Living in history: When historical events affect the organization of autobiographical memory

Brown, Norman R.; Hansen, Tia G. B.; Lee, Peter J.; Krslak, Mirna; Conrad, Fredrick G.; Havelka, Jelena

Crossing Borders

(Cross-)Cultural Psychology as an
Interdisciplinary Multi-Method Endeavor

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Edited by
**Franziska Deutsch, Lidet Tadesse, Natalie Schnelle, Jessica Price,
and Klaus Boehnke**

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Preface

This Book of Abstracts of the 19th International Congress of Cross-Cultural Psychology contains the abstracts of all contributions accepted to the congress by the International and the Local Scientific Committee of the congress. The International Scientific Committee comprised of Shalom Schwartz, Hebrew University, Jerusalem, Chair (msshasch@mscc.huji.ac.il), Bilge Ataca, Bogaziçi University, Istanbul, Turkey (ataca@boun.edu.tr), Veronica Benet-Martinez, University of California at Riverside, USA (veronbm@mail.ucr.edu), Marwan Dwairy, Emeq Yezreel Academic College/Oranim Academic College, Israel (psy@marwandwairy.com), Márta Fülöp, Hungarian Academy of Sciences, Hungary (martafulop@yahoo.com), Erhabor S. Idemudia, University of Limpopo, Sovenga, South Africa (sidemudia@ul.ac.za), Henning Jensen, Universidad de Costa Rica, Costa Rica (hjensen@ice.co.cr), Emiko Kashima, LaTrobe University, Melbourne, Australia (E.kashima@latrobe.edu.au), Shinobu Kitayama, University of Michigan, Ann Arbor, USA (kitayama@umich.edu), Ramesh C. Mishra, Banaras Hindu University, Varanasi, India (rcmishra_2000@yahoo.com), Christiane Spiel, Universität Wien, Austria (christiane.spiel@univie.ac.at), Evert van de Vliert, Rijksuniversiteit Groningen, The Netherlands (E.van.de.Vliert@rug.nl), Tom Weisner, University of California at Los Angeles, USA (tweisner@ucla.edu), and Gang Zheng, Chinese Academy of Sciences, Beijing, PR China (zhengg@psych.ac.cn). The Local Scientific Committee comprised of Heidi Keller, Universität Osnabrück, Chair (hkeller@uos.de), Klaus Boehnke, Jacobs University Bremen (k.boehnke@jacobs-university.de), Ulrich Kühnen, Jacobs University Bremen (u.kuehnen@jacobs-university.de), Birgit Leyendecker, Ruhr-Universität Bochum (birgit.leyendecker@rub.de), Alexander Loch, Paris (post@alexander-loch.de), Bernhard Nauck, Technische Universität Chemnitz (bernhard.nauck@phil.tu-chemnitz.de), Berrin Özlem Otyakmaz, Universität Duisburg-Essen (berrin.oezlem.otyakmaz@uni-essen.de), Ute Schönpflug, Freie Universität Berlin (moll2804@yahoo.de), Margrit Schreier, Jacobs University Bremen (m.schreier@jacobs-university.de), Ursula Staudinger, Jacobs University Bremen (u.staudinger@jacobs-university.de), Nadi Towfigh, Universität Potsdam (nadi.towfigh@uni-potsdam.de), Gisela Trommsdorff; Universität Konstanz (G.Trommsdorff@uni-konstanz.de), and Christian Welzel, Jacobs University Bremen (c.welzel@jacobs-university.de).

Abstracts appear in the order of presentation during the congress. Email addresses of all first authors are included with the abstracts as are names and institutional affiliations of all co-authors of all congress contributions. Discussants of paper symposia are not mentioned. Their names are found only in the schematic program, published in the congress information brochure.

Bremen, July 2008

Franziska Deutsch, Lidet Tadesse, Natalie Schnelle, Jessica Price, and Klaus Boehnke

Keynote Address

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Applying psychology for human and social development: A Mexican example

Programs for education and promotion of health behavior have to be rooted in the needs and culture of the communities where they are to be implemented. I will present a strategy for the development and administration of such programs with four stages, using a well documented life skills health promotion program from IMIFAP as an illustration. The strategy includes the role of advocacy and evaluation at each stage. The first stage amounts to an inventory of the needs of the members of the target population. The focus of the second stage is the development and piloting of the program contents as well as supplementary materials (e.g., radio messages) for addressing the clients' context. The third stage is the implementation of the program in a form suitable for the target group, and includes outcome evaluation research. The fourth and final stage is the upscaling of a successful program to reach a larger population. IMIFAP programs seek to build knowledge and skills that enable individuals to deal constructively with concrete situations previously governed by restrictive social norms, psychological barriers such as guilt, fear and shame and mythical beliefs. Evaluation studies have shown positive changes in behaviors targeted by such programs. Personal testimonies of program participants (and others, such as village doctors) have shown that much broader changes are initiated by programs both at the individual and the community level. Although social desirability and other biasing factors undoubtedly are present programs do have broader effects on personal agency and on the realization of agency in a community (called "agentic empowerment"). To clarify such changes I will present the Framework for Enabling Agentic Empowerment (FENAE). Reference will be made to the difference between extrinsically and intrinsically developed empowerment and how FENAE makes Economics Nobel Prize Laureate Amartya Sen Capability Approach operational from a psychosocial perspective. I will conclude with two more general issues that have affected my work. First, I will discuss the role of culture in programs, and secondly, I will plead that psychologists should take a more central role in addressing human development.

Keynote Address

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A within-culture therapy

Therapy is not a tool with which to change the client's culture. Culture should rather be exploited to bring about therapeutic change. The therapist should identify subtle contradictions within the belief system of the client and employ cultural aspects that may facilitate change. Similarly to how a psychoanalyst analyses the psychological domain and brings conflicting aspects to the consciousness (e.g. aggression and guilt) in order to mobilize change, a culturanalyst analyses the client's belief system and brings contradicting aspects to the consciousness in order to mobilize revision in attitudes and behavior. The assumption that underlies culturanalysis is that culture influences people's lives unconsciously. When therapists inquire into and learn about the client's culture, they may find some unconscious aspects that are in conflict with the conscious attitudes of the client. Once the therapist brings these aspects to the awareness of the client, a significant change may be effected. Unlike the unconscious drives which are revealed through psychoanalysis, these intra-culture conflicts are not supposed to be threatening because all aspects revealed are culturally and morally legitimized. This process can be described in humanistic terms too. In much the same way that a Rogerian therapist establishes an unconditional positive regard and empathy to facilitate the coming forward of the real authentic self, a culturanalyst establishes positive regard and empathy to the culture and facilitates the coming forward of more and more aspects of the culture that were denied and that may be employed to effect change. Alternatively, one can understand this process in terms of generating cognitive dissonance within the client's belief system that necessitates change. Regardless of the theoretical explanation, in order to conduct a "within-culture therapy," therapists need to be open and incorporate several aspects of the culture in the therapy in order to create a new dynamic within the client's culture. Beside empathy, a thorough inquiry into the client's culture in order to identify the cultural aspects that may be employed in therapy is needed. Here are some examples of within-culture therapy.

Paper Symposium

Peter Weinreich & Antoine Gailly
(Convenors and Chairs)

Incorporating indigenous psychologies within cross-cultural psychology

Cross-cultural psychologists are aware of the apparent dilemma of being sensitive to emic perspectives while holding to etic conceptions of fundamental psychological processes. However, despite the acknowledgment of indigenous psychologies, the etic perspective has in the past been mostly provided by Western-dominated concepts that, more often than not, were imposed on other cultures. Conceptually and methodologically the approach to cross-cultural psychology was mostly driven from a Western perspective. More recently, two broad approaches to conceptualising the inter-relationship between indigenous psychologies (emics) and cross-cultural, universal explanatory psychological principles (etics) are being effectively introduced, both concerned with how the emic may be integrated with the etic. Broadly speaking, the one approach takes its starting point to be the indigenous psychologies (emics) of different cultural formations and derives from them transcendent universals (etics) as explanatory principles across cultures (etics derived from emics); the other puts a premium on conceptualising a limited set of parameters that are held to be cross-culturally universal (etics), but applicable in such manner as to directly incorporate indigenous concerns (emics), the integration of the emic concerns with etic parameters thereby together generating explanatory principles (etics incorporating emics). While in the past, the imposition of Western concepts and methods have at times served to obscure cross-cultural comprehension of indigenous psychological processes, the symposium presenters will directly deal with both conceptual and methodological issues concerning the inter-relationships between transcendent universals and cultural specifics. The symposium aims to debate fundamental issues about: (a) the nature of these inter-relationships, in particular, possible means of integrating emics and etics, and (b) the form of methodological tools necessary for empirical investigations that are informed by indigenous cultures, while having cross-cultural validity and points of comparison. Bond's contribution will point out the temptation to politicize the emic-etic issue and indicate a number of procedures (etics derived from emics) that have been adopted to "scientize" the issue, so that sound empirical substance can replace the temptations to rhetoric. This will be followed by Weinreich's presentation of the conceptual and methodological tools of the Identity Structure Analysis (ISA) conceptual framework, which provides for a natural and practical integration of the emic with the etic (etics incorporating emics), and for which ethnographic input about indigenous psychologies is fundamental. Sachdev will consider the conceptual absence of language in conceptualising cross-cultural psychology, and deal with the fundamental conceptual issues of the place of language as the means of expressing indigenous cultures and communicating across linguistically different cultures. Gailly, considering the emic-etic controversy from a multicultural clinical perspective, will argue that understanding culturally and ethnically different patients requires the examination of the culture-specific wellsprings of sciences and endogenous local knowledge practices. The symposium will end with an open discussion, whereby the two broad approaches of etics derived from emics and etics incorporating emics may be

assessed in the light of the issues raised during the symposium and in consideration of their practical application to the work of cross-cultural psychologists.

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Sidestepping cultural chauvinism by teasing the etics out of the emics scientifically

Liberal correctness requires that every culture be treated with respect. That supportive zeitgeist encourages the temptation to regard each culture and its members as distinct and unique. Translated into the discipline of cross-cultural psychology, many researchers attempt to portray and measure emic constructs often taken from lexical terms in common parlance that they regard as characterizing their target culture and its members. These analyses are intellectually fascinating and guaranteed at least a local publication outlet. How have they, however, advanced our attempts to understand human behavior in its cultural richness and sharedness? This presentation will select three best practice exemplars to illustrate ways in which cross-cultural methodology can be used to explore this recent version of the idiographic-nomothetic debate in scientific ways.

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Incorporating emics within etic parameters: Conceptual and methodological tools

The starting point of the paper is the familiar etic/emic dilemma concerning the assessment of psychological dimensions postulated as being cross-cultural universals – etics – given that culturally specific interpretations characterise the indigenous psychologies of local cultures – emics. Although having recognisable features across cultures, different conceptions of psychological issues - anorexia nervosa, gender and professional identity, primordial sentiments about ethnicity and nationality - will be expressed in alternative discourses peculiar to the respective indigenous psychologies and may not have immediately translatable equivalents across cultures. The conceptual and methodological tools of the Identity Structure Analysis (ISA) conceptual framework (Weinreich & Saunderson, 2003) are outlined. ISA provides for a natural and practical integration of the emic with the etic (etics incorporating emics), and for which ethnographic input about indigenous psychologies is fundamental. When assessing psychological concepts ISA uses the person's own discourses in the vernacular - as expressed and interpreted by oneself - in accordance with the emic requirement. Achievement of the etic status of cross-cultural, as well as person-to-person, comparability follows by using standardisation procedures that are internal to each person and predicated on one's own usage of discourses. Internal standardisation establishes scalar limits to identity parameters. These

limits to a parameter - none to maximum - have equivalent analytical meanings for each person while the emic characterisation of the parameter differs from person to person. The algorithms for standardisation enable empirical assessment of etic parameters that incorporate emic qualities by way of the dedicated 'ipseus' computer software (Weinreich & Ewart, 2007).

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Language: Most important yet most neglected in cross-cultural psychology?

The salience of language in cross-cultural psychological research is surprisingly low. The opportunities presented by a consideration of indigenous psychologies in filling this lacuna are fascinating. Languages, accents, dialects, lexical and syntactic diversity not only provide important cues for the categorization of speakers on the socio-cultural map but can also emerge as the most salient dimensions of group identity. Social psychological research has shown that cultural background strongly influences language competence and language use. However, there is also evidence in the literature that group members feel more similar to individuals who speak their 'native' tongue than with those who share their cultural background or geographic origin. Thus language competence and use may also influence the formation of group identity. Overall, previous research suggests that language can be both a dependent and an independent variable in analyses of relations between and within cultural groups. Given this, the main aim of this paper is to illustrate the crucial significance of language in cross-cultural interaction and in expressing indigenous psychologies.

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Multiculturalism and therapeutic processes:
The emic-etic controversy from the perspective of local endogenous knowledge systems

The emic-etic controversy is approached from a multicultural clinical perspective. A literature survey shows that the cultural competencies to provide culturally sensitive care result from the way the crisis of multicultural therapy is interpreted. Western competencies are based on the metaphor of Western know-how, consistent with Western modernism founded on values such as: individualism, relativism, growth and the mastering of life, time and space, and the belief that knowledge brings control and effective work. The modern Western-centric view of knowledge contrasts with other endogenous local knowledge systems. The consequences of this contrast on psychiatric rationality can be summarized as follows: the Western way of thinking is a psychologising ethos: a cultural prioritising of the individual self and signifying of behaviour by reference to a 'disease' model. Such a Western-

centric way of thinking disregards other local knowledge systems such as: a socio-centric personality, the Mediterranean passionate matri-centric ethics of honour, and the culture-specific connections between illness, misfortune, not feeling well, and evil. Understanding culturally and ethnically different patients requires the examination of the culture-specific wellsprings of sciences and endogenous local knowledge practices. Hereby, the anthropologist's emic discourse (from within the culture) based on the axiology of the patient can be very helpful. In order to avoid Western mental health care becoming a form of neo-colonial imperialism clinicians need to develop an integration of the different local knowledge systems.

Paper Symposium

Susumu Yamaguchi & Richard Sorrentino
(Convenors and Chairs)

Culture from a motivation and cognition perspective

This symposium focuses on cultural influences on motivation, cognition, and their interplay. Kaiping Peng will take on the issue of cultural differences in lay epistemologies. He will discuss how lay epistemologies are related to expression of emotion across cultures. Then, Minoru Karasawa will discuss three functions of language in social cognition. He will show that individuals' perception of social reality is influenced by how language is written, which is obviously affected by culture. Finally, Susumu Yamaguchi will examine the validity of the self-criticism hypothesis of East Asians' "low self-esteem" from the perspective of cultural comparability of the construct of self-esteem. Based upon the three presentations, discussions will be advanced on the interplay between motivation and cognition across cultures, especially among East Asians and Westerners.

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Dialectical emotions:
How cultural epistemologies influence the experience and regulation of emotional complexity

A growing corpus of cross-cultural research indicates that Western and Eastern folk epistemologies differ in important ways: Western folk epistemologies emphasize constancy, essence and non-contradiction while Eastern folk epistemologies emphasize contradiction, change, and holism (Peng & Nisbett, 1999).We argue such differences also affect the ways people experience emotions. We found that naive dialecticism of the East Asian cultures affects emotional complexity among participants from East Asian cultures. First, it makes the co-occurrence of positive and negative emotions more likely. Second, it makes the experience of emotional complexity more natural and comfortable. Implications for well-being and other affective process are discussed.

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A linguistic analysis of dispositional inferences and causal attributions

Language plays an important role in social cognition, either as a manifestation of invisible psychological processes or as a potential source of influence on cognition and emotion. The significance of language becomes more evident when it involves culturally shared cognition. In this presentation, I will focus on two specific issues in the study of social cognition and language. First, past research has established that people spontaneously draw inferences about dispositions of an individual or a group when they observe concrete behavior. Such inferences are thought to be expressed typically in abstract, generalization-prone terms such as trait adjectives. Recent research, however, indicates that dispositional inferences can be manifested in more context-dependent predicates such as verbs, at least in certain languages. Potential cultural variations as well as inter-cultural commonalities in person perception and stereotyping are discussed from a linguistic perspective. Second, judgments of causality and responsibility in interpersonal relations appear to be associated with specific lexical decisions. Specifically, I will report empirical data with a special focus on the transitivity of predicates. The possibility of influence of grammatical or lexical constraints on judgments is discussed.

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A critical examination of the East Asians' self-criticism hypothesis

The universality of the need for self-esteem and the importance of self-esteem is questioned by Heine et al. (1999). We examine the validity of Heine et al.'s arguments on two issues: first, that Japanese have low self-esteem, and second, that self-esteem in Japanese culture (and more generally in East Asian cultures) is insignificant. In doing so, we will elaborate on two competing hypotheses (i.e., the

self-criticism hypothesis versus the modesty hypothesis) and examine the validity of the two hypotheses in the context of equivalence of self-esteem measures. In Study 1, we have found that self-criticism (i.e., low self-evaluation) is not associated with higher achievement. Rather, self-evaluation was positively correlated with achievement both in East Asian countries (i.e., China, Japan, Korea) and North American countries (i.e., US and Canada). This result is inconsistent with a prediction from the self-criticism hypothesis. Specifically, Study 2 found also that self-esteem measures (typically Rosenberg's Self-Esteem Scale) are correlated with relevant variables in Japan as it is in North America. This finding is consistent with Cai et al.'s (2007) results of meta-analysis, meaning that the self-esteem construct has functional equivalence in East Asia as it does in North America. In all, the available evidence indicates that self-esteem is as important for East Asians as it is for North Americans. Implications for the two competing hypotheses will be discussed.

Invited Paper Symposium

Fons van de Vijver
(Convenor and Chair)

Response styles in cross-cultural research: New developments

Response styles such as acquiescence and extremity responding are a challenge for cross-cultural psychology. Cultures show systematic differences in response styles, but the interpretation of individual and country differences in these styles remains elusive. The most important questions are: (1) To what extent do cross-cultural differences in response styles Reflect differences in communications styles, conformity, and other differences in normative frameworks and to what extent are these cross-cultural differences reflections of measurement bias that should be eliminated? (2) To what extent are response styles domain dependent? Are cross-cultural differences in response styles consistent across domains of study? (3) How can we measure response styles? We often work with indirect measures, such as the frequency of using extremes of response scales as a measure of extremity scoring. We do not know much about the validity and equivalence of this measure. The current symposium brings together recent research in cross-cultural psychology on response styles. The papers are partly empirical, partly conceptual. The aim of the symposium is to evaluate the current state of the art and to explore opportunities for further research.

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Schwartz values: Separating content and response style

Respondents can vary significantly in the way they use rating scales to indicate their opinion on items such as values. Specifically, respondents can exhibit varying degrees of response style, which threatens the validity of the responses. The purpose of this study is to investigate to what extent rating scale responses reflect response style and substantive content of the item. Moreover, we

determine what kinds of response styles are present. The authors use a novel model that accounts for possibly unknown kinds of response styles, content of the items, and background characteristics of respondents. By imposing a bilinear structure on the parameters of a multinomial logit model, the effects on the response behaviour of both the characteristics of a respondent and the content of the item can be graphically distinguished. This approach is combined with finite mixture modelling, so that two separate segmentations of the respondents are obtained: one for response style and one for item content. That is, respondents having similar values belong to a segment that is distinct from the other content segments. Our latent-class bilinear multinomial logit (LC-BML) model is used to get insight into the Schwartz values in the European Social Survey. The results show that item content is highly influential in explaining response behaviour in the values and reveal the presence of several response styles, including, but not only the prominent response styles acquiescence and extreme response style. Moreover, content segments and response style segments are not completely independent. Implications for research on values are discussed**.**

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Examining culture-level acquiescence responding: A meta-analytical approach

Acquiescence response styles constitute a formidable challenge for cross-cultural research. However, the prevalence, meaning and consistency of this response style in cross-cultural comparisons has not been thoroughly investigated. A major challenge is to differentiate content effects from style effects in response patterns. Previous research has examined acquiescence patterns using specific topics (values, leadership styles, political attitudes, etc.) or homogenous samples, which does not allow a separation of content effects from response styles independent of content. In this presentation, one approach to overcome this problem is presented. Published mean scores across a number of independent samples, instruments and domains are meta-analytically combined to derive indicators of culture-level acquiescence responding. More than 1,000 articles from most areas of psychology with a sample size of more than 1 million participants from over 80 countries were included in the final data set. Correlational and variance-decomposition techniques are used to investigate the magnitude of cultural acquiescence effects. Overall, the effects are small (r < .10) but appear to be consistent across domains and samples. Acquiescence seems to be higher in less developed societies. Problems of this meta-analytical approach including the problem of missing data, equivalence and levels of analysis are discussed. Implications for cross-cultural research in general and response style research in particular will be addressed.

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Acquiescence bias:

Exploring the applicability of ipsative scoring and acquiescence modeling

Acquiescence bias, defined as the tendency to agree with an item irrespective of the content is an important methodological issue in cross-cultural psychological research. The present study compared two methods to control for acquiescence bias, namely ipsatizing and modeling an acquiescence factor using confirmatory factor analysis (CFA). Simulated data sets are being used to compare raw data estimation methods, ipsative estimation methods and the acquiescence modeling method on how well they can reproduce the true theoretical correlations between underlying factors of an uncorrelated bidimensional model. Three conditions were manipulated: factor strength, acquiescence strength and factor intercorrelation. Depending on the specific model conditions, correlations and CFA using raw data and ipsative estimation methods show big under- or overestimations. The acquiescence modeling method reproduces the true theoretical correlations very well, irrespective of the specific conditions. Estimating relationships between constructs by means of acquiescence modeling in CFA is much more widely applicable than previously thought and is advised, even when unbalanced item sets are used to measure constructs.

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Using ad hoc measures for response styles: A cautionary note

The current study addresses the challenge of how to optimally measure Acquiescence Response Style (ARS) and Extreme Response Style (ERS). This is of crucial importance in assessing results from studies that have tried to identify antecedents of response styles (such as age, education level, national culture). A comparison is made between the traditional method and a more recently proposed method of measuring ARS and ERS. The traditional method is based on an ad hoc set of related items. The alternative method uses a set of randomly sampled items to optimize heterogeneity and representativeness of the items. It is found that the traditional method may lead to response style measures that are suboptimal for estimating levels of ARS and ERS as well as relations of ARS and ERS with other variables (like hypothesized antecedents). Recommendations on how to measure response styles are provided.

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Direct and indirect measures of acquiescence and extreme response style:
A cross-cultural application

Cross-cultural differences in response styles are well-documented but not well understood. The main purpose of the present study is the development of two new scales that measure these response styles in a direct manner and to relate these measures to indirect measures and to presumably relevant personality characteristics (such as value preferences). Participants were mainstream and immigrant Dutch: mainstreamers (n=176), Turkish-Dutch (n=114), Surinamese-Dutch (n=176), and Indonesian-Dutch (n=264). Structural equivalence and internal consistency were more favorable for the extremity measure than for the acquiescence measure. The Turkish-Dutch group showed most

acquiescence, the Surinamese-Dutch group showed most extreme responding. Implications for the discussion about whether response styles are measurement nuisances or stable personality characteristics are discussed.

Paper Symposium

Paul G. Schmitz
(Convenor and Chair)

Looking back at 30 years of acculturation research: Past and recent findings

Throughout the world the flux of migration increases. Additionally to classical immigration countries of the "second world", also countries of the "first" and of the so-called "third world" are confronted with this issue. In the last 4 decades cross-cultural psychologists and social scientist became interested in how migrants as well as host societies cope with migration. Research on acculturation and cultural identity predominantly started in Anglo-Saxon countries in the seventies of the last century (e. g., Berry, 1970; Taft, 1977). Berry (1970, 1990) developed a "framework for understanding acculturation" as well as his "Model of Acculturation Strategies". Both conceptual systems had a high impact on acculturation research in Europe (e.g., Germany, Greece, and Portugal) and Israel in the eighties and nineties. In the last decade, migration has also become an increasingly popular topic in national and supranational policy in Europe. So there is a growing interest in acculturation research and findings. Terms originally employed in acculturation research like "assimilation" or "integration" have become popular in the mass-media, but are often misunderstood and used in a contradictory way in public discussions. The symposium will summarize past and recent research findings from the viewpoints of the contributors. Changes in research paradigms and the development of research instruments will be outlined, and the field of application will be discussed.

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Multiplicity of identities and multiplicity of contexts:
Development of the acculturation framework using facet theory

Recent developments in acculturation theory and research allow us to better reflect and capture the complexity and richness of acculturative contexts and acculturation processes. Prompted by theoretical as well as societal trends, many of these elaborations are aimed at accounting for multiple reference groups, for diverse contexts (ideological, demographic) and for influences, demands, and expectations involved in the acculturation process. The paper will propose an organizing framework for theory development in the area of acculturation based on Facet Theory and its central main tool - the mapping sentence. Innovation and elaboration will be conceptualized in terms of two strategies:

extension (adding element[s] to an existing facet) and intension (adding facet[s] to the mapping sentence).

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Acculturation strategies among adolescents from returned

In last two decades we have conducted research on acculturation among Portuguese emigrants in France, Germany and Switzerland, and more recently among immigrants in Portugal. The focus of the present paper is to examine the acculturation strategies of young Portuguese returned with their parents from France. The study sample consisted of 360 adolescents (mean age = 16.8 years; SD = 1.85). The mean duration of sojourn in Portugal for the sample was 8.2 years (SD = 4.5). Responses obtained from the questionnaire indicated that Integration was the most preferred acculturation strategy for the adolescents from returned immigrant families to Portugal. Assimilation was the second most preferred strategy. Different demographic, intercultural and psychosocial factors were found to account for 12% of the explained variance in assimilation, 15% of integration, 15% of separation and 11% of marginalization. Demographic, intercultural and psychosocial factors emerged as significant and independent predictors of the acculturation strategies, but as expected the intercultural factors were the most important ones. The current findings will be compared with past research. Understanding the complex relationships between demographic, intercultural and psychosocial adjustment factors, and acculturation strategies can help the social scientist to develop and apply adequate intervention strategies and to give some suggestions for the development of adequate socio-political acculturation programmes.

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Acculturation research: Past and recent findings with immigrants in Germany

The contribution will sum up findings of about 25 years of acculturation research conducted with immigrants from different countries in Germany. The major focus will be on how migrants adapt to a new culture and which acculturation and coping strategies they develop and apply in different situations. Additionally, findings will be presented concerning the outcomes associated with different acculturation strategies. Most classical research has pointed to negative outcomes as a consequence of acculturative stress experienced by migrants. The presented studies, however, will offer evidence that the great majority of migrants develop appropriate strategies for different situations, develop their own cultural identity, and show a high degree of personal well-being. It is of interest to see that

the pattern of acculturation-styles described in Berry's Framework of Acculturation (2001) changed over the past 25 years of research conducted in Germany. However, different trends emerged for the investigated groups. A further aspect that shall be addressed is the question of how many distinct forms of acculturation strategies can be discovered. Berry's model specifies four different types of acculturation, similar to those described by other researchers. According to the type of assessment and the statistical analysis, 2 or 4 factors can be identified. Personality factors (including basic personality variables, emotional intelligence) in addition to variables such as religion, social support, etc. have to be considered as moderating variables contributing to individual differences. It is possible to illustrate that there seems to exist a different pattern of personality factors for each type of acculturative strategy.

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Cyprus

Exploring European identity and its relation to individualism-collectivism among Greek-Cypriot students

The present study aims at studying the dynamics of self-reported identity (European, Greek-Cypriot, Cypriot identity) among Greek-Cypriot students, considering that Cyprus has recently become (2004) a member-state- of the European Union. Furthermore, the study investigates (b) the relationship between the cultural traits of allocentrism and idiocentrism (Triandis, 1996) with self-reported identity and (c) the relationship between collective self-esteem and self-reported identity. The new institutional status of Cyprus as a European member-state is expected to be endorsed mainly by the young people who would see in it new perspectives rising for their life. The sample consists of N=661 university students of state universities and private colleges with mean age M=20.88 and Greek as mother tongue for 97% of them. The students from almost all the disciplines were administered a self-report questionnaire. Findings show that equally distributed are those reporting in one-shot question that they define themselves as Cypriots (41.5%) with those reporting Greek-Cypriots (41.5%) while those proclaiming European identity account 12,6%. Initial results indicate; significant positive correlation between European identity and vertical idiocentrism, negative correlation between European identity and horizontal idiocentrism, and positive correlation between European identity and horizontal collectivism. Greek-Cypriot identity self-reports correlate positively with vertical idiocentrism. Similarly, reporting European identity correlates positive with high (positive) self-esteem (i.e. charismatic, effective, etc) as well as with attributing positive traits to others (non Greek-Cypriots). The findings are discussed with reference to the concept of possible identities (Cinnerella, 1998) along with the theory of acculturation and individualism-collectivism as moderator variables.

Paper Symposium

Wolfgang Friedlmeier & Puklek Levpušček
(Convenors and Chairs)

Cultural perspectives of individuation

Individuation in adolescence and young adulthood is a normative developmental task that is addressed differently across cultures. The main task is to find a balance between autonomy and maintenance of connectedness. Since modern societies allow for longer identity explorations, this developmental task is not only prominent in adolescence but also in young adulthood. The main goal of this symposium is to give specific insights into research about individuation in different cultural contexts. Studies about individuation will be presented from different European countries (Italy, Germany, Slovenia, Sweden, Turkey), Israel, and USA. This symposium will highlight conceptual and methodological issues in research on individuation. All studies apply a multi-dimensional approach to studying individuation. Several cultural and interindividual factors that advance or hinder the development of successful individuation are considered. Beside the general question whether normative expectations of the society lead to a different balance between autonomy and connectedness (Tamar), effects of prolonged co-residence with parents which varies strongly among European countries (Thoennissen et al.), the potential growth-promoting factor of migration for individuation (Mirsky), and the importance of attachment for individuation (Bjornsen et al.) are analyzed. Furthermore, a person-centered approach is applied in a cross-national comparison of adolescents' patterns of individuation in Germany and Slovenia (Puklek Levpušček & Friedlmeier). This method allows identifying similarities and differences of individual profiles of individuation across cultures. The discussion will address issues in viewing individuation in biographical, interpersonal, and cultural context.

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Young adults' living arrangements, their relationship with parents and well-being in Germany, Italy, and Sweden

Young adults typically face transitions, which may also affect their relationships with parents. While individuation theory has mostly addressed changes in parent-offspring relationships in adolescence, issues of gaining autonomy while maintaining close supportive ties to one's family of origin still seem to be prominent in young adulthood. This study addresses individuation problems in young adulthood, focusing on the role of residential independence in international perspective. Given that the timing of home-leaving differs for Germany, Italy, and Sweden, these three countries are compared in order to investigate how residential arrangements affect relationships to parents and young adult's well well-being across and within cultures. The sample comprises 1321 young adults in Munich (Germany, n=546), Milan (Italy, n=572) and Gothenburg (Sweden, n=203). Standardized questionnaire data was collected for student- and non-student subsamples. Three subscales of the Munich Individuation Test of Adolescence (MITA) (Fear of Love Withdrawal, Ambivalence, and Engulfment Anxiety) were combined as indicator of individuation problems. In line with national statistics, extended co-residence with parents is very common and culturally framed in Italy, while Swedish young adults often move out early, mostly to establish a cohabitating union with their partner. As expected, individuation problems are highest in Italy and lowest in Sweden. However, effects of co-residence with parents or partner differ across countries: While cohabitation prevents individuation problems in Italy and Germany, this is not the case in Sweden. With respect to well-being, individuation problems prove as risk factor in Sweden and Germany, but seem to be irrelevant in Italy.

