among them 523 marriages between Russian women and Korean men and only 73 cases between Russian men and Korean women. For the present study of the cultural differences in Korean-Russian mixed marriages the method of semi-structural interview was selected. This method gives a good opportunity to gather the necessary information and to interpret the object of research in details. The empirical research was conducted in Seoul, South Korea in 2010. Ten Russian women in the age from 19 to 31 years old, married the citizens of the Republic of Korea, participated in the study. All of them have got acquainted with the future spouses during their study at the university - in Russian or in Korea. In the course of the interview it was found out, that at the initial stage of dating communication took place either in the Russian language or, in those cases, when a man had a fairly bad level of the Russian language, in English. Currently, all Russian respondents a rather good command of the Korean language, and receive the second higher education in South Korea. Following the opinions of the respondents, the most difficult thing in family life in mixed Korean-Russian marriages - it is not even the difference in mentality with their husbands, but communication with husband's relatives, the obligation to visit them during the collective family holidays (Lunar new year, the harvest festival "Chusok") when crowds of relatives gather in parent's home. Russian women definitely emphasized the differences in celebrating holidays, family rituals and ceremonies of life cycle. In Korean culture of great importance attached to the traditional rituals and rites - the day of birth of the child, when he turns a year, the wedding and the 60-year anniversary of the parents. In the same time it was unusual for Russian women to realize the absence of popular Russian holidays in the Korean culture: the New Year, International Women's Day (March 8), the Day of birth. All the participants of research with an offense noted that their husbands just forget the date of birth of their wives, as well as, however, their own. It is important to note that the families, where husbands have lived for some time in Russia, celebrate the New Year on December 31, and congratulate women on March 8. Thus, the Korean-Russian families combine the traditions of the Russian and Korean culture.

Summing up the consideration of Korean-Russian marriages we can make the following conclusion. Cultural differences in such marriages are quite big due to specific scenarios of children's socialization in two societies. In the same time various actual differences in presented research were not found out because of the length of marriage of the respondents. Young Russian women and their Korean husbands who participated in the research were in their so called "honeymoon" period. It is also worth mentioning that the cultural context of ethnic relations and global trends change nowadays so rapidly that in several years Korean-Russian marriages will turn from somewhat exotic and unusual into ordinary and routine practice.

keywords: mixed marriages, cultural differences, semi-structural interview, holidays, family rituals, ceremonies of life cycle

2:30pm -3:15pm

Poster 3: Cultures Come Together in Rural Minnesota: The Karen in Worthington -Author: Barbara Stone

Corresponding Author: Barbara Stone, Email: stone526@umn.edu

Rationale -This paper fits the conference theme of asking critical questions on persistent worldwide intercultural concerns about clashes over immigration, and falls into the conference category of *Intercultural Cooperation and Community Building*. The paper is set in a rural Minnesota community. Minnesota is home to the largest population in the United States of three immigrant populations: Hmong, Somali, and Karen. Historically, the St. Paul-Minneapolis metropolitan area has hosted large populations of Hmong, Ethiopian, and Somali refugees, but in the past few years, refugees from Burma and Bhutan have also come to live in Minnesota. In particular, Karen people from Burma have been resettled in large numbers through both primary and secondary migrations. Between 2002 and 2010, 3,949 refugees from Burma arrived in Minnesota (Minnesota Department of Human Services Resettlement Programs Office, 2012) and unknown numbers of Karen have come following primary resettlement in other states. Those seeking employment were challenged both by a highly competitive job market and the need for English fluency. In response, employment service workers located full-time jobs with benefits in smaller rural communities, including Worthington. At a time when violent intercultural clashes have occurred between other immigrant and host communities in rural Minnesota, the community of Worthington, Minnesota has demonstrated intercultural harmony.

Aims- Using the lens of Allport's social contact theory, Berry's mutual adaptation and Bennett's intercultural sensitivity model, the goal of this paper is to determine the satisfaction of the Karen diaspora with their secondary resettlement from St. Paul, Minnesota to Worthington, Minnesota and then to determine the factors that contributed to intercultural harmony.

Theoretical Foundations- Three primary theoretical foundations were used in this study: (1) social contact theory (Allport, 1954; Pettigrew & Tropp, 2008) (2) mutual adaptation (Berry, 1997), and (3) the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett 1993, 2005, 2011). Individual and community strategies ease the process of learning to cope with a new culture and new society for both Karen newcomers and the non-Karen community as each becomes familiar with one another (social contact) and attempt to adapt to the presence of one another (mutual adaptation) enhanced by intercultural sensitivity (DMIS).

Methods -A framework of social contact theory, mutual adaptation, and intercultural sensitivity informed this case study. Ethnographically inspired in-depth interviews were conducted first with Karen refugees and then with Worthington community leaders. Mixed methods (Creswell, 2009) were used including ethnographically (Fetterman, 2010; Wolcott, 2008) inspired case studies through in depth group and individual interviews (Krueger & Casey, 2009), analysis of policies and funding affecting refugees in Minnesota and a review of programming provided by local community organizations, businesses, government institutions and faith communities.

Results -Two studies have been completed on the secondary migration of Karen people from St. Paul to Worthington, Minnesota and intercultural harmony. The first study found that Karen participants were "satisfied" or "very satisfied" with their relocation to Worthington. The second study identified seven key factors as being helpful to the relocation process: (a) Worthington's history of diversity, (b) pre-existing infrastructures able to accommodate immigrants, (c) Worthington's welcoming environment, (d) leadership, modeling, and nudging, (e) extraordinary support and encouragement, (f) characteristics of the individuals in the community, and (g) mutual learning and mutual adaptation.

Conclusions and Implications -Social contact between the two communities and their willingness to mutually adapt to, and learn from one another played a crucial role in resettlement satisfaction in Worthington and can inform policies and practices for researchers, educators, policy makers, and other stakeholders in Minnesota communities as we strive to create smoother transitions for both immigrants and their hosting communities.

keywords: mutual adaptation, ethnorelativity, social contact, Karen, Burma, Worthington, refugees

June 25, 2013

2:30pm -3:15pm

Poster 4: “Oppa Gangnam Style!” *The Accidental Persuasion of Asian Creativity, Authenticity and Masculinity in American Pop Music* - Author: Chen Yang

Corresponding Author: Chen Yang

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Abstract: Asian male identity has long been marginalized and misconstrued in American pop culture. Due to various historical and social reasons, Asian men in North America bear the stigma of being unoriginal, nerdy, alien, and feminine. By examining the music video of Gangnam Style and Psy’s success, the article aims at discovering a continuous pattern of Asian music sensations in North America. The content analysis of the music video suggests that Psy’s success is accidental and most likely to be ephemeral: his creativity is persuaded through violating audience’s expectations for a stereotypical Asian man; his authenticity is justified by alienating the Korean song from the U.S. pop culture scenario; his masculinity is a non-threatening appropriation of American masculinity mixed with mockery of Asian stigma. Gangnam Style not only reveals Asian pop artists’ awkward position of being stuck with the ongoing discourse of persuasion, but also offers some suggestions on how they can make a dent in pop culture. In order to entertain the U.S audiences, appropriating American music elements and masculinity is a necessity, but far from enough. Psy’s rise as an international pop star indicates that under the highly radicalized hierarchy of the U.S. entertainment industry, Asian male musicians do not enjoy the privilege of hegemonic appropriation while their white peers can freely adopt black masculinity and music genres and become generic masculine music icons.

Keywords: Whiteness; Masculinity; Hegemonic Appropriation; Persuasion; Asian Stereotype

June 25, 2013

2:30pm -3:15pm

Poster 5: *Critical Questions for Identification Practices and Disproportionality in Special Education*

Authors: J-Lynn Van Pelt, Tiffany Young

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The problem of disproportionate identification of ethnic minority students in special education has been widely discussed in the field. However, children of color continue to be over identified and served in special education. As hypotheses, some have discussed sociocultural factors that may contribute, others educational inequities in urban areas where there are larger populations of people of color. This critical literature review will seek to identify, classify, and critique what the research has shown within the theoretical frame of critical pedagogy. The authors are especially interested to see if themes will differ in research published after the Response to Intervention approach to identification was implemented. Methods include identifying existing empirical peer reviewed research on the topic, coding during multiple readings of existing research, identifying main themes, and critically evaluating themes within the critical pedagogy framework. Inter-rater reliability will be established between the two authors. Results will be discussed succinctly and discussion will identify further research needed in the field as well as how research might inform educational policy. The poster will provide essential information concerning problem, hypotheses, methods, results, and discussion. A detailed APA reference list will be provided to interested participants.

2:30pm -3:15pm**Poster 6: Perceptions on Kurdish Language through Bilingual and Multicultural Education in Turkey****Authors: Hasan Aydin, Burhan Ozfidan, Jennifer Mahon**

Corresponding Author: Hasan Aydin, Yildiz Technical University, Istanbul-Turkey

Email: aydinhasan04@gmail.com

Background -Turkey, educationally, has been a *developing country* since 2002. The Prime Minister Recep Tayip Erdogan's government has focused specifically on multiculturalism in schools and society. This is taking on new dimensions of complexity and practicality as demographics, social conditions, and political circumstances change. However, the historical Kurdish language in Turkey has been banned since 1923 while the existence of the Kurdish people, a group that constitutes upwards of 20% of the country's population, has not acknowledged in the Turkish constitution. This paper is informed by current debates over how the Kurdish language could be placed in a new curriculum at government schools in Turkey and how one could prepare future bilingual education teachers to work at increasingly getting diverse classrooms. Research has shown that parents and educators should support children learning and retaining their native language. The Prime Minister, and Minister of Education of Turkey announced in March 2012 that Kurdish language would be taught at government schools as a second language. The purpose of this study is to contribute to the current debates regarding Kurdish language-based education and to increase understanding of bilingual education as an approach to resolving language issues affecting Kurdish students in Turkish schools. This presentation, which is based on a qualitative study with eleven bilingual education teachers, will delineate the participants' developing views on Kurdish language curriculum.

Method-This paper built on a 2012 qualitative field study conducted at various K-12 schools in the US. This study uses both in-depth interviews and small focus groups to elicit the lived experiences of eleven Kurdish and non-Kurdish teachers. The researchers' first interview was with five Turkish participants who don't know the Kurdish language. The second interview was with six Kurdish participants who speak both Kurdish and Turkish fluently. Both groups' participants were teachers in high schools in the United States. From these interviews the field-notes were collected and reviewed. Emergent themes in the interviews were coded.

Results -As a first theme of the interviews, participants focused on the *Structure of the Kurdish language*. Concerning the structure of the Kurdish language, the first group emphasized that the aim should be to present the alphabet of the Kurdish Language and its fundamental structure. The target dialect should be Kurmancî (Kurdish language). The aim of a course should provide students with the basic knowledge to express themselves in Kurmancî by presenting the basic grammatical structures and vocabulary used in daily life. By improving students' knowledge of grammar and vocabulary, it will allow the students to write essays in Kurdish and translate written English and Turkish works into Kurdish. This course should be only for beginner-level students who have little or no Kurdish language background. As a second theme, participants talked about *Acceptance of Kurdish Language*. According to the first group's participants, Kurdish children face the "feeling of being a loser" from the very start of their school life and they try to deal with feelings of being behind because they spend their first years in school trying to learn a new language instead of new academic subjects. The participants discussed these problems and provided international examples of bilingual education; they also pointed out that it is not easy to develop a model for this kind of education. The interview with the second group emphasized that one of the very first Turkish words that they learned in elementary school was "be quiet." According to this group's participants, they quickly discovered that they were not allowed to speak in Kurdish even during breaks and had a strong feeling of alienation. They also said the children felt that when they improved their Turkish, they were afraid of losing fluency in their native language and facing communication problems with their parents. The third theme that emerged was a *Cultural Right*. The first participant of the second group affirmed that "freedom of expression is not applied in the same manner to the Kurdish language as it is to the Turkish language. Furthermore, the Turkish Government links Kurdish associations to terror groups." He also emphasized that such discrimination is also found in the area of Kurdish culture. Celebrations such as Newroz, the Kurdish new-year celebration, are limited and overseen by the authorities. The Government's refusal to support such cultural issues results in violence and arbitrary detention. According to the second group's members, private individuals do not necessarily disagree with the right to education in one's mother language. In most cases, they support the principle behind the revitalization of minority languages as a means to preserve and promote minority cultures. However, the second group emphasized the necessity of having an official language. "This is because of the need for all those who are citizens of Turkey to learn the Turkish language in order to be able to communicate with the rest of the society. Therefore, the practical aspect of communication emerged as the primary issue that needs to be addressed in debates on bilingual education."

Conclusion -The actual situation of the Kurdish language has considerably changed in two decades: it is now used quite widely and freely in different circles of cultural and public life, in the media in particular. Yet there is no real official recognition of this language. Considering the huge changes that occurred, at least in daily practice, the situation will certainly continue to move towards more rights, more freedom and more recognition. This can only be beneficial for Turkey, the Kurds and the Kurdish language.

This study illustrates the need for Kurdish language curriculum to build a base that acknowledges the developmental process bilingual teachers undergo. Our presentation will contribute to the growing body of strategies that educators can draw on to socialize bilingual education teachers and foster the knowledge, skills and dispositions essential for teaching in diverse settings in Turkey.

keywords: Bilingual education, Multicultural Education, Kurdish language, Qualitative Study

June 25, 2013

2:30pm -3:15pm

Poster 7: *Equity in Charter School Demographics and Enrollment Practices* – Authors: J.Lynn Van Pelt & Andi Morency

Corresponding Author: J. Lynn Van Pelt

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One of the popular criticisms of Charter Schools is that they can choose their student population or that they can employ exclusionary enrollment policies. Enrollment in public Charter Schools not focused on at risk populations often attracts upper middle class, White families. With the recent national support for school choice and Charter Schools, it is worth evaluating empirical research and enrollment practices related to public charter schools to see if certain sub populations are largely benefitting from Charter School programs. As a hypothesis during the literature search process, specific attention will be given to charter school enrollment practices of three specific sub-populations: children of color, children of low socio economic status, and children with linguistic diversity.

Method will follow qualitative research techniques employed to critically review existing research literature. Search parameters will be identified using key words found in charter school research and limited to include contemporary literature from the year 2000 to the present. Using both ERIC and Psycinfo, a thorough search will identify relevant literature. After a first read of the resulting articles, the search will be expanded to include additional relevant references within the found literature. The final included articles will be determined based on their relevance to answering our research questions for our identified populations. Based on the first reading, we will separate the literature into larger shared categories. In the second reading, we will reread the literature coding for similarities within each category and across categories. In the third reading, we will use these categories and codes to identify themes in the literature. During the fourth read of the collected literature we will read to collect evidence of the identified themes. After the second and fourth read, researcher reliability checks will be performed to assure that both researchers are coding the themes in the same manner to establish inter-rater reliability. A fifth read of the literature will identify specific examples that can be used in the discussion of the themes.

Results will be discussed in context to the identified themes with a critical lens on both research and practice related to charter school enrollment. Specific examples from existing research will be outlined as results are reported. Discussion will rise from identified themes and focus on holes in the existing research and needs for further empirical exploration. Some space will also be given to discussing how this critical literature review can inform educational policy and practice within Charter School enrollment.

June 25, 2013

2:30pm -3:15pm

Poster 8: A case study of the relationship between social networks and acculturation in a multicultural community

Authors: Ruobing Chi, Wang Yi'an

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The convenient transportation, global spread of Internet service, and fast development of social media make the geographical boundaries that used to set people and cultures apart less salient. These changes lead to more frequent intercultural encounters and more culturally diverse communities. What happens in these situations and how those involved are changed by interacting with culturally different others are the phenomena of interest to acculturation researchers, and the focus of this study as well.

To enter the academic dialogue, this proposal begins with a critique of the dichotomous framing of inquiries and theories common in the acculturation literature. The prevalent bi-dimensional paradigm (i.e. Berry's framework) categorizes acculturation strategies by the choices made to adhere to one's home cultural identity and/or host cultural identity and relates them to the outcomes of acculturation. It is argued that concentrating solely on the contrast between the host and the home cultures can be problematic as it tends to favor the host side by default, results easily in oversimplification of both as homogeneous entities, and tends to ignore the impacts that other cultural groups might have on theirs. The social network analysis (SNA) paradigm is proposed as an alternative paradigm because its theoretical perspective and methodological approach show the potential to deal with these issues. By nature SNA allows for equal treatment of entities in one relation regardless of their respective attributes. It does not rely on assigned labels to define groups but can detect them according to relational structure. That allows for differentiated treatment of people from the same nominal group. Lastly, it is able to handle questions that go beyond bi-cultural relations.

Therefore, the study is designed to take the SNA approach to address classic acculturation research questions in a selected community, but referencing, at the same time, the prominent paradigm in hypothesis testing and interpretation of the results so as to demonstrate how this shift in paradigm makes a difference to the criticized framing issue. This goal will be accomplished by a case analysis of the complete social network of a multicultural community. The boundary of the network is set by an official name list of all current participants of the community. The study intends to use data collected from an online survey and follow-up interviews to explore three research questions: (1) What are the structural patterns and formation mechanisms of the social network in a multicultural community? (2) How does one's social network influence the outcomes of acculturation? (3) How is acculturation experienced and interpreted by the members of the multicultural community?

These questions combine the inquiries from both attribute-oriented and structure-oriented perspectives, thus are promising to be informative and inspiring for future studies. The multilevel analysis and mixed-method design are of value to acculturation researchers in general for broadening the current theoretical and methodological reservoir. Finally, the research findings will have practical implications (1) for people in the process of acculturation and those they are in contact with to understand their experiences better; (2) for educators and trainers to be aware of the dynamics between various factors that impact acculturation outcomes, and (3) for culturally diverse communities regarding institutional support for cross-cultural adaptation.

keywords: Social Network Analysis (SNA); Acculturation; International Student



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**Abstracts Booklet for presentations on
Wednesday, June 26, 2013**

June 26, 2013

9:00am – 10:15am -Award Addresses

The William B. Gudykunst Outstanding Book Award - Dan Landis and Rosita Albert

"The William B. Gudykunst Outstanding Book Award, 2013, goes to Dan Landis and Rosita Albert for their extraordinary achievement in editing the Handbook of Ethnic Conflict: International Perspectives. We members of the Selection Committee--Young Kim, Cookie Stephan, and David Sam—unanimously agree that, of the six books nominated, this Handbook of Ethnic Conflict is clearly the most worthy as the first recipient of this special award. Dan and Rosita took on an intellectually ambitious project of presenting 20 original chapters, in which ethnic conflict is examined in varying historical, cultural, and sociopolitical contexts of 20 different countries or regions around the world. The highly informative chapters offer population-specific insights, with which to examine and refine existing theories or to generate new ways of theorizing about the nature of interethnic conflict. For this reason, we, committee members, applaud Dan Landis and Rosita Albert for a significant contribution they have made to a better understanding of intercultural relations, in general, and of ethnic conflict, in particular." Jan Pieter van Oudenhoven President of the IAIR

Abstract: Handbook of Ethnic Conflict: International Perspectives

Ethnic conflicts are world-wide phenomena producing discrimination, violence, and at times, unspeakable atrocities. Two thirds of international conflicts today are ethnopolitical conflicts. Some are long-entrenched disputes dating back centuries. Others are the by-products of recent trends in immigration or politics. The Handbook of Ethnic Conflict examines the social, psychological, historical and political underpinnings of these conflicts—particularly the ethnic, cultural, religious, and national identities that feed ingroup/outgroup antagonistic perceptions and fuel cycles of aggression. It covers leading theories and models of interethnic conflict and provides in-depth analyses of twenty conflicts as diverse as those in Croatia, the Democratic Republic of the Congo, France, Israel, and New Zealand. It examines phenomena that have not received the attention they deserve, such as the obstacles presented by differing accounts of the origins and dynamics of given conflict. In each case, and in the book's concluding chapter, contributors suggest creative responses to ethnic friction utilizing innovative intercultural approaches, conflict management approaches, and peace-building strategies.

Early Career Award – Dr. Melody Manchi Chao

Chao's research investigates the dynamics of psychological processes in intercultural contexts. Her analysis focuses on how individuals actively participate in cultural processes and how they negotiate between conflicting cultural values and norms. She will present her research on essentialism in this presentation. Essentialism is the beliefs that people from different social groups (e.g., cultural group, racial groups) possess immutable attributes that are indicative of their traits and abilities. Her research dissects how such unspoken assumptions (beliefs) about social categories can have profound social psychological implications for individuals living in a diverse environment. Analyzing this research question at multiple levels, she will begin by discussing how essentialism, as a belief endorsed by lay people, influence intrapersonal psychological processes, such as the cognitive representation of different racial and cultural groups. She will then present her research work that examines the impacts of essentialist beliefs on interpersonal dynamics in cross-cultural interaction contexts. Finally, she will discuss the implications of this research to intercultural relations in a global context.

June 26, 2013

Concurrent Sessions

10:35am -12:00pm **Session: Cross-cultural issues at work** Chair: Jan Pieter Van Oudenhoven

Paper 1: The Impact of Sexual Harassment on Job Satisfaction, Turnover Intentions, and Absenteeism: Findings from Pakistan Compared to the United States

Authors: Rebecca Merkin, M. Kamal Shah

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The purpose of this study was to understand how sexual harassment impacts productive work environments for employees in Pakistan as compared to the US; in particular how it affects job satisfaction, turnover, and/or absenteeism. This study analyzed employee responses in Pakistan ($n = 146$) and the United States ($n = 102$) using questionnaire data. Significant results indicated that employees who were sexually harassed reported (a) a decrease in job satisfaction (b) greater turnover intentions and (c) a higher rate of absenteeism. Cross cultural comparisons indicated that (a) Pakistani employees who were sexually harassed had greater job dissatisfaction and higher overall absenteeism than did their US counterparts and (b) Pakistani women were more likely to use indirect strategies to manage sexual harassment than were US targets.

Keywords: Sexual harassment, Pakistan, absenteeism, turnover, job satisfaction, Collectivism, Power distance

10:35am -12:00pm Session: Cross-cultural issues at work Chair: Jan Pieter Van Oudenhoven

Paper 2: Cultural Differences in Group Categorization of Coworkers

Authors: Catherine Kwantes & Iris F. Lin

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This project examined the extent to which descriptions of a trustworthy co-worker varied between the US and Taiwan. **Theoretical Foundations** -Independence and interdependence are thought to affect work relationships, specifically, whether or not co-workers are considered part of one's in-group or out-group. Building on Social Identity Theory and salience of group membership, it has been suggested that those with independent self-construals are more likely to emphasize organizational membership than those with interdependent self-construals, who are more likely to consider only their family or clan as in-group members. Therefore, this study hypothesized that an emphasis on organizational behaviours would be more strongly found in the trustworthiness descriptions of those with independent self-construals and an emphasis on relational behaviours would be more strongly found in those with interdependent self-construals.

Method A subset of the data from the International Trustworthiness Study was used to conduct this analysis. Randomly selected undergraduate students in Taiwan (n=50) and Canada (n = 50) were asked to describe a trustworthy co-worker in their own words. Qualitative responses to the question "How would you describe a trustworthy co-worker?" were analyzed using an emergent thematic approach.

Results The two most frequent themes for describing a trustworthy co-worker in the American sample were related to positive organizational behaviours and "having one's back." Additionally, a trustworthy co-worker was described as being supportive personally, as well as providing task-related support. While the latter two themes were also strongly represented in the Taiwanese sample, no comments were made regarding positive organizational behaviours or "having one's back". Overall, the descriptors for a trustworthy colleague in the American sample reflected the idea of keeping the organization's best interests in mind while providing support to individual co-workers. In the Taiwanese sample, descriptors for a trustworthy colleague reflected a mutual give-and-take type of relationship between co-workers without an emphasis on the organization as a whole.

Conclusions/Implications -The differences found suggest differences in both self-identity and the salience of organizational membership. As different geographic areas hold distinct ecologies and environments, people within these distinct environments identify with that region and develop common orientations to themselves and others. This is in part because of a distinct experience shaped by surviving in a unique environment. The analysis supports the idea that in an individualistic context, employees may extend their social identity to include that of being a member of a particular organization. This, in turn, would lead to perceptions of trustworthiness being based on what others in that in-group were willing to provide to the group as a whole (i.e., the organization) as well as to other individuals within that group (i.e., coworkers). The focus on the organization as a referent included statements such as "A trustworthy co-worker is one who will put the company's interests before personal interests." Yet respondents also expected trustworthy co-workers to protect their fellow employees' ("have your back in the workplace") and provide both emotional ("be there for moral support during a stressful time") and task support ("work with you on group projects"). In the Taiwanese sample, however, the responses reflected more of a reciprocity expectation. Consistent with the cultural notion of *guanxi*, this emphasis on reciprocity aligns with the expectations that one would hold towards a trustworthy out-group member. A trustworthy co-worker was described, for example, as being "willing to mutually help others", "will work hard with each other to complete tasks" and "after interacting with him he gives you the feeling that if you are in need you would be able to gain assistance from him."

keywords: self-construal, coworkers

June 26, 2013

10:35am -12:00pm **Session: Cross-cultural issues at work** Chair: Jan Pieter Van Oudenhoven

Paper 3: Do virtues reflect national or universal cultures?

Author: Jan Pieter van Oudenhoven et al.

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In this paper we examine the relative influence of religion and national culture on conceptions of virtues. In a first study, which took place in the Netherlands, 926 respondents from different professions, ages, gender, and religious backgrounds rank ordered a list of 15 virtues. A comparison of Dutch Muslims and non-Muslims showed a remarkably high resemblance in their ratings of virtues. Only Faith was rated as substantially more important by Muslims than by non-Muslims. In the second study the influence of national cultures was examined. Adults (N = 2819) from 14 countries rated the same list of virtues. Cross-national differences between (cultural blocks of) countries exceeded by far the influence of religion on the importance ratings of virtues. The implications of the findings for the often-mentioned clash of religions are discussed. Currently, the influence of religion on the values of immigrants may be overemphasized and other important characteristics may be underestimated. Implications of this study for the workplace are discussed.

10:35am -12:00pm SYMPOSIUM***Identity, Acculturation and Integration*****Authors: Colleen Ward, Agnes Szabo, Larissa Kus, Chan-Hoong Leong**

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The symposium examines acculturation processes in multicultural societies. At the individual level it explores the way in which acculturating individuals acquire new identities and integrate aspects of ethno-cultural and national identities. At the group level the symposium describes and analyses views on how minority groups, including new immigrants, should acculturate and the implications of these expectations for individuals, groups and the wider society.

**Validation and adaptation of the Identity Style Inventory for Acculturating Individuals
Agnes Szabo, Colleen Ward and Garth Fletcher, Victoria University of Wellington**

New cultural expectations drive immigrants to seek information about their host environment and the rules of the society, to examine and reorganize their identity structure as well as to explore alternative options in a new culture. However, this often results in a conflict or crisis of identity. When people undergo an identity crisis, stylistic differences can be observed in their social-cognitive processes (Berzonsky, 1989); they solve problems and explore their environment in three predominant ways that are defined as identity styles (informational style, normative style and diffuse-avoidant style). The Identity Style Inventory (ISI) was designed by Berzonsky (1989, 1997) to capture the three different forms of identity strategies. The measurement has been widely used in developmental research and applied in several countries, in different age groups, with samples from the general population, but has never been tested with culturally mixed samples within one nation. In order to measure identity styles of acculturating individuals, the scale has been modified and specified for immigrants.