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When moving makes growing possible:
Separation-individuation processes among immigrant adolescents

Viewed from a psychodynamic perspective, migration involves separation and formation of new identity and often revives the early unconscious processes of separation-individuation. In unfavorable cases, previous failures in psychological development may complicate the migration process. Yet, in many cases immigration presents a fresh opportunity to complete the separation-individuation process. Especially in the case of immigration during adolescence, separation-individuation process inherent in this developmental stage may be channeled into migration and facilitated by it. Immigration may help adolescents temporarily resolve the dependency-independence conflict. Acting on their independence drives adolescents put a geographic distance between them and their parents in order to fend off their dependency needs. However, in the course of adjustment in migration, the very same conflict is revived. When it is experienced and replayed in the context of migration, the solution of this conflict is often made possible. The cases of two immigrant adolescents illustrate the growth-facilitating potential of migration. Caroline immigrated to Israel from the USA alone at the age of 19, made important steps towards independence, but when she visited her parents, could not resist the dependency pull. She sought therapy and having worked through her feeling decided to return to the USA. Frederic immigrated to Israel from the Netherlands in his twenties, but only following a two decades' long personal journey could settle down in the country and accept its citizenship.

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The characteristics of separation-individuation in Turkish adolescence

Personality theories that have been developed in Western societies seem to be limited in understanding and predicting the behavior of people in different cultures. By arguing that norms, values, roles, and familial authority directives predict behavior more than personality, the development of individuation may not take place in the same way for people who live in collective social systems compared to western countries. According to Blos (1967), the significant characteristics of adolescence in separation-individuation process are experience of sexual maturity, withdrawal of and from adult benevolent protection, consciousness of self in interaction, re-evaluation of values and experimentation. It seems that individualistic societies have recognized and nourished the need for autonomy at the cost of the basic need for elatedness although both represent basic human needs. Recognizing the importance of both autonomy and relatedness would point to the autonomous-

related self as a healthy developmental model (Kagitcibasi, 2005). N = 618 adolescents between 14 and 18 years of age in urban and rural high schools participated in this study. The general pattern of the separation-individuation development suggests that, compared to individualistic Western cultures, Turkish adolescents stressed the importance of connection as well as separation. This developmental pattern affects changes in psychic structure and interpersonal relatedness leading to an autonomous self within relational context. Blos, P. (1967). The second individuation process of adolescence. The Psychoanalytic Study of the Child, 22, 162-186. Kagitcibasi, C. (2005). Autonomy and relatedness in cultural context. Implication for self and family. Journal of Cross-Cultural Psychology, 36, 403-422.

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A comparison of different measures of individuation and associations with attachment dimensions in young adulthood

In the present studies the authors investigated the relations between separation-individuation and attachment in late adolescence. In the first study, the Separation-Individuation Test of Adolescence (SITA) and the Experiences in Close Relationships Scale - Revised were administered to 56 male and 120 female late adolescents. In the second study, participants (68 male, 234 female) also completed the Munich Individuation Test of Adolescence (MITA; Walper, 1997) in order to compare the associations between the different individuation measures and attachment. In both studies, males expressed higher levels of Practicing-Mirroring and Dependency Denial, while females expressed higher scores on Separation Anxiety, Peer Enmeshment, Nurturance Seeking, and Healthy Separation. Our results suggest that Anxiety and Avoidance may affect the nature of separation-individuation in late adolescence. Further, it may be that males respond to basic attachment insecurity by shying away from intense relationships with peers. Finally, females with high levels of anxiety about the self in close relationships may also believe, perhaps paradoxically, that although their relationships needs are not being met, close relationships result in a loss of control of the self. Study 2 results also

demonstrated that females expressed higher successful individuation and greater support seeking relative to both parents, while males expressed stronger denial of attachment needs as well as engulfment anxiety regarding mothers. MITA scores were more strongly associated with attachment scores for females, although for both sexes MITA and SITA scales were highly correlated.

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Patterns of individuation in German and Slovenian adolescents

Individuation describes the increasing differentiation from significant others and gaining individual's autonomy. Adolescents differ in their ability of reaching a successful balance across these different needs. This task consists in different components that are assessed by self-report questionnaires with different scales. Previous research mostly analyzed separate scales of individuation instruments. This variable-centered strategy does not take into account an individual's individuation status across all components. However, the identification of an adolescent's individuation status across all components is an important task in order to study the psychological consequences of different patterns of individuation status. A person-centered approach is more adequate for this purpose. The main goal of this presentation is to apply a person-centered approach to a cross-national study, to identify different profiles of individuation, to analyze similarities of profiles across countries and to test the implication of these profiles of individuation on cognitive and social functioning. German (n = 190) and Slovenian (n = 220) adolescents participated in this study. Beside other questionnaires, the subjects completed the Munich Individuation Test for Adolescents (MITA). Latent cluster analysis (LCA) was applied to identify patterns of individuation. Preliminary results showed that five different individuation patterns could be identified for the total sample. Testing for cross-national differences, preliminary results point to differences in the occurrence rate of German and Slovenian adolescents across the profiles. The results will be discussed by referring to individuation theory in a cross-cultural perspective.

Paper Symposium

Monika Biłas-Henne & Paweł Boski
(Convenors and Chairs)

Studying and living abroad: Perspectives on acculturation of international students

International students (IS) are one of the largest and fastest growing categories in the global mobility of the world today. Technically called sojourners, they are among migrants undergoing psychological acculturation. In Europe alone, over 1,5 mln students have participated in Erasmus exchange program over its 20 years of successful implementation; 150,000 last year only. Over 350,000 are the recent numbers of IS for Australia; 600,000 for the USA. Studying abroad is considered prestigious: a good investment in one's future career; most attractive are anglophone countries where many top ranked universities offer programs in English, the language for people of XXI century. The target group is considered as highly preferred type of migration on both sides: sending and receiving. Because of this preferred status, student exchanges are carefully planned and monitored; unlike spontaneous and unpredictable immigration. It is believed that graduates from international study programs will contribute to world-wide cooperation and understanding. Being an IS offers an acculturation experience which is specific in several ways: (i) recognized legal status, privileges and scholarships to support oneself; (ii) acquiring competence in second language per se and as a tool for learning; (iii) learning a new system of academic culture, (iv) living in an international student/teacher community; and (v) penetrating host country culture off the campus. These circumstances, plus temporarily weakened bonds with the home country, create adaptation challenges for young people. We believe that these facets create a context which requires novel approaches to acculturation, marked by emphasis on learning and pluralism, rather than on bi-cultural adaptation. This symposium offers a review of up to date work addressing acculturation themes of the selected target group. We have collected a wide spread of hosting countries (Australia, Canada, UK, Poland and Turkey), and research participants from all continental locations. In Chirkov's (CA) report, initial motivation of self-determination is taken as a critical factor for the success of the future study-sojourn. Mathews (AUS) presents her work focused on China-Australia cultural distance and the ways Chinese students cope with it longitudinally. Also longitudinal is the design of Geeraert's (UK) study, who explores host, home country and international community predictors of students' socio-psychological adaptation. Cemalcilar (TUR) investigates adaptive effects of cyber-communication with home country and support networks of close others contacted that way. Boski and Bilas-Henne (PL) present evidence that interpersonal space of IS consists mainly of their home culture and/or other colleagues-sojourners. This network, called multicultural buffer isolates them effectively and mutually from the local students. Young and Noels (CA) employ the concept of 'possible selves' as a vehicle to psychological bi-culturalism. With the rich and truly cross-cultural insights we will make a step forward into a better understanding of study- abroad-acculturation processes, the outcome of which is not necessarily negotiation of a degree of biculturalism but rather an acquired competence for living in a plural, international world.

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Asian student impression of Australia

A longitudinal study of tertiary sojourner students from Confucian cultures was undertaken in three universities and a college of technical and further education in Australia. There were 153 students in the initial study sample. Their values and approaches to learning were measured on five occasions over a period of two years. A personal information questionnaire was completed at the first data collection. In addition, small group interviews were conducted with 25 students over a six-week period between the fourth and fifth data collections. The interviews focused on the following issue: You are asked to present a seminar to prospective students who are about to come to Australia to study at the tertiary level. What would you tell these students? Additional questions and prompts were used that elicited a broad range of responses. Some of the issues raised were: (a) likes and dislikes about living and studying in Australia, (b) problems encountered and management strategies employed, (c) differences encountered in the classroom: study habits, learning styles and how to study in an English-speaking environment. Comparisons were also made between lifestyles in Asia and Australia. Students were then asked to discuss perceived changes in values and approaches to learning during their time in Australia and also what special memories they would take home with them when they left Australia.

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Motivation to study abroad, self-determination and adjustment of international university students: Multi-counties and multi-ethnic studies

This presentation will report the results of several studies regarding the role international students' (IS) motivation to study abroad has in their adjustment to university campuses. The samples include Chinese IS in Belgium and Canada together with ethnically-diverse samples of IS from the Universities of Guelph, York and Saskatchewan, Canada. We will report the development of the scales designed to measure the level of self-determination in deciding to move abroad and the content of goals that motivate IS to pursue education in foreign countries. As predicted, self-determined motivation was universally beneficial for academic motivation, psychological well-being, physical health and some other adjustment indicators across all samples. These predictions were discovered not only in cross-sectional studies, but also in a longitudinal one. We also discovered that the content of motivation, in the present case preservation goals, and the level of self-determination of the decision to study abroad, were two independent sources of migration motivation because they independently accounted for variance in the outcome variables. These results will be discussed in terms of the universal role of the need for autonomy for ethnically-diverse samples of IS.

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Possible selves from the cross-cultural perspective: Exploring international students' possible selves and cross-cultural adaptation in Canada

Possible selves (Markus & Nurius, 1986) are people's positive or negative projections of the future which are motivational carriers that reflect individuals' ideals and values and regulate behaviour. Although recent research suggests that individuals from different ethnic backgrounds vary in their descriptions of possible selves, less is known regarding international students' possible selves. The primary objective of this study is to explore international students' possible selves, and to consider how they may relate to cultural and academic adaptation to Canada. To this end, ninety-six international university students studying at a western Canadian university, 90.6% of whom came from the collectivistic cultural background, completed a questionnaire assessing their possible selves, and acculturation/adaptation-related variables. Descriptions of possible selves were coded with regard to thematic content (e.g., career/education, health) and self-construal content (e.g., idiocentric/allocentric). Chi-square analyses examined whether those individuals with balanced or matched possible selves (cf. Unemori, Omoregie, & Markus, 2004) were better adjusted to the new socio-cultural context. Also, following the notion of "cultural-fit", path analysis tested the hypothesized model that idiocentric possible selves were associated with participation in host cultural/societal activities, which in turn predicted greater confidence in the host cultural language (English), which predicted fewer psychological and socio-cultural difficulties leading to overall academic and life satisfaction in Canada. These findings are discussed in terms of their theoretical implications for the concept of possible selves and for cross-culturally valid models of motivation, as well as their applied implications for supporting the pursuits of international student sojourners.

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Cyber communication: A new opportunity for international students' adaptation?

The present study examines the role of computer-mediated communication technologies in the early stages of cross-cultural transition for international students in the United States. A structural equation model hypothesizing that computer-mediated communication with the home country affects the students' maintenance of home identity, and perceptions of available social support from already existing social networks at home is tested. In turn, the model portrayed these factors and the acquisition of host national identification as influencing the psychological, socio-cultural, and academic adaptations of the students. The findings suggest that the model is plausible in explaining how these factors combine to affect the students' adaptation to the new culture. Data were collected from two hundred and eighty first-year international student coming from 58 countries Further comparisons of high and low CMC users indicated that CMC use has diverse effects on the adaptation of the international students. Likewise, the acculturation strategy adopted by students influences the three adaptation processes differently. Biculturalism and integration emerged to be more effective acculturation strategies than separationalism and marginalism. Findings are discussed in terms of the specific characteristics of international students' experiences.

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Choose your (international) friends wisely

A growing group of scholars studies abroad for a substantial part of their education. During their educational sojourn, students may have varying degrees of contact with students from the host country, students from the home country, or other international students. Importantly, the degree of contact with each of these three groups would be expected to impact on the intercultural experience and intergroup perception. In a longitudinal study we followed a cohort of 150 18-year olds participating in a 10-month overseas exchange program (intercultural group), with a cohort of 180 18-year olds starting higher education (control group). Both groups were assessed once before, twice during, and once after the academic year in which they did the exchange or started higher education. We assessed a variety of socio-psychological constructs including affective (e.g. stress, self-esteem), cognitive (e.g. cultural values), and intergroup measures (e.g. affect, stereotypes). During the actual exchange participants also responded to various items measuring the amount and strength of contact

with host, home, and international students. As expected, the intensity of contact with host nationals had a positive impact on affect towards host nationals (but not towards other relevant outgroups). Interestingly, intercultural contact also seemed to shape the affective reactions and cognitive perception towards ones own ingroup, but this effect was not qualified by our contact measures. The intensity of contact with home nationals had a negative impact on the overall evaluation of the exchange. The findings will be discussed in the context of theoretical accounts of acculturation and intergroup behaviour.

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Interpersonal space of Socrates-Erasmus programme students.
The evidence for multicultural buffer

Multicultural buffer is the main concept in our study. It refers to a group/community of sojourners who shield themselves from external reality of the host culture and cope with it through mechanisms of internal support. We believe that through the buffer stress may be diminished but it inhibits acquisition of the host culture competences. Three projects, aimed to explore social networks and social support of international students, participants of Socrates – Erasmus exchange programme will be reported. First study was conducted in Germany (Munster). Polish, Spanish and German students were participants of the survey designed to study their interpersonal space in relation to psychological well-being and satisfaction of studying abroad. It was found that over 50% of close relationships were maintained with the people of the own ethnic group, whereas interactions with the hosts were minimal on both sides. Satisfaction depended on the belonging to the group of host- or co-nationals. Second study was conducted in France (Lyon) with Polish, Spanish and German participants. Similar tendencies as in the first study were observed. The evidence for multicultural buffer was stronger then in the first study. Third project is Biłas-Henne's doctoral study. Participants were representatives of most European nations. The survey was conducted in EU member countries using online methodology. The consequences of being a part of a multicultural multicultural buffer for socio-cultural and psychological adaptation to the host culture were investigated. The data bring strong evidence for the existence of multicultural buffer, which inhibits contacts with the local culture.

Invited Paper Symposium

Jürgen Straub
(Convenor and Chair)

Acts of meaning in cultural psychology:
General and specific aspects of an interpretive approach

The first contribution will present a general outline of an interpretive cultural psychology based on symbolic action theory and a related theory of hermeneutic action explanation (Jürgen Straub). Based on current contributions in sociology and philosophy (phenomenology and philosophical hermeneutics as well as analytical philosophy), a typological model of different modes of (intentional, rule-regulated, and narrative-based) action and action explanations will be discussed. This general framework of interpretive cultural psychology opens up perspectives for systematic empirical investigations in symbolically mediated social practices and acts of meaning. From the perspective of indigenous psychologies, Pradeep Chakkarath discusses the cultural impact/bias of Western cultural psychology and action theory. Doris Weidemann presents data from a qualitative, longitudinal study on German sojourners in Taiwan, and discusses potentials and limits of a cultural psychological approach to adjustment and intercultural learning. As a discussant, Walter Lonner will comment on the above mentioned contributions, and thereby he will reflect communalities and differences between cultural and cross-cultural psychology from the perspective of the latter. Doing this in a more general theoretical and methodological view, he will prepare the final discussion about the potentials and limits of cultural psychological approaches based on symbolic action theory, hermeneutic methodology and interpretive research methods (c.f. Boesch, Bruner et al.).

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Outlines of an interpretive cultural psychology

A general outline of an interpretive cultural psychology based on symbolic action theory and a related theory of hermeneutic action explanation will be presented. Based on current contributions in sociology and philosophy (phenomenology and philosophical hermeneutics as well as analytical philosophy), a typological model of different modes of (intentional, rule-regulated, and narrative-based) action and action explanations will be discussed. This general framework of interpretive cultural psychology opens up perspectives for systematic empirical investigations in symbolically mediated social practices and acts of meaning.

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The problem of perspective taking in cross-cultural research

The ability to take the perspective of another person is one of the key cognitive skills human beings develop - to a greater or lesser extent - during their socialization. It is also one of the most important social and intercultural competencies when it comes to understanding others, including those from different cultural backgrounds. For a long time, developmental, social, cross-cultural, and cultural psychologists frequently discussed perspective taking as a key social competence. However, the fact that a lack of perspective-taking ability can also be a methodological problem in scientific research was fairly neglected. The present paper will focus on this problem from an indigenous psychological perspective. It will show why indigenous perspectives, which view foreign cultures as specific socialization contexts, need to be taken into account when we are attempting to deal with fundamental methodological problems like the lack of perspective-taking ability.

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A cultural psychological approach to intercultural learning:
The case of German sojour-ners in Taiwan

Learning processes of sojourners have mainly been studied under an adjustment research framework that is closely linked to a cross-cultural perspective on cultural difference. By presenting data from a qualitative, longitudinal study on German sojourners in Taiwan, potentials and limits of a cultural psychological approach to adjustment and intercultural learning will be discussed. Based on a view on human beings as inhabitants of "intentional worlds" (Shweder 1991), this multimethodical study focused on implicit theories that German sojourners hold and develop in order to explain the functioning of their Taiwanese environment. Applying methods of hermeneutic data analysis allows to understand how cultural difference is perceived, created and negotiated in real-life interactions and to reconstruct the role it is accorded in individual biographies. As will be demonstrated, taking into account subjective perspectives ultimately leads to transcending the assumption that cultural difference will (only) be experienced with respect to different national cultures and that cultural difference is intrinsically stressful and aversive. A cultural psychological approach may thus shed light on aspects of adjustment and learning that have hitherto been neglected.

Paper Symposium

Lazar Stankov
(Convenor and Chair)

Cross-cultural differences in non-cognitive processes (social attitudes/norms, extremism and personality-related PISA background variables)

This symposium consists of four papers that emerged from recent studies at the Educational Testing Service (ETS) and collaborations with the Universities of Belgrade (Serbia) and Oregon (USA). All four papers focus on cross-cultural differences in non-cognitive variables that include standard and some new measures from the domains of personality, social attitudes, social norms and values. Two papers are based on the same data set – 2019 participants from 72 different countries who were given a battery of 43 scales from these different domains. One of these papers uses 22 scales and fits the same factorial structure to nine world regions. It shows that the overall fit of four factors to all nine world regions is surprisingly good and that features unique to a given world region are rare and relatively weak. The second paper focuses on one of the four factors, Conservatism, that is identified in the first paper. It provides evidence that Conservatism has significant correlations with measures of intelligence at individual- and country-levels of analysis. Conservative people tend to have lower scores on measures of cognitive abilities. The third paper reports the analyses of measures of educationally important self-constructs (test anxiety, self-efficacy and self-confidence) and relates these constructs to Program for International Student Assessment (PISA 2003) achievement test results. The fourth paper reports on our efforts to develop a new measure of militant extremism. We report on two aspects of this work. First, novel approaches to the development of self-report measures of militant extremism are described. Second, the scales of militant extremism are related to the existing non-cognitive measures to establish whether they can be conceptually reduced to the existing psychological constructs.

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Factorial structure of self-constructs: Evidence from PISA 2003

The current study investigated similarities and differences among self-related constructs based on PISA 2003 data collected from the student background questionnaires. Empirical evidence based on exploratory and confirmatory factor analyses using pan-cultural, within-group, and multiple-group approaches, indicates that self-related constructs explored - i.e., self-concept, self-efficacy, and anxiety - universally appear in all 41 PISA participating countries. Furthermore, the factorial

structure among these self-constructs was reasonably maintained in several multigroup invariance tests. This study also showed significant relationships of these self-constructs to school-related variables, including mathematics performance and school engagement indicators.

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The dimensions of cultural differences among non-cognitive domains: Multigroup (ethic/emic) analysis

We investigated the factorial structure among measures of four major domains in social psychology: personality traits, social attitudes, values, and social norms. In this presentation we shall focus on the findings of multigroup analyses. The data were based on 22 measures which were collected from 2,029 participants from 73 countries. In the multigroup (etic/emic) approach, nine societal clusters were fitted using a four-factor model. Several tests of invariance were applied to assess equivalence across the societal clusters. Our results show that the four-factor solution is supported reasonably well. The factors are: Personality/Social Attitudes, Values, Social Norms, and Conservatism. Overall, emic components of variance are small in comparison to the overwhelming invariant etic component.

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Conservatism and cognitive ability

Conservatism and cognitive ability are negatively correlated. The evidence is based on 1,254 community college students and 1,600 foreign students seeking entry to United States universities. At the individual level of analysis, conservatism scores correlate negatively with SAT, Vocabulary, and Analogy test scores. At the national level of analysis, conservatism scores correlate negatively with measures of education (e.g., gross enrollment at primary, secondary, and tertiary levels) and performance on mathematics and reading assessments from the PISA (Programme for International Student Assessment) project. They also correlate with components of the Failed States Index.

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Militant extremist mindset

Militant-extremist violence is a major social problem for the contemporary world. This presentation describes three approaches to the development of a new self-assessment scale of militant extremism. These are: a) Collection of statements from the terrorist sources; b) Collection of statements from psychological and literary sources; and c) Psycholinguistic approach to scale construction. Factor analysis of 361 Likert-type items assembled through these approaches (based on N=425) produced five factors. A shortened version of measures of these five factors (56 items), together with measures of personality, social attitudes, social norms and values was administered to samples from eight different countries. Our results indicate that two factors – Justification/Advocacy of Violence and Manicheism – capture aspects of militant extremism that are not a part of the existing arsenal of psychological non-cognitive measures.

Paper Symposium

Richard Sorrentino & Susumu Yamaguchi
(Convenors and Chairs)

The influence of motivation and cognition on culture

This symposium is part of an effort to bridge the field between experts in motivation and cognition, and experts in cross-cultural research. Although interest in cross-cultural research in psychological functioning has long been prevalent, especially among psychological anthropologists (such as the Culture-and-Personality School), mainstream social psychologists have not paid much attention to cultural research until the 1990s, when they faced challenges from cultural psychology and indigenous psychology. This research, however, has generally been limited to differences in self-concept, self-esteem, individualism, and collectivism, without examining the underlying substructures of motivation and cognition. In this symposium, we have invited some of the most prominent experts in motivation and cognition to discuss their research as it relates to culture. In the first presentation, Arie Kruglanski will present cross-cultural data testing regulatory-focus theory, which considers how the regulatory focus distinction between promotion and prevention concerns and the regulatory mode distinction between locomotion and assessment concerns could provide a new perspective on cultural differences in trait strength and why, for example, Japan and USA vary in self-esteem levels. Next, Gabriele Oettingen will discuss how the role of culture in goal pursuit may be examined at various levels of analysis, and that cultural norms and values might affect the determinants of goal setting and goal striving, desirability and feasibility. She also examines whether and how culture influences the processes that lead people to commit to goals, and whether it influences the translation of set goals into action (i.e., goal striving). Daphna Oyserman then points out that although correlational evidence supports the claims made by individualism and collectivism models of culture, without experimental evidence, the process by which culture matters remains hidden. She then illuminates part of this hidden process, focusing on how individualism and collectivism as cultural syndromes likely influence cognitive content, procedures, and motivations. Susumu Yamaguchi will then discuss these presentations from the perspective of a cross-cultural researcher.

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Culture, personality and self regulation

In this paper we argue that (1) much of what are considered basic personality dimensions (as captured, for example, by the Big Five) concerns ways and means of self regulation, (2) culture develops as a mode of adaptation to self regulatory problems posed by a given environment, (3) such mode of adaptation consists of emphasis on specific values of universal self regulatory parameters, presumably functional in given environments. We examine the foregoing arguments in light of cross cultural data with regard to four self regulatory parameters of interest, namely those and (1) promotion and (2) prevention (defining regulatory focus) and (3) locomotion and (4) assessment (defining regulatory mode). Our research includes samples from Australia, India, Israel, Italy, Japan and the U.S. Specifically, we show that whereas cultures differ in their standing on those particular parameters, the latter exhibit the same relations to other variables of psychological interest attesting to their universal self regulatory functionality.

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Goal pursuit in the context of culture

Cultural values should be a pivotal influence on the self-regulation of goal setting and goal striving. First, culture may affect people's goal pursuits via determining the perceived desirability and feasibility of potential goals. With respect to perceived feasibility, we will report a line of research showing that political system and cultural variables conjointly inform people's self-efficacy beliefs. Second, we will analyze how cultural values might affect people's preferential use of strategies to set and implement goals. We postulate that the cultural values of weak vs. strong norm-orientation (looseness vs. tightness, Triandis, 1989) by determining the space of free movement (Lewin, 1936) influence people's readiness to use mental contrasting of future and reality as a goal setting strategy, and implementation intentions (if-then statements) as a strategy to plan set goals. Specifically, relatively little demand for mental contrasting or implementation intentions should ensue in strong norm-oriented cultures as people know a priori how to act (i.e., with whom, when, where, and how). However, in cultures of weak norm-orientation people have to set goals and find ways of implementing them by themselves. Therefore, it is vital to develop discriminative ability in goal setting (by mental contrasting) and strategic automaticity in goal implementation (by forming implementation intentions). Future research may also ask whether mental contrasting and implementation intentions are vital self-regulation strategies when cultural and political systems ask for change.

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Culture as situated cognition

Numerous studies document cross-national differences in cognitive processes, suggesting that people from different cultures and societies think differently. How are these results to be interpreted? One possibility is that cultural syndromes are based in distal cultural features such as philosophy, religion, or language and that these features have direct current consequences for values, relationality, self-concept, well-being and cognition. While initially plausible and certainly congruent with some approaches to cross-cultural difference, a number of studies suggest that 'distal' features, such as a society's philosophical tradition, do not exert direct effects. Instead, they exert an influence by making certain subjective construals more likely than others. Experimental research demonstrates that small and seemingly incidental features of a situation can cue different cultural syndromes and that once cued, a cultural syndrome will influence what content and process knowledge seems relevant to the task at hand. In fact, merely reading a short paragraph that primes collectivist or individualist concepts is sufficient to influence people's reasoning strategies in ways that parallel differences between collectivistic and individualistic cultures. Such temporary influences are difficult to reconcile with approaches that locate cultural influences in distal societal features and extended socialization processes. Instead, they suggest that cultural differences may be better conceptualized within a framework of adaptively tuned situated cognition. I'll present relevant experimental and meta-analytic findings, outline their implications for the conceptualization of culture and discuss implications for basic and applied research.

Invited Paper Symposium

James Georgas, John W. Berry, & Walter J. Lonner
(Convenors and Chairs)

The founding of IACCP

Many documents are available to provide background information on the founding of IACCP. These are in the process of being assembled into an archive for the Association (see Berry & Lonner, Spetses conference proceedings). Beyond this written record, many of the individuals who were active in the field in the 1960s and 1970s (or before) have agreed to present their involvement in activities and initiatives leading to IACCP and beyond. Symposium participants will share their memories, views and interpretations of cross-cultural psychology's "early days". Included are presentations concerning pre-cursors to the modern cross-cultural psychology movement, early pre-IACCP conferences in Ibadan and Istanbul and their influence, directories of cross-cultural research and researchers that proved to be helpful in establishing networks and collaboration, the founding and development of the Journal of Cross-Cultural Psychology, and the all-important founding of IACCP in 1972. We hope to add a video record of this symposium to the documentation available in the archives. We expect this invited symposium to be of particular interest to younger members, who may not have a clear picture of the roots of the field and of the Association. Such knowledge can be empowering as we approach the fourth decade of IACCP and its continued growth and influence.

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Cross-cultural psychology in the 1960s

The Cambridge Expedition to Torres Strait (W.H.R. Rivers and others) at the end of the 19th century is usually regarded as the origin of cross-cultural research (although of course the term did not exist then). Apart from the culture-and-personality school involving mainly anthropologists, and a few isolated psychological studies, nothing was done during the subsequent half-century. In the 1950s activity began in Francophone colonies, but few British or United States psychologists did any cross-cultural work. In the 1960s French activity in the area increased, but was largely ignored in the Anglophone world. In 1960 Leonard Doob at Yale published his influential book, Becoming more civilized: A psychological exploration (Yale University Press) and thereafter made every effort to encourage cross-cultural studies. Doob was also editor of the Journal of Social Psychology at that time and invited the submission of short manuscripts for possible publication in a small section of JSP entitled Cross-Cultural Notes. He was successful, especially in creating interest in the United

States, so the American researchers began to play an increasingly important role. A rough analysis of some sample years of Psychological Abstracts indicates an exponential expansion during the period to 1967. Subsequently, interest expanded at an even greater rate.

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The early meetings (Ibadan, 1967; Lagonissi, 1968) and the origins of the cross-cultural social psychology newsletter

The 1966-67 conference in Ibadan, Nigeria, primarily attended by social psychologists, was important in shaping my thinking about the conceptualization and the implementation of cross-cultural psychological research. I was especially impressed by the talk of a Tunisian sociologist who cautioned about the dangers and short-sightedness of "intellectual imperialism." I decided just then that I will not be an imperialist. I also agreed to start the Cross-Cultural Social Psychology Newsletter, which for a number of years was mimeographed and mailed to conference participants and others who subscribed. It later evolved as the Cross-Cultural Psychology Bulletin and became an official publication of IACCP when the Association was inaugurated in 1972. One consequence of the Ibadan conference was a 1968 conference that George and Vasso Vassiliou and I organized. Held in Lagonissi, Greece, it focused on the study of "subjective culture". The conference led to the publication of my book, The analysis of subjective culture (Wiley, 1973). I will comment on the nature of both of these conferences as well as the participants and the politics involved.

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The 1971 Istanbul conference: An early face-to-face meeting of cross-cultural psychologists

On July 19-23, 1971 an international conference took place in a suburb of Istanbul on the coast of the Bosporus, sponsored by the NATO Advisory Group on Human Factors and the Turkish Scientific and Technical Research Council. Chairman of the Program Committee was Lee Cronbach, and members were Hüsnü Arici, Pieter Drenth and Claude Levy Leboyer. This meeting was originally planned as a "conference on mental tests", and on problems regarding the development and use of tests in developing countries in particular. But the papers and discussions increasingly emphasized the basic issues regarding the interaction between culture and cognitive development, and the question how to measure the differences in, what later has been chosen as a key-concept, adaptation. The venue and theme turned out appealing and productive. Many participants who helped formed the International Association for Cross-Cultural Psychology the following year were present and

contributed to the meeting. Some 30 countries were represented, making the conference a far-ranging survey of (at the time) current thinking. The quality of the papers was very high, and Lee Cronbach and I took upon ourselves the task of editing a book on the conference, with the title Mental tests and cultural adaptation (The Hague: Mouton, 1972). In my contribution I will describe the course from the original idea to the actual conference, the themes, the participants, the publication of the proceedings etc. It will depict what I consider to be an interesting initiative with significant effects on the further development and organization of cross cultural psychology.

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The directories of cross-cultural psychology (1968-1970): Building a network

During the 1960s a number of cross-cultural psychology books (such as the study of visual illusions by Segall et. al, 1966) began to appear. And the new International Journal of Psychology (IJP, launched in1966) had articles on cross-cultural methodology in its inaugural issue (e. g., by Frijda & Jahoda) and soon thereafter on other topics (such as human abilities e. g., Berry, 1966, Dawson, 1967). Discussions in Edinburgh and Sydney (where Berry and Dawson were working together) examined the need to develop a way for such researchers to learn about each other's topics and cultures of interest, and perhaps collaborate. This perceived need to build a network of interacting cross-cultural psychologists was well-timed. In 1967, Berry mailed a survey to about 150 individuals who were identified in this new literature. The result was a first "Directory of Cross Cultural Psychological Research" (IJP, 1968). It listed 144 individuals listed by country and cross-listed by topics and cultures of interest. This was soon followed by enhanced directories in IJP (1969), and by two expanded directories compiled and edited by Berry and Lonner and published in 1970 and 1973 by the Center for Cross-Cultural Research. These directories, listing more than 600 and 1130 individuals, respectively, became a source of information during the founding of JCCP (in 1970) and of IACCP (in 1972).