The present research was designed to assess the construct and convergent validity of the modified ISI with a sample of immigrants with diverse cultural background in New Zealand (N = 180). Identity Styles were correlated with a measure of identity commitments, the Need for Closure Scale, the Rational-Experiential Inventory, the Ethno-Cultural Identity Conflict Scale, and the Social Desirability Scale. The internal reliability, the construct and convergent validity of the modified ISI were confirmed. Results revealed that the measurement is capable of capturing individual differences in social-cognitive orientation with a culturally diverse sample. In a long-term context the use of this scale has the potential to contribute to the better understanding of intrapersonal factors that may underlie cross-cultural adaptation.

**Achieving Integration? Alternating and Hybrid Identities in a Multicultural Society
Colleen Ward,¹ Caroline Ng Tseung-Wong,² Uma Bhowon,² and Agnes Szabo¹
¹Victoria University of Wellington and ²University of Mauritius**

Our previous qualitative research with Muslim immigrant youth in New Zealand revealed that young Muslims saw "attaining balance" as the key to success and marker of integration. Three strategies used to achieve balance emerged from interview and focus group data: 1) alternating/situating identities; 2) blending/hybridizing identities; and 3) individuating/transcending identities (Stuart & Ward, 2011). In this study we move beyond a qualitative understanding of the identity strategies to the construction of a measure to assess alternating and blended/hybrid identities and to examine these identity processes in relation to their nomological network. The research was undertaken with 257 university students in Mauritius, a post-colonial multicultural society. Students completed a

survey about ethno-cultural (Hindu, Muslim and Creole) and Mauritian identities. The questionnaire included measures of identity strategies (an 18-item pool), Social (Bicultural) Identity (Cameron, 2004), Bicultural Identity Integration (distance and conflict subscales; Benet-Martínez & Haritatos, 2005), Ethno-cultural Identity Conflict (Ward, Stuart & Kus, 2011), and Social Desirability (Reynolds, 1982). Exploratory factor analysis uncovered a two-factor scale with measures of alternating (Cronbach alpha = 0.75) and hybrid (Cronbach alpha = 0.78) identities. Furthermore, the two subscales demonstrated a different pattern of relationships with criterion measures. Hybrid identity was significantly related to a stronger bicultural social identity and greater bicultural identity integration (with less distance perceived between ethno-cultural and Mauritian identities); it was unrelated to ethno-cultural identity conflict and social desirability. In contrast, alternating identity strategies were associated with less bicultural identity integration and greater ethno-cultural identity conflict. In addition, alternating strategies were negatively related to social desirability and unrelated to a bicultural social identity. The implications of the findings are discussed in relation to the definition and mechanisms of integration and adaptive outcomes.

“Two different planets in its own orbit?” – diverging ethnic minority and majority perspectives on ethnic minority identity, acculturation and multicultural society.

Larissa Kus, Colleen Ward & James Liu, Victoria University of Wellington

This paper presents a thematic analysis of a qualitative study aiming to distinguish shared and diverging inter-ethnic perceptions among ethnic minority (Russians, N = 42) and majority (Estonians, N = 34) groups that have experienced recent power reversal in Estonia. The analysis reveals participants' contrasting views on salient aspects of ethnic identity, cultural maintenance and adoption referring to the minority group, and the evaluations and preferences for the ethnic policies. The results show that while the importance of Russian culture maintenance was commonly emphasized by the Russian participants, the importance of Estonian culture adoption generated more diverse opinions including agreement, conditional agreement and rejection. The conditional agreement represented a reaction to the perceived assimilationist state policies involving reluctance to integrate into the Estonian culture and society as the consequence of perceived assimilation pressure from the state. Preserving the Russian culture was acceptable for Estonian participants if Russians simultaneously participated in the Estonian culture, indicating also a conditional aspect in their acculturation preferences for Russians. Therefore both ethnic groups expressed conditional aspects for the acculturation preference or expectancy emphasizing 'our' culture first, and only then 'theirs.' The results of minority group's preferences to maintain their culture over majority culture adoption, which appeared contrary to the majority group's expectations in this study, are supported in related quantitative survey. Additionally, while integration was expressed as the desired way of acculturation for ethnic minorities by Estonians, on many occasions Russians were expected to "melt into" the Estonian society and culture implying assimilation rather than an integration preference. Diverging in- and out-group perceptions are discussed from the perspectives of acculturation and social psychology theories.

Social markers of acculturation: What are the socio-psychological indicators of naturalization?

Chan-Hoong Leong, National University of Singapore

Immigration and acculturation has dominated Singapore's political discourse in the recent years due to a rapidly expanding population. The current study examines the social construction of acculturation and naturalization from the perspectives of both native and immigrant citizens in Singapore. More specifically, what are psychological and behavioral indicators that immigrants must embrace in order to be considered a full participating member in the adopted society? The convergence and divergence of viewpoints will illuminate the perceptual gaps between native and immigrant communities. The composite score of the markers will also serve as a proxy measurement of social inclusiveness; it reflects the depth of psychological barriers imposed by the individual in preserving the distinct boundaries of citizenship. Multivariate analyzes showed that the two groups reacted differently to the challenges arising from immigration. Surprisingly, both the realistic and symbolic threats of migration was felt more strongly

June 26, 2013

among the naturalized immigrant citizens than the native-born even though the former imposed fewer barriers to the new arrivals in becoming a part of the mainstream community. The findings are discussed in connection to Berry's dual identity model of acculturation, in particular, on how this approach differs from the traditional model of integration-assimilation, and on the future direction for acculturation research.

Keywords: Identity Styles, Acculturation, Social-cognitive Orientation

10:35am -12:00pm SYMPOSIUM - Intercultural History – Pioneering People and Influential IC Paradigms**Paper 7: *Reassessing the Important Contributions of Women Cultural Anthropologists to IC History*****Authors: Xiaojia Zhang and Steve Kulich**

The research methodology and theories of cultural anthropology have often been attributed to having historical impacts on the formation of IC study (specifically the influences of Franz Boas, Clyde Kluckhohn, and most significantly Edward T. Hall). However, there has been much less attention paid to the contributions of some of the women anthropologists that contributed significantly to Intercultural research (with the exception perhaps of Margaret Mead, who is listed or studied in a number of cited papers).

Yet, in the early history of anthropology, women anthropologists were active in developing the field and produced some of the seminal ethnographical research on other cultures. Many of them chose fields that their male colleagues would not be as readily allowed to get in when they did their comparative or intercultural research, hence their qualitative methodology and interpretation of cultural phenomenon included their gendered perspective and experience. This article will discuss the influence of women's experience toward qualitative research methodology and its impact on IC research. By examining IC history from this aspect of the anthropological perspective, we hope to highlight some previously overlooked information, which might enrich both the theoretical and applied understandings of the formations of the field. The methodology prompted by these women was applied to certain aspects of interviews, participant observation, data collection procedures, and field notes analysis. Their work both influenced Hofstede's dimensions, and conversely, those dimensions can be used to locate the parameters under which women anthropologists worked, such as analyzing their power distance in a patriarchal male academy, the femininity appearing in their research process, and the certainty and uncertainty approaches they adopted regarding measurements in scientific research.

Such an analysis reveals some of the methodological problems that IC may have in particular historical contexts: namely dealing with intersubjectivity, intertextuality, and the interpretation of texts. Some would argue that IC study has mainly focused on differences rather than sameness. But if we look back to the researchers themselves, take them as a research object, and analyze why gender difference might lead to different research methods or even paradigms, we might address the apparent gap of insurmountable dualism between social research and subjectivity and close it toward widening the horizon of not only our IC history, but of its prospects for the future.

Key words: IC paradigms, women's experience, cultural anthropology.

Paper 8: *Intercultural Communication at the University of Minnesota***Author: Beth Bonniwell Haslett**

The University of Minnesota, Minneapolis campus, was a wonderful center of activity for scholars and students interested in intercultural communication. Not only was there a strong program in the Department of Communication Studies, but the significant presence of international students and international programming also provided a rich context for intercultural studies.

Professor William S. Howell was a pioneer in the study of cross cultural communication, beginning with his work in broadcasting, especially broadcasts focused on Eastern Europe and Russia. From this early work, Dr. Howell developed a worldwide network of scholars interested in cross-cultural communication. Many of his international friends and scholars visited Minnesota and provided important scholarly insights for students.

Another hallmark of Minnesota was the opportunity for graduate students to study in related disciplines. As a graduate student, I was able to work in linguistics, anthropology and psychology. Thus, students were able to have a truly interdisciplinary experience, an extraordinary opportunity that unfortunately is still too rare. Within this broad

network of intercultural scholars were Dr. Gene Piche (sociolinguistics and education), Dr. Harvey Sarles (Anthropology), and Dr. James Jenkins (psychology and psycholinguistics). For example, through Piche's influence, I was introduced to the work of Dell Hymes and Erving Goffman, both prominent figures in their disciplines. Many graduate students had similar opportunities.

In this presentation, I hope to focus on the wide-ranging influence of Howell, his associates and students and their contributions to cross cultural communication. It is through such webs of knowledge and friendship that significant scholarly contributions are made.

Paper 9: Three Key Japanese Intercultural Communication Pioneers and Their Institutions: Mitsuko SAITO, Gyo FURUTA, and Teruyuki KUME

Author: Holly Siebert Kawakami

In my study of the history and development of the intercultural communication (IC) field in Japan (2009), I emphasized key individuals and the institutions with which they were associated. This presentation introduces three key Japanese scholars. In my study, I designated contributing scholars to one of Four Generations, from 1958 to 2006, according to when they became active in the field in Japan. Mitsuko Saito was designated as First Generation, a Pioneer, 1958-1976; the other two, Gyo Furuta and Teruyuki Kume, were designated as Second Generation, Inheritors, 1977-1989.

These three scholars were part of an "invisible college," defined as "a set of scholars that has common research interests within an intellectual paradigm and maintains contact through both formal and informal channels" (Kawakami, 2009, p. 44; Rogers, 1994, 2003; Crane, 1972). These scholars actively taught, published, and established key institutions and academic associations. They sought recognition and support from their universities, the Ministry of Education, and the greater public. The institutionalization of the IC field was due to their, and others', communication, exchange, and achievements. I have been honored to know all of these scholars and interviewed them for my study.

Other individuals also played important roles in the development of the IC field in Japan, including some American scholars, but by focusing on these three scholars, it is possible to identify many of the 'firsts' of the field in Japan, follow its steady development through the decades, and note its solid establishment and acceptance in Japan. The institutionalization of the IC field in Japan developed over five decades in three distinct stages that conform to the peak years of influence and activity for each of the universities associated with these scholars.

Mitsuko Saito's academic career was at International Christian University – ICU (Kokusai Kurisuto-kyo Daigaku). Starting in 1959, Saito initiated many communication courses introducing what she had studied in the United States while always considering relevancy to Japanese identity and culture. She also invited American pioneering scholars to ICU. She was the main organizer for the first in the world conference on IC in 1972. ICU's zenith years of influence were the 1970s into the 1980s.

Gyo Furuta was recruited to establish a new four-year university, Kanda University of International Studies (Kanda Gaigo Daigaku), known as Kanda or KUIS. Furuta's revolutionary vision was to require all students to take courses in IC. He also started the Institute of Intercultural Communication that served as a hub for numerous publications and activities that advanced the field. Furuta also decided on and publicized the Japanese term that would identify the new field, *ibunka komyunikeishon*, as none had previously existed. By the mid-1990s, this term had largely diffused and been adopted among scholars, universities, students, The Ministry of Education, and even the general public. Kanda's influence started in 1987, peaking in the 1990s. Shortly after Furuta's retirement, the school's directors changed course; Kanda's influence ended after 2000.

Teruyuki Kume was recruited to come to Kanda by Furuta. In 2000, Rikkyo University (Daigaku) recruited him. Rikkyo's directors were planning to offer advanced degrees in IC for the first time in Japan; Kume was essential to that initiative. The new Master of Arts in IC started in 2002 and soon after, in 2004, the doctoral degree started.

June 26, 2013

These degrees have four tracks of concentration to choose from: Teaching English as a Global Language, Interpreting & Translation Studies, Intercultural Communication Studies, and Environmental Studies. The first three tracks reflected orientations of the field that existed since Saito's time. The fourth track was innovative by posing the environment as another culture.

Kume retired several years ago, but continues to teach one course, to publish, and to organize conferences. Rikkyo University continues to lead in development of the IC field although many other universities have faculty, departments, and offer undergraduate majors. Rikkyo's graduate degrees are in Japan, in Japanese, and for Japanese, unlike the degrees earned abroad by earlier generations. As the Fourth Generation in my study, the Millennial Generation (starting 2000) becomes established and contributes its scholarship, what that will mean for the future of the field in Japan remains to be seen; it is a topic worthy of study.

1:15pm – 2:25pm

Session: Issues in intercultural relations

Chair: Michael Salzman

Paper 1: South Asians in Britain: Acculturation, Cultural Identity and Perceived Discrimination

Authors: Lena Robinson

There is little empirical evidence about how South Asian adolescents in Scotland and England think about and handle their relationship within the two cultures in which they live (Ghuman, 2003; Robinson, 2007). The issue of cultural identification has particular relevance during adolescence when, as part of the identity formation process, minority youths examine their ethnicity and its implications in their lives as they seek to establish a secure ethnic or racial identity (Helms, 1990; Phinney, 1989, 1990; Robinson, 2007). In addition to examining their ethnicity, adolescents are likely to consider their role and position in the wider society. As they engage in this process, they are faced with the differing demands and possible conflicts among alternative cultural frames of reference, and the reality of minority status and discrimination (Robinson, 2009).