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The founding of JCCP (1970) and its early development

Several converging activities led to the inauguration, in 1970, of the Journal of Cross-Cultural Psychology. In 1968-69 more than 200 culture-oriented scholars were asked to answer several critical questions about this initiative. The response was about 97% favorable. Thus JCCP became the major activity of the Center for Cross-Cultural Research, established in 1969 as an entity within

the Department of Psychology at Western Washington State College (now University). It became the first journal in psychology completely devoted to the publication of culture-oriented research. I was JCCP's Founding Editor, and am still active with it. In 1972 JCCP and the newly-formed IACCP became officially linked, primarily because the Center and IACCP had identical aspirations. At first published locally at Western, in 1973 Sage Publications became its publisher. After the first 12 years I selected a number of scholars to succeed me as Editor, and many other dedicated scholars have served on its Editorial Advisory Board. In 1995 JCCP went from quarterly to bimonthly publication, and in 2000 its trim size was increased. In 2004 the copyright to JCCP was sold by WWU to Sage, and Sage and IACCP entered into a 10-year publication agreement. Royalty arrangements provide IACCP, for the first time, with substantial and well-deserved financial resources that will benefit all members of the association.

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The role of John Dawson and the foundation meeting in Hong Kong (1972)

Building upon the successes of earlier conferences, the directories and of JCCP, John Dawson proposed that it was time to establish an association of like-minded cross-culturalists. The idea was first discussed in Sydney in 1967, just before Dawson moved to take up the chair of psychology in Hong Kong. He wrote to many who were identified with the field, and asked them their views about the need for, and shape of, such an association.   Responses were largely positive, and supportive of a rather inclusive view of the field, so that others (such as anthropologists, sociologists, psychiatrists and educators) would be welcome. Thus the name chosen used the term "for, rather than "of", cross-cultural psychology. Application forms were distributed beginning in 1971, requesting biographic and scientific information. On the basis of these applications, Dawson proposed that an inaugural meeting of IACCP be held in Hong Kong, immediately following the ICP in Tokyo. This meeting was held at the University of Hong Kong, and had both scientific and organisational components. It was attended by 195 registrants from 22 countries. A Constitution and Bylaws for the Association were framed (1972), with provisions for ensuring representation of members from, and for biennial meetings to be held in, all cultural regions of the world. Selected proceedings of the conference was edited by Dawson and Lonner and published by Hong Kong University Press in 1974.

Paper Symposium

Manfred Zaumseil, Johana Prawitasari Hadiyono, & Alexander Loch
(Convenors and Chairs)

Psychosocial reconstruction:
Coping and interventions after extreme suffering in Indonesia and East-Timor

Earthquakes, Tsunamis, wars, natural as well as man-made disasters have caused extreme suffering in insular Southeast Asia (and other parts of the world) over the last few years. Clinical symptoms, such as post-traumatic stress, may occur on an individual level. In affected communities not only do houses and infrastructure need to be rebuilt, but social networks and often identities have to be "reconstructed" after such experiences. The way of coping, help-seeking behaviour, modes to deal with collective experiences and the psycho-political dynamics of post-disaster reconstruction are shaped by cultural patterns (cp. Loch 2007, Prawitasari-Hadiyono 2007, Zaumseil 2006). In times of extreme suffering, the reconstruction of cultural "normality" becomes extremely important. The individual experience is connected with content and meaning on the collective level. The Indonesian, East-Timorese, German or French views "what helps" and related concepts of suffering ("derita", "sofremento", "Leid" or "maladie") may differ significantly – but before engaging in cultural comparison, deeper (qualitative) understandings from the survivors' point of view is needed. Thus, the symposium will focus on narratives of survivors, indigenous ways to cope with these experiences, identity-reconfigurations and the analysis of impacts of external help and the 'aid-industry' in Indonesia and East Timor. Interdisciplinary research findings and strategies of (clinical) psychologists, anthropologists and developmental practitioners will be discussed.Loch, Alexander (2007) Haus, Handy & Halleluja. Psychosoziale Rekonstruktion in Osttimor. Eine ethnopsychologische Studie zur postkonfliktuösen Dynamik im Spannungsfeld von Identität, Trauma, Kultur und Entwicklung. Frankfurt a. M.: Iko-Verlag Prawitasari, J.E. 2007. Multilevel helping guidelines in Center for Health Policy and Social Studies: Public health in natural disasters. Yogyakarta: CHPSS. Zaumseil, M. (2006) Beiträge der Psychologie zum Verständnis des Zusammenhangs von Kultur und psychischer Gesundheit bzw. Krankheit. In: Wohlfart E, Zaumseil M (Hrsg.) Transkulturelle Psychiatrie- Interkulturelle Psychotherapie – Interdisziplinäre Theorie und Praxis. Berlin, Heidelberg: Springer Verlag, 2006, S.3-50.

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Psychosocial reconstruction after man-made disasters in Asia's least developed country, East Timor

After 450 years of Portuguese rule, 24 years of Indonesian occupation and two years of a United Nations transitional administration, East Timor continues to be a fragile state with incidental outbursts of extreme violence. In 2006, yet again, 175.000 people fled their homes when fractions from the West and the East of the small peninsula clashed. Any psychotherapeutic infrastructure to deal with clinical consequences of man made disasters is quasi non-existent. A combination of poverty and violence cause tremendous suffering - 85% of the population live as subsistence farmers on less than 1 USD per day. Thus, how do local communities cope with their past and recent experiences? Based on three years of participant observation on the island, this purely qualitative paper describes anthropologically some (group-) therapeutic rituals and the reconstructive processes aiming for re-establishing harmony between the living and the dead (ancestors). People deal with traumatic events according their traditional concepts of lia moris (life affairs) and lia mate (death affairs). They succeed in regaining a sense of primal condition and healing, particularly through the reconstruction of their sacred houses and via the translocation of bones from their killed relatives to their places of origin. The analysis of these phenomena leads to a deeper understanding of the dialectics of co-emerging deconstruction and reconstruction. In addition, it tries to answer the question, what is, in this cultural context, considered as "helpful"– and what not.

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Indonesian wisdom humanity in coping with natural disaster:
Bantul, Yogyakarta, Special Province, Indonesia case

Lately natural disasters seem to strike Indonesia such as floods, volcanoes eruptions, landslides, earthquakes, tornadoes, and tsunami. People who are the victims are in distress when they become victims of these disasters. Yet, they have resiliencies in bouncing back to their normal lives when the disasters are over. They seem to have some strength to cope with the miseries. On May 27, 2006 a heavy earthquake struck Yogyakarta, specifically damages done in Bantul Regency. In less than 3 months, people were back to work and left behind bad memories of the disaster. Even though when probe, some people exclaim that at times they still remember exactly what happened and what they felt at that time. But then again, they say that they have to be back to their normal daily lives to forget their sadness when they have lost their properties, family members, fellow villagers, and friends. Hand in hand they supported each others in getting up from being victims to survivors. "Gotong

royong" or working together enliven again. When there were so many aids available to their villages, however, they began to leave the local wisdom and became commercial. Social conflict happened when there were perceived injustice distributions of aids. The indigenous Indonesian wisdom humanity will be discussed during the symposium.

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The tsunami: Between a painful blessing and a curse

Nanggroe Aceh Darussalam was the worst among the regions along the Gulf of Andaman that were struck by the December 26, 2004 tsunami. The direct effects of such disaster on the survivors are clearly traumas, both physical and psychological. However, due to a prolonged armed conflict between certain elements of the Acehnese and the Indonesian central government as well as to the politico-economic crises and repeated calamities that happened nationwide during the times surrounding the disaster, both the Acehnese and the Indonesians as a whole seemed to differ in giving meaning to the sufferings it created to them. The physical sufferings the Acehnese victims underwent include cuts, bone fractures and internal wounds in their throats, lungs and stomachs. Their psychological sufferings emerged from extreme fear at the time of the disaster, and from the awareness of their sudden loss of both material property and loved ones. To the common Acehnese anyway, the disaster seemed to be a blessing however painful it was. For more than 30 years they had lived in misery due to the armed conflict. The tsunami, horrible as it was, had pushed both parties to make peace. To the whole Indonesians, it appeared to be a sign that the nation was really in an era of curse. They needed to make proper reparations within themselves, otherwise greater calamities may come.

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Bestseller participation in disaster relief programs - Chances and limitations

In December 2004 Nanggroe Aceh Darussalam was hit by a strong earthquake and Tsunami. More than 150 000 casualties, loss of houses, buildings and infrastructure were caused, increasing the suffering of the Acehnese society, which already have experienced the consequences of 30 years of war. Several days and weeks after the Tsunami the professional helping industry, stocked with lots of donations, arrived in Aceh and started with their emergency relief programs. Since almost two years physical reconstruction and meanwhile sustainable development of the region became focus of the aid and development organisations. With more or less participatory approaches the international

organisations spending the money of their donors in order to rebuild and develop Nanggroe Aceh Darussalam. While the organisations selling their success stories on their web sites, the participatory methods often experience difficulties in the field and it seems that Acehnese communities have different expectations and feelings of taking part in the reconstruction and development. Aceh offers a good opportunity to learn about participatory approaches, their chances and limitations.

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Individual and collective ways of long-term coping with extreme suffering and external help after natural disaster: Meaning and emotion

The suffering and misfortune of the people after an earthquake will interact in complex ways with the help granted to them. Based on literature and field contacts in the investigated area in Bantul/Yogyakarta, we assume that not only does the disaster itself create multifaceted problems, but also helping actions imply general changes in social structures and power relations and lead unavoidably to numerous local conflicts (Barron, 2007). Besides long term coping with the disaster and help-related local conflicts people have to deal with the threat of repeating natural disasters. (see: the concept of community risk management). These problems have been mainly approached by universal and technical explanations and interventions. We assume that the meanings and practices for understanding and handling the catastrophe, the help and further threats are of great importance and exhibit a cultural specificity. The aim is to better understand how collective and individual meanings and practices are interrelated, what is culturally specific and what is the role of emotions connected with loss, conflict and further threat. This understanding can be used in the provision of adequate support.

Paper Symposium

Larissa Kus
(Convenor and Chair)

Intercultural relations in the contexts of ethnic and religious diversity

Cultural diversity within a country can pose challenges for society to maintain positive relationships between the different cultural groups. Even in countries with long histories of different cultural groups living side by side and/or those with implemented integration and multicultural policies, ethnic and religious tensions may still be present. This symposium brings together five papers that examine the interaction and relationship between majority and minority communities represented by ethnic or religious groups in five different cultural contexts. First, Kus and Ward present a qualitative study about underlying issues of ethnic tensions between Estonians and Russians in Estonia, highlighting the disparity of perceptions and attributions between these two ethnic groups. The second paper by Leong explores the Singaporeans' views on immigration and how these are related to fundamental premises of multicultural ideology which have been previously widely tested in Western nations but largely neglected in Asian cultures. The third presentation by Ward and colleagues exposes the similarities and discrepancies amongst Asian migrants' acculturation attitudes in New Zealand, their perceptions of New Zealanders' attitudes and New Zealanders' real attitudes, showing also the implications of discrepancies for the adaptive outcomes for immigrants. The fourth paper by van Oudenhoven discusses the relationship between Muslims and Christians in the Netherlands, presenting recent empirical data on majority attitudes towards Muslims, administrative policies and Muslims' reactions to them. In the last presentation Khan examines communal tensions in India, combining the results of both qualitative and quantitative studies about the Hindu nationalist ideology of Hindutva, and arguing how some Hindutva narratives can lead to the justification and legitimating of violence against religious minorities. Thus, this symposium captures the variety of recent research on interethnic relations across different countries dealing with cultural and religious diversity.

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"No love lost between each other"? Interethnic relations in Estonia: A qualitative study

This paper presents results of a qualitative survey (open-ended questionnaire with online and hard-copy versions) which was carried out among members of ethnic minority (Russians, N=42) and majority populations (Estonians, N=36) in Estonia after the violent riots in April 2007. The purpose of this paper is to analyse interethnic tensions between the Russian minority and native Estonians in relation to their current and former (prior to Estonian independence) social statuses. The paper focuses on four main themes: social status of Russians in Estonia, change in Russians' situation after 1991, interethnic comparisons, and the nature of interethnic relations. Thematic analysis (Braun & Clarke, 2006) was used for identifying the most common themes and patterns across the Russian and the Estonian responses. The findings indicate that the roots of the problems are perceived differently by the two ethnic communities: Russians report discrimination and an overall sense of inferiority ('second rank people'), whilst Estonians do not acknowledge any grounds for that, emphasising individuals' own responsibility for their well-being.

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Revisiting Berry's model of multicultural ideology in Asia:
The correlates of social capital and inclusiveness

John Berry's (e.g., Berry & Kalin, 1995; Berry, Kalin, & Taylor, 1977) model of multicultural ideology has inspired many generations of scholars in acculturation and migration studies. In its fundamental level, the model is grounded on the premise of a causal link between social capital and social inclusiveness (i.e. multicultural hypothesis); individuals and societies who share a sense of communal bonding, feeling culturally and economically secured are more likely to view immigration favorably and advocate greater diversity and inclusiveness, as opposed to individuals and societies that are emotionally detached, and socially and economically challenged. Although this theoretical tenet has received ample empirical attention in many Western developed nations (e.g., Leong, 2008), this maxim is comparatively under explored in Asian cultures. One thousand nine hundred and fifteen (N = 1,915) Singapore tertiary students took part in a nation wide survey on Singapore citizenship and emigration. The variables of interests include national pride, family bonding, subjective wellbeing, and economic security; the dependent measure is based on an overall opinion

regarding the number of immigrants residing on the island state – whether immigration should be reduced, maintained at the current level, or more migrants should be allowed to come in. The results are largely in line with anticipation – a higher degree of national pride, subjective wellbeing, and sense of economic security were associated with increased social inclusiveness. Family bonding was not a significant correlate. The findings support multicultural ideology as a culturally-neutral proposition, and a pre-requisite for integration and immigration.

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Acculturation and intercultural perceptions:

What I think, what you think, what I think you think and why it's all important

The research examines the acculturation attitudes (integration, separation, assimilation, individualism and exclusion) of 221 first generation Asian migrants in New Zealand and their reflected perceptions of New Zealanders' attitudes. These data are collated with findings from Ward and Masgoret's (2008) national survey of attitudes toward immigration (n = 2020) so that comparisons with New Zealander's real acculturation attitudes can be made. The findings indicate that: 1) immigrants most strongly endorse integration, followed by individualism, separation, exclusion and assimilation, with each of these significantly different from each other; 2) The pattern for nationals is similar, although support for exclusion and separation did not significantly differ; 3) Despite these similarities, nationals endorsed assimilation, individualism and exclusion more strongly than migrants while migrants agreed more strongly with integration; 4) Migrants were accurate in their perceptions of New Zealanders' attitudes toward assimilation; however, migrants believed nationals to endorse separation more and individualism, integration and exclusion less than was actually the case; and 5) there was some evidence that discrepancies between migrants' attitudes, their perceptions of New Zealanders' attitudes, and New Zealanders' actual attitudes are linked to adaptive outcomes for immigrants.

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Intergroup relations between Muslims and Christians in the Netherlands

Over the last decades almost a million first or second generation immigrants from Muslim countries (mainly Turkey and Morocco) have found their way to the Netherlands. Estimations are that about half of them consider themselves Muslim. Although they were not very much appreciated from the start, strong negative reactions by majority members became more apparent and intensive after 9/11. Remarkably, whereas anti-immigrant attitudes had been a strong taboo in the political domain, nowadays several small popular parties are outspokenly anti-Muslim. Even the liberal party, that had a long and impressive history of religious freedom has explicitly stated that Islam does not belong to the Dutch society. A crucial role in the debate will be plaid by the Christian churches. On the one hand they identify with the Muslims in so far as they form a religious group. On the other hand, they feel threatened by a a vital new religious group with different values. In this paper an overview is given of the major studies on majority attitudes towards Muslims, the policies of successive administrations, the reactions by the Muslims themselves. Some recent empirical data are presented.

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Hindutva: An intergroup perspective of communal tensions in India

The following presentation will outline findings from two studies in a research project that investigated the structure, content and social psychological correlates of the Hindu nationalist ideology of Hindutva in India. In the first study, thematic analyses of official speeches from Hindu nationalist organisations and leaders revealed 12 predominant social representations concerning the heritage of the Hindu faith, people and nation, but also the historical influences of Christianity and Islam in the Indian subcontinent. These narrative templates propagated by the Hindu nationalist brigade are in distinct contrast to those advocated by the secular democratic Indian National Congress (INC) and their implications for the identity and status of India's Hindu majority are discussed. In the second study, a scale measuring Hindu nationalism was operationalised and administered among Hindu university students in India together with scales of ideological attitudes, attitudes towards current intergroup issues identity, collective self-esteem and voting behaviour. The findings illustrate the social psychological characteristics of the Hindutva narratives and how these

are interpreted and adapted across India's political spectrum to the extent that particular narratives even justify and legitimise violence against religious minorities.

Paper Symposium

Rolando Díaz Loving
(Convenor and Chair)

Research on values, norms and beliefs with Hispanic populations

Early in psychological thought, Wundt (1916) vigorously pioneered both behavioral and cultural psychology. His principal objective of integrating them into an objective, generalizable, yet culturally sensitive science has yet to be fulfilled. On one front, a bio-psychological legacy grew within a strict behavioral methodological approach, imposing universal categories on non-contextualized observations. This tradition has overstressed internal validity and taken excessive liberties in regards to external validity, producing broad generalizations of results obtained from small culturally homogeneous samples. The goal of this behavioral ethnocentric psychology has been to discover universal laws of behavior that transcend individual, social, cultural and historical boundaries (Sampson, 1978). On the other hand, Wundt´s "folk psychology" is apparent in the empirical and theoretical contributions offered by sociologists, anthropologists, cross-cultural psychologists and ethno-psychologists. According to this position, any comparison of behaviors which emanates from different behavior settings is essentially a false enterprise which entails comparing incompatibles (Malinowski, 1922). In the case of Mexico, the creation of an ethno-psychology can be traced to 1901, when Ezequiel A. Chavez (1901), the first bona fide Mexican psychologist, wrote an essay on the distinctive traits of the Mexican character. Having specified the socio-cultural ecosystem as the ontological floor from which individuals learn the "correct" form to interact with their worlds, the next step entailed the operationalization of the norms and beliefs that govern the behavior of the Mexican. " A value, a norm or a belief can be expressed in a historic socio-cultural premise, which is an affirmation, simple or complex, that provides the basis of the logic of a group to understand and guide its world" (Diaz Guerrero, 1986). In these premises, cultural tradition, values, beliefs, thought, and actions are indicated and interact constantly through life with counter-cultural (individual, ecosystem and social) forces to produce social behavior. Within this tradition, not only has culture been set at the forefront of any psychological interpretation: an empirical attempt is made toward specifying its characteristics in a measurable fashion. Aiming at responding to the need for further ethno-psychological research, in particular with Hispanic populations, the present symposium laces together studies of large heterogeneous samples with a paradigm that stresses culturally sensitive conceptualizations and measurements of premises, values, norms, beliefs and attitudes with acculturation and socialization processes and specific behaviors like gender identity development, suicide, sexual behavior patterns and infidelity.

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Understanding the higher rates of suicide attempts among Hispanic teenage females

For more than a decade, national surveys in the United States conducted by the federal Centers for Disease Control and Prevention have reported that Hispanic youth in high schools, aged 14 through 18, are at greater risk for suicidal ideation, plans, and attempts than other youth of different racial and ethnic backgrounds. Hispanic girls, in particular, have an even greater risk than other girls of attempting suicide ranging from 1.5 to 2 times the risk. Yet, across ethnic and racial groups, the psychopathology for suicide attempts is very similar and does not account for the higher rate among Hispanic teenage females. This paper presents findings from a study of female Hispanic suicide attempters and non-attempters. Quantitative findings on familial, cultural, psychological and social variables will be presented. Qualitative data regarding the phenomenology of the suicide attempts will also be described. The roles that immigration, generational status, acculturation, family functioning, and adolescent female development play are considered.

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The socio cultural premises of the Mexican family:
Values, believes and norms for everyday life

The study of the values, norms and believes of a social group is what gets us closest to the specification of culture from a psychological perspective. In the 1950's, Diaz Guerrero (1993) coined the term historic-psycho-socio-cultural premises to refer to the statements to which over 80% of a particular cultural group agree with and that indicate the when, where, why, how and with whom to commence and maintain particular behavior patterns. In the original measure, 123 items that state the adequate form of interacting with children and with males and females showed consistent and robust psychometric qualities. Adherence to these statements as correct has held constant from the1950's t the 1990's in junior high school students. In this presentation, data on the 123 items from 1800 students from 5th grade elementary school to first year of university will be presented. First, content analysis of the statements was conducted to separate norms from believes. Second, separate factor analysis was conducted for norms and believes, yielding conceptually clearer dimensions. General tendencies and interrelationships for males and females as well as for age groups will be presented

and discussed in light of their relationship to cross-cultural work conducted on values and social axioms as well as to previous ethnopsycholgical research conducted within the Mexican culture.

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Effects of acculturation on the construction of gender identity

For several decades there has been a steady research interest in cultural differences and its effects on health and well being. When a person confronts different cultural contexts, an acculturation process takes place (Berry, 1980), that implicates a reconstruction of meaning and behavioral patterns. Given that gender identity is delimited by the socio-cultural values and believes which prevails in a given group, acculturation processes that affect the construction of what male and female means will have a profound effect on the well being of those who move form one culture to another. In order to asses the relationship between acculturation and gender identity, a group of 200 Mexican migrants to the United States of America responded to the Short Acculturation Scale for Hispanics (Marin, 1987), a Multifactor Gender Identity Scale (Rocha & Diaz Loving, 2004) that measures roles, traits, stereotypes and attitudes. Results show a consistent effect toward more egalitarian perspectives in females who have been more acculturated and small and slow changes in males, both in terms of change in their view of gender and in acculturation. Results are discussed in terms of the effects of acculturation on the construction of reality in general and about gender identity in particular.

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Values and norms scale for college Mexicans

With the understanding that values are representative of life goals and principles that guide people through life (Rokeach, 1973), and norms are social rules for behavior, a Mexican values and norms inventory was developed and applied to a no probabilistic sample of 617 university students. The scale included 106 Likert type items. Factor analysis with an orthogonal rotation yielded 7 significant and conceptually clear factors that explain 50.4% of the scale variance and with factor weights over .40. Internal consistency for each dimension was over .89 (Cronbach Alphas). The dimensions measure homophobia, machismo, cloning, abortion, openness, drugs and sexual openness. Gender differences show higher scores for males for all scales. Comparing the results of the present study with the conceptual framework of the Human Values Theory (Schwartz & Boehnke, 2004), there are definite similarities as occurs between machismo and the value of power and traditionalism or the relation of sexual openness with hedonism and stimulations. Cultural and behavioral implications will be discussed.

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Sociocultural patterns of infidelity in a Mexican sample

Sexual and emotional infidelity has been studied from a variety of perspectives. From a socio-evolutionary view (Buss, 2000); sexual behavior has two fundamental asymmetries, the higher

investment by females and the uncertainty of paternity by males. Based on these, differential sexual patterns of males and females could be explained. Females would be more worried about emotional infidelity since it could mean that the male could leave; while males fear sexual infidelity since it puts in doubt his paternity. Some studies (e.g. Michael, Gagnon, Laumann y Kolata, 1995) show that females adopt more masculine patterns such as as, premarital and extramarital sex, practice masturbation more often and have more sexual patterns in industrialized countries. Given the importance of socio-cultural variables in the manifestation of behavior patterns tied into evolutionary theory, we studied the effects of gender identity on the patterns of emotional and sexual infidelity in 200 Mexican males and females. The sample responded to the Multifactor Gender Inventory (Rocha & Diaz Loving, 2004) and the infidelity scales developed by Romero and Rivera (2005). Results show traditional gender identifies are more in sink with evolutionary theory hypothesis, while more egalitarian gender identities tend to make differences between males and females disappear, attesting to the power of culture in modifying biological tendencies.

Paper Symposium

Wendy Saunderson & Gabriel Horenczyk
(Convenors and Chairs)

Crossing borders: Multiculturalism and identity processes

Crossing the borders of multicultural understanding and sense-making in specific socio-historical contexts – and bridging the (sometimes politicized, falsely/unnecessarily widened) 'insider-outsider' gap between establishing universalistic, overarching etically understood concepts, and privileging particularistic, emically experienced and expressed values and beliefs – this symposium presents a research approach for the practical assessment of complex identity processes in multicultural contexts and in specific socio-historical settings. The focus, therefore, of the symposium is a consideration of conceptual and methodological tools for empirical investigation of inter-cultural contexts. The objective of the symposium is to present a set of papers demonstrating the application of such methodology in different cross-cultural arenas. The underlying theme of the symposium is the etic-emic dilemma, and the issue of cross-cultural methodology being able to assess and express the universalistic (etic) whilst being able to access and respect the particularistic (emic) – in other words, the broad approach of 'etics incorporating emics'. The conceptual and methodological tools capable of answering to the focus, objective and theme of the symposium are those found in the conceptual framework of Identity Structure Analysis (ISA). Saunderson outlines the main tenets of the conceptual and methodological tools of the Identity Structure Analysis conceptual framework before reporting preliminary findings of an ongoing study of ageing migrants in a multicultural clinical setting in the Flanders region of Belgium. In the next paper, reporting measures of etic parameters of identity, Horenczyk teases out the highly complex patterns of emic values and beliefs amongst Palestinian Christian Arabs in Israel. Often viewed as a 'double minority' (Arabs in the midst of the majority Jewish population of Israel, and Christians within Israel's dominantly Muslim Arab society), their multiple cultural allegiances and complex acculturative context pose a strong challenge to researching identity structure and process, but one that was met by ISA's sensitivity to complex emics, as incorporated in ISA etic concepts of identity structure and development. Staying with the topic/theme of minorities within majorities, the symposium then turns to Lee's detailed investigation of Chinese school children domiciled in Northern Ireland. Lee highlights some ISA etic concepts and their incorporated emic values and beliefs held by these school children, while explaining her innovative use of emic photo-collage created by the children themselves to elicit responses, for which the Ipseus computer software is being exclusively customized to handle the set of visual constructs. Finally, Kirch and his team of researchers begin with the assumption that, given Estonia's EU membership in 2004, the historical context would hold reduced salience for the two main ethnic groups of Estonia, giving way to perceptions, expressions and nuances of some more modern, common European identity. However, in researching the inter-relationships between etics, emics, Estonians and Estonian Russians in Contemporary Estonia, their findings show a somewhat complex picture emerging. These and other findings, such as Estonian Russians expressing much stronger idealistic identification with 'Estonians' than with their own "titular" group, will be used to

further demonstrate ISA etic concepts that incorporate emic values and beliefs in contemporary Estonia.

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Emics in etic mode: An in-depth case study of an older Turkish migrant in Flanders

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As a unified and robust conceptualization of identity structure and process, the conceptual framework of ISA together with its theoretical underpinnings and its suite of formal definitions of concepts of identity is introduced. In empirical investigations, these core concepts of identity are operationalised [via isomorphic algebraic representations] to form parameters of identity structure, dynamics and development. For practical assessment of complex identity processes in multicultural contexts, and in specific socio-historical settings, the 'Ipseus' software is employed. And, given that ISA is dependent upon ethnographic input, results express measures of (ISA) etic concepts that incorporate emic values and beliefs. The domains of interest in the design of the 'identity instrument' for this study included self-positioning/contextualizing entities such as self 'when the decision was made to migrate', 'as a new arrival in Belgium', 'when being treated as an older person'; and an 'exploratory' self, 'me if I had never migrated'. As well as metaperspectives of self, social world entities including neighbourhood, kin, Muslims, Belgians, migrants who have Belgium friends, etc. were used. In reporting the results from this in-depth case study of an older Turkish migrant in Flanders, etic expressions of various modes and patterns of identification and indices of identity structure, such as role model identification, empathetic identification and conflicts in identification will be given which, themselves, incorporate qualitative emic values and beliefs. Ethnographically informed, such values and beliefs include constructions of death and dying; change and adaptation; ageing and 'legitimacy'; traditionalism versus secularism; and the importance of family, amongst others.

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Multiple cultural allegiances and intergroup contact:

ISA studies of ethnic identity among Palestinian Christian Arabs in Israel

It is not uncommon for minority individuals to be faced with demands originating from a variety of minority cultures and sets of norms. Quite often, minority individuals have also to react to, and accommodate, more than one majority society. Our paper will focus on Palestinian Christian Arabs in Israel, who are often seen as "a double minority: Arabs in the midst of the majority Jewish population of Israel; Christians within Israel's dominantly Muslim Arab society". ISA conceptualization and methodology seems particularly suited for the exploration of ethnic identity structure in such a complex acculturative context. This paper explores the complex emic dimensions incorporated in the (ISA) etic parameters of identity, and reports findings derived from two studies using ISA methodology: one (conducted with S. Munayer) aimed at identifying complex patterns of ethnic and religious identification among Palestinian Christian Arabs in Israel; and the second (conducted with Ula Kadadu) set at exploring the ways in which these patterns are shaped by different types of intergroup contact.

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Who do you think you are?

Chinese children's cultural identity in the context of Northern Ireland

Chinese people form by far the largest ethnic minority group in Northern Ireland, but, of all the UK regions, Northern Ireland has by far the highest ratio of ethnic minorities to indigenous population. Ethnic minority children are often portrayed as vulnerable, isolated, discriminated against and socially marginalized. However, from a standpoint of the much-valued cultural richness and diversity that these children bring to this part of the world, this study explores how they make sense of themselves and their lives from cultural perspectives, and the extent to which the meaning and awareness of their cultural identity affects their self concept. The detailed investigation of Chinese school children domiciled in Northern Ireland involves two age groups, 8-11 years and 12-15 years. Importantly, exhaustive and novel sensitizing procedures and ethnographic work fulfilled the requirement to use a child's perspective in this research (children were given cameras to freely photograph what took their attention or was meaningful to them in some way). Procedures for the innovative use of photo-collage, amongst other novel qualitative techniques to form the domains and themes of the identity instrument design, are explained. The paper then highlights some (ISA) etic concepts and their incorporated emic values and beliefs, held by these school children, while also

explaining how the 'Ipseus' software is being specifically customized to display, handle and analyse the set of visual photographic representations and expressions of the Chinese children's personal constructions of their day to day lives and experiences as the largest ethnic minority in Northern Ireland.

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Etics, emics, Estonians and Russians in contemporary Estonia:
Is the past still dominating the present?

Given Estonia's EU membership in 2004 and their joining of the European single labour market and being within Schengen treaty space, the assumption of the research was that historical context would hold reduced salience for the two main ethnic groups of Estonia, giving way to perceptions, expressions and nuances of some more modern, common European identity. Such assumptions are foregrounded by a number of social, economic and demographic shifts since joining the EU, not least, the dramatic halving of Estonian youth unemployment to just 10%. In researching the inter-relationships between etics, emics, Estonians and Estonian Russians in Contemporary Estonia – with particular interest in the contemporary orientation towards, and patterns of identification with, Estonia's past – domains of interest included 'Estonians', 'Russians in Estonia', 'Russians in Russia' and 'Estonian Government'; while themes embraced constructions of the past, including the Soviet Union's role in WW II. Findings suggest that recent events on the streets of Tallinn (April 2007) appear to be related to the role of the Soviet Union in WW II, where its construction as 'occupier of Eastern Europe (as opposed to 'liberator) forms a 'core evaluative dimension of identity' for the Estonians, alongside 'the Bronze Soldier' as having no symbolic salience or relation to the Estonian identity. Findings, such as Estonian Russians expressing much stronger idealistic identification with 'Estonians' than with their own "titular" group, will be used to further demonstrate ISA etic concepts that incorporate emic values and beliefs in contemporary Estonia.