The paper examines and compares the acculturation attitudes and cultural identity of Indian and Pakistani second and third generation adolescents in Britain (Scotland and England). Specifically, the aims are: To explore the differences in cultural identity and acculturation strategies between the Indian and Pakistani groups; To explore the differences in perceived discrimination between the two groups; To examine the importance of religion for both groups.

The study integrates a social psychological approach to ethnic identity, Berry's acculturation strategy and stress models and Phinney's model of ethnic identification.

Ethnic identity formation theory has a developmental focus in that it looks at individual change and was originally based on ego identity formation theories.

Acculturation theory is concerned with the extent to which ethnic identity is maintained when an ethnic minority group is in contact with the dominant group

Two of the major ethnic minority groups living in England and Scotland were targeted: Indian (Punjabi Sikh and Gujarati Hindu) and Pakistani. The participants were second- generation adolescents. There were 480 adolescents aged 13-18 years.

Data was collected through the completion of a structured questionnaire at the participant's school and college. The questionnaire was developed by an international team of researchers from the ICSEY project, led by Professor John Berry, and has been pilot tested in Stockholm, Los Angeles and Kingston.

Results from this study suggested that the majority of Indian youth in England and Scotland adopted integration strategies as opposed to Pakistani Muslims who adopted a separation strategy. Ethnic identity scores were high for Indian and Pakistani youth in England and Scotland. Perceived discrimination was related to acculturation strategies. Significantly less discrimination was reported by adolescents with an integrationist approach to acculturation.

The relationship found in this study between perceived discrimination and acculturation strategies suggests that conditions that favour an integration strategy should be promoted in British society.

keywords: Acculturation, cultural identity, perceived discrimination, South Asian youth

June 26, 2013

1:15pm – 2:25pm **Session: Issues in intercultural relations** Chair: Michael Salzman

1:15pm – 2:25pm **Session: Issues in intercultural relations** Chair: Michael Salzman

Paper 2: *An Inquiry into the Phenomenon of Internalized Oppression*

Authors: Michael Salzman, Poka Laenui

This paper presents an inquiry into the phenomenon of “Internalized Oppression” that has been a consequence of the domination and colonization of Pacific peoples suffering similar historical, political and cultural domination by imperial and colonial powers. The paper that will be presented is derived from the development of an invited chapter in an upcoming book on this phenomenon, its consequences and efforts to remediate its negative effects.

The Oxford Encyclopedic English Dictionary (1995) defines *oppression* as “prolonged harsh or cruel treatment or control; mental distress” and *oppress* as to “keep in subservience by coercion; to govern or treat harshly or with cruel injustice and to weigh down with cares or unhappiness” (p.1019). Oppression may take many forms, and it may be the result of external and/or internal forces. *Internalized oppression* may be the more insidious of the two because we do it to ourselves. Internalized oppression is not the cause of mistreatment; it is a result of mistreatment. Internalized oppression would not exist without the real external oppression that is imposed on the less powerful by the more powerful. It includes the internalized negative self-evaluations and dehumanizations believed to be true by peoples suffering unjust and imposed social conditions such as racism, colonialism, and conquest. Internalized oppression influences the thoughts, behaviors, and attitudes towards self, members of one’s defined group and the dominant group. It has consequences for behavioral and mental health (e.g., David, 2008). These consequences will be explored in this paper as well as some of the efforts in education, cultural renaissance, and political activism designed to address the consequences of colonization, domination, cultural trauma and internalized oppression that Pacific peoples have suffered. The U.S. state of Hawaii or, from another perspective, the occupied Nation of Hawaii will be a primary focus of this investigation.

Colonization and its consequences has been the subject of much investigation (Fanon, 1968, Memmi 1965). Fanon, a psychiatrist who studied the processes and effects of both colonization and decolonization, described colonialism as a form of violence, as he observed that, “When the Native is confronted with the colonial order of things he finds he is in a state of permanent tension. The settler’s world is a hostile world which spurns the Native.” McCubbin & Marsella (2009) note that upon contact Captain Cook and his colleagues cultivate numerous stereotypes about Native Hawaiian people. They tended to characterize Native Hawaiians as friendly and hospitable but inclined toward thievery (citing Lind, 1934) and were “dreadful, mercenary, artful villains.” Manly (as cited in Lind, 1934) described Native Hawaiians as “wretched creatures,” “savages”, with the appearance of half man and half beasts.” These stereotypes, and others, support a process of dehumanization that appears to be a prerequisite for atrocity (Salzman, 2012) and allows for the domination, control and exploitation of a people deemed not quite human and certainly not of equal worth as the colonizers. The destructive power of these negative evaluations are exponentially amplified if the peoples so described believe them.

This paper will present a model of the processes of colonization and decolonization. It will suggest that psychological and political decolonization requires a purging of the internalized oppressor/oppression and the negative self-evaluations produced by such oppressive situations such as a colonial context that defines relationships based on notions of superiority and inferiority. The paper will review efforts in education, cultural recovery and political action that address the consequences this historical fact and its associated psychological and behavioral consequences.

keywords: internalized oppression, colonization and decolonization

1:15pm – 2:25pm Session: International students, education, and adjustment Chair: Stefan Kammhuber

Paper 1: A Discussion of Multiculturalism in Australia from Educators' Perspectives

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“We speak over 260 languages and identify with over 270 ancestries. Australia is and will remain a multicultural society” (Australia’s Multicultural Policy, p. 2). Urban Australia is unquestionably multicultural and fluid in its social composition. Despite varying opinions for or against immigration and its effects on the cultural diversity of Australia, the fact remains that cultural plurality is everyday reality in Australian urban cities and the inhabitants of these cities, for the most part, seem to navigate the rapidly changing social landscape with relative ease. While several studies have addressed multiculturalism and cultural identity in Australia, it is informative to explore these topics from the perspective of Australians who are providers of education because these individuals are arguably in a position to influence mindsets of future policy-makers, and presumably have the skills to discuss these topics with reasoned thought. To this end, this study presents a conversation with non-indigenous Australian educators (N = 22) in which the topics of multiculturalism and Australian identity are discussed. The purpose of the study was to explore how non-indigenous Australian educators view multiculturalism and its influence on social dynamics in Australia.

Participants were chosen on the basis of them being non-indigenous but either born in Australia or migrated to Australia before the age of one. The rationale for the choice was that a non-indigenous Australian is an immigrant (at least by ancestry), and therefore arguably has no special claim to the land compared to more recent immigrants. However, as someone born in Australia (or one who migrated to Australia as an infant), such a person might have a well-formed identity as an Australian who belongs to the land, and may view recent immigrants from other countries as the “outsiders.” But a multicultural Australia, however, is based on the ideology of equal rights and claims for all Australian citizens, regardless of their ancestry or immediacy to immigration. Hence it is interesting to explore these individuals’ views on multiculturalism.

The participants (Male = 16, Female = 6; average age = 43.86) were currently or previously involved in providing tertiary education, and represented 7 different institutions in Sydney. The participants were from Anglo-Saxon and Anglo-Celtic backgrounds, with the exception of two who were of mixed ancestry (namely European-Asian). The interviews were conducted face-to-face or via telephone (average time = 42 minutes). Each participant was asked to describe what it means to be Australian, what multiculturalism means to them, and to comment on multiculturalism in Australia. The interview questions were used to frame the structure of the analysis of the transcripts, which was done by looking for patterns and commonalities in responses (deductive thematic analysis).

Results revealed several points worth noting: first, while almost unanimously agreeing that defining the Australian identity was a challenging task, the participants’ responses do indicate core values and characteristics that are “Australian;” second, while all participants agreed that multiculturalism in urban Australia is reasonably successful, several participants expressed concern about the future of Australia, if the trends in social and political dynamics are to continue; thirdly, participants expressed a preference for an integrated approach to multicultural education, including emphasis on learning second languages. These findings and the implications of them, particularly in terms of the practicality of fostering a multicultural Australia in which diversity is encouraged along with national integration, are discussed.

Key words: multiculturalism, Australian identity, multicultural education

1:15pm – 2:25pm Session: International students, education, and adjustment Chair: Stefan Kammhuber

Paper 2: *Promoters and barriers of integration for migrant students at a Swiss Technical University*

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Currently, there is a lack of qualified graduates in engineering or other technical studies in the Swiss job-market. Therefore, a societal need exists to exploit the full potential of young women and men in Switzerland having an affinity to technical education. Technical studies appear to be very attractive for students with migration background because they are not exclusively language-based, compared to other subjects. But, as research from comparable countries within Europe shows, the drop-out rate of students with migration background seems to be higher than the one of indigenous students. Nevertheless, there is almost no research on the specific population of technical students. Therefore, we conducted 20 semi-structured interviews with migrant students (10 male/ 10 female) from technical departments at a Swiss University of Applied Sciences. We focused on identifying barriers and promoters of their integration overall and especially at the technical departments and how these factors account for academic performance. The data were analyzed by the means of qualitative content analysis. In order to do that, we developed a system of categories, which is both, theory driven and empirically gathered. In particular, the model of acculturative stress by J.W. Berry (2006) served as a resource for developing categories. Furthermore, we were interested how gender moderates the process of integration, given the fact that in Switzerland female students are underrepresented in technical scientific domains. Finally, we tried to get insight if there are any intersectional experiences, f.i. multiple discriminations by being a female migrant within a technical department. Data analysis shows that, from the view point of the migrant students, the university overall and the technical departments in specific have a high integrative power. Nevertheless, there do exist factors which cause acculturative stress, particularly in female migrant students, like being discriminated by gender or/and ethnicity.

keywords: Migration, Integration, Acculturative stress, Education, Gender, Intersectionality

1:15pm – 2:25pm Session: International students, education, and adjustment Chair: Stefan Kammhuber

Paper 3: *International students' identity negotiation: Do I want to stay or do I want to go back?*

Authors: Christina Galalae, Jikyeong Kang

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During the past few decades, international student mobility has received increasing attention from the academic community and higher education policy makers. With no less than 4.1 million students pursuing higher education outside their home country in 2010 (OECD), this population is amongst the fastest-growing branches of international mobile individuals. Whilst leading higher education organizations generally investigate trends, dynamics and contribution of international migration, scholars set their sights on other topics, such as the processes experienced by students throughout their international mobility, or the effects that the latter have on their school performance and social integration. We posit that in order to explain the trends of international student mobility one should also understand the psychological processes that international students are involved with. Our study embraces recent calls for further explorations of acculturation and reflections on its pragmatic aspects (Chirkov, 2009; Ward, Kagitcibasi, 2010). A most distinctive feature differentiating international students from other migrants is their voluntary decision to pursue higher education abroad (Andrade, 2006). Their decision to remain there, work, start a family etc. is also voluntary and often beneficial to the host country. On the other hand, international students go through a complex adjustment process and identity negotiation by having to adapt to the academic environment (Ramsey et al., 1999) as well as to the cultural environment (Berry, 1997). Building on these theoretical foundations, this research aims to explore the correlation between international students' desire to immigrate/continue living in the host country after graduating, and their self-understanding and understanding of ethnic/national identity.

The study utilizes an interpretative perspective on acculturation and employs a qualitative approach. Data were collected through semi-structured, in-depth interviews conducted in the UK on a sample of 19 postgraduate international students. Subjects were enrolled in Masters' or Ph.D. programs in two large universities in the Northwest of England, came from 18 different countries, and were aged between 22 and 44 years old.

We investigated the following main themes: motivation to enroll in a postgraduate program abroad, former international experiences, social interaction with home/host country agents, English language usage, adjustment issues, and preference for ethnic/national food. No questions regarding self-perception or perception of the ethnic/national group were asked, but all the respondents approached this aspect intensively during their interviews. Through the interpretation of the data we searched for these particular topics whilst trying to understand them in context, through the use of a constant comparative method (Glaser, Strauss, 1968).

Despite their ethnic heterogeneity, several recurrent themes emerged. We noticed that there is a significant difference between the manner in which subjects position themselves in rapport with the national/ethnic group when they wish to extend their stay abroad and when they know that they will return to their home country immediately after graduating. Subjects who wish to remain in the receiving country tend to feel a stronger affiliation to the national community as a result of their desire to integrate and gain acceptance. On the other hand, participants who wish to return to their home country after graduating show a stronger ethnic identity and, moreover, feel a strong affiliation to the group of international students.

These findings shed light on the topic of self/others' perception in the context of medium-term/long-term mobility. Our study supports the idea that identification with the culture of settlement and identification and sense of belonging to the ethnic group are not necessarily variables that affect international students' decision to immigrate. More often than not, they are consequences of this decision. Our findings also offer practical implications by providing relevant insight about acculturation of international students to the policy makers that design orientation or multicultural intervention programs.

SYMPOSIUM - *Intercultural History* – National/International Expressions of Intercultural Communication***Paper 10: History of Integrating Research & Theory with Training & Development in the Intercultural Communication Field: A Personal Perspective - 1962-2012*****Author: Clifford Clarke – (via Skype)**

After WWII, the U.S. Foreign Service Institute (FSI) expanded its efforts to adequately prepare technical assistance and diplomatic staff to interact effectively with members of other nations by hiring Edward T. Hall in 1951. Hall, an anthropologist, trained participants at the FSI for five years with George L. Trager, his linguist associate, and through their on-going discussions evolved the original concepts of intercultural communication. Thus, an anthropologist and a linguist gave birth to the field of Intercultural Communication Training and Development. Rogers and Steinfatt (1999) wrote that one of Hall and Trager's significant contributions to the IC field was to incorporate experiential learning as a key component in intercultural communication. As important as that was, Hall remembered that, "My message was frequently misunderstood and actively resisted by most of the administrators as well as the members of the Foreign Service" (Hall, 1992, p. 202). As the development of the IC field through theory-building research has evolved significantly, those who have worked to integrate such developments into the designs of training and development activities outside academia are no strangers to the experience of such difficulties as Hall's.