Paper Symposium

Lilach Sagiv & Anat Bardi
(Convenors and Chairs)

Values and behavior across cultures

Values affect individuals' decisions, choices and behaviors. The proposed symposium takes a cross-cultural perspective in studying the complex relations between values and behavior. The four presentations vary in the behaviors and social contexts studied. They cover a variety of cultures (12 cultural groups from three continents) and study values at both the cultural and the individual levels. In the first presentation, Daniel and her colleagues study the relations of personal values to two types of behavior: creativity and help. The researchers propose to show that individual-level values predict these behaviors in a consistent manner across seven cultural groups (Cyprus, Estonia, Germany, Israel, Scotland, Slovakia, & Turkey). The second presentation (Arieli & Sagiv) examines the affect of both cultural-level and individual-level values on riddle solving in three cultural groups (Jews, Ultra-Orthodox Jews and Arabs in Israel). At the individual-level, self-direction values were related to success in riddle solving. At the cultural-level, values (embeddedness vs. autonomy) interacted with type of riddle (systematic vs. intuitive) in affecting success. In the third presentation, Daly, Lee, and Soutar further examine the interplay between cultural-level and individual-level values in affecting behavior. Studying the frequency of bargaining behavior, the researchers show that self-enhancement and conservation values moderate the relations of competitiveness to frequency of bargaining among participants from the individualistic USA -- but not among participants from the collectivistic China. Finally, in the forth presentation Bardi and Lipponen seek to deepen our understanding of the conditions under which individual-level values are strong predictors of behavior. Group enhancing behavior of making suggestions for improvement was related to emphasizing individual-level values of openness to change vs. conservation. These relations were stronger among individuals who highly identified with the organization than among individuals who only weakly identified. Taken together, the presentations of this symposium point to the multiple and complex ways through which values affect behavior across cultures. They further highlight the importance of considering both individual-level and cultural-level values. Following the presentations, theoretical and practical implications will be raised for audience discussion.

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The relations between values and behaviors: An international research project

Do values guide behaviors similarly in different cultural contexts? Values are abstract concepts or beliefs that pertain to desirable end states, and guide the selection and evaluation of behaviors. Ten value types were found across the world, which describe similar motivations in different cultural contexts (Schwartz, 1992). This study tests the hypothesis that these values relate to behaviors in a similar fashion across seven cultural contexts: Cyprus, Estonia, Germany, Israel, Scotland, Slovakia, and Turkey. Two behaviors, relating theoretically to different value types, were elicited: In the first task, the open-ended completion of a well known fairytale (Cinderella) was examined for level of creativity vs. conformism. Creativity was postulated to relate positively to values of self direction and negatively to values of conformity. In the second task, we examined participants' willingness to assist the researchers by completing again a part of the questionnaire, postulated to relate positively to values of benevolence and negatively to values of power. Findings and implications for cross cultural research, as well as value theory, are discussed.

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Solving riddles: The impact of individual-level and cultural-level values

This research aims to examine how cultural-level and individual-level values affect riddle solving. We distinguish between quantitative riddles, that require systematic, rule-based thinking, and verbal riddles, that require more holistic, intuitive thinking. At the cultural level, individuals from cultures that emphasize embeddedness direct their behavior by cultural norms and expectations, and are hence more context-sensitive. In cultures that emphasize autonomy values, in contrast, individuals are less context-sensitive and behavior is directed by objective rules and personal attributes. We therefore expected participants from embedded cultures to succeed more than participants from autonomous cultures in verbal, intuitive riddles that depend on contextual hints. The opposite pattern was expected for quantitative, rule-based riddles. At the individual level we expected the same pattern across cultures: We hypothesized that self-direction value, which reflect the motivation for independent, creative, "out of the box" thinking, will predict success in solving riddles of both types. We studied three cultural groups from the same country: Jews, Ultra-Orthodox Jews and Arabs in Israel. The three groups differ in cultural-level values: Previous research indicates that the dominant Jewish group in Israel emphasizes autonomy more and embeddedness less compared to the two other cultural groups. Consistent with our expectations, cultural values interacted with the type of riddle presented in predicting success in riddle solving. At the individual-level, self-direction values predicted riddle solving in two of the three cultural groups. Values hence impact riddle solving at both individual and cultural levels.

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Values, competitiveness and frequency of bargaining behaviour in the USA and China

This paper investigates the relationship between values, competitiveness and bargaining behaviour in the USA and China. In contrast to prior research using MBA students in China and the USA, we found no difference in the mean level of competitiveness with our adult samples or the influence of values on competitiveness, in either country. We did, however, find significant differences between these countries in the influence of values on the frequency of bargaining behaviour. First, we found differences in the frequency of bargaining behaviours relative to opportunity, with Chinese adults reporting more frequent bargaining behaviour across a wide range of more and less common retail bargaining contexts, than those from the USA. Next, we found that values were more explanatory of this behaviour in the USA, than in China. In both the USA and China, competitiveness positively influenced the frequency of bargaining behaviour in more and less common contexts. When self enhancement and conservation values were added to a moderated regression analysis in the more common contexts, we found that they only influenced bargaining frequency in the USA (positively and negatively, respectively), but not China, explaining 32% of the variance. When they were added in the less common contexts, only self enhancement values positively influenced the frequency in the USA, and neither in China, explaining 43% of the variance.

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Organizational culture and the management of multiple social identification in diverse organizations: A theoretical model

In this globalization era, organizations are becoming increasingly cross-culturally diverse. Theorists agree that group identification plays a central role in diverse organizations. Organizational members are simultaneously members of multiple social groups (e.g., culture, ethnic, gender, religion, etc.) In diverse organizations, members share their identity with the organization, but vary in their other social identifications. When their group identifications do not converge, organizational members have to

structure, or manage, their multiple social identifications. We propose that dimensions of organizational culture play an important role in affecting the solutions organizational members adopt. Drawing on previous models we discuss four possible solutions for multiple social identifications: intersection, dominance, compartmentalization and merger. The four solutions vary in their complexity (Roccas & Brewer, 2002): the former two are simpler solutions whereas the latter two are more complex. In this theory paper we integrate theories of cultural dimensions (Hofstede, 2001; Schein, 1985; Schwartz, 1999, the GLOBE project, 2001; O'Reilly, Chatman & Caldwell, 1991 and Cameron and Quinn, 1999) and present a model that identifies the cultural dimensions of organizations that may lead to simple versus complex solutions of multiple identification management. The model proposes, for example, that organizational members are more likely to develop complex solutions in organizations that emphasize individualism and autonomy and in organizations that emphasize diversity and egalitarianism. Simple solutions are more likely, in contrast, among members of organizations that emphasize collectivism, embeddedness and groupism and in organizations whose culture emphasizes uncertainty avoidance and stability.

Paper Symposium

Vassilis Pavlopoulos & Anna Dinstioudi
(Convenors and Chairs)

Socialization and adaptation of immigrant children and adolescents:
Can we disentangle development from acculturation?

Acculturation, like development, can be viewed as a dynamic process of continuity and change over time, aiming at adaptive functioning within a cultural context. Given these similarities, it is not always easy to disentangle acculturational from developmental influences in the adaptation of immigrant children and adolescents. This symposium brings together studies of important socialization agents, such as family and the school, in an attempt to address the above issue. Different methodological approaches have been implemented for this purpose, i.e., examination of acculturation patterns and socialization practices within families of mixed marriages, comparisons of immigrant samples of an ethnic group in two host societies with a sample from the society of origin, and comparisons of immigrant with native samples. In addition, cross-sectional as well as longitudinal designs have been used to investigate intergenerational and developmental changes, respectively. The first presentation refers to the interface of cultural adaptation of Palestinian fathers and acculturation patterns of Western mothers with respect to the socialization of their children in the midst of political conflict in Israel. Conflicts over socialization were found to occur when the two parents adopted opposing cultural adaptation and acculturation styles. The second study investigates generational and sociocultural differences in socialization goals for Russian Jewish infants from Russia (society of origin), Germany and Israel (societies of destination). It is hypothesized that generational differences in socialization goals will be more distinct in the migrant condition than in the non-migration condition. In the third presentation, developmental expectations of Turkish immigrant mothers towards their preschool children are compared to those of Dutch mothers living in the Netherlands. It is anticipated that Turkish immigrant mothers will expect earlier ages of mastery in behaviours related to the underlying principle of relatedness whereas Dutch mothers will expect earlier ages in specific behaviours related more to the principle of autonomy. The role of cultural maintenance on parental expectations of Turkish immigrant mothers is also examined. The fourth presentation focuses on similarities and differences in various domains of adaptation of immigrant adolescents from Albania and the Former Soviet Union living in Greece over a three-year period, compared with a sample of native Greek classmates. The examination of continuity and change of the three ethnic groups across time intervals indicated developmental as well as acculturational influences on adaptation of immigrant adolescents. The discussion addresses the issue of what is cultural and what is developmental in the socialization goals, parenting expectations, and adaptation outcomes of immigrant children and adolescents, while focusing on different parts of the puzzle constituting culture and development. Implications for future directions will be drawn.

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Socializing children under fire: Western women and Palestinian men

This presentation is based on a study of Palestinian intermarried families (Palestinian men married to American and European women) residing in Palestinian cities of the West Bank. Specifically, it addresses the interface of cultural adaptation of fathers and acculturation patterns of mothers and the socialization of children in the midst of political conflict. The findings show that parental choices of cultural adaptation and acculturation were reflected in the ways they chose to socialize their children. Only when the parents opted for opposing cultural adaptation and acculturation styles, conflicts over children socialization occurred. The Israeli-Palestinian conflict was found as influencing parents' acculturation, cultural adaptation and children socialization, deepening existing conflicts and cultural differences within the family.

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Defining socialization goals within migration: A challenge for families

Migration research focusing mostly on individuals' adaptation often neglects the family's influence on acculturative processes. From birth on, individual family members are socialized in a culture-specific way that relies on the panhuman themes of autonomy and relatedness. Since socialization goals are considered as adaptive to sociocultural changes they may vary with respect to context and generation. Consequently, migrant families have to deal with both generational changes and possible changes in their new sociocultural context due to a different way of thinking about socialization in the culture of destination. This study aims to investigate generational and context specific differences in socialization goals for Russian Jewish infants from 0-3 years of age. One sample of the society of origin (Russia) and two samples of societies of destination (Germany and Israel) are examined. Russian Jewish grandparents and parents are compared in each of these countries with respect to their socialization goals for the target child in their family. Comparisons will be made within and between generations of all three countries. It is hypothesized that generational differences in socialization

goals will be more distinct in the migrant condition than in the non-migration condition. Within the migration condition larger differences are expected in Germany than in Israel. It is assumed that migration policies and lower intra-ethnic infrastructure in Germany support a more regular contact with members of the society of destination and consequently with another view on socialization. Preliminary results will be presented.

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Developmental expectations of Dutch and Turkish-Dutch mothers of preschoolers

It is well known that both children's developmental outcomes and their predictors are shaped by culture. With this regard, examining immigration contexts appears important to elucidate processes that are affected by cultural diversity and those that are more culture-specific. This study investigates developmental expectations, which refers to the age that parents believe particular developmental skills should be reached by the child, of Turkish immigrant and Dutch mothers living in the Netherlands. The role of acculturation on developmental expectations of Turkish immigrant mothers is also examined. The sample of our study includes 80 Turkish-Dutch and 80 Dutch mothers of preschoolers. Developmental expectations are assessed on nine dimensions which are physical skills, cognitive skills, social skills, self-control, autonomy, obedience, family orientations, moral rules, and agency. It is hypothesized that Turkish immigrant mothers expect earlier ages of mastery in obedience, family orientation, conservatism, and social skills whereas Dutch mothers are predicted to expect earlier ages in autonomy, self-expression, cognitive skills, and self-control. Cultural maintenance is predicted to be negatively correlated with expectations on autonomy, self-control, cognitive skills, and agency and positively correlated with expectations on obedience and moral rules. Cultural differences are examined using multivariate statistics. The results are discussed with respect to cultural influences on parenting beliefs, and functioning of Turkish immigrants in the Netherlands.

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Adaptation of immigrant adolescents in Greece: Preliminary findings of a 3-year study

The adaptation of immigrant adolescents involves dynamic processes that evolve over time. However, the effect of time on acculturation and adaptation of these immigrants is often studied cross-sectionally, rather than longitudinally. This paper presents data from a longitudinal project, the Athena Studies of Resilient Adaptation. It focuses on continuity and change in adaptation outcomes of immigrant adolescents from Albania and the Former Soviet Union (FSU-Pontians) living in Athens, Greece, over a three-year period. Research questions refer to patterns of similarities and differences in the adaptation of immigrant adolescents from two ethnic groups across time intervals (T1, T2, T3). 131 high-school students from Albania and 117 FSU-Pontians participated in the study. A control group of 295 native Greek classmates was also used. Multiple methods and informants were implemented in data collection, including academic, psychological, family, and cultural measures. Results showed lower adaptation of immigrant adolescents at T1, compared to native Greeks, in the academic and family domains but not in the psychological domain. The comparative examination of continuity and change of the three ethnic groups across time intervals indicated developmental as well as acculturational influences on adaptation of immigrant adolescents. The implications of the findings for further research will be discussed.

Walter J. Lonner Distinguished Lecture

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The human adaptation for culture

Human beings are biologically adapted for cultural life in ways that other primates are not. Humans have unique motivations and cognitive skills for understanding other persons as intentional agents like the self with whom one can share emotions, experience, and collaborative actions (shared intentionality). The motivations and skills involved emerge in human ontogeny at around one year of age, as infants begin to participate with other persons in various kinds of collaborative and joint attentional activities (cultural practices), including linguistic communication. Chimpanzees understand important aspects of intentional action - specifically that others pursue goals and perceive things relevant to those goals - especially in competitive situations. But our nearest primate relatives do not seem to have the motivations and cognitive skills necessary to engage in activities involving collaboration, shared intentionality, and, in general, things cultural.

Poster Presentations

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Attachment and amae:
A comparative study of mother-child close relationships in Japan and Britain

Child to mother attachment is considered universal across cultures. Although there are many cross-cultural similarities in core aspects of mother-child attachment, there can also be subtle and important differences in the ways that these are behaviorally expressed in different cultures. For example, Rothbaum et al. (2007) found significant differences in the USA and Japan in mothers' notions of socially desirable and undesirable characteristics in their children's behaviors, especially in relation to the level of acceptable dependency of the child on the mother (amae). They suggested that in Japan, there is a synergy between attachment and amae, and the goal of both is to foster interpersonal unity and social cohesion. By contrast, in the USA, there is an opposition between attachment and exploration, and the goal is to find a balance between them. This study examines the relationship between mothers' maternal attitudes towards dependency behaviors (as measured by a custom-designed amae attitude questionnaire) and children's attachment behaviors (as expressed in the Manchester Child Attachment Story Task; Green et al., 2000). 40 mother-child dyads in both Japan and Scotland are participating in the study (child age: 4-5 years). Preliminary results suggest Japanese mothers are more tolerant than Scottish mothers of their children's amae behaviors, with tolerant maternal attitudes negatively associated with security of child attachment in Scotland, but not in Japan. We also found Japanese mothers responded more sensitively to non-verbal cues of their needs whereas Scottish mothers more typically responded to their children's explicit expression of needs.

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Millon College Counseling Inventory (MCCI):
Reliability & gender differences in an ethnically diverse sample

The following study focuses on the statistical properties of the MCCI (Millon, Strack, Millon, & Grossman, 2006), a new 150- item self-report inventory, with the primary goal of the study being to assess personality styles in college students with ethnically and culturally diverse backgrounds. The ethnically diverse sample (N= 209) consisted of 88 male and 121 female undergraduate and graduate students (mean age= 23.81 years) who presented for mental health services at the Psychological Services Center of a large Southeastern state university. 74% of these students belonged to an ethnic minority. Statistical evaluation included reliability analyses (Cronbach alpha) for the individual profile scales as well as t- tests to compare mean prevalence scores on the MMCI profile scales of the sample under investigation with the MCCI normative sample. Across the 32 profile scales, 21 had alpha coefficients of .70 or higher, 9 had alpha coefficients in the .60 to .69 range, and 2 scales had scores below .60 most likely due to the small number of items on these scales. The overall mean alpha coefficient was .73. Male- Female comparisons of mean prevalence scores on the profile revealed statistically significant gender differences on seven of the thirty-two scales. Similar gender differences were found in the MCCI normative sample (Millon et al., 2006). Overall, it can be cautiously concluded that the MCCI is a reliable instrument that for ethnically & culturally diverse students.

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Cultural differences in maternal knowledge and maternal self-perceptions in Italy:

A rural vs. urban comparison

Maternal knowledge of child development and maternal perceptions of the parental role were compared in samples of mothers from urban and rural areas in North and South Italy. Participants were 83 mothers of 20-month-olds. To assess maternal knowledge of child development the Knowledge of Infant Development Inventory (KIDI; MacPhee, 1981) was used. KIDI is a 75-item questionnaire that covers four general areas: Developmental Norms and Milestones, Principles (developmental processes), Parenting Strategies, and Health and Safety Guidelines. To assess maternal perceptions of the parental role the Self-Perceptions of the Parental Role instrument (SPPR; MacPhee, Benson, & Bullock, 1986) was used. SPPR contains 22 items representing four scales that assess mothers' feelings about different aspects of the parenting role: Investment, Competence, Satisfaction, and Role Balance. Specific differences emerged between rural and urban mothers both for knowledge of child development and perceptions of the parental role. This study provides insight into the nature of parenting cognitions generally and those of mothers from rural and urban areas of Italy specifically.

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Intercultural communication and the city in the 21st century

As a German-trained information scientist, of Korean nationality, I am living in Germany since nine years. While in Germany, I have developed my Ph.D. project which focuses on intercultural communication. This coming fall, I am planning to transfer to the USA in order to proceed with my research. The topic of my research is a comparison of interest groups in the cities of Berlin, Germany

and Seoul, South-Korea. Certain conditions exist in cities such as Seoul and Berlin which support and fulfill the need for intercultural communication exchange. There are various groups of people, who actively use the intercultural sources the two cities have to offer. In this study, I focus on the positive influencing factors for intercultural communication, such as groups who give impulses for creating intercultural communication and others, who motivate these groups to maintain already existing intercultural communication exchange and encourage them to expand on these. To analyze these factors, I will present a theoretical and an empirical part. In the theoretical part, cultural and social theories will be introduced and the chosen interest groups will be discussed in this context and new criteria will be built. During the empirical part, these criteria will be applied in a quantitative analysis as well as during qualitative interviews. The outcome of this investigation can be useful for city governments to connect and exchange with other city governments in order use the intercultural exchange and become more interculturally competent. This can also positively effect on political and economical factors.

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Holistic cognition as an adaptive tool

Previous research in cultural psychology has consistently demonstrated differences in cognitive style between East Asians and Western Europeans: East Asians show "holistic" cognition by paying more attention to the entire field and social context, while Western Europeans have an "analytic" cognitive style, and tend to pay more attention to focal objects (Nisbett, 2003). As an example, Masuda and his colleagues (in press) have shown that Japanese tend to be more influenced by contextual information than do Americans when they judge the emotional state of a target person in the Cartoon Emotion Task. In this research, we attempt to interpret this holistic cognition as an adaptive tool formed to minimize the danger of exclusion from one's group of belonging. We conducted two studies to test our hypothesis. In Study 1 (N=32), we first let Ps experience social interactions with mutual monitoring (reputation condition) or without monitoring (no-reputation condition), and then we measured whether Ps pay more attention to the contextual information by using the cartoon emotion task. Results showed that Ps in the reputation condition were more influenced by the emotional expressions of people in the background. This result suggests that Ps' fear of negative evaluations from others is related to the holistic pattern of attention. In Study 2 (N=156), Ps were randomly assigned to either do a repeated social dilemma game with ostracism, or engage in some cognitive tasks independently, after which both groups participated in the cartoon emotion task. The results supported our interpretation.

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Universally cultural patterns and subjective well-being: A cross-cultural study

The idea of paradise exists cross-cultural. However, about the question which culture contributes to happiness has been done little research so far. It turned out that performance and community are important factors to determine culturally specific life satisfaction. A cross- culture study of China, Germany, France and Bulgaria was set to review the impact of universally cultural patterns on the subjective well-being. Individualism/ collectivism (Triandis, 1996) and the specification of authoritarian attitude (Altemeyer, 1988) were included as cultural patterns. Their universality has been explored. The results show that there are emic (cultural specific) as well as ethic (cross-cultural-valid) tendencies present. A paradisiacal meaning of happiness exits cultural universally, but its contents are culture specific. Gender Differences are universally. Performance and community were determined as factors for a culturally specific life satisfaction. As a moderator the subjective culture (Triandis, 1994) was determined for subjective satisfaction of life cultural universally. As a further universal predictor self-esteem was identified (SEM-modelling and hierarchical regressions).

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A qualitative research on trainees' adjustment in Japan:
A case study of trainees from Indonesia

In Japan, there is a residence status known as the "trainee." This is the status for sojourners who do the "activities to learn and acquire the technology, skills, or knowledge at public or private organizations in Japan." With the introduction of the Industrial Training Program in 1993, trainees have been permitted to extend their stay in Japan for education and employment purposes up to a maximum of three years. This study aimed to investigate the adjustment styles of trainees and to consider the change in their attitude toward Japan in the course of this adjustment. Six male Indonesian trainees (M =23.83) were required to undergo the semi-structured interview. They were

employed at the same factory involved in the manufacture of car components and were trainees in their first-, second-, and third-years. The interview mainly focused on the trainees' Japanese language skills, the changes in their images of Japan or Japanese people, the communication between the Indonesian trainees and their Japanese co-workers, and the difficulties they encountered during their stay in Japan. The results revealed that there were obvious differences among the trainees' in terms of year. As the trainees' Japanese language skills improved, their communication with the Japanese co-workers increased. Subsequently, they developed more positive images of Japan and Japanese people and hoped more informal communication with Japanese people. On the other hand, they occasionally encountered difficulties in their job situations and daily lives due to the marked differences in the customs and values between the two cultures.

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Intercultural competence:

Introducing and testing a model combining the individual and collective level

The aim of the presentation is twofold. First, a discussion of culture is offered seeing culture as a process (Wimmer, 2004) and as constructed in reciprocal interactions of individuals in collectives. According to this understanding of culture an intercultural situation can be conceptualised as requiring orientation and identification of unknown or semi-known roles and expectations and implicit norms in collectives (e.g. living abroad as well as entering a new organisation). The second aim is to overcome the theoretical lack in intercultural competence research by presenting the development of a theoretically grounded model applicable to such above-mentioned situations. As competence is thought and shown in interactions and therefore dependent on complex interactions 'in between' individuals and collectives, there is a need to include the individual and collective level in an intercultural competence model. According to social cognitive theory (Bandura, 1986, 2001) competence dimensions are defined as ability of regulation (emotion and behaviour), self-reflection and cognitive flexibility for the individual level, and regulation, reflection and combination/cooperation on the group level. The model was tested in a management simulation game situation (N=24) with five diverse teams. Results show significant correlations between intercultural competence and intercultural self-efficacy (as a substitute for intercultural behaviour) on the individual level (r=.50) as well as between the intercultural competence of the team and group efficiency (r=.79). Limitations in model development (e.g. western world view) and testing will be discussed.

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Assessment of the self harming adolescents in an outpatient adolescent unit

Self-harm may be due to developmental problems of adolescence or due to various psychiatric disorders. Adolescent harm themselves to cope with emotional distress and helplessness, to punish themselves by giving pain to their body or to feel that they are the owners of their body and to control it. In this study we aimed to find out the sociodemographic properties and psychiatric diagnosis of self-harming adolescents and to reveal the relationship between self-harming behavior (SHB) and depression and impulsivity. The medical records of total 730 adolescents (14-18 year old), who were referred to Ege University Medical Faculty DCAP, Adolescent Unit, in Turkey between January 2006 - September 2007 have been evaluated retrospectively. Sixty-six adolescents with SHB were included in the study. Applied treatment, academical history, alcohol and drug-use history, family structure and psychopathology in the family were reviewed. Also, the severity of depression and impulsivity were evaluated using Beck's depression scale and an impulsivity scale. The mean age of the subjects was 16.21 (SD: 1.14). Forty-one of the sixty-six adolescents were found to show only SHB and the other 25 subjects also at least once had attempted suicide. Totally, 47 (71.2%) of the subjects were female, and 19 ((.8) were male. The results of this study suggest that females self-harm themselves more than males, low academic success and socioeconomic status is related to SHB; and major depression is the most frequent diagnosis among self-harming adolescents.

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Cross-cultural perspectives on student motivation

The Motivation for Achievement Paradigm (MAP) has dominated motivation research in the cognitive tradition since the mid-1960s, and student motivation research since the 1980s. When applied to educational settings, the MAP suggests that the perceived value of achievement and/or the need for achievement are the dominant drivers of student motivation. The MAP has been successful in identifying a range of cognitive and affective constructs that are implicated in student achievement motivation. However, these constructs have largely been developed in the context of mono-cultural investigations of 'motivated' students who 'do well' in formal classroom settings. As such, student motivation has come to be relatively narrowly defined on the basis of what is already assumed a-priori to represent motivated behavior. For this reason we argue that current models of student motivation inadequately explain achievement-motivated behavior across a range of achievement levels and cultural contexts. In order to more adequately explain achievement motivated behavior across levels and contexts, then, we need to access theories and models of motivation that are more widely focused. These theories and models will: (a) broaden the scope of some current constructs in order to more adequately account for academic and cultural diversity; (b) explore new constructs that might be appropriately applied to account for motivation across achievement levels and cultural contexts. This paper proposes a new MAP model that integrates motivation-related constructs - from recent European and American theorizing, outside of educational psychology. These constructs include values, future goals, instrumentality and broader conceptions of interest and self-regulation.

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The day-to-day experience of amae in Japanese dating relationships

The Japanese concept of amae – or, the state of depending upon a close other's indulgence – has been most commonly discussed and analyzed in the context of parent-child relationships. Less common are empirical studies that examine the nature, antecedents, correlates, and outcomes of amae behavior in adult romantic relationships. To fill this research gap, the present study collected daily diary data

from 30 Japanese dating partners over a two week period. The diaries measured relationship quality variables and the extent to which partners requested, received, and provided amae within their relationships. Results revealed that attachment style was a significant predictor of amae behavior: avoidant attachment was negatively related to requesting amae and to perceptions of receiving amae, while anxious attachment was related to providing amae to one's partner. Amae behavior, in turn, predicted a number of relationship quality variables. Most notably, requesting amae from one's partner was positively related to passion, perceived partner responsiveness, and self-disclosure; meanwhile, perceptions of receiving and providing amae were related to intimacy, commitment, satisfaction, perceived partner responsiveness, self-disclosure, and pleasantness of the interaction. Seeking, receiving, and providing amae, then, were all associated with positive relationship functioning for Japanese couples. Broader implications for the role of amae in close relationships across cultures will be discussed.

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Assessing self-directedness in learning:
A cross-cultural study among South African students

This study reports on the cross-cultural equivalence of the Student Self-Directedness in Learning Scale (SSDLS) for black (n = 445) and white (n = 287) South African university students. Although the instrument is intended to provide a total score only, unrestricted factor analysis revealed that three factor solutions provided good fit in both groups. Tucker's coefficient of congruence for the three factors across the two groups was 0.95, 0.94, and 0.61, respectively. A hierarchical Schmid-Leiman transformation produced a very strong higher order factor, of which the coefficient of congruence was 0.98 across groups. This provides support for the calculation of a total score across the 22 items. Item bias analyses revealed several items that could be regarded as biased from a statistical significance perspective, but only four items showed substantively meaningful bias. Conditional on the total score of the scale, white participants tended to obtain higher scores than black participants on items that focus on an internal locus of responsibility for learning. These results accord with previous research and theory that suggests that white South Africans are more likely to endorse stable internal explanations for behaviour, whereas black South Africans are more likely to endorse environmental or group-based explanations for behaviour. Results are discussed against the background of the differences between independence versus interdependence worldviews. Implications for the cross-cultural understanding and assessment of students' attitudes toward learning are highlighted.

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Extending the understanding of self-construal mechanisms:
Investigating the role of power in self construal formation

Markus and Kitayama introduced in 1991 the notion of Self Construal (SC). They suggested that individuals living in different cultures have different ways of construing their self: individuals living in western societies have an independent SC and individuals living in eastern societies have an interdependent SC. Since Markus and Kitayama's seminal paper, the literature on SC has expended rapidly. Yet, most of the papers have looked at either the impact of SC on cognitive processes (e.g. van Baaren et al., 2003:1100), or at specific measurement issues (e.g. Levine et al., 2003). Conversely, few papers have been looking at clarifying the antecedents and mechanisms behind SC. The present research extends current understanding of SC mechanisms, and focuses on the role of power in SC formation. The core hypothesize is that power, in conjunction with the cultural competitive environment, has an impact on individuals' SC. We use both an experiment and a cross-country survey to investigate the relationship between power and SC. Early results show that priming people with power has an impact on the way individuals report their SC. Those results are further explored and extended trough a cross-country survey. On the whole, this research provides an interesting contribution to the current SC debate. It incorporates traditional hypothesis from early work on SC together with an extended perspective and some suggestions, backed up with field evidence. It suggests that SC mechanisms may be more complex than initially suggested. Implications for SC research are also discussed.

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Increasing student awareness of their cultural background and cultural self

Making material presented in typical cross-cultural psychology courses personally relevant is not always an easy task. Students, especially those from groups seen as "majority" groups, often conceptualize culture as something found in exotic, far-away places, and may need help with understanding of their own cultural self, or selves. This presentation outlines several strategies useful

for increasing student awareness of their cultural self (or their multiple cultural selves) with the goal of applying class material and making it personally relevant. A set of in-class exercises, interviews and presentations, as well as out-of class writing assignments is used at different points of the semester to help students achieve better understanding of their own cultural background. Specifically, this presentation will focus on "Cultural Show and Tell" assignment, guided class discussion and writing assignments. For a number of students, understanding themselves as cultural beings is truly an eye-opening experience. Importantly, not only "majority", but also "minority" students benefit from the increased awareness and understanding of their cultural background resulting from the set of classroom strategies discussed in this presentation. Selected examples of student work and their reflections on class experience will be used to illustrate the effectiveness of these assignments in helping students to achieve better understanding of their cultural selves.

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Medically unexplained symptoms in 'Allocentris' persons

In Indonesia, anxiety and depression symptoms are less well examined. This was suspected as reflecting the impact of a somatization process which is an expression of personal and social distress in an idiom of bodily complaints and medical help-seeking. Subjects involved in this study are 7 so-called allocentris persons, encompassing 4 patients with Medically Unexplained Symptoms (MUS) (3 women and 1 man) and 2 healthy individuals (1 woman and 1 man). The study showed that among patients with MUS there are two somatization processes which can be identified. Firstly, somatization happened because a person could not find a linguistic meaning for an affective experience in the self-concept, social context, and cultural consensus. Secondly, somatization happened because a person rejected giving a meaning to an affective experience, because it was not suited for the self-concept, social context, and cultural consensus. The healthy subjects also did not separate their affective experience from the somatic experience, but they had a nrimo attitude. In Javanese culture, nrimo is a tendency to accept everything that happens in one's life, which is an active response to facing problems in life. Nrimo can be described as a self-reliance on God in every aspect of life. It is an ability to accept everything, a peaceful feeling in heart, and harmony among them. Nrimo as active response is a self-awareness and a destination in life.

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How cultural difference affects forming the spatial structure of mental representations of numeral

Japanese and Chinese still use Chinese (Kanji) numerals in addition to Arabic numerals. Japanese also have two reading styles for the numerals in their daily life: reading from left to right, and from top to bottom. But now in China, the reading style "from left to right" is widely accepted and used. A questionnaire survey was conducted between Japan and China to investigate how these cultural differences affect forming the spatial structure of mental representations of numerals. In the questionnaire, Arabic and Chinese numerals were printed out separately according to two reading styles. In the questions, we were concerned with three aspects: (1) 1D format such as horizontal or vertical direction; (2) 2D format such as a 3x3 or 2x4 arrangement; and (3) a familiar format in daily life such as numeral arrangement for telephones or calculators. The following results were obtained: (1) Both Japanese and Chinese participants tended to put the smaller numerals into the top area and the larger ones into the bottom, especially when Chinese (Kanji) numerals were used. This result is different from predictions by Western researchers; (2) Japanese participants had a stronger tendency to put the smaller numerals into the right area and larger ones into the left when Kanji numerals were printed out according to the reading style "from top to bottom." But this tendency was not clearly found in the Chinese participants. These data indicate that reading styles affect formation of the spatial structure of numeral representation.

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Work-home interaction: Do job demands and resources have the same relationship for two different cultural groups?

The objective of this study was to investigate the relationship between job demands (i.e. overload), job resources (i.e. organisational support, advancement, growth opportunities and contact with colleagues), negative work-home interference (WHI) (including strain and time-based interference) and positive WHI (mood and skill spillover) for two cultural groups in the South African Police Service. Questionnaires were distributed between White (n = 311) and African (n = 324) police officers. Multiple regression analyses were used to analyse the data. The results showed that overload and the lack of both organisational support and contact with colleagues contributed significantly to strain-based negative WHI for the White group, whereas overload and the lack of organisational support were contributing factors for the African group. The percentage variance explained was significantly larger for the White group. Regarding time-based WHI, overload contributed significantly for both groups, whereas advancement opportunities and the lack of organisational support contributed for the White group. Differences were also found regarding the positive spillover of mood. Advancement opportunities and growth opportunities were significant contributors in the White group, while only overload played a significant role in the African group. Finally, the results indicated that advancement opportunities contributed to the positive spillover of skills within the White group, while growth and overload were the contributing factors for the African group. These results indicate that White and African police officers experience different contributing factors to the negative and positive interference from work to family life.

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High hopes on China's young elite -
Do external expectations influence Chinese students' mental health?

Since the one-child policy has been introduced to China in the late 1970s, millions of young people have become the only representative to carry on family traditions. In Chinese psychological research, high external expectations have often been blamed for the increased amount of mental distress. In a longitudinal two-wave cross-lagged panel design we tried to find out whether this claim could be supported empirically. A randomly selected stratified sample (regarding gender, major of study, and

grade) of N=482 undergraduate students at Nanjing University in 2006/2007 participated at two points in time 6 months apart. A self-designed perceived external expectations questionnaire was used together with the Chinese version of the Symptom Check List 90 and analyzed with the help of structural equation modeling and multigroup comparisons. Although there is a positive relationship between external expectations and mental distress per se (r=.34 after 6 months), this relationship alone seems to have no direct causal priority. However, for those students who could choose their career themselves expectations lead to mental distress even though the mediating effect was only small (β=.10, p<.05). Despite the standard difficulties associated with cross-lagged panel designs and natural studies, these results hint at "choice" as a possible moderator and are discussed with regard to self-determination theory. Future research questions are inferred.

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International academic mobility: How Swiss Confederation Scholarship students adapt to their new learning and living environment?

International scholarship programmes provide unique academic opportunities for a growing group of mobile students. However, international students also face many cultural adaptation challenges. The aim of this research is to understand how international students, Swiss Confederation scholars, adapt to their new living environment as well as to their new academic life in Switzerland. In particular, we interviewed 24 international students studying at the universities of French-speaking part of Switzerland who benefit from Swiss Confederation scholarship programme. All students who receive this scholarship are enrolled in a three month preparatory course to help them to adapt for an unfamiliar cultural and academic reality before starting their university studies. We were especially interested in the impact of this preparatory course on the students' attitudes towards their intercultural experience and on the overall adjustment process during their first year of life in Switzerland. All students were interviewed twice, at the beginning of their studies and at the end of their first year of studies. Collected interviews were coded and categorized using N-Vivo programme which was designed to assist in sorting of qualitative data. The first empirical findings as well as the theories focusing on acculturation and intercultural adjustment will be proposed for discussion.

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A cross-cultural comparison of college students' perceptions of effective teaching and teachers

College education takes place in a cultural context, and cultural factors may influence the effectiveness of teaching techniques and student perceptions of professors and teaching. The current study compared the views of undergraduate students from a Chinese University (N=91) and two U.S. colleges (N=57) on several pedagogical issues, including grades (grading fairness and attributions about lower-than-expected grades), the effectiveness of a variety of teaching techniques, and the most important characteristics in good professors. The results revealed interesting patterns of cultural differences. American students rated external factors such as professor's unfairness and grading systems as more responsible for lower-than-expected grades than did Chinese students. Both groups rated professor presentations with no opportunity for questions as the least effective teaching technique, although Chinese students rated it significantly more favorably than did Americans. In contrast, American students generally rated pedagogies that involve faculty-student interaction significantly more favorably than did the Chinese. Both groups rated giving clear presentations and being knowledgeable among the most important characteristics of good professors. American students, however, tended to place enthusiasm and accessibility among the most important characteristics, while their Chinese counterparts tended to report fairness and organization as among the most important. Chinese students placed significantly higher value on humor, nurturance, and use of technology than did the American students. This study provided useful information for effective teaching in general, and for teaching international students in particular. It also shed some light on culture influences on attitudes and perception in educational domains.

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Reliability and validity of Stockholm-Tehran Marital Stress Scale (STMSS)

To examine reliability and validity of Stockholm-Tehran Marital Stress Scale (STMSS), 96 women suffering from coronary hearth disease (CHD) were included in this study. All participants were asked to complete the Stockholm-Tehran Marital Stress Scale (STMSS), the Golombok-Rust Inventory of Marital State Questionnaire (GRIMS), and the Beck Depression Inventory (BDI). Test-retest reliability and internal consistency of the STMSS were examined at satisfactory levels. Concurrent validity of the STMSS was calculated according to correlation coefficients between the scores on the STMSS and scores of the GRIMS and BDI. All correlations were statistically significant.

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Youth gangs: The concept of masculinity and vulnerability to HIV and AIDS

Youth gangs represent the microcosm of current Philippine society %u2013 a critically high regard for "pagkalalaki" or masculinity. For them, masculinity dictates how a male must act in response to situations surrounding relationships, sex, women and authority. These concepts are contemplated with activities and behaviors that youth gangs mostly engaged in, such as illegal drug use, physical violence and gang wars, and multiple and unsafe sex. These require them to take risks, making them vulnerable to STIs, including HIV and AIDS. This study was conducted among male youth gang members in four cities in the Philippines: Pasay, Parañaque, Quezon City, and Caloocan. It aims to identify the knowledge, attitudes, behaviors and practices among youth male gang members with regards to masculinity, gender, sex, and STIs, including HIV and AIDS. Specifically, this study aims to: Learn and recognize the perceptions of young male gang members toward masculinity which involve issues relating to sex, gender, and relationships; identify attitudes and behaviors among gang members which directly expose them to vulnerability and risk of acquiring STI, HIV and AIDS; and recommend initiatives that will decrease their vulnerability to STI, HIV and AIDS and encourage them to lead in the advocacy for STI and HIV prevention among their peers. Adolescence and young adulthood are two development stages wherein identifying one's role in society and finding that sense of belonging is achieved.

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Influencing factors of cultural practices in determining information processing ability

The paper focuses on how certain practices of culture influences ones information processing ability.a sample of 100 students were selected of the age group 17 years. The students belonged to different social cultural background consisting of economically weaker sections of society as well orphan children having a variety of emotional problems. Information processing is individual's

ability to understand a variety of problems that they deal with in their conscious state of mind and find a suitable solution which is related to ones own intelligence and self confidence . One of the cultural practices given to this group of children was meditation under guided conditions. a regular practice of this act improves physiological conditions of the mind and develops self confidence as well as their intelligence level. The study is supported by measuring the intelligence and confidence levels of the students before and after the regular practice of meditation under guided conditions. Standard deviation and "t" test values were calculated showed that there is significant difference in the information ability of the students which could be nurtured by specific cultural practices.

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The Niger-Delta, the youths and cross-border migrations

The petroleum industry in the Niger Delta of Nigeria has in the past decade entered a new era of growth and associated problems of environmental activism, ethno-linguistic factionalism which has led to kidnappings, torture and killings in the Niger Delta. As a result, Nigeria is rated very lowly in the global oil and gas industry in terms of political and business risks. However, the untold implications of the conflicts on the youths within the Niger-Delta brought about by this oil wealth needs to be fully understood in an academic discourse. This paper, therefore, explores these issues (the youths, and international migrations) and other set of challenges that if not addressed will derail the economy at both national and international level. The Niger-Delta has become a war zone and has affected the youths seriously. The paper is both explorative and descriptive in nature. 1000 youths were interviewed and three FGD were held. The questions that also need answers include how the government of Nigeria has addressed the issues of militancy among youths and the new wave of migrations. This paper will also recommend programmes of action that will provide information for national and international solutions to the current problem in the Niger-Delta.

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Factors predicting underachievement of United Arab Emirates gifted students

The purpose of this study was to investigate factors predicting underachieving gifted students. The participants were 144 gifted students enrolled in the 8 grade from 3 different junior high and middle schools in the United Arab Emirates. Participants were classified into the following two intellectually gifted groups: achieving students (n= 98) and underachieving students (n= 46). The following were used as independent variables: parental influence, motivation, self-concept, attitude, self-perceptions,

and goal motivation. The dependent variable was dichotomous, achiever or underachiever. The School Attitude Assessment Survey-Revised and the Parent Influence Survey were the instruments used to collect the data. Analysis was done using the logistic regression model. The results show that attitude towards school was the only predictor; it predicted underachievers with an accuracy of 70.6%, achievers with 85.2%. The overall accuracy was 79.5%.

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Intrinsic religiosity:
A mediator between ethnicity and self-esteem among both Asians and Caucasians

Ethnicity is related with both self-esteem and religiosity. Numerous studies have established that Asians typically report lower self-esteem than do Caucasians. Intrinsic religiosity has been shown in a number of studies to be related with self-esteem, and some Asian groups (e.g., Japanese) have been found to have lower religiosity than Caucasians, generally. It is possible; therefore, that religiosity may serve as a mediating factor between ethnicity and self-esteem in both Asians and Caucasians. To test this hypothesis, 122 individuals, including Asian (n = 44), Caucasian (n = 30), Pacific Islander (n = 38), and other (n = 10) ethnicities were administered the Rosenberg Self-Esteem scale and the intrinsic religiosity subscale of the I/E-Revised scale. Ethnicity was dummy-coded for each ethnic group. Self-esteem was related with both Caucasian (r = .21, p < .05) and Asian (r = -.24, p < .01) ethnicities. No other ethnicity was related with self-esteem. Intrinsic religiosity was related with self-esteem (r = .26, p < .01), and it was related with both Asian (r = -.35, p < .001) and Caucasian (r = .30, p < .01) ethnicities. Two hierarchical regression analyses were performed, one that regressed self-esteem on each dummy-coded ethnicity variable (i.e., Asian, Caucasian) respectively. When intrinsic religiosity was controlled in the analyses, ethnicity no longer explained significant variance in self-esteem for either ethnic group. These results suggest that ethnic differences in self-esteem may be attributable to differences in intrinsic religiosity between the groups.

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Evaluation of an intercultural training:

Scrutinizing the influence of personality and previous intercultural experiences

We are conducting a field study to evaluate a training preparing for an internship in a foreign country. This two-day-lasting culture-general training is offered by an international student organization. The evaluation includes the subjective reactions of the participants as well as an assessment of the learning outcome. Furthermore, we scrutinize the influence of personality traits (openness, empathy, flexibility, and tolerance of ambiguity) that have been shown to have an influence on intercultural competence and of previous intercultural experiences on the effectiveness of the training. Sixty German students participated in our study. Before the training, they filled in a personality test measuring the traits mentioned and a questionnaire about their previous intercultural experiences. We used a pre-post-test design to assess the learning outcome: Before and after the training we measured the intercultural sensitivity as well as the knowledge about cultural differences and the way culture affects people's thoughts, emotions, and behavior. Our results will show if the training led to higher intercultural sensitivity as well as higher knowledge of and deeper reflection about cultural differences. We will inspect if personality and intercultural experiences can predict the level of intercultural sensitivity and knowledge before training. Furthermore, we will analyze if the effects of the training depended on personality and previous intercultural experiences.

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Life hardships as subjectively valued by student in Russia, India and USA

In the course of cross – cultural study life hardships were treated as reverse sides of Life Quality. 400 Russian students designate 97 of their top life hardships. The results of factor analysis revealed 22 generic categories for 6 ethnic and gender groups for the statistical analysis were determined. Respondents: male and female students of Russia N=217, India N=141 and USA N=115 aged from 17 to 22. The obtained results were statistically analyzed by means of M.Basimov method of multiple comparisons that admits to express the parameters under study as weighting factor of universal neutral point – i. e. relative weighting. The results showed that Russian students are rather concerned about their future financial security, of high-grade education, family planning problems. Indians concerned with problems person' self- improvement, woman social status, attitude of the youth to sexual prohibitions and health. As for group of American students there was only one problem revealed that can be associated with the problems of other ethnic groups on account of their density – that is the student's attitude toward the pernicious habits. It emerged that aspect ratios revealed by American and Indian students toward life hardships are placed on the opposite poles of the ordinal scale. The valuation density of students' attitude toward the life hardships decreases in proper relation to the growth of socioeconomic ability to satisfy with the financial, social and cultural requirements of the society. The number of gender differences inside every ethnic group is much less than that of cross ethnic.

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The relations between family structure and high school students' academic achievements in Korea

The purpose of this study was to examine the mediating effects of parental income (PI) and parental involvement (PIV), which is expected to be a significant variable to account for academic achievement in Korea, in the suggested pass model which family structure (FS) affects parental income, in turn parental income affects parental involvement, and finally parental involvement affects children's academic achievement (AA). It was investigated whether parental involvement has a full mediating effect or a partial mediating effect in the relationship between FS, PI, and children' AA. Two competitive models were developed and tested by using the structural equation model. Data were collected from 812 students (385 males, 427 females) in 7 Korean high schools. Among them students in both parents family were 751 (92.5%), students in one-parent family were 61 (7.5%). Students were asked to report their records of AA and the level of PI, and to complete questionnaires of Parental Involvement Scale (Kim, 2006). The results showed that PI and PIV are the mediating variables between FS, PI and AA. Furthermore, the full mediating model of PIV was identified in the relation between FS, PI, and AA. In conclusion, the results of this study confirmed that the economic difficulties of one-parent families have the indirect effects through PIV, not the direct effects on high school students' AA. Therefore, one-parent families should receive economic supports, and it is necessary to increase PIV in order to prevent the decline of children's AA in one-parent families.

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Ingroup context stereotype threat impacts may require cross-cultural (outgroup) presence and potentially biased evaluation

In some contrast to the Steele and Aronson (1995) theory, challenging, stereotype-related diagnostic testing in exclusively in-group settings doesn't damage performance (Sloan, 2000, 2006), but does when the test-givers are White. Does stereotype threat require extra-cultural, out-group presence (as stereotype reminder/prime) or is White evaluation/ comparison also necessary? African-American, Howard University students (n=322) took verbal (SAT) tests described as individually Diagnostic or Nondiagnostic by White or Black experimenters or Black experimenters with a White test-taker in the group. In two other Black experimenter conditions, (1) the data was being collected for a White researcher, or (2) the White researcher interrupted the Black experimenter for 30 seconds just before the SAT test saying that he would return during the session (conveying impending White evaluation). White experimenter's produced stereotype threat performance decrements (F (1, 76)=6.19, p<.03) while African American experimenters' didn't. Neither the data's collection for White researchers nor White researcher's brief interruption indicating his imminent return before the study ended, had any detrimental effect on performance (F<1 in both conditions). In strong contrast, the White test-taker (with the Black experimenter) did cause performance decrements (F(1,44)=4.22. p<.05). These findings suggest that neither expected evaluation bias nor White presence alone may be adequate to produce Stereotype Threat Effects. Perhaps it is more likely that such expectations of evaluation may require the multiplying impact of a persistently present reminder cue of a stereotype related cultural

out-group member to create Stereotype Threat's negative consequences on stereotyped people's performance. Supported by NIMH Grant MH 16850.

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The evaluation of a work-related well-being intervention in the South African police service

The experience of the harsh realities within the multi cultural setting of the South African Police Service (SAPS) requires the implementation and evaluation of effective intervention programmes. The objective of this study was to evaluate an intervention programme implemented to address the levels of burnout and engagement of these members. The sample included ethnically divers members from the South African Police Service (SAPS) (N=71). A longitudinal survey design was utilised, where the same instruments were administered at two different times over a one-year period (The Maslach Burnout Inventory – General Survey, Utrecht Work Engagement Scale, a Job Demands-Resources Scale and Health and organisational Commitment Scales). An integrated intervention classification scheme of both the positive and negative aspects of work-related well-being on the organisational and individual level was developed and presented to members from the SAPS over a one-year period. Overall, the pre- and post-measurement showed no significant differences in the levels of work-related well-being of participants, however, SAPS members portrayed a high risk to fall ill due to exhaustion; they were less enthusiastic about their job and tended to derive a lower sense of significance from their work. Exhaustion influenced the way members view their job demands, organisational and social support, as well as growth opportunities available to them. In addition, members showed a major risk for developing low affective commitment due to low work engagement.

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Relationship between instability of self-esteem and self-improvement motivation among Japanese

The present study examined the relationship between stability of self-esteem and self-improvement motivation among Japanese. Previous studies have found that stability of self-esteem can be differentiated from positivity of self-esteem. Some people have stable self-esteem and the other people have unstable self-esteem, regardless of the positivity of self-esteem. The stability of self-esteem, according to Kernis et al. (1993), is related to psychological health, such that unstable self-esteem causes negative psychological states such as depression. People with unstable self-esteem tend to be sensitive to negative events (such as failure in examinations), and become depressive (Kernis et al., 2005). However, individuals with unstable self-esteem may also respond to negative events positively. If they are motivated to self-improve in response to a failure in the exam, for example, eventually they may achieve more in the future and heighten their self-esteem. Thus, we tested a possibility that people with unstable self-esteem may have a higher motivation to self-improve. For this purpose, 36 Japanese undergraduate students were asked to participate in a diary survey (Kernis et al., 1993). The participants' self-esteem and self-improvement motivation were measured daily. As expected, the instability of self-esteem was positively related to self-improvement motivation, suggesting that the instability of self-esteem can have a positive psychological consequence. Future direction of research in cultural contexts will be discussed.

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Differences on Schwartz values and familism among the diverse acculturation strategies

We present the first results of a study on foreigners from outside the European Union living in Spain. Objectives: to analyze the psychosocial impact of cultural change in immigrants, exploring the relationships between cultural values and acculturation strategies by spheres of socialization. Design: a survey of a sample of immigrants (n=532, from Morocco, sub-Saharan Africa, Colombia, Ecuador and Brazil). Results: In accordance with the acculturation strategies postulated by Berry, and the private (family, friends and religion) and public (work, politics, social welfare) spheres of acculturation: separatists in the private sphere are more family-oriented and in the public sphere are less hedonistic and universalist. Marginals in the private sphere are less traditionalist, and in the public sphere are less conformist. Assimilators in the private sphere give a higher value to power, whilst in the public sphere they give more value to universalism; and biculturals in the private sphere share more values congruent with the host context, and at the same time present greater achievement and security (individualism); at a public level they emerge as more conformist and hedonistic. Conclusion: the profiles of values are related to the acculturation strategies: values congruent with the acculturation context have a greater presence in biculturals in the private sphere, and in the public sphere they present a more pragmatic orientation. Assimilators would present a profile of dominance (power) at the private level, combined with universalist criteria in the public sphere. Separatists share fewer dominant values of the host society in the public sphere.

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Culture and acculturation in France and Germany

Based on recently published work (Schleyer-Lindenmann, 2006), this poster proposes to present an analysis of culture and acculturation in France and Germany through the lens of the «developmental task » concept (Havighurst, 1948, 1972). We used this concept in a cross-cultural and inter-cultural study (Krewer & Jahoda, 1993), comparing the developmental tasks of adolescents of native and foreign origin in France (French and North-African origin) and Germany (German and Turkish origin). The results suggest that on the one hand, developmental tasks are not identical for adolescents in the national cultures (France and Germany) and on the other hand, that they are not the same depending on the acculturation framework to which adolescents of foreign origin are exposed in these two European countries. The poster will conclude on new perspectives, as the policies of both host countries towards their migrants have changed in the last years.

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Fostering bicultural minds:
An empirical study with Chinese-Italian and Italian middle-school pupils

Bicultural individuals possess at least two cultural interpretative frames (networks of discrete, specific constructs) among which they switch in response to specific cues in the environment (cultural frame switching, Hong et al., 2000), leading to better intercultural adjustment than

monoculturals. Drawing on different cultural interpretative frames entails an experience-based learning of such cultural models, taking place through activities where individuals of different cultures are in turn experts and novices in the appropriation process (cultural hybridization). The present study aims at proposing an experience-based training protocol meant to accelerate the cultural hybridization process by fostering the appropriation of Chinese and Italian cultural models in, respectively, Italian and Chinese middle-school pupils. 20 Chinese-Italian and 20 Italian pupils, balanced for gender, were involved in script-driven situations where they experienced other culture's practices in relationship management relevant domains (e.g, emotion, causal attribution) in small bicultural groups (training condition). Also 20 Chinese-Italian and 20 Italian pupils, balanced for gender, participated in recreational activities in small bicultural groups (control condition). The Need for Closure Scale (Webster & Kruglanski, 1994), the Bicultural Identity Integration Scale (Nguyen & Benet-Martinez, 2007), and in-depth interviews were used as pre and post assessment measures. Preliminary results in the emotion domain show that pupils in the training condition can more accurately understand other culture's pupils interpretative frames related to: a) appraisal of situations; b) expression of emotions; c) action tendencies. The proposed experience-based training protocol can be meant as an effective bottom-up method for enhancing other culture's interpretative schemas appropriation.

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Validity of the Millon College Counseling Inventory (MCCI) in an ethnically diverse sample

The following study focuses on the validity of the MCCI (Millon, Strack, Millon, & Grossman, 2006), a new 150- item self-report inventory, with the primary goal of the study being to assess personality styles in college students with ethnically and culturally diverse backgrounds. The ethnically diverse sample (N= 209) consisted of 88 male and 121 female undergraduate and graduate students (mean age= 23.81 years) who presented for mental health services at the Psychological Services Center of a large Southeastern state university. 74% of these students belonged to an ethnic

minority. To examine the underlying factor structure of the MCCI a principal component analysis with Varimax rotation was calculated using the raw score values of the thirty-two clinical scales as suggested by Millon, Antoni, Millon, Meagher, & Grossman (2001). The first principal component analysis yielded a seven component- solution explaining 70.15% of the total variance. Communalities ranged from .403 to .876 and the rotated component pattern demonstrated simple structure. In summary, the MCCI when applied to an ethnic diverse sample yielded similar results regarding the underlying factor structure as suggested in the original standardization sample. Accordingly, it can be concluded that this instrument is a valid measure for an ethnically diverse student body.

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Everyday life of a Chechen refugee family in Berlin

The everyday life of a refugee family from Chechnya (Russia) in Berlin was studied for six weeks. The family left Grozny about five years ago and is now trying to legalize their presence in Germany, thus far without success. The family is quite religious and very oriented to the education of the children, who are from 1-15 years old. The main family problems include the unstable legal status and, as a result of the permanent uncertainty about tomorrow, problems with the distribution of family roles. The children have adapted much better to life in Germany than their parents, who do not speak German; the eldest son has to solve all the issues between the family and officials and solve the majority of everyday problems. Obviously, he wants to be independent in other spheres as well, not to report about his school marks and not to be blamed for being late. Previous life experience has changed the children's life priorities and their understanding of the significance of education. The teenagers are spokesmen of their ages rather than of their culture. Youth serials, "Sailor Moon" cartoons, and chats with girlfriends are much better represented in the discourse of a thirteen-year-old daughter than are ethnic identity problems. The fifteen-year-old son cares about his appearance, status among classmates and access to a free internet connection. The same goes for all family members; everybody has more actual problems that those of cross-cultural interactions.

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Network partners' social support and work-related adjustment during foreign assignment— The central role of supervisor social support

Worldwide business opportunities have resulted in an increasing number of employees facing the challenges of cross-cultural adjustment during foreign assignment. In light of these challenges a large body of research has shown the importance of social support for successful adjustment during cultural transition. Particularly, it has been shown that spouse/family social support as well as expatriates' oversea and host country ties play an important role for general and work-related adjustment (see for review: Hechanova, Beehr & Christiansen, 2003). However, research investigating the specific contribution of different sources of social support to work-related adjustment is still lacking. The present study aimed at clarifying the role of different social network partners (spouse, friends, co-workers and supervisor) for expatriates' work-related attitudes and adjustment. Expatriates working for small, medium-sized and large companies participated in a questionnaire survey during their sojourn. In line with previous research, social support of network partners is shown to positively influence expatriates' work-related adjustment. Additionally, results provide evidence for the impact of supervisor social support reducing job stress and promoting higher levels of job satisfaction. However, co-workers', friends' and spouse social support is shown to play a secondary role for expatriates' work-related adjustment. The central role of supervisor social support for successful foreign assignment and implications for organizational practice and expatriates' adjustment research are discussed.

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Person-environment fit and culture

When people experience a fit between their chronic dispositions and the current requirements of the situation, they „feel right" about what they are doing. First, regulatory fit describes the congruence between a person's chronic regulatory focus (promotion vs. prevention) and characteristics of the task (promotion strategy vs. prevention strategy). When people make decisions or choices that align with their chronic regulatory focus, this experience of "feeling right" transfers to the choices, decisions and evaluations that they subsequently make. Second, people experience decisional fit when the situation requires a decision strategy that is in line with their chronic preferences (deliberate decision vs. intuitive decision). These theories presuppose that dispositions play a crucial role in guiding experiences and behavior. However, cross-cultural research has shown that persons with a collectivistic cultural background and, thus, with interdependent self-construals, pay more attention to the current context and orient their behavior towards situational requirements rather than to their personal dispositions. Consequently, we hypothesized that fit effects should be more pronounced for persons with an individualistic cultural background (and consequently with independent self-construals) than for persons with a collectivistic background (and interdependent self-construals). In two studies we could show that regulatory fit effects and decisional fit effects are reduced for persons with interdependent self-construals.

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The influence of job-related and private networks on life-satisfaction during foreign assignment

As a result of globalization, an increasing number of employees are sent abroad by small-, medium-sized and large companies in order to represent the company and conduct business. During foreign assignment, the expatriates' business-related success is affected by cross-cultural adjustment and life satisfaction. The latter is considered as an indicator for psychological well-being. According to Wang and Kanungo (2004), individual psychological well-being is influenced by the availability of interpersonal networks - to be more precise by the relationships to several network partners, such as the spouse, friends, co-workers and the supervisor. This study aims to assess the importance of several network partners on expatriates' life satisfaction. Expatriates from small and medium-sized German companies and from large-scale German companies completed a questionnaire during their sojourn on foreign assignment. As the results show, within the interpersonal network, the most important predictors of life satisfaction are social support of the spouse and social support of friends. Social support of the supervisor and the co-workers are less important in order to predict expatriates' life satisfaction. These findings indicate the influence of network members of the expatriates' private life on life satisfaction and cross-cultural adjustment, which are eventually important conditions for job-related success and the success of the company. Implications for expatriate adjustment research and practice are discussed.

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Possibilities of performance-based personality measures in different countries

Personality assessment methods are classified into four broad categories: self-rating tools, rating tools, projective tests, and so-called performance-based personality measures. The performance-based personality measures (or "objective personality tests") provide clear behavioral/response patterns; they can be elicited repeatedly and they are usually quantifiable. The subject is exposed to a task or a situation; when solving the task, they reveal their personality characteristics in their behavior. Due to the method of assessment, there is a low probability of socially desirable responses. In our project, two types of tools are utilized as performance-based personality tests. The first is standardized ability tests, which are assessed and interpreted in terms of personality characteristics and not in terms of ability and performance (e.g., the Bender test, the Porteus maze test, the Stroop color-word test). Second, there are methods developed intentionally, e.g., cognitive styles tests (among them the Witkin test to assess field in/dependence, moral behavior tests, endurance tests, etc.). The mirror drawing test is one of the oldest performance based personality measures. The aim of the project is to explore assessment possibilities of selected performance-based personality measures, to examine their psychometric properties (construct validity, reliability), and to analyze their feasibility in practice in comparison to self-rated questionnaires. The poster presents data analysis and interpretation of the results obtained from two different samples (the Czech nation and the Slovak nation).

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Socialization in bicultural families

The number of people who grow up in families with two different cultures has risen with increasing mobility and globalisation. The study here presented explores how young women from Indonesian-German families cope with the challenges they face during their bi-cultural socialisation process. Semi-structured interviews were conducted with 21 young German-Indonesian women. They were divided into two groups: those who grew up with an Indonesian mother in Germany and those who were raised in Indonesia by a German mother. The main goal of the qualitative-reconstructive social research is to understand the meaning structures shown in the interviews. The methodological backgrounds to this work are the concepts of Grounded Theory and the Textanalysis. Main questions are developed during the research process: How are the life worlds in which the women live described in the interviews? What strategies do they employ to cope with the bicultural situation? How do they construct their identity? In the end four different types evolve which display empirical regularity and meaningful relationships. Each type uses their resources of biculturality differently and

they differ in the feeling of belonging to one or both cultures. Most of the young women experience their bicultural situation neither as a burden nor as a privilege.

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Sport values across culture: A case study of two Anglophone African nations

The contributions of sport to community life are entrenched in its value system. More often than not, sociological, psychological and political thoughts about sports provide strong bases for assessing the civil roles of sport in the society. Research direction on this, gravitates toward the identification of dominant values expressed by sport participants. This study examined how cultural affect influence sport values expressed by high school adolescents in Ghana and Nigeria.(n=2000) were selected through multi-stage and random (fish bowl) sampling techniques. The mean age of the male students was +/- 17years and the female was +/- 16 years. The instrument (Sport value Expression (SVEQ) has seven sections measuring both intrinsic and extrinsic value expressions. The reliability co-efficient of 0.87 was obtained in Ghana and 0.86 in Nigeria. This was determined through Cronbach alpha. The results confirmed significant differences in sport value expressions in the two nations. For health values (t=0,096;p>o.5), Political values (t=0.604;p>0.05), Economic values (t=0.096;p>0.05) and educational values (t=0.078;p>0.05). Sociological values, personality and other psychological values were not significant. The study showed that Nigerian adolescent students expressed higher sport values than their counterparts from Ghana (t=0.096, p<0.05). Future studies should extend the scope across other continents.