Through this personal perspective of fifty years on the journey of the practitioners who have dedicated their lives to developing the IC Training and Development (T&D) field while earning a living outside of academia, I trace the growth and decline of an industry dreamed of by its early founders. I focus only on the T&D programs that were grounded in theory and research in order to record those efforts for the history of the field. I further focus on the efforts within and between the USA and Japan that demonstrated integrations in IC T&D in the professional areas of education and business. As a sojourner between the USA and Japan, I track the significant points of training and organizational development as well as breakthroughs and breakdowns in the struggling IC field in the sixties into the 21st century. Some Japanese educators, trainers and consultants have questioned "western" models of IC, and in so doing have strengthened their own organizations and institutions with a variety of approaches to the IC field.

In like manner, U.S. businesses have improved their operations with paradigms and approaches borrowed from Japan. Multiple perspectives from the diversity of culture and disciplines have only strengthened the IC field. My perspectives are also grounded in the interdisciplinary nature of my graduate studies at Stanford University, where I was informed by research and theories in anthropology, linguistics, psychology, social-psychology, and communication.

Paradigms of training and development as integrated with research and training have been challenged and changed throughout the decades and there is none that could be called universal or acceptable across or within the U.S. and Japan or education and business cultures. However, when a new paradigm evolves, the previous one does not necessarily die. Lao Tzu taught us 2,700 years ago that there is nothing more constant than change (Heraclitus and Plato echoed this thought much later), but it is only human to fight against change, both personally and nationally, and thus there is this eternal struggle in the IC field as well. As Buber (1958) suggested, the truth lies between "I and Thou." We struggle to work together to discover truth through our dialogue with each other, theoretician-practitioner, researcher-trainer, American-Japanese, educator-manager for the betterment of all. Fortunately, similar to the role of a mature Third Culture Kid (TCK), there are pioneers who have integrated these roles already.

IC T&D professionals must initially understand clients' paradigms in order to be relevant. However, these paradigms routinely conflicted with our own paradigms as they did with Hall at the FSI. My lesson from this journey is that the most successful way to survive and contribute in our field is to evolve with the clients' understanding and support into new paradigms and new approaches that effectively integrate research and theory with IC T&D. Hall struggled as our role-model for this approach. Success comes when the clients' new insight enables them to be more effective and succeed in their roles in society in a culturally-sensitive way that creates peace in their lives. That has served me well as my driving motivation throughout my professional career to date.

Paper 11: *Why Did the New Field of Intercultural Communication Take Root & Develop in Japan?***Author: Holly Siebert Kawakami (via Skype)**

“Why Japan?” was a main research question for my study on the history and development of the intercultural communication (IC) field in Japan (2009). So soon after the publication of *The Silent Language* (Hall, 1959) that formally established the IC field in the United States, IC found a context in Japan where it could take root and proceed in development relatively parallel to the development in the United States.

Japan is the only nation, Western or non-Western, to embrace the official discipline of IC so soon after its emergence in the United States. What made Japanese receptive to what IC had to offer? How did the conceptual components of IC studies resonate with Japanese scholars? What in IC provided answers to urgent societal questions? Diffusion theory (Rogers, 2003) says there must have been the elements of accessibility, familiarity, and answers to serious needs in order to have the intellectual paradigm of IC travel successfully from the United States to Japan.

Three of the few scholars aware of the early IC discipline translated *The Silent Language* into Japanese in 1966. Hall’s subsequent publications were also translated thereby providing accessibility to his concepts. Those early scholars found something familiar in Hall’s concepts because of his emphasis on meaning embedded in nonverbal communication. Later, IC concepts such as high and low context (Hall, 1976) provided some hints for navigating the challenges facing Japan.

The number of scholars grew over the years as the early ones mentored students; some obtained higher degrees in the United States learning from pioneering scholars there. Japanese scholars brought home what they studied at American universities but they also were interested in some different objectives, foci, and research more relevant to Japan. Changing societal and international challenges over the decades presented new issues for IC scholars in Japan to research.

Why the discipline of IC became strongly rooted and firmly established in Japan cannot be understood without the inclusion of an historical context where I highlighted certain relevant sociological and psychological, political, business and economic, and educational aspects of that context. I mapped the history of the IC field against the backdrop of those contexts through four periods of time starting with the post-World War II era (1945-1976) even though that era started well before IC as a field existed. The three succeeding periods were Japan, Inc. (1977-1989), The Lost Decade (1989-1999), and Global Soft Power (my category, starting in 2000).

After the defeat in 1945 and the resulting Occupation until 1952, Japan was urgently seeking how to construct a positive post-World War II relationship with the United States, how to become a full-fledged, respected member of the international community, and how to find a new footing in the world economy. Four critical questions emerged in the immediate Postwar era. Although society changed through the decades, these four questions remained relevant. The critical questions (all interrelated) were: 1) How can we relate to foreigners and the rest of the world? 2) What do we do and when? 3) How can we master English? 4) What is the meaning of our identity as Japanese?

In order to proceed after the defeat, Japanese were confronted with how to newly relate to the American occupiers in a peaceful and beneficial way. Japanese needed the knowledge of what to do and when in order to relate well to the previous enemy, the Americans, and also to the rest of the world. In order to relate, they needed to use English, the learning of which had been banned during the militaristic years. Finally, Japanese were searching for a new identity as Japanese and what meaning that had. The militaristic identity, its tenets of superiority towards the rest of Asia, and its “pure race” pseudo-history had led to the total devastation of Japan. The American Occupiers leveled the society, brought in a new government, new laws, and placed the wartime Emperor who had been placed at the pinnacle of the fascist government in a new role. This was the backdrop of history into which the first introduction of IC concepts came. The IC field took root and has become solidly established in Japan.

Paper 12: *One History of IC in China: From Foreign Language and Culture Teaching to Intercultural Competence*
Authors: Yi'an Wang, Steve Kulich

As China opened up in the 1980s, the revival of foreign language teaching (FLT) led to the beginnings of intercultural communication (IC). First introduced in 1983 through Daokuan He (Shenzhen Univ.), a number of other English instructors sent abroad started by first including culture teaching in FLT, emphasized communicative competence, cultural awareness, and then intercultural competence. This trend has been underpinned by College English Reform in China since 1999 when the Chinese Ministry of Education revised the FLT curriculum and syllabus to include intercultural awareness and intercultural competence in the teaching of foreign languages. Concurrently, the need to move the IC field “beyond language” was emphasized (Kulich, 2003) and the scope expanded, with intercultural competence becoming a key focus (cf. Xu, 2006a). Some scholarly effort has been invested in conceptualizing ICC from Chinese cultural perspectives given the unique features the Chinese understand the world and the specific way the Chinese perceive competence and its measures. Gao (2002) claim that “going across”(Qi) and “going beyond” (Dao) cultures are two levels of intercultural communication competence development. Xu (2011) critiques the Western traditions that have long dominated communication studies, highlights the prevailing tendencies in this research toward reductionism, fragmentation, pragmatism (a preoccupation with the effectiveness). Jia (2011) believes that the ultimate purpose in FLT and ICC development is to cultivate people to be human, intercultural personhood a broader humanity. This paper presents one history of IC in China: the evolution from foreign language education, then “beyond language” to other aspects of competence and IC. The paper also reviews recent developments and implementation of ICC research in Chinese contexts, and provides brief reflections of theoretical and methodological issues in researching intercultural competence in China.

2:30pm – 3:40pm

Session: New Perspectives on Adjustment

Chair: Nan M. Sussman

Paper 1: An Animal Model of Culture Shock: Physiological and Behavioral Changes**Authors: Nan M. Sussman, Nora Mahmoud, Daniel McCloskeys**

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Statement of the problem -Moving from one culture to another has been described in the psychological literature as a stressful experience with several transition stages; the most stressful known as culture shock. Culture shock is a psychological phenomenon that purportedly affects thousands of sojourners. Its symptoms include anxiety, depression, change in eating and sleep patterns, difficulty in social relationships, irritability, hostility toward local residents, homesickness, and withdrawal. Previous studies evaluated stress primarily through self-report. No study has assessed transition-related stress using physiological measures. Until recently, cortisol, the stress hormone, could only be measured through blood samples. This made physiological measurements of stress difficult to obtain. Now, it is possible to measure cortisol through saliva, feces, and urine. Our research is the first to physiologically assess stress associated with cultural transitions. However, this first investigation of the relationship between cultural transitions and cortisol is not with a human sample; rather with an animal species known as the African Naked Mole Rat (ANMR). Prior to testing the culture shock-stress hypothesis with humans, we choose to test the methodology and the hypothesis with an animal species.

The ANMR was selected for several reasons, chief among them was access: there are several thriving colonies of the species at the College of Staten Island. However, there were several additional factors which made this an ideal population on which to test this phenomenon. First, the ANMR is the only mammal besides humans known to produce cortisol in response to stress. Second, they are social animals who live in colonies with anecdotal evidence of distinctive behavior patterns. For a sojourner to experience the stress of cultural change, there must exist detectable differences between two colonies; that is, each colony must create and maintain its own culture. Through systematic observation, we observed differences in the maintenance of their cages. Colony A kept its adjoining cages clean and made one cage an exclusive "toilet" cage; Colony B's cages were dirty as were the animals. We created several other innovative measures of behavior to examine whether cultural differences existed. Using Radio-Frequency Identification (RFID) technology (miniaturized chips inserted under the skin), we measured sociability and daily activity patterns. By creating sociograms, we determined that Colony A was less active and less sociable. Using fecal samples to test cortisol levels, Colony A had lower baseline cortisol levels. Colony B was more active and sociable, and had higher baseline cortisol levels.

Hypothesis -We hypothesized that a sojourner rat moving from one colony to another would have an increase in cortisol production. Further, there would be changes in their social and activity patterns. In other words, the sojourner would experience culture shock.

Method -Once we confirmed that the two colonies indeed differed in behavioral and physiological patterns, we concluded that there existed different cultures. We then selected an "average" animal from Colony A and moved it to Colony B. This selection was based on the mole rat's cortisol levels, daily activity within the colony, and degree of sociability. Cortisol levels in fecal samples taken from the sojourner rat several times following the transition were assessed by running an enzyme-linked immunosorbent assay (ELISA) test. Sociability and activity pattern data were collected through the RFID readers (which were connected to a computer) for several days following the sojourner transition.

Results -Results confirmed that the stress level of the sojourner rat increased. It experienced high levels of cortisol relative to baseline measures. The stress levels of the home and host colonies did not appear to be significantly affected, however. There were also significant changes in sociability and activity patterns. During the first 24 hours of the transition, the sojourner isolated himself in one cage. After that timeframe, the sojourner interacted more with other members of the Colony. The sojourner also showed unanticipated aggression toward other males. Unexpectedly, the cages of the Colony B became cleaner while the sojourner was living there.

Discussion -This study provides preliminary evidence of cortisol changes as a result of culture shock during a cultural transition. These results need to be replicated with another sojourner ANMR prior to testing the hypothesis among a human sample. With all the cautions attendant to utilizing animal data to understand human psychology, these investigations are indeed pushing the boundaries of intercultural research.

keywords: culture shock, cortisol, physiological measures, naked mole rats

June 26, 2013

2:30pm – 3:40pm

Session: New Perspectives on Adjustment

Chair: Nan M. Sussman

Paper 2: Investigating Cultural Differences in Trauma Appraisals and Implications for the Posttraumatic Psychological Adjustment

Authors: Alberta Engelbrecht, Laura Jobson

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Background: Current cognitive models of posttraumatic stress disorder (PTSD) posit that an individual's appraisals post-trauma can be largely dominated by negative perceptions that can maintain PTSD. This research examined the role of culture in the cognitive appraisals of everyday and trauma events and associated implications for posttraumatic psychological adjustment. **Method:** Study 1 (N=75) used British and Asian students. Study 2 (N=95) extended Study 1 by using a sample of trauma survivors from Individualistic and Collectivistic cultures. In both studies participants provided an everyday and a trauma memory and completed an Appraisal Inventory, the Posttraumatic Cognitions Inventory (PTCI) and measures of PTSD and depression. **Results:** Taken together it was found that in both cultural groups the everyday memory and trauma memory were differently appraised. Furthermore, there were cultural differences in everyday appraisals, which reflected an emphasis on agency and independence in the individualistic groups. However, the cultural groups tended to have similar cognitive appraisals of the trauma memory. Further Study 2 found those with PTSD in both cultural groups to have less pleasant memories, felt less able to cope, nor did they demonstrate as much anticipated effort or social correctness in comparison to those without PTSD. Those with PTSD also appraised trauma memory and everyday memory differently. Lastly, the relationship between cognitive appraisals and PTSD symptoms was culturally influenced and the PTCI associated with PTSD symptoms more strongly in the British/individualistic groups than in the Asian/collectivistic groups. **Conclusion:** The findings are discussed in terms of combining cultural models of self with current PTSD models.

keywords: Culture, Trauma, Appraisals, PTSD

2:30pm – 3:40pm

Session: Intercultural Concerns in Africa

Chair: Layton Seth Curl

Paper 1: The Effects of an Intensive Study Abroad Program in Ethiopia: A Quantitative and Qualitative Study of US Students**Authors: Layton Seth Curl, Anna Ropp**

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The focus of this study is to examine the effects of an intensive three month study abroad program on college students from the United States living and studying in Ethiopia. Fifteen students from a large public university in the United States were selected for an intensive study abroad program in rural Ethiopia. Participants' age ranged from 21 to 47 (M = 27.7), with a diverse range of majors. Five had previous travel abroad experience, and no participant had any prior travel to Ethiopia. The study abroad program was funded by a national Department of Education grant which covered all expenses minus tuition for the students' study abroad credits.