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Family perception across cultures/ Impact of social change

Social, cultural, and economic factors have important and far-reaching influence on family, including aspects of family that relate to the individuals within the family, the organization and democratization of the family, the relationships among the family members, and the interactions between them. In particular, one's perception of how important the family is, how committed he or she is and feels should be to the family, and how families should function can all be affected by the

community and the broader society that he or she belongs to. Culture and social change can have impact on individuals' perception and commitment of the family, and their impact in the present world where globalization and modernization have been taking place should be noted. Therefore, studying these effects in nations of different cultural orientation, historical background, and different rates and types of economic/social developments can be significant in understanding individuals' attitude and decisions regarding the family. Family perception, commitment, and democratization across generations will be examined in different nations, South Korea, Japan, and England (and Canada, pending), where significant differences in cultural orientation, history, rates of economic development, and magnitudes of social change exist. Changing individual values and beliefs about the self, close others, and the world in fast-changing societies such as South Korea should have influence on how individuals perceive their families, especially depending on their childhood experiences, and some differences could thus be observed between individuals of different generations within a society, and even across societies that have similar cultural orientation.

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Differences in sibling relationships between the United States and the Pacific Island of Tonga

Siblings form an integral part of most children's social worlds, and they provide the majority of most children's peer interactions from birth. Although researchers have studied numerous factors that relate to sibling interaction, including sibling age, gender, birth order, and other factors, cultural influences on sibling interaction have been widely understudied, particularly among some cultural groups such as Pacific Islanders. It is unclear, therefore, whether sibling relationships among Pacific Islanders have characteristics that differ from those of other ethnic groups. To investigate this question, 50 English-speaking individuals born and raised in the Pacific island nation of Tonga were compared with 50 Caucasian individuals from the Mainland United States on the Sibling Relationship Questionnaire (SRQ), a 45-item measure that yields three subscale scores for warmth/closeness, relative status/power, and conflict/rivalry. All participants had at least one sibling. Findings indicated that Tongans were more concerned over relative status in sibling relationships, $F(1, 98) = 34.19$, $p < .001$, and had greater conflict and rivalry with their siblings, $F(1, 98) = 4.09$, $p < .05$. Tongans were marginally more likely to show more warmth and closeness to their siblings, $F(1,$

98) = 3.25, p = .07. Findings suggest that sibling relationships in Tonga, and likely in other related Pacific Islands cultures, differ in important ways from sibling relationships among Caucasians, and may reflect the status-oriented and interconnected social nature of some Pacific Islands cultures, a meaningful finding in light of the large Tongan diaspora in the U.S. and New Zealand.

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Beauty from the eyes of evolution: An intercultural study

Whom do we find attractive and why? Two important theories that have emerged pertain to a person's waist circumference to hip circumference ratio (WHR) and the degree of bilateral facial symmetry. These characteristics may serve as important indicators of health and fertility for potential mates. It has been shown that women with a WHR of 0.7 are considered the most attractive. Additionally, greater levels of facial symmetry were considered more attractive by test subjects. However, which is the stronger indicator of attractiveness. In this study, Asian, Caucasian, and Polynesian participants were given photographs of women (Asian, Hispanic, and Caucasian) to compare. Within each set, the photos were manipulated to create a 2(High versus Low Symmetry) X 2 (.7 versus .9 WHR) design. The results indicate that WHR proved to have a greater influence on the level of attractiveness. Only when the WHR was held constant and symmetry differed did facial symmetry become a deciding factor in the level of attractiveness. Interestingly, unlike previous

studies of WHR and facial symmetry, the data showed the gender of participants to affect their response when rating the level of attractiveness but not when ranking. Female participants were more likely to provide higher ratings than men. The researchers thus suggest that female participants may be less critical of the women in the photos because they are not seen as competition. Conversely, males, viewing the women in the photos as potential mates, may be more critical in their ratings.

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The value-attitude-behaviour model: A cross-cultural study to test the mediating role of environmental attitudes on the influence of values on ecological behaviour

According to Homer and Kahle's (1988) cognitive hierarchy model, values influence behaviour indirectly through attitudes. This model can be visually depicted as a causal sequence: value %u2192 attitude %u2192 behaviour. Therefore, this model implies a hierarchy of cognitions in which the influence theoretically flows from more abstract cognitions (i.e., values) to mid-range cognitions (i.e., attitudes) to specific behaviours. This paper reports findings from a study testing this model across samples from Brazil, New Zealand and South Africa. Specifically, the aim of this study was to test whether environmental attitudes would fully mediate the influence of values on ecological behaviour. This study also went beyond previous studies by extending the model into the socio-situational domain by including perceived threats from environmental problems. The expanded model can be depicted as: value/threat %u2192 attitude %u2192 behaviour. Supporting this expanded model, a full mediation model was confirmed across countries, in which environmental attitudes fully mediated the influence of values and perceived environmental threat on ecological behaviour. Implications of these findings and of the model as applied to environmental issues are discussed.

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Core values of Chamoru families in nuclear and extended households

This study explored the relationship between core values, family structure, and the preservation of cultural skills and language of the CHamoru people indigenous to the Pacific island of Guam. A total of 30 CHamoru parents living in either traditional or nuclear households were compared. Participants filled out the Schwartz Value Inventory (SVI; 1994) and a cultural survey measuring the importance and frequency of teaching traditional skills (e.g., fishing, weaving, and carving) and the language indigenous to the CHamoru people. Previous research by Schwartz and Bardi (2001) has identified 10 value types amongst which are values commonly endorsed by collectivistic cultures (e.g., tradition and conformity) and individualistic cultures (e.g., achievement and self direction). This study compared participants' scores on the ten value types with the frequency with which they practiced traditional skills and used the CHamoru language. Traditional and nuclear families did not differ in their core values on the SVI, nor did they differ in teaching traditional skills or the CHamoru language to the next generations. However, scores on the SVI were found to be significantly correlated with practice of the CHamoru language. Specifically, parents who endorsed traditional values and achievement values were more likely to teach the CHamoru language to their children. These results suggest that the passing on of the Chamoru language is not dependent upon the structure of the family, but rather on the cultural values which parents hold.

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Assessment of the adolescents with self harming behavior and suicide attempts in an outpatient adolescent unit

There is an increase in the prevalence of suicide attempts (SA) and self harming behaviors (SHB) among adolescents in the last years. Self harm and suicide are forms of self destructive behaviors and most authors differentiate the two terms with the absence of intention to die in self harming behaviors. SA and SHB may be due to developmental problems of adolescence or due to various psychiatric disorders. Adolescents harm themselves to cope with emotional distress and helplessness, to punish themselves by giving pain to their body or to feel that they are the owners of their body and to control it. In this study we aimed to find out the sociodemographic properties and psychiatric diagnosis of adolescents with SHB and SA and to reveal the relationship of these behaviors with depression and impulsivity. The medical records of total 730 adolescents (14-18 year old), who were referred to Ege University Medical Faculty DCAP, Adolescent Unit, in Turkey between January 2006-September 2007 have been evaluated retrospectively. The findings about 187 adolescents with SHB and/or suicidal attempts included in the study. Applied treatment, academical history, alcohol and drug-use history, family structure and psychopathology in the family were reviewed in SA and SHB groups. Also, the severity of depression and impulsivity were evaluated using Beck's depression scale and an impulsivity scale. The mean age of the subjects was 16.36 (SD: 1.07). Forty-one of the subjects were found to show only SHB, one hundred twenty-one at least once had attempted suicide and the other twenty-five subjects had both SHB and suicidal attempts. Totally, one hundred forty-five (77.5%) of the subjects were female, and forty-two (22.5%) were male. In drug abusing group SHB is more than SA but in non drug abusing group SA is more than SHB ($\chi^2<0.001$). Under the age 14 SHB and SA was seen with equal percentages (SA: 43.8% SHBS: 43.8%, SA+SHB: 12.5%) but after 14, SA percentage increases significantly in the study group (SA: 69.0%, SHB: 17.4% SA+SHB: 13.5%) ($\chi^2=0.004$). The results of this study suggest that females do suicide attempts and self-harm themselves more than males, low academic success and socioeconomic status is related to SHB and SA; and major depression is the most frequent diagnosis

among these adolescents. Self harming behavior may be the precursor of suicidal behavior and drug abusers are more likely to show self harming behavior than suicidal attempts.

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Cross-cultural differences in helping: Incorporating the Middle East

In the aftermath of September 11, 2001, interest has risen in understanding the cultures of the Middle East. However, there have been few empirical studies on these cultures in social psychology. The present study examined helping behavior in five Middle Eastern cities: Abu Dhabi (UAE), Amman (Jordan), Manama (Bahrain), Limassol (Cyprus), and Athens (Greece). The study was intended to extend and replicate studies performed in 36 U.S cities and later in 23 international cities by Levine and his colleagues (Levine, 2003), neither of which included cities from the Middle East. We also examined social and demographic predictors of helping, e.g., the relationship of city's scores on our measures to variables such as population size, population density, economic indicators, and cultural characteristics. In addition, we investigated the social consequences of helping by examining the relationship of cities' scores on our measures to crime rates, psychological well-being, social pathology, the pace of life and similar social indicators which are available from international data sources (CIA, 2008).

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Acculturation of Albanian immigrant adolescents in Greece:
The relative importance of personality and social psychological variables

The purpose of this presentation is to examine the relative importance of personality and social psychological variables in the prediction of acculturation of Albanian immigrant adolescents living in Athens, Greece. This research is part of the ongoing Athena Studies of Resilient Adaptation (AStRA) project. The sample consisted of 153 Albanian high-school adolescents and their 277 native Greek classmates. Big Five personality traits were measured using the NEO-FFI (Costa & McCrae, 1992). Social psychological variables included socioeconomic adversity (a composite score of SES and negative life events), identification with one's ethnic group (MEIM dimension Sense of Belonging; Phinney, 1992), and perceived discrimination (based on Phinney, 1998, and Verkuyten, 1998). It was found that Albanians described themselves as less extraverted and conscientious than native Greek adolescents; however, these differences became non-significant after social psychological variables were controlled for. Personality differences across four acculturation strategies, formulated on the basis of cluster analysis, were traced in extraversion and conscientiousness; marginalized individuals had the lowest scores while integrated ones were the highest on these two traits. The same pattern was evident after controlling for the effect of social psychological variables. The latter were more important predictors of ethnic involvement than personality dimensions, which in turn had a balanced contribution in the prediction of both ethnic and national involvement. Discussion of these findings focuses on the relative fit between individual and social factors in order to achieve optimal conditions of acculturation.

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The acculturation process in the South African police services

The main contemporary acculturation frameworks are to a large extend empirically based. According to these frameworks, the acculturation process involves group-level and individual-level variables. These frameworks depict cross-cultural transitions as potentially stressful life events that elicit coping resources to deal with them. The aims of this research were to determine the impact of the

mainstream acculturation context and individual variables in the South Africa Police Service on work-related outcomes in the acculturation process. Results indicated that situational as well as individual variables could be used to predict psychological and socio-cultural adjustment.

Paper Session

Job and Life Satisfaction

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Job satisfaction cross-culturally: Is it just acquiescence what we measure?

Job satisfaction (JS) is regularly measured in international organizational surveys and compared across cultures. While research has noted that different cultures show different degrees of response tendencies, there have been almost no results how JS-measurements are influenced by response tendencies e.g. acquiescence. Researching exactly this, we found that JS-measurements are indeed influenced by response tendencies. Our results of the analysis of international representative datasets interestingly show that the JS-level is lower in cultures showing high acquiescence. Only in cultures where there is no such communicational norm, respondents state their high JS. Furthermore, we can show that the often reported positive individualism-JS-relation can be seen as rather a spurious correlation, since acquiescence tendencies are able to almost fully mediate this relation: Culture leads to acquiescence that in turn leads to the JS-level. In more detail, respondents in collectivistic cultures are socialized to communicate with high acquiescence. This norm leads to the effect that collectivists only admit a lower JS to not stand out in their reference group. Lastly, we analyzed the moderating influence of working conditions. Interestingly, the results described above only hold true for richer countries having good working conditions. In poor countries JS is still more influenced by working conditions than by communicational norms. No connection between response tendencies and JS can be found there. However, if sufficient working conditions are reached communicational norms like acquiescence highly influence JS-measurements. Intercultural JS-measurements are therefore rather an expression of communicational norms than of true variation, having already established sufficient working conditions.

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The effects of bilingual responses on the cross-cultural measurement equivalence of job satisfaction measures

The internationalization of business tends to become the dominant economic fact in the beginning of the 21st century (Casio, 1995). As a consequence the number of multinational organizations has accelerated. The use of large scale employee-surveys on an international basis are inclined to be a highly valuable instrument to stay in touch with a globally distributed work force. However, to avoid the efforts and problems associated with time consuming translations, many multinational organizations tend to formalize their internal business communication, including survey activities, to English. English partly is becoming the "lingua franca" of cross-cultural communication including survey research. On one hand, it has become well accepted that evidence of measurement equivalence (ME) is an important prerequisite for cross-cultural survey activities (e.g. Vandenberg & Lance, 2000). On the other hand, the effects of bilingual responses to the measurement of job satisfaction across different cultures are virtually unexplored. Compared to results from native respondents, the examination of bilinguals' responses to an English job satisfaction measure provides a unique opportunity to test for specific response characteristics of bilinguals or other sources of measurement equivalence independent of translation ambiguities. Utilizing a sample of approximately 11500 employees from 10 countries, representing a broad cultural spectrum, we examined the cross-cultural ME of a well-established multi-facet job satisfaction measure comparing the results for employees responding in their native language compared to employees responding as bilinguals to an English version of the questionnaire. The results revealed substantial commonalities in the degree of cross-cultural ME for both groups.

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Influence of interdependent self-construal on life satisfaction:
Gender and social desirability as moderators

A total of 248 (114 male and 134 female) undergraduates of the Olabisi Onabanjo University in Nigeria participated in an ongoing study investigating the influence of interdependent self-construal on life satisfaction, as moderated by gender and social desirability. Data was obtained via responses given by the participants on the Self-Construal Scale, the Crowne's Social Desirability Scale, and the Satisfaction with Life Scale. Yet to be conducted two and three-way ANOVAs are expected to yield significant main and interaction influences of interdependent self-construal, gender, and social desirability, on life satisfaction. Specifically, students' gender and/or degree of social desirability would determine whether differences in their interdependent self-construal would significantly account for their different levels of satisfaction with life. Findings are to be discussed in the light of the large body of existing literature which characterize the interdependent self-construal as typifying the beliefs and behaviours of individual members of collectivist societies of which Nigeria is one. Moreover, social desirability is to be conceptualized from the standpoint of impression management tactics which intuitively may be understood as characterizing group behaviours more in collectivist societies. Finally, discussions shall draw on the cognitive components of the social categorization, attribution, and social identity theories, relating them to the cognitive wellbeing that satisfaction with life measures.

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Predicting life satisfaction among Turkish migrant women in the UK

With the increasing number of women in the international migration, migrant women have started to receive a significant attention by the researchers. These researchers have focused predominantly on the problems of migrant women with a little emphasis on the quality of life of migrant women. The purpose of this study was to investigate the factors that predict the life satisfaction of Turkish migrant women who are living in the United Kingdom. The sample was comprised of 248 migrant women with different migration modes, ranging from economic migrants to refugees, living in London. Statistical modeling was used to predict the life satisfaction as a function of individual characteristics (marital status, employment status, income level, and education level), and perceived social support. The results of multiple regression analysis indicated that perceived social support and income level were the stronger predictors of migrant women's life satisfaction level. The results also indicated that migrant women's life satisfaction level were significantly correlated with perceived discrimination,

but not with marital status, employment status, educational level and having relatives in the host country. The results were discussed in the light of previous literature and implications of these findings were drawn for further research.

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Early attachment and life satisfaction: Social axioms as mediators

Life satisfaction is associated with many factors, early attachment styles to mother play an important role possibly through the influence these attachment styles have on individual's social beliefs. The present study examines cross-culturally the function of three of the social axioms variables (social cynicism, reward for application, and religiosity) as mediators on the relationship between insecure early attachment styles and life satisfaction of Hong Kong Chinese and Americans. Participants were 143 university students from Hong Kong and 187 from the United States. As predicted, attachment-avoidant individuals had higher level of social cynicism and lower level of reward for application while attachment-anxious individuals only showed higher level of social cynicism. Only social cynicism and reward for application were associated with life satisfaction, but together they mediated the link between avoidant and anxious maternal attachment styles to life satisfaction. Consistent with our hypothesis, anxious and avoidant early attachment styles to mother correlated differently with social cynicism, reward for application, and religiosity in the two cultures. For example, attachment-avoidant individuals in the US sample reported a more skeptical view of the functional gain from religion and showed an agnostic attitude towards the existence of a Supreme Being while attachment-anxious individuals exhibited a strong belief in the existence of a Supreme Being but showed no distinct position on the belief that a Supreme Bring can bring them good fortune in times of need. However, none of these relationships regarding religiosity found in the US sample was observed in the Hong Kong sample.

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Criteria of a worthy life in Canada and Japan

University students in Canada and Japan provided written descriptions of what they take to be the most important indicators of a worthy, good, and meaningful life. They also provided descriptions of what they thought their average peers take to be the most important indicators. The descriptions were classified into content categories and compared across samples. The correspondence of self and peer indicators was also examined in relation to culture as well as to indicators of identity and attachment status. Cultural comparison revealed both difference and commonality in the content and predictive associations of indicator profiles. The differences are consistent with contemporary ethnographic portraits of Canadian and Japanese young adults.

Paper Session

The Self

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Chinese and Germans in self- and cross-cultural perception:
Situation dependency and misjudgments

To identify differences in self-perception and cross-cultural perception, we carried out a study at several Chinese and German universities. Both domestic students (Chinese students in China; German students in Germany) and exchange students (Chinese students in Germany; German students in China) filled in a questionnaire asking for behavior and emotions in specific, experimentally varied situations. For example, we varied situation importance (low/ high) and group type (in-group/ out-group) to assess differential communication styles and behavior in conflict situations. The domestic students were asked to describe their own likely behavior; the exchange students assessed likely behavior of students from their host country. Results show that the type of situation matters more for Chinese students than for German students. The results further indicate that self-perception and cross-cultural perception are not always congruent. For example, in line with previous findings, Chinese students self-reported more indirect communication. However, this was only the case for an unimportant situation. In an important situation, both Chinese and Germans self-reported the same amount of indirect behavior. The cross-cultural perception of Chinese students assessing German students was congruent with the self-perception of German students. On the other hand, German students in China did not take the context-dependency of the Chinese's behavior into account. They described communication of Chinese students as more indirect in both unimportant and important situations. This incongruence can be interpreted as a stereotypical misjudgment. Our results specify the nature of some intercultural differences due to the variance of situations and they allow identifying cross-cultural misjudgments.

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Narrative form and the self in autobiographical narrative. A cross-cultural study

Autobiographical memory is defined as memory for facts and events of the past that are personally meaningful. Autobiographical memory is related to the self, so that self and autobiographical memory construct each other in a complex way. This relation is mediated by a third element: narrations. The narrative form incorporates the structure of events and perspectives, goals, temporal context, causal structure (landscape of action) and motivations, mental states, etc. (landscape of consciousness). Autobiographical memory, then, can be conceived as a self-constituting narrative, narrative in which individual's life is reconstructed. These autobiographical narratives possess the following characteristics: They provide structure and meaning; they are ordered in a temporal - causal sequence from the personal past; the self may be both an important character (the central protagonist in many cultures) and the story teller (dialogical view); they have both individual (identity) and social functions. Our study is aimed at analysing the characteristics of the earliest memories of college students from four different countries: Iran, Mexico, Spain and Germany. Both the narrative structure (parts, voices, verb tense and complexity) and the content (topic, emotions, characters, agency…) of the memories are considered. The analysis is focused on the role of the self and the others in the narratives. These aspects/issues are linked to the characteristics of self construal in the cultures (autonomy vs. relatedness) studied.

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Canadians, Chinese and Indians define relationships: A qualitative-quantitative approach

To examine whether cultural differences exist in defining family, friend, relative, colleague and neighbour, non-student samples were drawn from Canada, China and India. The data generated several unexpected findings. (1) The means of the relationship definitions between the Chinese and Canadians were not significantly different. The means between the Chinese and Indians were significantly different. The means between the Canadians and Indians were significantly different. (2) Females defined their relationships more interdependently than males in the Indian and Canadian samples but not in the Chinese sample. (3) Definitions were target-specific and the order of closeness differed from group to group. (4) In the Indian and Chinese samples, participants' age was negatively correlated with closeness in defining friends, indicating that a person's perceived closeness with friends changes over the life span. Results of past research using student samples need to be interpreted with caution.

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Seeing you or the scene?

Influences of self-construals on selective processing of faces and places

Individuals with interdependent self-construal (e.g., strong inclusion of other persons; collectivistic cultural background) have been shown to process information in a more context-dependent way than those with an independent view of the self (e.g., lower inclusion of others; individualistic cultural background). However, the cognitive processes that mediate these differences have not yet been explained. Our study proposes that self-related differences can be explained on the basis that independent and interdependent aspects of self-knowledge affect basic cognitive processes. We suggested that independent (relative to interdependent) self-knowledge facilitates (1) selective attention to response-relevant information and (2) active inhibition of interfering response-irrelevant information. After a priming of independent or interdependent self-knowledge, participants received a Stroop-like reaction time task, which contained pictures of superimposed natural houses and faces in two different colours, respectively. The task was to respond only to the magenta-coloured dimension (e.g., face) and to ignore the distracting dimension in grey colour (e.g., house). This allows measuring selective attention and inhibition by Stroop- and Negative Priming-effects, correspondingly. As expected, interdependency primed participants showed stronger Stroop-effects than independency primed participants, i.e., they were more sensitive to contextual, response-irrelevant information (i.e., context-dependent processing). On the other hand, inhibitory effects were found in independency-primed participants only. Results support individuals to differ in their basic cognitive processes for the control of predominant response tendencies (i.e., selective attention, inhibition) depending on their social orientation, i.e. how they define the self in connection to other people. This may further contribute to individual differences in more general self-regulatory abilities.

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Attention away from emotional face expression –
A comparison of Asian and European participants

In a social situation, facial expressions are an important source of information about the way others estimate one's behaviour. For this reason Mansell et al. (1999) tested whether participants direct their attention to or away from emotional faces in a feared social situation. They found that European participants with high social anxiety show an attentional bias away from emotional faces compared to participants with low social anxiety. We expect Asian individuals to show less attentional bias away from emotional faces than Europeans. As Asian people raise an interdependent self concept in contrast to European individuals (Markus & Kitayama, 1991), we assume that Asians focus more on emotions of others in social threat situations. So far no study has explored cross-cultural differences in attentional biases towards facial expressions. Our study obtained to experimentally compare attention towards emotional facial expressions in a social threat situation within Asian and European participants. 45 Asian and 35 European participants watched a series of pictures with neutral, happy and critical faces looking towards them on a computer screen. They were instructed to react as quickly as possible by pressing a marker when detecting the letter 'E' that occasionally appeared on the screen. We used the standardised facial images developed by Matsumoto and Ekman (1988) including 6 European and 6 Asian individuals with 2 neutral, 2 critical and 2 happy facial expressions each. Attention away from emotional faces was measured by a longer reaction time detecting the "E" when looking at emotional facial expressions. Empirical methods and results will be presented and discussed.

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Silencing the self among Turkish women

Voice and silence are fundamental aspects of self-development, interpersonal behavior and mental health. The idea of "silencing the self" (Jack, 1991) suggests that the high rates of depression

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observed in American women are strongly associated with their loss of voice and high levels of self-silencing in close relationships. The current study explores the phenomenon of women's self-silencing in the Turkish context. It examines the social and developmental mechanisms contributing to Turkish women's self-silencing and the correlates of this silence with their self-construals, gender stereotypes about romantic relationships, romantic relationship satisfaction and depression rates. Women (n=300) living in different cities in Turkey completed the Turkish adaptation of the Silencing the Self Scale (STSS; Jack, 1991), Balanced Differentiation-Integration Scale (Imamoğlu, 1998), Romantic Relationship Satisfaction Scale (Sakallı-Uğurlu, 2001), Gender Stereotypes about Romantic Relationships Scale (Sakallı-Uğurlu, 2001) and the Beck Depression Scale. Results indicate that self-construal types and gender stereotypes about romantic relationships significantly impact women's levels of self-silencing. Women with low levels of individuation and relatedness had the highest levels of self-silencing, followed by women high in relatedness but low in individuation, women low in relatedness but high in individuation, and women high in both individuation and relatedness. Women with gender stereotypes about male dominance and assertiveness in romantic relationships had higher levels of self-silencing compared to women with more egalitarian views. However, there was no evidence of an association between self-silencing and depression. Discussion considers implications for women's development and health in Turkish contexts.

Paper Session

Theory

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Social construction of cultural psychology:
Transformations of cultural psychology from Dilthey to Vygotsky

Having in mind the "cultural turn" accomplished in many social sciences, the origin of cultural psychology will be examined by analyzing two historical examples: Dilthey's descriptive psychology and Vygotsky's cultural-historical theory. It is assumed that a comparative analysis of these two psychological theories which developed in different historical and cultural settings can itself be understood as a kind of cross-cultural psychology. Beyond Vygotsky's critique of Dilthey's idealistic psychology it is necessary to reconstruct Dilthey's concept of culture and the hermeneutic approach guiding his attempt to lay foundations for the human and social sciences. In Dilthey's view, descriptive psychology was to fulfill that foundational role within an epochal project of a critique of historical reason as part of the historical development of mankind. Vygotsky was committed to a historical approach too, but one that relied on materialistic assumptions. Psychology was given an important role within a socio-political context determined by a project of creating the "new man". Not only was psychology seen as a tool generating changes, but psychology itself operated with concepts of tools, culture being one of them. The two different psychologies with different concepts of culture – a hermeneutic and an instrumental one – are thematized in this paper as embedded in different historical-cultural contexts, but they are both ascribed a central role for an historical development. The idea that cultural psychology could transform both psychology as a science and the realm of life where its subject-matter is situated is an argument toward understanding psychology as basically a cultural science.

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Intercultural differences in empathic-distress: Impact of holistic perception?

Recent research showed the evidence that differences in perceptual processes between Easterners and Westerners could be explained through participation in different social practices such as holistic, interdependent and analytic, independent (Nisbett et al, 2005). Some other studies underline that members of collectivistic and individualistic cultures vary also in the frequency of experiencing, availability and interpretation of basic emotions (Scollon et al, 2004). Basing on the findings from these two research fields this study is aimed to test the concept of holistic vs. analytic perception as explanation scheme for intercultural differences in the sphere of processing of negative affective information: phenomena of empathic accuracy/inaccuracy and empathic distress. It is supposed that holistic culture impacts the increasing of empathic inaccuracy and empathic distress due to its stronger orientation on closer relationships with others and diminished border between one's feelings and the feelings of others. Participants were 93 Russian and 104 German university students (70% females and 30 % males). The Frame-Lined-Test (Kitayama et al, 2003) was used to assess the analytic and holistic perception; the modified Dairy –Paradigm (Duan, 2000) was applied to assess the empathic accuracy/inaccuracy and empathic distress. Results replicate the tendency that Easterners (Russian subjects) in comparison with Westerners (German subjects) have significantly higher scores in holistic perception. The interaction between holistic perception and both empathic distress and valence inaccuracy of empathic response is significant, whereas the interaction between holistic perception and content inaccuracy is not significant. The role of gender and cultural values in these processes is discussed.

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A dynamic constructivist approach to culture

The dynamic constructivist approach contends that cultures can be understood as shared knowledge (meaning) among group members, and cultural influences are results of the shared knowledge being (chronically or temporarily) accessible and applicable in certain social contexts. In this talk, I will discuss how this approach (1) sets the stage for a paradigm change in studying cultural influences – from trait-like descriptions to process explanations of cultural similarities or difference; and (2) provides a roadmap to study cultural influences on behaviors. To substantiate these ideas, examples will be drawn from three areas of my previous research: (1) the frame switching phenomena among bicultural individuals (individuals who have been extensively exposed to two cultural systems), (2) how beliefs about the nature of race moderate the ease for bicultural individuals to switch between cultural frames, and (3) the prevalent lay beliefs about the malleability of social structures in China

and North America, and how these beliefs are linked to different conceptions of the individual and collective self. The main objectives of this talk is to rally a move from describing cultural influences to explaining cultural influences, and a paradigm shift in studying cultural processes.

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The relationship between critical thinking and analytic versus holistic thinking

Cultivating students' critical thinking ability has been considered as an essential aspect in university education. Critical thinking is concerned with the ability to process of available information and reach conclusion based on that process. The development of students' critical thinking ability can be a challenge for classrooms with students of culturally diverse background, because people from different cultures may prefer different approaches to receive and process information. For example, the proposition of analytic versus holistic thinking (Nisbett et al., 2001) showed that there were differences between East Asian and Westerners in the ways that they process contradictory information, with East Asians being more tolerant to contradiction than Westerners. Such differences could be a reason for previously observed difference in critical thinking between these two groups of students as indicated in the international education literature. In this presentation, previous cross-cultural research on critical thinking will be reviewed, and the potential of understanding critical thinking using the analytic versus holistic thinking framework will be examined. To investigate the possible relationship between critical thinking and analytic versus holistic thinking, the critical thinking performance and thinking preferences of New Zealand European students and Chinese international students were assessed, and the results and implications of this study will also be discussed.

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Bridging between West and East: Holism, dialecticism, and perception of change in Russia

Previous research found that East Asians are more holistic or less analytic in cognitive style than North Americans. These differences have been explained in terms of social orientation, with East Asians more socially interdependent than North Americans. The current research extended this literature by examining Russian culture, which may be assumed to fall between East Asia and North America in terms of social orientation and the modal style of reasoning. We conducted a series of eight studies to test the prediction that Russians would be more holistic than North Americans. As predicted, Russians were relatively interdependent in self-construal. Moreover, they were more likely than Americans 1) to reason about the social world dialectically, i.e. when presented with descriptions of a person's behavior (e.g. hiding a medical mistake), Russians attributed contradictory characteristics to this person (e.g. honest) more often than Americans; 2) to predict changes in events; 3) to categorize objects thematically (rather than taxonomically); 4) to detect changes in context; 5) to make situational (vis-à-vis dispositional) attributions; and 5) to categorize behaviors (e.g. "joining the army") in terms of the global orientation ("helping the nation's defense") rather than action orientation ("signing up"). Overall, the present findings provide converging evidence for holistic style of thinking and interdependent social orientation in Russia.

Paper Session

Narration

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Belief in recovered memories: An international perspective

We tested the hypothesis that beliefs in the purported attributes of recovered memories of child sexual abuse (CSA) are associated with knowledge of the "recovered/false memory debate", and that such beliefs will be related to judgments of the credibility of statements made by participants in a vignette about CSA. Participants from five countries (the United States, Canada, New Zealand, the United Kingdom and Israel) responded to a questionnaire regarding beliefs about recovered memory as well as self-reported exposure to and knowledge of the debate. In addition, they assessed the credibility of statements made by a daughter (reporting recovery of memories of sexual abuse by her father), her father (denying the allegation and accusing the daughter's therapist of implanting in her false "memories" of abuse), and two experts (each supporting one of the two protagonists). We found that prior knowledge of the debate across countries was linked to beliefs in specific attributes of recovered memories and to a subset of the credibility assessments of statements made by the protagonists and their experts. For individuals, however, credibility assessments were unrelated to knowledge of the debate, but they were related to beliefs about memory recovery. Finally, credibility of the protagonists' statements was differentially associated with those made by the daughter's and the father's experts. The results suggest that whereas familiarity with the debate does not affect the credibility of the statements made by the complainant and the accused, expert testimony does. The psycholegal implications of this conclusion are discussed.

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Social representations of history and intergroup emotions in four Lusophone countries

In this paper we examine social representations of History on four lusophone countries, in Europe (Portugal), South America (Brazil), Asia (East Timor) and Africa (Cape Vert), totaling 440 participants. We will focus on the representations that the former colonizer (Portuguese) and the former colonized (Brazilian, Cape Verdeans and Timorese) share about the colonialism, the colonial war and the decolonization process. We investigate the hegemonic and controversial representations, the role of social identity and the collective emotions aroused by the most striking events related with colonial and post-colonial issues. Events linked to the colonization had aroused negative strong emotions in both former colonizers and former colonized, but these emotions were of different nature: the Portuguese participants expressed, frustration, guilt, sadness, and shame; and the former colonized expressed anger, indignation, shame and revolt. These feelings about the past go in tandem with a strong ethnic identity. On the discussion of the results we emphasize the need to further develop the links between social identity theory and social representations theory.

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Living in history:

When historical events affect the organization of autobiographical memory

In this talk we summarize results from a cross-national project designed to assess the impact of war, terrorism, and natural disaster on the organization of autobiographical memory. More specifically, our aims were: (a) to develop a method for assessing the impact of public events on autobiographical memory, (b) to determine whether there are systemic group differences in the relationship between these two types of knowledge, and (c) to identify factors that are present when personal memory and historical memory become intertwined. A two-phase procedure was used asses these issue. During Phase 1, participants responded to 20 neutral cue words by recalling personal memories; during Phase 2, they thought aloud while dating each recalled event. We found that 24% of the dating protocols collected in Bosnia-Herzegovina referred to historical information as did 6% of Serbian protocols and 4% of Montenegrin protocols; istorical information appeared in 13% of the protocols from Izmit, Turkey (earthquake epicenter in 1999). In contrast, Canadians, Danes, Michiganders, and Turks from Ankara almost never mentioned historical information. This was also true for Israelis (who live with chronic group conflict) and New Yorkers (who lived in the city at the time of WTC attack). We conclude that autobiographical memory and historical memory are interrelated only when public events dramatically alter the fabric of daily life, for a population, for an extended period.

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Theory of mind understanding in narration:

A study among children from different socio-economic background in India

The study investigates theory of mind understanding as reflected in the narratives of children from low as well as high socio-economic status families. A group of 30 Hindi speaking children from 6yrs to 7yrs of age and their mothers participated in this study. Children were asked to tell 6 stories prompted by pictures and standard verbal probes. In addition they were also administered theory of mind tasks. Later their mothers were also asked to narrate the stories to their child. Content analysis of the stories indicated the frequency of occurrence of words referring to mental states such as emotion, intention, thought, belief, etc. The low and high SES children differ in their reference to the mental state of the protagonist in the stories narrated by them. The result was interpreted with reference to the landscape of action and landscape of consciousness discussed by Bruner (1986). Interestingly, even though all the children could successfully perform the theory of mind tasks, they could rarely reflect this understanding in narrating stories. The narration by the mothers from high SES families were more elaborate with significant reference to the mental state of the protagonist compared to the narration of the mothers from low SES families.

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Migrant women's narratives:

Exploring the relationship between gender, mobility and belonging

As suggested by feminist scholarship (Braidotti, 1994), the complex relationship between origin and destination places reveals new forms of belonging and self-representation. In this framework, the present work aims to explore the connections between gendered migration, place attachment and identity. The research has been carried out combining different as well as complementary methods: documentary research, observation, in-depth interviews and narrative accounts of migrants. The main part of the fieldwork took place in Naples, Italy - by means of interviews with skilled women from Latin-America, Eastern-Europe, Balkans and Africa. As revealed by content and discourse analysis of the verbatim transcripts, variables such as time of permanence in the site and geo-cultural context of origin, connote in different ways the emerging of a transitional space of belonging and of an "in-between identity" (Bhabha, 1994). Women's narratives also illuminate the spatial processes of migration as an essential space to repositioning the self into networks of family, workplace, local and global relationships. Possible implications of the results are discussed.

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Autobiographical narratives on earliest memories:

Educational background and self-construal in Mexican people

The study of the relationship between culture, self, and autobiographical memory is becoming an important research topic in the last years. This research has evidenced cultural differences in autobiographical memory. These differences are consistent with differences observed in self construal between cultures. To explain these differences, several mechanisms of cultural influence have been proposed. One of them is the self-construal. Differences in the degree in which individuals are encouraged to focus on themselves versus other people have been observed. However, these studies have been limited to North-American and Asian cultures. Additional research in other cultures is needed. The interpretation of cultural differences must take into account the role of educational background, as a factor that may be related to cultural differences. There is a lack of studies about it. The central role of narratives in autobiographical memory makes necessary to analyze this role. Formal education and literacy are associated to the development of narrative forms differentiated from those associated to oral discourse, and with a more independent/autonomous self-construal. Our study explores the main characteristics of autobiographical memories of personal events of Mexican people from different schooling experience and generation. They were asked to narrate several memories using a personal memories interview. The analysis of the memories applied a similar categories used by Wang, as well as the narrative organization of them. Preliminary analyses of results showed differences associated to educational background in different aspects of autobiographical memories and self. Data on qualitative analysis of the personal narratives will be showed during the congress.

Paper Session

Indigenous Approaches I

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Counseling with indigenous street youth: Narratives from a Western Canadian city

Indigenous youth are at high risk of street involvement in many nations, including Canada, where Aboriginal youth are vastly over-represented in the street youth population. This increased risk of street involvement reflects the legacy of colonization, and contemporary inequities in social determinants of health. Given the challenging and often dangerous circumstances experienced by street youth, it is crucial that research address effective interventions, including counseling. While there is little research focused specifically on Aboriginal street youth, a few studies suggest that Aboriginal street youth experience high rates of trauma, family conflict, mental health problems, addictions, and other issues that could are potentially amenable to counseling, and that most Aboriginal street youth do not access counseling services. This resonates with the research on street youth in general. However, for Aboriginal youth, underutilization of counseling may also reflect a cultural incongruence between Western approaches to counseling and Aboriginal worldviews and experiences. The purpose of the present qualitative study was to explore Aboriginal street youths' experiences and opinions of counseling using a qualitative narrative methodology. Interviews were conducted with youth aged 16-24 in a large Western Canadian city examining the youths' experiences with counseling in the context of their lives on the street. Focus groups were conducted with street youth counsellors about their experiences and understandings of counseling with Aboriginal street youth, and then to solicit their analysis of selected youth narratives. Youths' narratives of counseling will be presented to illustrate themes in counseling with Aboriginal street youth and implications for counseling practice.

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Understanding social-moral development in Hindu, Maharashtrian families:
Insights from a cultural psychological perspective

The present study is an attempt to reveal the local, cultural frameworks underlying the development of social-moral reasoning in the Indian context. Taking a cultural psychological perspective, the study attempts to configure the mentality-practice edifice (custom complex) and unravels the role of tacit socialization in the development of social-moral reasoning. Using four hypothetical scenarios enmeshing normative cultural practices and social-moral dilemmas, in depth interviews were conducted with 120 respondents selected from two caste groups - Brahmins and non- Brahmin (Maratha) within the Hindu, Maharashtrian community of Baroda city. The two-generational sample design comprised both middle aged parents and one of their young adult children (boys and girls) from 40 families. Justifications given by the respondents to resolve the hypothetical scenarios were coded within the "Big Three of Morality" framework comprising ethics of autonomy, community and divinity (Shweder, Much, Mahapatra, & Park, 1997; Jensen, 1996). Qualitative analysis of the data reveals respondents' tendency to find the "madhala rasta" (middle path) and resolve all four situations such that, to the extent possible, material as well as psycho-social needs of all agents involved are met amicably. Decisions also highlight that situational preferences and constraints for each individual are largely determined by their family roles, gender and position within social hierarchy. Chi-square tests reveal that the ethic of community is significantly associated with caste; the non-Brahmin respondents use this ethic more than the Brahmin respondents. Overall, the ethic of community is used most, closely followed by the ethic of autonomy. The ethic of divinity is used prominently only for the scenario concerning Hindu death rites. All three ethics amalgamate meaningfully to create the custom complex for the concepts of kartavya (duty), samaj (social structure) and antim samskaar (Hindu death rites).

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Creating ourselves: Ethnic arts participation and adaptation in New Zealand

This research investigates arts participation by ethnic minority individuals in New Zealand, focusing on its effects in cultural maintenance and adaptation outcomes. A diverse sample of 23 immigrant professional artists from a range of media were interviewed in the first qualitative stage, with differences emerging between those who self-identified their art as ethnic and those who did not. In a second phase, 17 professional and non-professional participants in ethnic performing groups were interviewed. It was found that arts were perceived to be an important part of identity creation and maintenance, especially performing arts due to the high density and quality of cultural information conveyed within them. Arts were also perceived to reduce intergenerational conflict, to improve relations with majority and other ethnic groups, to provide inter- and intrapersonal coping resources, and to generally improve self-esteem and efficacy. These results suggest significant effects of ethnic arts participation (EAP) on acculturative outcomes and well-being. Directions for future research suggested by these results include a survey of ethnic performing arts participants testing mechanisms of this process and resulting level of well-being. For this purpose, a measure of EAP was constructed. Its validation and initial results of the overall survey shall be discussed.

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The effects of "giving or dāna" in a Buddhist community in Thailand

This paper is aimed at studying the effects of the Buddhist beliefs in the sense of "giving (dāna)" on the psycho-physiological health of Thai students in a university in Thailand. In previous literature, Goleman (1997) stated that emotions can affect one's physical health, and negative effects are stronger than positive ones. In Buddhism, dāna-making is considered as the primary step for all Buddhists to practice in order to purify one's mind (the second step is to keep the precepts (Sila) and the third is to elevate one's own wisdom (pañña)) (Somdej Phra Yannasangwara, the Supreme Patriarch 2006). The same literature illustrates the three major factors of dāna-making: the objects, the intention of the givers, and the receivers, at three stages: pre-; inter-, and post-giving time. It concludes that the combination above would greatly affect more or less "puñña (merit) and pārāmi̅ (perfections)" that the givers would receive in return. In this study, questionnaires and interviews were conducted to study the beliefs in dāna-making of Thai students in a university, the types of dāna-making, the frequency of their dāna-making, and the effects of dāna-making on their health, their lives, and their community. The preliminary results show that dāna-making yields higher positive daily emotions and a stronger physical health for students. At the same time, the dāna-making, that the students frequently do such as offering food to monks in the morning, greatly helps

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the specific poor temple in their community to be able to support enough food for the poor student novices

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The influence of music on the anxiety of pregnant women in Western and Eastern culture

This research investigated the influence of preferred music on the anxiety of pregnant women from the 33rd week of pregnancy until delivery. The experimental group of 30 pregnant women attended the group meeting at the maternity centre and listened to preferred music at home. The control group of 29 pregnant women only attended the group meeting. Results revealed that there were no significant differences in State-Trait Anxiety Inventory (Spielberger, 1977) score, gestational age, Apgar Score, and baby's birth weight between the experimental and control groups. While Western studies revealed that music reduce anxiety of pregnant women, this (Eastern) study did not. It may be caused by the different culture that this study was conducted. First, high level of social support (while in Western is rare), as traditional philosophy that together is the most important", might cause pregnant women felt less anxious. Second, traditional ceremonies (Tingkeban) that was done to pray for the welfare of the pregnancy may have helped the pregnant women to feel secure. There is no such traditional ceremony in Western culture. Third, a large number of both group submitted their pregnancy to God's fate, as traditional philosophy that one should totally submit one's life to God, as their way of coping with anxiety. There is no such philosophy in Western culture. Fourth, there was strong religious atmosphere in Indonesia (while in Western is rare recently). By praying, the anxiety of pregnant women may have been reduced.

Paper Session

Values I

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Does social support matter for expatriates' cross-cultural adjustment?

An increasing number of companies adapt a multinational strategy in order to remain successful in a highly competitive market and to profit from customers and labor resources abroad. Thus, more employees are being sent on foreign assignments to push ahead the business. The aim of the presented research is to shed light on the impact of social support networks on expatriates' success. Based upon a model by Caligiuri and Lazarova (2003) several predictive components affecting cross-cultural adjustment like social interaction and social support (e.g. emotional, informational and instrumental) were researched using a qualitative as well as quantitative approach. Data were collected from employees working for small and medium-sized enterprises and large-scale enterprises shortly before, during, and after their foreign assignment. All respondents attached great value to their families. However, it was also emphasized that keeping in contact with family members demanded additional effort during the assignment. Light will be shed on the importance of support network for individual adjustment abroad. In addition, differences and similarities found for employees working for small and medium-sized companies versus major enterprises will be presented. Implications for future research and practical considerations for multinational organizations sending employees abroad will be discussed in the presentation.

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Cultural adaptation of Japanese expatriates in Southeast Asia

In this paper I utilize primary data I have gathered over a multi-year study of Japanese overseas subsidiaries in Southeast Asia to elucidate the salient cultural adaptation issues uncovered through questionnaires, interviews, and consulting at Japanese multinationals. The main focus is Japanese subsidiaries in Thailand. The analytical model examines two aspects of cultural adaptation in the case of expatriates. The first aspect is adaptation to the organizational environment of the foreign subsidiary, which evolves in a process of interaction between national and organizational cultures of the parent company and those of the host country. Particular attention is paid to similarities and differences between work-related values and behavior of the parent country nationals and the host country nationals. The second aspect is adaptation to non- organizational cultural-related environmental factors of the host country. The results indicate that the first aspect tends to be more problematic than the latter. This result is expected since in most cases the importance of adapting to the work environment of the foreign subsidiary is more challenging and expedient than adapting to life outside the organization in the host country. The analysis of the data assists in clarifying which aspects of adaptation are the most challenging for Japanese expatriates and offers valuable input for the development of pre/post-departure training programs for Japanese expatriates. It also assists locals in understanding the salient cross- cultural issues affecting the work environment of the overseas subsidiaries.

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Identity and values in cross-cultural conflict and its management:

A South African case study

Particularly in the past decades, interest in the field of conflict and its management has developed globally. At the same time, the potential for (cross-cultural) conflict has escalated. This can be attributed to the trend towards globalisation and the growing complexity of societies in cultural transition situations. In order to reduce the increasing cross-cultural conflicts managerial perspectives on (cross-cultural) conflict, identity and values are assessed. The aim of this paper is to investigate top and middle managerial perspectives on (cross-cultural) conflict, identity and values. To achieve this aim, the following research questions will be answered: what issues of daily work-related (cross-cultural) conflict occur in the organisation? Which identity aspects play a role in the experienced (cross-cultural) conflicts? Which values play a role in the (cross-cultural) conflicts? The contribution of this paper is to increase the interdisciplinary understanding of these complexities and to provide

recommendations for cross-cultural conflict management by (a) introducing the recent relevant theoretical researches on (cross-cultural) conflict, identity and values, (b) present selected qualitative research findings. This case study used qualitative research methodologies. Data was gathered by means of focused interviews with 45 middle and top managers in the selected organisation. Content analysis was used to analyse the data. The research findings indicate that (cross-cultural) conflicts are experienced in different categories relating to strengthening and weakening aspects of identities and priorities in values which are connected to the value dimensions and domains of Schwartz and Bilsky (1987) and Schwartz (1994).

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Work values of the future leaders in Asia

The miraculous economic growth of Japan, South Korea and most recently China can be partly attributed to the Confucian work ethics and work values prevalent in those countries. In fact, Inglehart (1998) was able to show a strong relationship between values and economic growth. While many Western scholars believe the cultures and values of these countries are relatively similar, the present study intends to unveil this myth by deliberately comparing the work values in those countries. Today's young, highly educated people in these countries will become the future leaders of the new "Asian century" (Fortune, 2004. 149(1): 53). In this study, these future leaders are represented through survey data from more than 600 university students studying at elite universities in the commercial centers of those three countries. What work values do these future leaders hold? How similar/different are they? What can we expect from them? How can they be motivated? In order to achieve a better understanding of work value differences across countries, this study uses work value conceptualizations and corresponding questionnaire items that were drawn from International Business, Sociology and Psychology. This multi-concept and multidisciplinary approach enhanced the understanding of the sometimes surprising results and/or showed patterns that would have remained undetected otherwise. In short, Chinese were most career-oriented, individualistic and willing to take risks opposite to Japanese, while Koreans were often in between. Surprisingly, despite their career aspirations, Chinese were the least willing to work. Detailed explanations of the results and managerial implications are provided.

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The relationship of downward mobbing with leadership and work-related attitudes

The aim of the present study was foursome: (1) to investigate the phenomenon of mobbing in a Turkish sample, (2) to explore the effects of different leadership styles on mobbing behaviors exhibited, (3) to identify the work-related attitudes of employees following exposure to mobbing, (4) to find out the moderating effects of social support from colleagues, and organizational support on the relationship between the mobbing exposure and development of work-related attitudes. Transformational, transactional, authoritarian and paternalistic leadership practices affecting mobbing behaviors displayed, and the work-related attitudes of the victims (i.e. overall job satisfaction, affective and continuance commitment and turnover intention) were investigated. To test the proposed model, 219 white-collar employees from different sectors working under a supervisor participated the study. It was found that mobbing was negatively associated with transformational, transactional and paternalistic leaderships and positively associated with authoritarian leadership. In turn, employees who were exposed to mobbing reported lower job satisfaction and affective commitment and higher turnover intention and continuance commitment. Social support from colleagues and organizational support failed to moderate the relationships between mobbing and work-related attitudes of employees. The findings showed that leadership styles were associated with mobbing differently and mobbing influenced the work-related attitudes of employees. Scientific and practical contributions are discussed along with suggestions for future research.

Paper Session

Acculturation I

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Host acculturation orientation: Some preliminary impressions of the French students on ethnic minority groups in Montpellier, France

The objective was to study the host acculturation orientation of a sample of 100 French students at a University in southern France. For this purpose, a nine item Host Acculturation Scale was used. Observations showed that the students considered it significantly "more important" for the immigrants to maintain their heritage in their homes rather than doing so in general or in the work place. Furthermore, it was only "partially important" that the immigrants adopted French norms, values and customs in general and in the work place, and "not important at all" to adopt them in their homes. The extent to which ethnic groups were perceived as threatening was "quite a bit" and, comparatively speaking, they were more accepted than liked. The co-relational observations suggest that those who liked the immigrant groups were also open to accepting them in their country and did not mind that these groups maintained their heritage culture. A modest degree of negative relationship was observed between the overall acceptance of maintaining the heritage culture by the immigrant groups and the perception that these groups were a threat to the mainstream French population. Regarding predicting the host acculturation orientation, it appeared that liking the immigrants seemed to significantly facilitate the French hosts' acceptance of maintenance of the heritage culture by the ethnic groups in the work place. Moreover, those who perceived the immigrants as a threat to the French people were also likely to expect that the immigrant groups ought to adopt French ways and customs.

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When attitudes do not fit:
Different expectations about acculturation lead to intergroup threat

The present research examines discordant acculturation attitudes of host society members and immigrants as an antecedent to intergroup threat. Based on integrated threat theory and the concordance model of acculturation, we posited that discordance on culture maintenance and on desire for contact would predict intergroup threat beyond the influence of other antecedents of threat, such as in-group identification, knowledge, and negative contact. A study with 202 German host society members and 151 Turkish and Italian immigrants was conducted. In line with our assumptions, path analyses revealed that culture discordance and contact discordance contribute independently to the prediction of realistic threat, symbolic threat, and intergroup anxiety for host society members and immigrants. Moreover, differences in threat between cultures were mediated by the discordance in acculturation attitudes. Furthermore, we report experimental evidence for the impact of discordant acculturation attitudes on perceived threat. In Experiment 1, Germans (N = 183) were asked for their attitudes towards Turks and Italians. Different levels of concordance of acculturation attitudes were induced and perceived threat was measured. Experiment 2 (N = 100) adopted the same procedure, but two fictitious immigrant groups were used as target groups. Results in both studies showed, in line with our assumptions, that discordance of acculturation attitudes leads to higher perceptions of intergroup threat than concordance of acculturation attitudes. Furthermore, both studies supported the assumption that a similar out-group is perceived as less threatening than a dissimilar out-group.

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The culture of honor in Germany - Interrelations with acculturation strategies

The higher prevalence of violence among young German men with migration background has been associated with concepts of masculinity that emphasize physical power and defensive capability (Wilmers et al. 2002). Prevalence of violence is especially high for second generation immigrants whose families have emigrated from Turkey and former Yugoslavia, while it is lower for young men from other countries or who have recently immigrated. These differences suggest an influence of acculturation processes that has not yet been considered. This study explores the relationship between violence legitimizing concepts of masculinity and acculturation strategies. 295 students at a vocational school in Frankfurt am Main completed a questionnaire that included measures of masculinity-concepts and acculturation strategies. The data was analyzed separately for students whose families had emigrated from countries that are described by social anthropologists as having an "honour and shame culture", students whose families emigrated from other countries and autochthons. For both groups with migration background significant correlations between violence legitimizing concepts of masculinity and a theoretical preference for the acculturation strategy separation were found, but no correlations with self reported acculturation behaviour. For the autochthons the acculturation strategy segregation and a measure of xenophobia were both related to corresponding norms of masculinity. These results suggest that a culture of honour is linked to a strong and excluding emphasis on group identity – independent of ethnic origin. Instead of the culture of origin, culture general factors seem to be the cause of violence legitimizing norms.

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Acculturation preferences of Armenian immigrants in Russia:
Strategies and socio-cultural factors

In every polyethnic community the problem of constructing (maintaining) harmonious intercultural relations inevitably occurs.Mass ethnic migrations result in inter-ethnic contacts between the immigrants and the representatives of the dominant group and other ethnic groups in the new place of residence. What are the psychological mechanisms of maintaining the most positive intercultural relations? What strategies of acculturation of ethnic immigrants in the conditions of breach of previous social ties and the collapse of the existing "image of the world" could be called the most

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constructive? What ethnic and socio-psychological processes that are natural for the open democratic society provide the most successful adaptation for immigrants in the conditions of high differentiation and diversity of the present-day Russian cultural context, contributing to the development of tolerance and trust, the ideology and guidelines of multiculturalism? On the basis of the empirical research on the acculturation of Armenians in Moscow, we analyze the processes of acculturation in a foreign context with the full initial loss of identification and marginalization of considerable groups of immigrants, when the processes of adaptation to the changed political-economic reality layer with the need for the interiorization of mental dissimilarity. The methods of forming the "multicultural picture of the world" during the process of mutual adaptation of immigrants with a different cultural background and the receiving population are viewed.

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Expatriate adjustment: The role of conflict and justice in intimate relationships

This research examines the influence of perceived relationship justice and conflict on psychological adjustment of expatriates and their spouses. We proposed an interdependence model %u2013 in which both ego and alter effects were assumed %u2013 to address the influence spouses exert on each other. Two hundred and six participants (103 couples) completed a questionnaire. Hypotheses were largely confirmed but only for expatriate partners. Expatriate partners' interpersonal justice influenced their experience of personal conflict, which in turn negatively influenced their psychological adjustment. In fact, the relationship between interpersonal justice and psychological adjustment was mediated by the personal conflict experienced by the expatriate partner. As expected, distributive justice influenced task conflict, while there was no relationship between task conflict and psychological adjustment. Regarding expatriates', results were somewhat less straightforward. Although personal conflict indeed appeared to be largely responsible for expatriates' own psychological adjustment, personal conflict itself was related to perceptions of distributive justice. Analyses further revealed that the relationship between interpersonal justice perceptions of the expatriate partner and psychological adjustment of the expatriate is mediated by the level of personal conflict of the expatriate. Taken together, these results suggest that the level of interpersonal justice of the expatriate partner influences both parties' psychological adjustment, and this relationship is mediated by both parties' experience of personal conflict. Thus, it is particularly the expatriate partner who is driving the observed effects. This conclusion is interesting in light of previous

research and observations from practice that the expatriate receives far more attention than the expatriate's partner.

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Acculturation of ethnic Russian adolescents in Latvia

After the collapse of the Soviet Union 25 million ethnic Russians were left living outside Russia. This paper presents some research findings exploring acculturation strategies of ethnic Russian adolescents in Latvia: looking at the most and least preferred strategy as well as interrelatedness between choice of acculturation strategies and adolescents' self esteem, the Latvian language knowledge and perceived discrimination. The research uses John Berry's two-dimensional acculturation model, based on four different acculturation strategies for ethnic minority and immigrant adaptation in the host society. Data comes from a longitudinal study of adolescents from schools with Russian as the language of instruction in Riga. Same schools were invited to participate in the survey in 2000 and 2007. The results of the 2000 study suggest that integration is the most favoured strategy and marginalisation is the least preferred one. However, the second preferred and in the social contact domain favoured on the same level as integration is separation strategy. Moreover, according to the same study language knowledge is positively interrelated with assimilation and integration and negatively with separation strategy. Finally, level of perceived discrimination has significant positive correlations with separation and marginalisation and negative with integration option. Comparison between acculturation processes in 2000 and 2007 will be made in the paper.

Paper Session

Learning I

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Contact and tensions between home and school mathematics:
A study of epistemic give-and-take in schools in India and Zambia

This paper discusses the cultural and cognitive bases of mathematics learning as it takes place in two psycho-semiotic environments considered as two discursive contexts- home and school in rural areas of India and Zambia and an intervention program in Saora schools, India. The classroom observation data and the case study of four class VI Ngoni/Tumbuka students from Zambia and four class VI Saora students from India showed clash between out-of-school and in-school mathematics practices that resulted from the interface between a version of "Western" mathematics, sufficiently recontextualized both in Indian and Zambian cultural contexts which emphasized obedience, discipline, memorization and rejection of home knowledge and the everyday mathematics. The results reveal that while the Government schools systematically work towards undermining and eradicating the local community's mathematical practices and epistemological knowledge, at the same time, these keep school mathematics truncated and generally inaccessible. The last part of the paper provides a careful analysis of an intervention program in India based on cultural psychological approach that seeks to identify the presence of a common recognizable discursive structure, "as if discourse" which is seen both as a special characteristic of modern school mathematics, and is also present in various forms of everyday discourse/activities such as folk games, art and other cultural practices. The deliberate use of everyday activities and as-if discourse as a heuristic device for teaching mathematics in classrooms creates endless possibilities for helping these children successfully swap between everyday discourse and school mathematics, thereby increasing children's access to school mathematics.

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Teachers' job stress across cultures

High levels of teachers' job stress stemming from workload or student behaviour issues are linked with lower levels of job satisfaction, and ultimately, decisions to leave teaching. Increasing scholarly interest has been directed to the relationship between teacher stress, and motivation constructs like job satisfaction and self-efficacy, but scant research has examined how teacher job stress operates in different settings. We surveyed 708 teachers in four countries about their levels of job stress, ratings of job stressors, job satisfaction, and self-efficacy. Participants were elementary/middle school teachers from Canada (210), Cyprus (210), Korea (153), and the United States (137). Teachers in Korea rated their level of stress lower than teachers in Canada, Cyprus, and United States $F(3,709) = 40.16$, $p < .001$, $\eta 2 = .15$. Korean teachers were least likely to rate their job as stressful or very stressful (29%), whereas a majority of teachers in Canada (74%), Cyprus (65%), and the United States (66%) rated their jobs as stressful or very stressful. Multivariate analysis of variance with country and level of self-efficacy (low and high) as independent variables, and job satisfaction, stress level, and workload and student behaviour stressor ratings as dependent variables showed that the combined DVs were significantly affected by country, self-efficacy, and their interaction. The study explores the implications of the results and concludes with an investigation of explanations for teachers' differing perceptions of job stress across cultures, and solutions to reduce the negative impact of job stress on teaching practice.

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Construction of senior-teachers efficacy beliefs scale using an Arabic sample

I conducted two studies that aimed to examine the factorial structure of Omani senior teachers' efficacy beliefs. A mixed approach was undertaken in this investigation. In the first quantitative study, the researcher used an adapted measure of efficacy beliefs that was originally constructed for American teachers (Tschannen-Moran & Woolfolk Hoy, 2001). The sample consisted of 290 Omani senior teachers from different school districts. The findings showed a similar factorial structure to

what is reported in Western research. Other reliability and validity evidences were also found. In the second qualitative study, I interviewed 20 senior teachers to examine their efficacy beliefs. The results supported the factorial structure found in the first study and suggested additional efficacy beliefs aspects. In conclusion, a new model is suggested to examine Omani senior teachers' efficacy beliefs that might be more appropriate for the Omani school context than existing adapted measures.

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Perspectives on educational outcomes:

European American and Asian Indian American families in the U.S. Midwest

What are the key nonacademic, non-quantifiable variables that affect educational outcomes for "white" and "brown" elementary school students in an insular, mid-sized city in the United States Midwest? In contrast to the bulk of educational research that overwhelmingly focuses on quantitative, test-and-assess factors, this study draws upon a series of qualitative tools including parental journals, an ecological inventory of literacy-relevant resources available to the child, semi-structured, in-depth interviews, and ethnographic observations. By offering thick descriptions of the educational beliefs of Asian Indian American and European American parents in a conservative, mid-sized city in the Midwest of the United States, my study seeks to understand endemic problems of educational disparities including the relationships, social networks, and resources that account for the educational achievement of European American as compared with Asian Indian American children. Preliminary results show that while parents of both groups emphasize education, Indian American parents tend to be far more eloquent about it. Indian American parents also tend to articulate concrete strategies for enabling their children's educational success. India's long tradition of emphasis on education, the high education levels of the parents, their economic success and consequential residence in the best school district, and their knowledge of the "how's" of educational success contribute to the academic success of the Asian Indian American children whose parents participated in this study. This study highlights the significance of cultural ideologies in parental beliefs regarding educational success.

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The influence of language on spatial reasoning: The case of reading habits

In the present study, we explore how reading habits (i.e. reading from left-to-right in French or reading from right-to-left in Arabic) influence the scanning and the construction of mental models in spatial reasoning. For instance, when participants are given the problem, A is to the left of B ; B is to the left of C ; What is the relation between A and C? They are assumed to construct the model: A B C. If reading habits influence the scanning process, then French readers should inspect models from left-to-right whereas Arabic readers should inspect them from right-to-left. The prediction following from this cross-cultural analysis is that French readers should be more inclined to produce 'left' conclusions (i.e. A is to the left of C) whereas Arabic readers should be more inclined to produce 'right' conclusions (i.e. C is to the right of A). In Experiment 1, the wording of conclusion was analyzed with French and Arabic readers. Furthermore, one may expect that left-to-right readers show a greater ease in constructing models following a left-to-right direction than models following a right-to-left direction. One may expect a reverse pattern for right-to-left readers. In Experiment 2, which involved non-linguistic stimuli, we analyzed the time required to integrate the premises with French and Arabic readers. Our results show a strong influence of reading habits for French readers and a smaller influence for Arabic readers. This cultural factor seems to interact with a universal bias that prompts people to explore and construct mental models from left-to-right.

Paper Session

Family Issues I

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Personality and psychophysiological manifestations as predictors of family relations among two ethnic groups in Nigeria

This study investigated cultural differences between the Yoruba and Igbo ethnic groups in Nigeria with respect to personality and psychophysiological manifestations as predictors of family relations. Three psychological instruments were administered to the 72 Igbo and 134 Yoruba participants and the necessary statistical procedures were implemented (t-independent test, correlation and regression). Data collected from the two ethnic groups showed significant differences with respect to personality and psychophysiological manifestations. Also, the male participants differed significantly in terms of psychophysiological manifestations. Personality types (neuroticism and openness to experience) were found to predict family relations in both ethnic groups. However, the predictors for the Igbo sample differed from that of the Yoruba sample. The implications of these findings with respect to intercultural and interfamily relations are discussed.