The researchers' primary goal was to evaluate the overall effectiveness of the program with respect to factors such as: Learning, Satisfaction, and Behavioral Change, in addition to participants' change on cultural attitudes and values. Participants underwent an in-depth pre and post evaluation process to review the pre departure training as well as the complete study abroad program. Numerous quantitative measures were given to assess learning in specific academic areas (i.e. Amharic, Ethiopian culture, geography, history, religion, etc.). Other quantitative measures were used to examine changes in cultural attitudes. Carlson and Widaman (1988) demonstrated significant change in international political concern and cross-cultural interest after study abroad programs. Measures to examine these factors were used. Additionally, students were scored on scales of horizontal and vertical individualism to assess potential changes in these traits.

Mapp, McFarland, and Newell (2007) found changes in students after a short-term study abroad program with the use of qualitative, but not quantitative, assessments. Based on these findings and the current study's relatively low sample size, extensive qualitative data was collected, in addition to the quantitative measures. A pre-departure interview was conducted with each of the participants, after the program's orientation and before going to Ethiopia. The researcher, a trained interviewer unassociated with the study abroad program, conducted semi-structured interviews, asking participants about the program's orientation, their expectations of the trip, the reasons they applied for the program, and their prior international experience. In post-trip interviews conducted with the participants after their return to the United States, participants were asked about whether their expectations matched their actual experiences, and about their evaluation of the program, including the courses taken, the service learning experience, and the educational trips taken. Additional questions assessed their intentions to travel in the future and whether they believed that the study abroad program changed them. The data from these interviews is currently being analyzed with the use of grounded theory (Corbin & Strauss, 2008). Preliminary analysis of the interview data suggests that students generally reported satisfaction 1) with the overall experience, and 2) that they had learned a considerable amount during the experience. Many students, particularly the ones who expected a lot out of the service learning experience, expressed doubt that the service learning aspect of the program actually helped individuals in Ethiopia. Many students also reported wanting to have more time in which they could explore the area by themselves. The complete results are not yet finalized and will be completed in early 2013. We look forward to sharing them in full.

keywords: study abroad, international political concern, cross-cultural interest, qualitative

2:30pm – 3:40pm

Session: Intercultural Concerns in Africa

Chair: Layton Seth Curl

Paper 2: *Personal Travel Blogs as Texts for Studying Intercultural Interactions: A Pilot Test Case Study of An American Sojourner's Blogs from Zimbabwe***Authors: Rick Malleus & Elizabeth Slattery**

Corresponding Author: Rick Malleus, Communication Department, Seattle University

Email: malleusr@seattleu.edu

Rationale-This paper makes the argument that personal travel blogs are important sites for studying self-reports of intercultural interaction and that they are not being utilized by intercultural communication scholars. This study tests the idea of studying blogs and analyzing bloggers' reflections on the face-to-face intercultural interaction they are engaged in while in a host culture. This research approach suggests the importance of studying face-to-face intercultural interaction, but also recognizes the important role the internet plays in providing intercultural communication scholars texts to study.

Research Questions-The overarching research question is "Are personal travel blogs good sources of intercultural communication data?" To answer that question, four specific research questions were asked:

R1: What evidence of culture shock does a personal travel blog provide?

R2: What evidence of cross-cultural comparison does a personal travel blog provide?

R3: What evidence of communication challenges does a personal travel blog provide?

R4: What evidence of intercultural adaptation does a personal travel blog provide?

Method-A personal travel blog of an American female who traveled to Zimbabwe for vacation was used as a case study for textual analysis. A rubric was developed, prior to reading the blog, and included four elements: Culture Shock, Communication (verbal and nonverbal), Cross-Cultural Comparison, and Intercultural Adaptation. Each of those elements of the rubric was operationalized in detail based on the relevant literature. Two independent coders applied the rubric to the text of twelve blog posts.

Results-Evidence was found in the text of reflections about culture shock, communication challenges, cross-cultural comparison and adaptation. Textual examples did not always fall neatly into one rubric category only. For example:

I finally had to ask if the houses we were driving past were middle class because I just can't tell. I feel dense. I

feel I should be able to tell, but when I try to apply my American sense of how to decipher clues, it doesn't work.

Discussion of culture shock, cross-cultural comparison and communication challenges were found at higher levels of frequency than those of cultural adjustment.

Discussion-This pilot case study demonstrated the potential travel blogs have of providing intercultural researchers with data for analysis about face-to-face intercultural interactions. In four important areas of intercultural communication (culture shock, communication challenges, cross-cultural comparison and intercultural adaptation) the blog provided data for analysis. Among the benefits of using blogs is that they are freely and publically available on the internet, researchers can gain access to studying reports of intercultural interactions in places that are geographically dispersed and study these reports of intercultural interactions in cultures or areas of the world that are not well studied in the field. In addition, travel blogs are written reflections performed in the host culture at the time the intercultural interactions are occurring, providing rich data sets. Asking sojourners to self-report those interactions at a later date on instruments like a survey or in focus groups may not provide such immediate nor accurate recall.

Among the limitations of using blogs to study reports of intercultural interactions is that researchers are relying on the bloggers' interpretations of the interaction alone. There is also the concern about some bloggers and the degree to which they "maintain a belief in the notion of author-as-authority" (Gregg, 2006, p. 154). Thirdly, sometimes bloggers take on the role of provocateur (Gregg, 2006) and this might lead to the writing of controversial posts for the sake of stoking controversy.

keywords: Travel Blogs, Intercultural Texts, Textual Analysis, Intercultural Interaction, Zimbabwe

2:30pm – 3:40pm

Session: Intercultural Concerns in Africa

Chair: Layton Seth Curl

Paper 3: *Keep on Helping but Identify the Truth: Ethiopian Students Reflect on Receiving Gifts from Mission Participants***Authors: Linda Potter Crumley, Shanna L. Crumley, & Nathan D. Sturgess**

Rationale: People from every culture use gifts to “express important interpersonal relationships” (Caplow, 1984). While the meaning of a gift may range from communicating a message of friendship or love (Belk & Coon, 1993; Burgoon & Hubbard, 2005) to indicating that a relationship is over (Ruth, Otnes & Brunell, 1999), a culturally-specific language of “presentation” (Mauss, 1925/2001) surrounds giving and reciprocating gifts. Each culture’s norms are reflected in the way that gifting is expected to occur (Ting-Toomey & Oetzel, 2001).

In intercultural encounters, gifts often become a part of the cultural exchange. Short-term mission participants from America travel all over the world (Corbett & Fikkert, 2009; Jaffarian, 2008; Livermore, 2006). Many take along gifts for the local people, or leave valuable items with friends at the mission location, expecting that their gifts will be helpful (Crumley & Baumgartner, 2012). However, their gifts are frequently off-target, are given in culturally inappropriate ways, and result in unintended consequences. Some giving can worsen a cycle of poverty by de-valuing the importance of ordinary work. For example, some recipients find that it is more lucrative to associate with mission participants for a few days each month than to work at a regular job. In this way, gifts can foster dangerous dependencies.

Aims: While some research in this area is being completed from the perspective of the missionary, little is known about the perspective of the local people in the mission setting. The aim of the study is to learn what local people think about giving practices of mission participants and to hear what advice they would like to offer.

Theoretical Foundations: Standpoint Theory (e.g., Harding, 2004; Wood, 2012) proposes that people who are subordinates in a system are more likely to offer an objective view of that system’s characteristics than are people who define and “rule” the system. In short term missions, the definition of the purpose, goals, and relationships are likely to primarily come from the missionaries, while local people tend to be cast in the role of recipient. As people who are acting in other-defined roles, local people will likely have valuable insights into how gift-giving in mission settings is actually practiced and its long-term value and effect.

Method: Interviews were conducted with thirty nursing students at a faith-based mission hospital in Ethiopia. The interview form used in a previous study (Crumley & Baumgartner, 2012) was adapted and translated for the local Oromo people. An Oromo man working at the mission hospital conducted the interviews and translated the answers into English.

Results: The majority of participants appreciated mission participants’ gifts, but they wanted participants to ask them about their needs. They did not want mission participants to assume that they knew what the local people needed. Several participants described situations in which gift-giving had gone awry. The most frequent request in this sample was for help in paying for education so that they could benefit long-term.

Conclusions/Implications: Gifts are best given with knowledge of what specific individuals need. Short-term mission participants should consider the long-term benefits of investing in local people’s education over a long period of time, even after their mission trip is completed.

keywords: gift, giving, intercultural, mission, presentation, Ethiopia, Standpoint Theory

2:30pm – 3:40pm SYMPOSIUM -Intercultural History – Diverse IC Paradigms and Integration**Paper 13: Intercultural Communication Paradigm Challenges: A Survey of Intercultural Communication Curriculums****Authors: Qingwen Dong and Kenneth D. Day**

At the undergraduate course level, the definition of the academic subject of intercultural communication is impacted by a number of forces. We will assume in this discussion that we are talking about a course focused on how cultural differences influence communication between people of different cultures either across national boundaries or within a single country taught within the discipline of communication. Such courses typically have used a textbook that calls on the seminal work of intercultural scholars like Hall and Hofstede and weaves this material with undergraduate interpersonal communication concepts as well as the results of more recent social science research on intercultural communication. Since this same course often becomes a choice as a liberal education course in addition to providing credit in the communication major, a number of pressures influence the direction of the course to fulfill these dual roles. These demands often involve making the course fit ethnic studies or diversity requirements but also may require that the course focus more in depth on at least a few cultures. Often these additional demands are accommodated through the addition of a reader or books specifically on a culture. The result is then often a hybrid in which a social science oriented textbook is augmented by deeper description more characteristic of specific cultures or by a collection of readings in which someone identified as a member of a culture speaks for the culture or in which marginalized members of a culture speak about concerns of power and equality. In the end the course represents opposing approaches to multiculturalism and a mix of scholarly paradigms from social psychology to ethnography to sociology and political science and critical theory.

We propose to perform a content analysis of the most commonly-used texts and readers in intercultural communication courses based on a survey of intercultural communication instructors through ICA, NCA and WSCA as well as the International Association of Intercultural Communication Studies. The content analysis will classify the books according to their approach to multiculturalism and the scholarly paradigm the book most represents. The results should be insightful in terms of the way the discipline is being pushed by pressures in the academy and also of use to instructors who are trying to choose books for their courses.

Paper 14: A Glimpse of the Intercultural Relations (IR) Research Field through Bibliometric and Co-Citation Analysis**Authors: Ruobing Chi & Jonathan Young**

A series of analyses of the highest cited IR records in the Web of Science (WoS) database are conducted with the aim of mapping out the disciplinary foundations and historical development of this research field from 1980 to 2010. The source records are obtained from a comprehensive keyword search query and relevant records are kept based on manual coding. The cited references in these publications indicate that (1) Acculturation research spearheaded by John Berry and Colleen Ward is on the rise while attention to intercultural communication theory and training represented by the works of William Gudykunst and Richard Brislin is declining; (2) Classics from psychology (e.g. Culture's Consequences) and anthropology (e.g. Beyond Culture) are still influential and relevant to many publications; (3) Psychology is the major contributing discipline to this field followed by business, biomedical sciences, sociology, communication, and anthropology; (4) *The International Journal of Intercultural Relations (IJIR)* is the most cited journal for all the years.

A co-citation network is constructed by connecting two references if they are cited in the same paper. The strength of this connection between references is assumed to be a proxy for the similarity of them. A disciplinary evolution framework is proposed to capture what is revealed in this co-citation network. In a nutshell, the knowledge base for the IR field starts from root disciplines exploring topical areas affected by intercultural contacts, borrowing literature from relevant areas (esp. psychology, communication, and behavioral science) while consolidating its own theoretical base, and finally bridging out and back to those disciplines with newly gained insights from the

June 26, 2013

interdisciplinary integration. The co-citation network implies such a pattern of evolution, but the coverage and bias of the selected database as well as other issues related to bibliometric analysis should be kept as caveats in interpreting these results.

June 26, 2013

4:00pm -5:10pm

Session: Study Abroad

Chair: Robert Jay Lowinger

Paper 1: The Impact of Academic Self-Efficacy, Acculturation Difficulties, and Language Abilities on Procrastination Behavior in Chinese International Students**Authors: Robert Jay Lowinger, Zhaomin He, Miranda Lin, & Mei Chang**

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Rationale, Aims and Theoretical Foundation

Although there is little or no literature on procrastination difficulties among international students, acculturation (Ying & Han, 2006), language difficulties (Yeh & Inose, 2003) and academic self-efficacy (Gong & Fan, 2006) could account for international students' academic problems. Solomon & Rothblum (2007) suggest that academic difficulties could reasonably be expected to be greater in students experiencing higher levels of acculturative stress and language difficulties and lower levels of academic self-efficacy. Moreover, gender might be an important moderating variable in the link between factors such as acculturative stress, language difficulties, academic self-efficacy and academic procrastination (Ying & Han, 2006; Yu & Wang, 2011). The primary aim of this study is to assess the impact of academic self-efficacy, acculturation difficulties, English language proficiency, and gender on procrastination behavior in Chinese international students studying in the United States.

Methods

Participants -A convenience sample of 264 Chinese international college students (125 males, 139 females) studying in the United States (M=3.77 years, SD=1.62 years). The students were recruited by letters sent to Chinese student organizations in the participating colleges and the students were directed to an online website from which they completed the survey anonymously.

Procedures -The survey contained the following measures: academic self-efficacy measured by five items from the Motivated Strategies for Learning Questionnaire self-efficacy subscale (Pintrich, Smith, Garcia, & McKeachie, 1993); acculturation difficulties using the perceived discrimination, homesickness, fear, and culture shock & stress subscales of the Acculturative Stress Scale for International Students (Sandhu & Asrabadi, 1994); self-reported ability to read, write, understand, and speak college level English as measured on 5 point Likert scales; and academic procrastination behavior using the first section of the Procrastination Assessment Scale-Students (PASS: Solomon & Rothblum, 1984). In addition, the following demographic information was collected: age, gender, marital status, undergraduate/graduate status, length of time in the United States.

Results -The variables with significant impacts on academic procrastination behavior are academic self-efficacy ($r=-.30$, $p<.00$) and culture shock and stress ($r=.18$, $p<.01$). For males, significant correlations with academic procrastination were found for discrimination ($r=.28$, $p=.00$) homesickness ($r=.22$, $p=.02$) and culture shock & stress ($r=.20$, $p=.03$). For females, significant correlations with academic procrastination were found for academic self-efficacy ($r=-.45$, $p=.00$), English language ability ($r=-.18$, $p=.04$), and culture shock & stress ($r=.17$, $p=.04$). There were no significant effects on academic procrastination for either males or females relative to age, marital status, undergraduate/graduate status, or length of time in the United States.

Discussion and Conclusions

The overall results showed significant impacts of academic self-efficacy and culture shock and stress on academic procrastination. However, the impact of academic self-efficacy was limited to males who also experienced significant impacts for the variables of discrimination and homesickness. A reasonable hypothesis for these results is that Chinese females had a greater drive than males to make friends with native students and participate in the life of the host college community (Yu & Wang, 2011; Ying & Han, 2006). Therefore, they were less affected by feelings of homesickness and discrimination and their procrastination behavior was not greatly affected. On the other hand, the importance of language difficulties for the females could be explained by positing that females who were unable to make friends and participate in the life of the host community due to language difficulties experienced greater difficulty which manifested in greater procrastination behavior. This study supports the need for more research on procrastination behavior in Chinese international students, particularly the need to consider the role of gender differences.

keywords: International Students; Procrastination; Acculturation

4:00pm -5:10pm

Session: Study Abroad

Chair: Robert Jay Lowinger

Paper 2: A case study of Japanese college students' attitudes toward learning foreign languages and studying abroad in order to adapt to a globalized environment - Author: Rie Adachi

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Email: adachi-rie@aut.ac.jp

This presentation reports on the attitudes of Japanese college students toward learning foreign languages and studying abroad. The number of students who study abroad at a university has decreased gradually in Japan. It is said that in recent times, Japanese university students have become introverted and do not dare to go abroad, even though they know we live in a globalized world. On the other hand, as English is the most important foreign language in Japanese society and more and more people in Asian countries use English as a lingua franca, English will be more necessary for Japanese students when they communicate with Asian people in the future. In addition, students will also need to acquire intercultural competence to live in a globalized world.

The presenter conducted a survey on engineering students' attitudes at a local private college at the end of 2011. The students were majoring in robotics, mechanical systems and information technology, and almost all of them were male. The items on the questionnaire covered attitudes toward studying abroad, learning English and Asian languages, future possibilities of using foreign languages, and some other variables. These items were constructed based on the presenter's previous research into Japanese attitudes toward foreigners and different cultures. Each item was rated on a six-point Likert scale, using a range from strongly disagree (0) to strongly agree (+5). All data were collected with the cooperation of professors or instructors during classes. The data were analyzed using the Statistical Package for the Social Science (SPSS) Ver.10.1.

The main aim of this study was to examine the differences in the students' learning attitudes toward the U.S., Korea, and China. Although the participants in this study tended to be poor at English, one result showed that some students have positive attitudes toward studying abroad, and the number of students who would like to go abroad would increase, if they were able to obtain a subsidy. However, there was a significant difference in their attitudes between learning in the U.S. and learning in China or Korea, because the average score of the questionnaire item asking if students hoped to go to the U.S. was significantly higher than that for the items asking if they wished to go to Korea or China. Likewise, there was a great difference in their learning attitudes toward English, and Mandarin or Hangul.

Another aim of this study was to try to discover the relationship between students' attitudes. The result showed that students who hope to go to study in China or Korea have positive attitudes toward learning Mandarin and Hangul, and these students also tend not to have a conservative attitude to Japanese culture or an ethnocentric view. It seems that there was slightly difference between the learning attitude toward English, and the learning attitude toward Mandarin or Hangul, because they were divided into two different factors in the result of factor analysis.

The presenter concludes that not only learning English but also learning some Asian languages may be necessary for Japanese students to enhance their awareness of the globalized society and to develop their global mindset. Also, a multicultural perspective will be required even for students who do not go abroad. This is because, even though most Japanese students seldom have a chance to use foreign languages in their daily lives and they are not familiar with other Asian cultures, Japanese people will increasingly have intercultural contact inside Japan and most foreign people in Japan come from Asian countries.

4:00pm -5:10pm

Session: Study Abroad

Chair: Robert Jay Lowinger

Paper 3: *'Two souls alas! are dwelling in my breast': " Measuring the influence of an exchange year abroad on German national identity***Authors: Regina Kuhl, Margrit Schreier, Klaus Boehnke**

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In a globalized world different countries and cultures become increasingly interconnected. Open borders and transnational politics facilitate international mobility, leading to a constant development and redefinition of societies and individuals as well as their sense of belonging. Among other disciplines social and developmental psychology are increasingly interested in how migration impacts the individual. Many studies address why people migrate and under which circumstances going abroad is relevant for the individual's identity. Although there is abundant migration research undertaken around the world, research on high school exchange students, a group that is gaining more and more importance culturally and economically, is relatively scarce. This is remarkable for two reasons. First, according to Erikson (1968) identity construction is the predominant developmental task during adolescence. Second, the few existing studies indicate that an exchange during this period does have a significant impact on identity formation and the attitude towards the host country. The present study thus contributes to this field of research by investigating how a year abroad influences German high school exchange students' national identity and their relationship with their host country.

Methodologically, accessing national identity presents a major challenge. In daily interactions with nationally similar others, national identity usually remains at very low levels of salience. If an individual is exposed to other national groups, national identity (as part of social identity) may become more relevant. Although identity is usually conceptualized as variable and context-dependent, the effects of time on the perception of national identity, acculturation, personality development, and the links among those variables are often studied cross-sectionally, rather than over time. Furthermore, mostly only a single method is applied.

In contrast, this study employs a mixed-methods design to contribute to an integrated understanding of the research focus. Utilizing across-methods triangulation – in this case a quantitative survey and qualitative in-depth interviews – not only improves the validation of the results but also expands the understanding of the interplay between intercultural experience, national identity, and the relationship with the host country. The data derive from a quantitative longitudinal survey study (N=869) targeting German exchange students at three points of time: (a) before their exchange, (b) during their high school year in one of 34 different countries, and (c) after their return. Building upon the survey results, a qualitative in-depth interview study was conducted with a selection of the students after their return home in order to investigate comprehensively changes in identity they have undergone.

The design has important implications in multiple ways. First, it allows for the direct investigation of the developmental aspects of identity construction and its adaptability in intercultural contexts as well as the causal direction of effects. How a life abroad affects and shapes a person is important for the understanding of the interplay between society and individual that may lead to a transformation of national and host country identification in an increasingly globalized world. Second, it is assessed critically in how far the applied mixed methods design is able to push the boundaries of research on national and host country identification processes in an intercultural surrounding and which challenges remain unsolved. Third, practical implications for exchange organizations are proposed which may improve the exchange experience of young adults and their host communities, especially the intercultural contact.

keywords: (National) identity development, acculturation, exchange students, mixed-methods

June 26, 2013

4:00pm -5:10pm Session: Global Concerns in Human Trafficking

Chair: Jennifer Mahon

Author: William Brunson, Esq., The National Judicial College at the University of Nevada, Reno.

This session will give an overview of the intercultural/international implications of Human Trafficking. Includes special viewing of "Not My Life" – A film about human trafficking and modern slavery by Robert Bilheimer, a presentation made possible in part by the Northern Nevada International Center and World Affairs Council.

4:00pm -5:10pm SYMPOSIUM -Intercultural History – Future of IC History and Status Research: What is Needed toward Developing an IC sociology of science?

Paper 15: Revisiting and Updating IC Theory and Praxis: An Integrative Thematic Approach Toward Accommodating Competing Paradigmatic Contributions

Authors: Steve Kulich, Wang Yi'an, and Zhang Xiaojia

Moving on from one call made in the 2012 IJIR Special Issue, this presentation focuses on revisiting the development of IC theory and the themes or topics that are unique or have been a primary focus to this field. A review of the major theory building or theory overview publications of the last 40 years is first highlighted, as well as the types of theorizing that an intercultural or cross-cultural perspective, experience, or exposure seems to facilitate or enhance. To accommodate the IC processes that are most often focused on ("the questions that IC seeks to ask and answer") a model is proposed. The model is then tested to see if it adequately incorporates the 15 theories highlighted in Gudykunst's final work (2005) as well as other prominent theories from other intercultural paradigms. Proposals for using this model to review IC textbooks, research publications, training programs, and other expressions of the field are suggested.

Paper 16: Symposium Conclusion: *Panel Interaction with Michael Prosser, Steve Kulich, Ken Cushner, Colleen Ward & others*



INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

Pushing the frontiers of Intercultural research: Asking critical questions



8th Biennial Meeting

University of Nevada, Reno
June 23-27, 2013
Reno, NV

**Abstracts Booklet for Presentations on
Thursday, June 27, 2013**

9:00am – 10:30am

Dissertation Award - Dr. Linda Tip

Causes and consequences of public and private acculturation preferences

Views of minority and majority group members in three countries

During the past few decades, globalisation and immigration have become increasingly common and borders are becoming more porous. This has contributed to an increase in the amount of intercultural contact and the emergence of culturally plural societies, making it essential to understand better the social psychology of acculturation. Acculturation is here understood as the changes that occur in both majority and minority groups as a result of intercultural contact, in line with the classic definition of Redfield et al. (1936). This PhD thesis examines the processes by which immigrants and their descendants adapt to their country of settlement, and the processes whereby majority members adapt and respond to these newcomers. Using a multi-method approach, it introduces novel designs, measurements and analyses, which will hopefully inspire new directions in acculturation research.

A selection of two studies will be presented at this conference. Using both cross-sectional and longitudinal designs, these two studies investigated the relationships between public and private acculturation attitudes, perceived discrimination, well-being, and intergroup emotions among Muslims in two European countries: Britain ($N=209/70$) and the Netherlands ($N=230/70$). Cross-sectional analyses revealed four main findings: (1) Public maintenance of one's heritage culture was associated with higher well-being; (2) Public culture maintenance buffered the adverse effects of perceived discrimination on well-being; (3) Desire for intergroup contact with majority members in public was associated with less negative intergroup emotions; (4) Perceived discrimination was associated with more negative intergroup emotions. Longitudinal analyses, however, showed that the only predictor of well-being in both countries was public culture maintenance. In Britain only, public culture maintenance also had a longitudinal effect on intergroup emotions: a stronger desire for culture maintenance led to less negative intergroup emotions. Reverse longitudinal paths were not significant. The implications of these results for both acculturation theory and multiculturalism policies will be discussed.

Concurrent Sessions

10:50am -12:00pm **Symposium: Ethical Issues** Chair: Gary Weaver

Major Ethical Issues in the Field of Intercultural Relations: Implications for Education, Training, and Research

Authors: Kyoung-Ah Nam, Gary Weaver

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With the growing need for and interest in developing intercultural competence across fields and organizations worldwide, ethics is becoming a critical question for scholars and practitioners in the field of intercultural relations. The two primary questions we will explore are: 1)What are the major ethical issues facing our field? 2)What ethical standards should be established in the field and by whom? There are a number of significant related question that could also be considered such as: How do we determine “intercultural competence” and who certifies it for what purpose? What does it mean to be “certified”? How do you select and assess so-called interculturally competent employees for promotion? Once we begin to gather data and opinions from experts in our field to answer the first two questions, the doors will open to a way range of other questions.

Just as academic, law and business professionals must maintain clearly defined ethical standards regarding their practices and certification of competence, the same holds true for professionals in intercultural relations. Furthermore, certifying or not certifying competence could impact an individual’s career and if there are practitioners who engage in unethical behavior, it discredits our field as a practice and area of study.

A basic assumption underlying the study is that when it comes to making judgments that affect individuals’ futures and life chances, it is imperative to insist on the highest standards of reliability and validity for any psychometric instruments used. Another assumption is that cultural relativism can create complex ethical issues, concerns, and dilemmas. A key issue is likely to be ethical issues in doing cross-cultural research and the related crisis of representation.

While the discussion of ethical issues in the intercultural field has been growing (Condon & Saito, 1976; Johannesen, 1978; Asuncio-Lande, 1979; Howards, Frank, Pusch, & Renwick, 1982; Jaska & Pritchard, 1988; Kale, 1991; Paige & Martin, 1996; Casmir, 1997; Evanoff, 2006; Cheney, May, & Munshi, 2011), no systematic survey has been done identifying what the primary ethical issues are. The purpose of this study is to identify critical ethical issues in the field of intercultural relations. Preliminary findings of the survey results on the most important ethical concerns identified by scholars and practitioners will be presented. In this proposed research, 1) we will outline what we have identified as the primary ethical issues in the field of intercultural relations; and 2) provide supportive empirical evidence based on data gathered from key scholars and practitioners in the field.

The research design is mixed-methods (Creswell, 2010) including quantitative measures from survey questionnaires and qualitative data obtained from in-depth interviews. In Phase I, preliminary data will be obtained from International Academy for Intercultural research(IAIR) members. An online survey asking about the most important ethical concerns will be conducted in winter 2013 with follow-up in-depth interviews being conducted in spring 2013. The chances are that we will uncover even more ethical issues through our research in the first Phase. During Phase II, we plan to expand this research to primary practitioners in the field(such as Society for Intercultural Education, Training and Research(SIETAR) members, intercultural consultants, and key personnel in business, military, and governmental organizations).

Respondents will be asked the following questions:

- 1) What do you think are the primary ethical issues in the field?
- 2) What are some of the ethical standards that should be established in the field?
- 3) How would you enforce and implement those standards?

Given that there are few systematic empirical studies focusing on ethical issues in the intercultural field, this study will contribute to our better understanding of what are the primary ethical issues identified by scholars and practitioners, and inform major policy and practice.

keywords: intercultural ethics, ethical practices, intercultural training, certification, professional behavior

Session: 10:50am -12:00pm Intergroup Concerns Chair: Fang Liu

Paper 1: Cultural Property Protection Training Successes and Challenges

Authors: Leedjia Svec, Laurie Rush

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Statement of the Problem: Cultural competence is a vital component of many missions in today's military. Cultural competence enables one to further a mission, save resources, and save lives. Conversely, a lack of cultural competence may bring about challenges to mission completion, requirement for more resources, waste of resources, and destruction of lives. Cultural competence involves many components. One particular component is cultural heritage and protection of cultural property. This study sought to assess current understanding of cultural property protection and determine the effectiveness of a training aimed at increasing cultural property protection awareness, knowledge, and comfort within the military setting.

Hypothesis: It was hypothesized that participants would vary in their level of awareness, knowledge, and comfort of cultural property protection, and that all would show a significant improvement in knowledge scores post training. Factors such as deployment experience would be examined for potential correlation with measures such as awareness.

Methods: The Combatant Command Cultural Heritage Action Group developed a manual titled "*The cultural minefield: a manual on cultural property protection for the operator forward*". This manual connected concepts of cultural property protection with well-established military operations concepts. The manual took an average of 2 hours to complete. A 14 question pre-read survey was developed to assessing participants' demographics, awareness, knowledge, and comfort with cultural property protection. Awareness included value, laws, and procedures while knowledge examined "know how" such as how to bed down in protected structure or communicate information about the structure. Comfort assessed one's comfort with engaging in the knowledge based tasks. A 24 question post read survey was administered to assess awareness, knowledge, and comfort, in addition to additional feedback on the manual itself. The survey utilized a 1-5 rating scale with 1 representing no awareness, knowledge, or comfort and 5 representing absolute awareness, knowledge, and comfort with different aspects of cultural property protection. Participants were solicited in person and through e-mail. Participants were informed that it was a volunteer opportunity, should they decide to participate, they would fill out a pre read survey, read the manual, and complete a post read survey.

Results: Eighteen participants responded for a 26% response rate. The majority of participants were in the Army, mid-level officers, and had deployed. Pre training scores in the awareness category averaged a rating of "3" for most measures which indicated they were somewhat aware of the value and laws regarding cultural property protection. Pre training scores in the knowledge and comfort category averaged either 2 or 3 for all measures indicating they were not really or somewhat aware of and comfortable engaging in cultural property protection. Participants averaged a 2 point increase in all measures. Post training score averages increased to 4 or 5 for all measures indicating they were more aware, knowledgeable, and comfortable with cultural property protection. 100% of participants marked that the manual would be helpful for future deployments and if they were given the manual they would read it. Participants often remarked that this was new knowledge and they appreciate it.

Discussion: Despite variations between participants base knowledge, participants average scores increased in all three areas after reading the training manual. Cultural property protection value was highest pre and post training while knowledge regarding recovery of property was rated lowest pre and post training. Results are encouraging in the pursuit of cultural property education. Further studies should include knowledge assessment vice self-rating as well as tracking of incidents and outcomes in the field. Implications for mission readiness and success will be discussed.

keywords: cultural competence, heritage preservation

IAIR RENO 2013 CONFERENCE ABSTRACTS

10:50am -12:00pm Session: Intergroup Concerns Chair: Fang Liu

Paper 2: *Acculturation and Store Brand Purchasing: A Study on Chinese Immigrants in Australia*

Authors: Fang Liu, Mahestu Krisjanti, Dick Mizerski

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Background: Immigrants form an important market segment in many countries. After migration to their new countries of residence, most immigrants will experience different ways of purchasing and consumption. Previous research has identified acculturation as one of the most important factors that influence immigrants' consumption perceptions and buying behaviour.

Aims: The main objective of the current study is to empirically examine the effect of acculturation on Chinese immigrants' purchases of store brands in Australia. There is a strong competition between national and store brands (also named private labels) in the Australian market. It is generally believed that immigrants tend to purchase store brands more frequently than non-immigrants due to price consciousness (store brands are generally priced lower than national brands); however, no empirical study has verified this perception.

Theoretical foundations: Culture is an important variable that shapes consumers' purchasing and consumption behaviour. Immigrants are influenced by both their original culture and the culture of their new residence country. Acculturation takes place when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups (Redfield, Linton, & Herskovits, 1936). Acculturation is also a social interaction and communication response style that individuals adopt when interacting with individuals and groups from another cultures (Barry, 2001). There has been a wealth of literature on immigrants' acculturation in the field of anthropology and sociology. Nonetheless, research on acculturation and consumer behaviour is limited. For example, very few studies have empirically examined the impact of acculturation on immigrants' store brand purchasing behaviour. Store brands have occupied a significant share in many countries including Australia and are generally perceived to be "low-quality" and "cheap-priced" (e.g., Dick et al., 1996). Although there is an increasing research interest in store brands in the marketing field, only one reported study has ever attempted to examine immigrants' buying behaviour towards store brands (Mulhern & Williams, 1994). This study found that Hispanic immigrants residing in the Hispanic area in the U.S. were more likely to purchase store brands (relatively low-priced) than those living in the non-Hispanic area. This finding was inconsistent with previous research which found that Hispanic immigrants were more likely to purchase higher-priced brands due to status consciousness. Acculturation may contribute to the complexity of the issue.

Methods: The sample of the current study consists of around two hundred immigrants from Mainland China who reside in Western Australia. Acculturation scales were partially adopted from Laroche et al. (1998). Measures of attitude towards store brands were adopted from Burton et al. (1998). A new scale was developed to measure store brand purchasing. Structural Equation Modelling was used to test hypothesis.

Results: The current study found that acculturation was a multi-dimensional construct including acculturation, media language, ethnic speaking, religion, and homie comfort. Results showed that ethnic speaking had a direct and significant effect in store brand purchasing. Acculturation, religion and homie comfort had significantly indirect effects in store brand purchases through attitude toward purchasing store brands. The factor of "media language" was the only factor that had no direct or indirect effects on store brand purchasing.

Implications: Findings of this study offer important insights into immigrants' purchases of store brands. Marketers should understand not only how immigrants perceive store brands but how these perceptions influence immigrants' purchasing behaviour. Results from this study reveal that immigrants' perceptions of store brands are far beyond "price" and "quality" and that acculturation plays an important role in forming these perceptions.

keywords: acculturation, store brands, consumption, Chinese immigrants, Australia,

10:50am -12:00pm Session: Intergroup Concerns Chair: Fang Liu

Paper 3: *Effect of Context on the Expression of Individualism and Collectivism in Small Groups*

Authors: Natasha Koustova, Twiladawn Stonefish, Dillon Freeman, Ashley Percy, Kareem Ellis, Catherine Kwantes

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Rationale & Aim

Hofstede's (1997) constructs of Individualism-Collectivism, and the nuances of these traits, have proved to be fertile ground for research (Markus & Kitayama, 1991; Oyserman et al., 2002; Triandis, McCusker & Hui, 1990). While national cultures are thought to be fairly stable on Individualism-Collectivism, there is some evidence to suggest that, at the individual level, Independence and Interdependence can be more dynamic and influenced by context (Hong et al., 2000). For example, someone may act in a more Interdependent manner if they have to work in a context where group welfare is a measure of success. Because Individualism and Collectivism are orthogonal (Singelis, 1994) it is possible that individuals may be fairly stable on one trait and dynamic on the other. There may also be differences between Individualists and Collectivists in their level of situational flexibility. While previous research has established that priming can influence individuals to endorse Individualist or Collectivist values (Brewer & Gardner, 1996), there is no empirical evidence with respect to how such a phenomenon functions in small group interactions. This study looked at whether situational priming can produce a difference in espoused values and behavioural interactions. This research adds a cultural dimension to teamwork and group interactions, by observing how group dynamics can influence individual's values in real time.

Method

This study compared levels of Independence and Interdependence before and after a group interaction to see if there was a change in values and behaviours after a specific context was manipulated. Prior to participation, individuals completed a measure of Independence/Interdependence. Participants were randomly assigned into groups of four and groups were randomly assigned to a "Team" (Collectivistic) or "Independent" (Individualistic) condition. All groups were instructed to play a building game. Participants in the "Team" condition were instructed to build a tower as a team and attempt to create the highest tower of all participating groups, and create a new height record. In the "Independent" condition participants were competing against one another. Participants in the "Independent" condition were asked to build the tallest tower in the group and try to beat the height record. At the end of each game, each participant completed a reward allocation matrix. The participants assigned 8 points after each game, dividing the points however they wished among group members (e.g. assign the points equally among group members, take all the points for themselves, or other). Point assignment was confidential. This study looked at whether participants assigned rewards differently in the "Team" condition and the "Individual" condition, and how it related to their level of Independence-Interdependence as revealed by their survey scores. For example, do participants rating high on Independence assign rewards in a Collectivist manner after being put into a Collectivist context? Participants' interaction with their group was also video-recorded, and behaviours were coded for Individualist, Collectivist, or neutral/ambiguous. Study results, implications and future research directions are discussed.

Importance

If it is determined that situational priming does in fact affect behavioural interactions, this research area has the potential to help us understand how context may affect the expression of cultural values in a group setting. The effect of context on these behaviours has both practical and theoretical implications in the areas of intercultural cooperation and community building, intercultural sensitivity and competence, as well as leadership and team building. As organizations become increasingly diverse and as multinational business continues to increase, understanding small group dynamics and the effects of context on behavioural interactions becomes increasingly important to effective leadership and organizational success.

keywords: individualism, collectivism, small groups, priming, experiment

10:50am -12:00pm

Session: Perspectives on International Education

Chair: Wen Ling Lou

Paper 1: *The Effects of a Curriculum Action on Multicultural Learning for English Language Learners***Author: Wen Ling Lou**

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Recently, many scholars have become aware of the urgent necessity of enacting multicultural education programs not only for the students' needs but also for the teachers' intercultural competence. Tan (2010) stated three reasons that multicultural education in Taiwan is essential. Two reasons concern the native people and ethnic immigrants. He asserted that multicultural education in teacher education programs is crucial. It must be a core, not an elective course.

Historically, the indigenous in Taiwan are disadvantaged as a result of the economy, culture, and education. They have been ignored by the government and intellectuals. Under the premise that the indigenous have been forgotten, Tan (2010) argued that it is time for them to have equal rights, a place in the economy, education, and opportunities to live in the mainstream and participate in the Taiwanese democratic process. Thus, multicultural awareness is crucial. In addition, according to 2011 statistics, male and female immigrant spouses number 452,717, just behind 487,205 indigenous people, making transnational spouses the fifth largest group in Taiwan (Ministry of Interior, R.O.C., 2011). One can see that transnational spouses are becoming a new ethnic group in Taiwan. Reacting to these realities, educators are responsible for providing opportunities in curriculum and instruction for students to cultivate their multicultural awareness and the capacity for adjustment when dealing with diverse people in current Taiwanese society.

In view of growing concern about the multicultural issue in Taiwan, the aim of this study was to investigate the effects of a curriculum of multicultural learning. Content focused on multicultural learning about topics on Taiwanese indigenous culture and transnational brides' home culture. Henderson and Gornik (2007) defined *constructivist best practice* (CBP) as subject learning focused on the problem of subject performance and understanding with reference to academics and the learning of a technical discipline. This paper examined whether authentic curriculum education and action with constructivist best practice as pedagogy in English language teaching could expand university students' multicultural awareness of diversity and cultivate their intercultural perspectives, as well as improve their English skills.

Qualitative data collected from interviews, dialogue between the researcher and students, the researcher's reflective notes, and students' self-evaluations provided the researcher with information on how students strengthened their understanding of multicultural learning and improved their English.

The results of the study indicated that constructivist teaching pedagogy with elaborate curriculum planning significantly enhanced students' learning outcomes, especially improving multicultural understanding and awareness, as well as developing their capacity for critical thinking and their English language skills. This study suggests that curriculum action with project-based pedagogy aimed at improving multicultural learning will be successful.

Conclusion/implication

Knowledge of immigrant cultural pluralism might not allow the students to understand the multicultural dimension completely, but it at least encouraged them to respect transnational brides and indigenous people and their feelings. This curriculum planning and implementation were a direct result of the cultural learning and opportunities for students to take control over their own learning. What happened in this course may give future educators opportunities to take charge of their teaching through curriculum transformation. That means the teacher uses the chosen teaching materials and translates or "constructs" them into a content-based curriculum design, so that students can achieve learning outcomes. In addition, the instructor's curriculum knowledge and capacity for curriculum transformation and its cultivation influence students subject learning effectively as well.

Keywords: curriculum, multicultural learning, constructivist pedagogy, English teaching

10:50am -12:00pm **Session: Perspectives on International Education** Chair: Wen Ling Lou

Paper 2: *Cross Cultural Education Through Study Abroad: The case of Turkey Study Abroad Program at the University of Nevada, Reno*

Author: Berch Berberoglu

The author overviews the experiences and learning from a program developed for social psychology students to spend an intensive study abroad period in Turkey.