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Self-discrepancy and family dimensions:

A study of Iranian's self-discrepancy based on family process and content model

This research proposes a conceptual framework based on Self-discrepancy Theory (Higgins, 1987) and Family Process and Content Model (Samani, 2005) for examining the relationship between family environment dimensions and one's self-discrepancy. Because many of interesting changes in self-system occur during adolescence (Harter, 1996), the aim of present research was to study the

effect of family dimensions on adolescent's self-discrepancies. Based on Family PCM, emotional cohesion with parents and family religious beliefs as family functions, gender as a content variable and living in big or small city as family social context were selected. For assessing these variables, three instruments were used: Self-discrepancy scale, Family cohesion scale and family religious emphasis scale. These scales were completed by 388 male and female high school students. For the Actual-Ideal discrepancy (AI) and Actual-Ought discrepancy (AO), findings indicated that gender and father cohesion were significant predictors and social context only positively predicts A-I discrepancy. Furthermore, this study investigated the effect of gender, father and mother cohesion, family religious emphasis and social context on three domains of self: actual, ideal and ought-to-be self.

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Students' reflexive conceptions on cultural peculiarities of Russia, India and USA:

A cross-cultural approach

We propose to present the results of a multi-year cross-cultural study investigating attitudes toward the family and other cultural issues from three perspectives. Respondents from Russia, the United States, and India were asked to register how they see the family's problems in Russia, India, and the USA on 15 attributes. The survey then asked the respondents to assume the perspectives of the three different cultures and answer the same questions; i.e., how do you think a person from Russia views the family's problems, how do you think a person from India views the family's problems, and how do you think a person from the USA views the family's problems. The results were analyzed to reveal similarities and differences in cultural perspectives and cross-checked against perceptions of each culture by the other cultures.

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Affiliation patterns and practices of Jewish individuals living in Havana Cuba

This presentation reports on recent research which examined the subjective experiences, impressions, and perceptions of small purposive sample of Cuban Jews to understand how historical, social, economic, cultural, and political changes and shifts have impacted upon, affected, and shaped the Jewish community of Cuba. We distinguish the individual, idiosyncratic personal meaning of what it signifies to Cubans to be Jewish in today's Cuba from the actual way of life of members of the Cuban Jewish community. We note how the subjective experience of being a Jew in Cuba must be understood as a reflection of historical change that has occurred in the Jewish community on the island throughout the course of the 20th century. The data on which this paper is based come from interviews held with Cuban Jews in the city of Havana and in Santa Clara. We encouraged the persons we interviewed to tell their stories of what it means to be Jewish in Cuba today and to describe their Jewish ancestry. We asked them to tell us about how they live their lives, in what ways they subjectively experience their lives as Cuban Jews, and in what ways they felt Cuban but not necessarily Jewish. There are a variety of historical and contemporary factors which make the island's Jewish community an interesting subject of study

Paper Session

Health and Clinical Psychology I

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Psychological crime unpunished: Mental health of spouses of paranoid men compromised

Paranoid personality traits in men are of value in an Iranian subculture. Men possessing these traits are considered respectable and committed to their families. However, it has been noted that the wives of these men often silently suffer psychological damage inflicted on them. The purpose of this study was to compare the psychological profile of wives of paranoid men with those of men devoid of paranoid traits. A sample of 92 women (46 with paranoid husbands and 46 with husbands devoid of paranoid traits), selected by snowball sampling method, responded to questionnaires on mental health, marital satisfaction as well as a questionnaire on paranoid traits in their husbands. In addition, the husbands also responded to a personality questionnaire and the marital satisfaction questionnaire. Results revealed that wives of men with paranoid traits reported several indices of mental ill health. They tended to report significantly higher depression and anxiety, and lower self esteem than wives of men devoid of paranoid traits. In addition, these women revealed features indicative of social phobia and dependent personality. Multiple regression analysis revealed that traits of pessimism, argumentativeness, false accusations and blame, predicted total mental ill health while argumentativeness, use of foul language and hostility predicted marital dissatisfaction. Findings will be discussed with regard to cultural norms and criteria of psychopathology.

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Situating mental health issues in a cultural context:
Aboriginal street-involved youth in Western Canada

Indigenous youth are marginalized in many societies around the world, and many live on the streets of urban centres. In Canada, Aboriginal youth are at high risk for street-involvement, where they often struggle with precarious housing and dangerous circumstances, yet scant research documents their experiences. This study examined mental health issues, risk and protective factors, and service utilization among younger Aboriginal street-involved youth in nine communities in Western Canada. Data were drawn from a larger participatory research, population-based survey of 762 street-involved youth ages 12-18, who disproportionately identified as Aboriginal (n=410, 54% compared to about 9% in public schools). Analyses and presentation of results about the Aboriginal participants were guided and contextualized through community discussions in each of the 9 communities. The results suggested that, despite high levels of risk exposure, and societal challenges for families and communities, most Aboriginal youth reported strong connections to family and to school, had clear opinions about how to improve the community, and hope for the future. At the same time, mental health problems such as emotional distress, suicidality, self-harm, and problem substance use were common, yet only a third reported seeking help from a mental health professional. Community discussions emphasized the importance of culture in understanding Aboriginal street-involved youth, including the legacy of colonization, cultural dislocation, the diversity of Aboriginal cultures, and the importance of culturally-relevant interventions. This study provides a beginning picture of the lives of Aboriginal street-involved youth in Canada, situated in the context of cultural factors.

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Cultural practices in post-disaster psychosocial care & mental health services:
A tool kit for practitioners

Culture and the nature of disasters are dynamic; hence, sensitivity to cultural differences is essential in providing psychosocial care and mental health services to disaster survivors. Integrating cultural competence in the temporary structure and high-intensity work environment of a disaster relief operation is a challenge, therefore, needs a tool kit for practitioners. The guiding principles for developing culturally competent psychosocial care and support services depend largely upon the toolkit that is followed by the service providers. In the absence of such toolkit in India, a toolkit has been developed on the basis qualitative and quantitative data available in disaster psychosocial support and mental health services provided after the large-scale disasters happened in last two decades. Case studies of disasters caused by natural and manmade hazards are included for the development of this toolkit. This could also be tested, modified and replicated in other countries. The toolkit has three major dimensions: Competency Dimensions, Indicators and Actions to be taken. Cultural dimensions include cultural competency, individual and community cultural practices, and social stigma-discrimination. Indicators and actions to be taken (both at institutional and field level) have been listed out corresponding to each dimension. It was found that cultural competence requires system-wide change and increasing cultural competence was not a one-time activity rather is a long-term process that requires fundamental changes at the institutional level to make it implemented and at the filed level to make it practiced. Community practices such as bereavement and peace building practices played a crucial role in the process of normalization post–disaster period and found to have an inbuilt psychosocial coping aspect within them. Apart from this, this built mutual faith, and the better and effective rapport between the service providers and survivors. Social stigma and discrimination include harmful cultural beliefs, discriminatory practices, etc, which need to be dealt in a tactful and non confrontational manner. Indicators include personal competence on cultural diversity parameters, family rituals, community kitchen, community group services, mass prayers, spiritual discussion, etc. Actions focus on how to carry out these indicators and appropriate interventions at an individual and community level in post-disaster situations. The toolkit also highlights ethical issues and practices regarding the dimensions and their indicators.

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Preliminary results of estimated prevalence between Magrebians and Catalan population concerning psychiatric diagnoses

In our presentation we expose the first results of a research project that is taking place in Catalonia in the period 2007-2009 and it's founded by the Catalan Agency for Medical Technology and Research. The projects tries to determinate the prevalence on reactive mental disorders (adaptive disorders) in different Mental Health Care providers (Primary Mental Health Care, and Psychiatric Hospitalization) of Maghreb's migrant population compared with autochthonous ones, and to explore the fact influences that shots mental illness in directly relation at the migratory process and social integration in Catalonia. Method: Multi centre three-phase study: 1- Observational, and prevalence descriptive studies (from clinical histories) on reactive mental disorders in Maghreb migrants compared with autochthonous according to different Mental Health Care providers (Primary Mental Health Care and Psychiatric Hospitalization) during the last ten years; 2-Observation, cross sectional, prevalence study in reactive disorders in a sample of Maghreb migrants compared in between with autochthonous, assisted in the Psychiatry Hospitalization Units and Primary Mental Health Care; 3) 3-Observation, cohort, prospective, at least one-year-follow-up study, from one series made up by cases that have been diagnosed of mental reactive disease in comparing Maghreb migrants and autochthonous detected during the second phase of these study. The first results of the research shows an infrarrepresentation of Magrebian population in the Catalan Health Care System and a higher prevalence of reactive disorders on this population comparing to the autochtonous ones.

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Culturally responsive clinical postvention services for Pacific island families bereaved by suicide

The geographic region of Micronesia, which encompasses more than 2,300 tiny islands scattered across the western Pacific, has some of the highest suicide rates in the world, with recent incidence figures averaging 26 per 100,000 inhabitants and reaching as high as 40-60 per 100,000 in some island groups. Ethnographic research suggests that suicide contagion is a key contributing factor to Micronesia's high incidence of suicide, with suicide attempts occurring at significantly higher rates among family and friends of suicide victims. This paper reviews the development and implementation of a culturally responsive postvention program for Pacific Island families in Micronesia who have been bereaved by suicide, with a specific focus on preventing suicide contagion within the family. A series of case studies was conducted with families seen for clinical postvention services following the suicide of a family member. Initial clinical evaluations revealed (a) histories of previous suicide attempts by family members of the deceased, (b) significantly increased suicidal ideation among family members immediately following the suicide, and (c) higher rates of suicidal ideation for family members who identified most closely with the deceased. Discussion focuses on the cultural factors that contribute to suicide contagion within Pacific Island families, and the intervention strategies that have proven successful in helping family members to grieve in ways that do not support further suicidal behavior. The findings from these case studies are considered in light of cross-cultural research on suicide and suicide prevention.

Paper Session

Indigenous Approaches II

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The study of individualism in Iran

Individualism, one of the basic concepts of cross-cultural psychology and social sciences, has several dimensions: ethical, egoistic, vertical and horizontal. The targets of this article are to investigate the nature of the dimensions and components of individualism, considering sociological and cross-cultural psychology theory through an empirical study of individualism in Iran and testing them on three levels (values, beliefs and behaviors). The findings of the study demonstrate the effects of the democratic structure of family, religious practice, reference groups, life satisfaction, universalism, gender, education, marital situation and income on types of individualism. Travelogues written by foreign travelers indicate that Iranians are collectivists in some spheres, such as religion and kinship, and individualistic in the social sphere. The findings of this study confirmed this. From the conclusion of this study, it seems there are differences between Iranian individualism and Western individualism. Because of the structural and cultural-economic qualities of Iran, individuality has not been formed there. The form of Iranian individuality is family individuality in which the smallest unit of identity is the family and not the individual. This leads to ignoring in-group and out-group relationships and results in special challenges; for this reason, attention to social sphere, universal social discipline and the arrangement of in-groups and out-groups is necessary.

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Are there cultural differences in achievement motivation between the collectivists and the individualists: Etic and emic analyses of motivational goals

With the advancement of quantitative methodology, in particular the use of multi-group confirmatory factor analysis (CFA), cross-cultural researchers are now able to disentangle etic (cross-culturally relevant) from emic (culturally specific) items of a given measuring instrument. Using only etic items of the Inventory of School Motivation (ISM, McInerney & Ali, 2006), McInerney and his associates have examined a range of motivational goals (i.e., task, effort, competition, social power, social concern, affiliation, token, praise) of students across different cultural backgrounds in Australia (e.g., Anglo Australian, Aboriginal Australian, Asian Australian, Lebanese Australian). The findings indicated that the motivational profiles of these diverse cultural groups are strikingly similar. That is, rather than the expected polarities between the collectivist (Indigenous, Asian, and Lebanese) and the individualist (Anglo) groups on affiliation, social concern, competition, social power, and extrinsic rewards, all groups are very similar in their motivational profiles. However, an intriguing paradox surfaces when we ask "Why are these groups of students strikingly different in their achievement outcomes?" In this paper we examine the nature of the items which were discarded as, in a multi-group CFA, they were found to be not invariant across a range of cultural groups, but which loaded significantly on factors in single group analyses (i.e., potentially emic items). Specifically, we ask, "Do emic analyses give us a better explanation than etic measures regarding the observed differences in achievement outcomes across cultural groups?"

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A theoretical review of indigenous and modern entrepreneurship practices among Yoruba people of West Africa

This study examines the nature of indigenous pattern of entrepreneurship as well as the modern practices among the Yoruba people of Nigeria in West Africa. The Yorubas comprise people from Ijesha, Ife, Oyo, Egba, Ekiti, Ijebu and some parts of Edo, Kwara and Kogi states. They are noted for commercial activities, which include trading in commodities meant for household usage and agricultural products. The study based on social-cognitive learning theory (observational learning) of Bandura (1961), explores pre-independence (some years before 1960) mode of entrepreneurship and

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current practices among the Yoruba ethnic group. Findings revealed, on one hand, that indigenous entrepreneurship was deeply entrenched in social cultural values and community alignment to a particular line of business, whereas, the modern entrepreneurship was shrouded in a lot of technicality and with little or no boundary as long as lines of business activities are concerned. It was revealed, on the other hand, that the motive or drive for entrepreneurship was similar in both indigenous and modern entrepreneurship, and that both involve risk taking. Based on challenges poised by these similarity and differences in indigenous and modern mode of entrepreneurship among Yoruba extraction of Nigeria, the study concludes that cultural perspectives could be blended with sophisticated tools designed to foster entrepreneurship. Thus, it is recommended that all agencies responsible for promoting entrepreneurship in Nigeria should give proper attention to social cultural values of the people.

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Is there an American Indian Psychology?

There has been considerable debate among psychogists and even among American Indian psychologists as to whether psychology and/or counseling takes a significantly different form when applied to American Indian tribal members. It is clear that a culturally-congruent psychotherapy with American Indians in many ways runs contrary to mainstream psychological theories due to significant differences in world view, values, traditions, history and life-ways. This presentation notes the difficulties encountered when trying to conceptualize an over-arching theory of counseling for American Indians. However, the deeper underlying values of tribes are very similar to each other and yet very distinct from the Western European values that form much of our psychological theories. Tradtional American Indian values are contrasted with those of Western European cultures to illustrate the fact that the world views, traditional values, concepts of self, well-being, healing, spirituality, and relationships are very different for tribal people. These various differences are addressed, using terminology from various tribes to further illustrate these points. Finally, a general theory of an American Indian Psychology is presented with guidelines for providers in order to gain greater cultural competence.

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The use of social artistry to revitalize local wisdoms

Social Artistry is used in the decentralization era to promote peace. When there was a heavy earthquake struck Yogyakarta Special Province in 2006, many aids came from different agencies, e.g. the government, local, national, and international donors. One of the agencies is the Ford Foundation that develops integrated recovery program managed by 12 Non Government Organizations. The aids are good for people to recover from the disasters, but those aids create another problem. People are jealous to each other when the distribution of aids is perceived as injustice. Covered social conflicts make people feel uneasy toward one another. The purpose of this study is to use social artistry to revitalize "gotong-royong" (working together) and "guyub-rukun" (in harmony), reflect village lives, and manage conflicts. Method used was action research design to involve subjects consisted of villagers in Bantul, Yogyakarta, Indonesia in each step of the study. During the performances, people worked hand in hand and in harmony to make the social artistry successful. Results of the study showed that their performances on stage using traditional singing, dancing, monolog, and dialog reflected their lives and revitalized local wisdoms before, during, and after the disasters when aids came. The activities will be sustained by a team of core villagers to manage the physical stage to be used social-psychologically to manage conflicts and economically as the source of village income. This team will maintain social artistry using traditional wisdom on stage to reflect village lives and manage any social conflict arise in the future.

Paper Session

Values II

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Phantasmatic generation:
Historical trauma and the dynamics of values and social attitudes

Our paper has grouped the conclusions of research organized between 2002-2007 on 971 subjects from different generational strata in contemporary Romania. The investigation included three age groups, conventionally designated as "generations": "50th generation" (subjects socialized in communism, integrated in the "old world"), "35th generation" (subjects secondarily socialized in communism, socially integrated in the "old world," which have a symbolic position in the social network), and the "20th generation" (subjects socially nonintegrated before 1989, and preserve a neutral memory about the pre-revolutionary period and have strategies of social integration in a totally different social reality). The applied psychological instruments assess the following dimensions: independence-interdependence (Singelis); self-esteem (Rosenberg); locus of control (Rotter); self-determination (Sheldon, Ryan, Reis); and the values matrix provided by the Schwartz Value Inventory, combining a quantitative methodology (through the above instruments) with a qualitative one (oral history interviews). Our study is focused on the two concurrent hypotheses: the attitudinal changing hypothesis (the change of fundamental social attitudes) and the „la longue durée" hypothesis (the persistence of fundamental social attitudes), examining the practical consequences of confirming „la longue durée" hypothesis. At the same time, we have configured the identity portrait of one of the most traumatic generations of the communist period ("decreteii", "the children of the Decree" 770/1967 %u2013 Ceausescu's decree for interdiction abortion), underlining the presence of a transgenerational axiological and attitudinal patterns, characterized by a low level of social commitment and assistential values.

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Subculture differences in use of social structures among four Nigerian ethnic groups

The study uses historical and ethnographic literature to predict ethnic group differences among four Nigerian groups and tests the hypotheses using data from the World Value Survey. The theoretical basis for the project is that the norms, rules and roles in societies and organizations provide people with sources to guide the way they handle work situations. Use of these social structures differs among nations and national subcultures in a way that corresponds to a group's cultural heritage. We apply this theoretical perspective to Nigerian ethnic groups by reviewing literature suggesting a complex set of forces toward group divergence and forces toward national convergence beginning in the early 19th century. For example, we propose that Muslim Hausa will show stronger patterns of reliance on rules and procedures than will other groups. We then identify items and create measures from the World Values Survey to represent reliance on three main types of social structures: roles, rules, and norms. We test hypotheses based on our historical and ethnographic analysis using data from the 450 respondents representing Hausa Muslims, Hausa (middle belt) Christians, Yoruba, and Ibo who completed the WVS in English. Our findings show theoretically meaningful subculture differences in the social structures used most heavily.

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Value priorities of Iranian university students

A survey of 209 college students elicited value priorities. In a study based on Schwartz's theory, we investigated whether value types are more closely related to religiosity and mothers' and fathers' education. We use a Farsi language version of a questionnaire, following Schwartz's theory. Analysis of value priorities shows that conformity consistently emerges at the top of the value hierarchy, with security close behind. Benevolence, self-direction and achievement are located in the middle of the hierarchy, followed by universalism, power, tradition, hedonism and stimulation at the bottom. Religiosity of students is related to stimulation (r =-0.171*), tradition (r =0.315**) and hedonism (r =

-0.199**). Fathers' education is related to achievement (r=0.184); mothers' education is related to security (r=-0.200**) and achievement (r=0.144*).

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Values and national identity in Peru

The relation between Schwartz´s values and National Identity is analyzed in a sample of middle class university students from Lima, Peru (n=302). Based on Tajfel´s Social Identity Theory, we defined three dimensions of national identity: 1) Degree of identification with "Peruvian" social category, 2) Contents associated to this social category, and 3) evaluation of being Peruvian. Results suggest that degree of identification is positively related to main objectives of self-transcendence and conservation, and inversely related to self-enhancement. Moreover, positive contents related to being Peruvian are related to self-transcendence; meanwhile, negative contents are related to self-enhancement. Finally, positive evaluation of being Peruvian is related once again to self-transcendence. The role of self-transcendence is discussed as the objective that are related to a positive evaluation of cultural and social differences in Peru. Conservation could appear as a way to maintain social cohesion among Peruvians, and self-enhancement seems to influence in a negative image of being Peruvian, that could be considered in this case as a low status social category that is perceived as a barrier to personal and social achievement.

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Multicultural personality, Chinese, and Chinese culture

The objective of the present study is to explore how Multicultural Personality Questionnaire (MPQ) works for Chinese in China, and how Chinese culture influence the multicultural personality (MP), as well as the development of Chinese MPQ. Study 1 was to test language equivalence of MPQ (Van der Zee & Van Oudenhoven, 2000, 2001). Twice back-translation was done, 101 universities students answered both Chinese and English questionnaire within five weeks. All the difference was carefully checked. Study 2 was to test the constructive validity of MPQ in China, 1143 students in 12 universities in four cities in China answered the questionnaire. Both EFA and CFA results showed that five-factor model existing for Chinese: Cultural empathy, Open-mindedness, Social initiative, Emotional stability, Flexibility. But within each dimension, inner item construction has been changed comparing with original structure. Study 3 was to test practical validity of MPQ for Chinese. A longitude study involved 30 Chinese students who had a 5-month-USA-studying. They answered questionnaire three times: before their leaving, 4 months in the USA, and 3 month after returning. The results showed that MP could predict their learning performance, and adjustment/readjustment level. Study 4 was to clarify how Chinese culture influences Chinese multicultural personality. An expert focus-group interview and student's interview were done. The conceptions of four dimensions were redefined, one changed and a new dimension ---- interpersonal relationship ---- was added. Study 5 will to develop a Chinese Multicultural Personality Questionnaire (CMPQ), and use it for training and selection of Chinese sojourners and expatriates.

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The meaning correlates of value orientations

The first objective of the study was to examine whether psychological correlates of value orientations, as manifested in meaning assignment tendencies, differ in different cultural settings. The second objective was to illustrate the use of meaning analysis in the context of cross-cultural psychology. Meaning analysis is based on applying the meaning variables defined in the framework of the Kreitler meaning system for characterizing meanings and the role of meaning assignment tendencies in different domains of psychology. Meaning analysis was chosen for this study because of the implications of meaning assignment tendencies for cognition, personality and emotions. The participants were 150 undergraduates of both genders from three cultural backgrounds: Israeli, French and Russian (n=50 in each). They were administered the Schwarz inventory of values PQ IV and the Meaning Test which provided the frequencies with which each participant used each of the standard set of meaning variables. The data was first analyzed in each cultural group separately in order to identify the meaning variables correlated with high scores in benevolence, or hedonism or power. Then the results were compared across groups for each value orientation separately. The findings showed that there were similarities in the major meaning variables across the groups but also significant differences. The results imply that even when value scores are similar in different cultural groups, it is also advisable to explore the underlying meanings, which may differ. This preliminary study demonstrates the usefulness and adequacy of meaning analysis for exploring the meaning of constructs in different cultures.

Paper Session

Agency

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The impact of culture on general, creative self-efficacy and cultural efficacy

The major objectives were (a) development the Creative Self-Efficacy Scale and Cultural Efficacy Scale; (b) examining cultural difference general, creative self-efficacy and cultural efficacy between Chinese and German, (c) examining the relationships among general, creative self-efficacy and cultural efficacy. The results demonstrated that the psychometric properties of the two new homogeneous and unidimensional scales were satisfactory. There were no cultural, bicultural, and bilingual differences in general and creative self-efficacy between German and Chinese participants. The study showed that significant differences on cultural efficacy among Caucasian-German, Asian-German, studying abroad Chinese and domestic Chinese. The relationships among general, creative self-efficacy and cultural efficacy was also discussed.

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Approach-avoidance motivation and information processing: A cross-cultural analysis

Much recent research suggests that North Americans more frequently experience approach motivations and East Asians more frequently experience avoidance motivations. The current research explores cognitive implications of this cultural difference. Information framed in approach terms should be especially attended to by North Americans whereas East Asians should be more attentive to avoidance-oriented information. Three studies confirmed this hypothesis. When asked to recall information framed in either approach or avoidance terms, a predicted interaction between culture and information frame was observed (Study 1 and 2). Moreover, analyses of consumer book reviews found that among reviews that were rated as helpful, approach-focused contents were more prevalent in American reviews compared to Japanese reviews in which avoidance-focused contents were more prevalent (Study 3). Findings from the current research add to the growing literature of cross-cultural research on approach-avoidance motivations.

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The cultural grounding of agency: Worlds of abundance and scarcity

Previous work has documented that agency—the experience of self in action—varies across cultures. The present research tested a hypothesis about variation via a less reified form of context: the experience of abundance or scarcity. Because experience of agency may be somewhat unavailable to introspection, we tested our hypothesis mainly with implicit measures some of which we developed for purposes of this study. In Study 1, US participants who read about the near future in terms of abundance demonstrated an expanded sense of agency (i.e., selected more first person pronouns in a pronoun selection task) compared to participants who read about future scarcity. In Study 2, US and

Ghanaian participants primed with the concept of abundance displayed a more disjoint sense of agency (as measured by selection of first-person singular pronouns), but Ghanaian participants primed with the concept of scarcity showed evidence of a more conjoint sense of agency (as measured by selection of first-person plural pronouns). In Study 3, US participants who wrote about the future as a time of abundance used more first-person singular pronouns, but US participants who wrote about the future as a time of scarcity used more first-person plural pronouns (conceptually replicating the Ghanaian pattern of results in Study 2). In general, results demonstrate the usefulness of the measurement of cultural-psychological differences via implicit measures of self-experience and provide evidence that manipulation of abundance or scarcity can be sufficient to promote hypothesized differences in the experience of self and agency.

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Relationship between level of self-esteem and cross-cultural adjustment among Iranian professional students

The present research concerns cross-cultural adjustment among 70 Iranian professional students pursuing engineering, medical and doctoral courses in both Iran and India, during the academic year 2005%u201306. They were assessed on cross-cultural adjustment and self-esteem, and the data were collected through surveys. Students pursuing their professional courses at the various affiliated colleges of Bangalore University in India constituted the sample. An equal number of professional students pursuing these courses at Tehran University in Iran were also selected for the purpose of comparison. The average age of the sample was 29.16 years. The sample consisted of 39 males and 31 females, of whom 38 were married and 32 unmarried, with their educational qualifications ranging from professional bachelor's to doctoral degrees. The scores obtained on the variables of the study, namely cross-cultural adjustment and self-esteem, were analyzed. The finding of the study is summarized as follows: There is a positive correlation between level of self-esteem and cross-cultural adjustment. The finding of the present study is in agreement with some of the earlier studies on similar samples and it has implications for the students who go abroad for study, for researchers in cross-cultural psychology as well as for the people concerned. People with a high degree of self-esteem are found to adjust to the foreign culture to a greater extent than people with poor self-esteem.

Paper Session

Work, Organizational, and Economic Psychology I

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Value congruence and job stress among Asian Indians in USA and India

This study examines the extent to which congruence between personal values and perceived organizational values (both measured with the Schwartz Values Survey) relates to role stressors, anxiety, and well-being among Asian Indians in the USA and Asian Indians in India. Data were gathered through paper-and-pencil surveys from approximately 60 Indian business industry workers in the USA and 60 in India. It is hypothesized that a gap in value congruence will yield greater stressors and strains for both samples, but the relationship will be stronger among Indians in India where one would not expect there to be incongruence. In contrast, Indian sojourners in the USA might not be surprised that there is value incongruence and thus their relationship with stressors and strains will not be as strong. We will use polynomial regression analyses to test the hypotheses. Although we have some data, the power is insufficient for establishing any results. More data are being collected among Indians in both USA and India. Results will be discussed in terms of acculturation and socialization of an international workforce.

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Polychronicity and job-related stress among Asian Indians in India and USA

This study utilizes theory regarding person-organization fit to assess the extent to which perceived fit of polychronicity (between person and person's perception of organization's preference) relates to role stressors and well-being among Asian Indian business industry workers in the USA and in India. Self-administered survey data were collected from over 120 respondents (about half in each country). As data are still being collected, preliminary analyses indicate that there are no differences in how Asian Indians in India and USA perceive themselves as polychronic or their employers as polychronic. However, in contrast to what would be expected, Indians in USA perceive the organization to be more polychronic than they are. Furthermore, as personal polychronicity increases for Indians in the USA, role conflict also increases ($r = .28$, $p < .05$). For Indians in India, both person and organization polychronicity positively correlate with role ambiguity ($r = .33$ and $.36$, respectively, $p < .05$). Finally, perceiving the organization as polychromic positively correlates with role overload ($r = .37$, $p < .05$). Polychronicity does not correlate with psychosomatic health. Results from this study suggest that being polychronic can be a source of conflict, particularly in a host country. That person and organization polychronicity relate with ambiguity might be a function of bouncing between numerous activities, which also is a source of organization-induced overload. Both cultural implications and implications for time management (in the context of culture) will be discussed.

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The indigenous responses to occupational health psychology in a third world setting

This study looked into the indigenous responses of workers to occupational health psychology, considering the fact that health services in workplaces are insufficient. The study included 10 focus group discussions (FGD) involving 10 women in each FGD. The workers related some of their strategies and ways of dealing with and managing their health. Some consulted clinics, but many also consulted alternative medicine or a combination of both. For some, this is not really a rejection of orthodox medicine, but a way of trying to incorporate their own cultural orientations into their health regimen. For others, this stems from the failure of orthodox medicine to cure their lingering chronic illnesses such as low back pain, carpal tunnel syndrome and others. Indigenous prescriptions, from

such sources as bushes, grass and tree bark, were believed by the workers to have some special ingredient that is used as the raw material of "much modern medicine." Workers have constructed a reality based on their historical experiences. They collect knowledge about how the body works and the sources of risks and dangers, symbolic or real, which have grown out of their actual experiences at work. The women also criticized the very rigid process of getting medical or vacation leave, reporting that supervisors are usually not sympathetic to their need for personal leave. Some described what they do to appear sick or feign conjunctivitis: "We drop citrus juice into our eyes and the extreme redness manifests as conjunctivitis, which provides a valid reason for a week's leave." From the interviews and focus group discussions, it is clear that the women are not at all passive. They create ways to deal with the very rigid structures of management, creating formal and informal groups in order to address their work and health issues. They use coping mechanisms to deal with the rigors of work life and resort to alternative means to manage their health conditions. This is the notion of agency exposed by Giddens, who analyzed social practices as the expression of people's creativity in the processes of social interaction. This demonstrates the duality of structures and dynamics between structure and agency (Giddens, 1984).

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Interaction between objective and subjective occupational conditions in affecting physical health of women workers in multinational establishments

Abstract This is an investigation on the interaction between the subjective and objective occupational conditions in affecting the overall health of women workers in industries that have accommodated information technology. The sample consisted of 23 multinational establishments consisting of Americans, Japanese, Koreans, Taiwanese, Europeans and others. There were also 630 women respondents. Subjective occupational conditions included the nature of task, nature of supervision and management, and job autonomy. Objective occupational conditions include hazard exposures and content of job. Results show that the most prevalent issues among workers in the electronics industry included the need to upgrade skills, repetitive and fast paced work, pressure at work, and work that entailed both physically and mentally demanding tasks. The following differences were found between the electronics and garment industry of varying multinational ownership. The electronics industry is 32% more likely to have workers with higher educational attainment than the garment industry. Work pressure is also 31% more likely to occur in electronics. Certain differences were found between small, medium and large-scale industries based on the results of the logistic regression. Small scale industries were usually Chinese, medium by Taiwanese and Koreans, and large scale by Americans, Europeans and Japanese. It was found that the overall good physical health of the workers was affected by these factors: overtime, mental work, close monitoring, medium industries, poor quality of work, and hazardous work (p.≤0.05). Contrary to the belief that IT is light and stimulating work, assembly line workers have reported rather issues in both objective and subjective occupational conditions affecting their health. There were also differences in management styles among various management nationalities.

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Implications of social support and culture in the context of work-related stress

The present study examines culture's impact on the moderating effects of supervisor- and organizational social support on the relationships between role stressors (i.e., role ambiguity, role conflict, and inadequate resources) and organizational psychological strain (i.e., low employee job satisfaction and low employee commitment). An online survey was completed by 1,796 respondents from 25 countries representing seven cultural regions. Preliminary analyses show positive correlations between both supervisor support and organizational support with both employee job satisfaction and commitment in each of the seven cultures. Moreover, supervisor support moderates the relationship between role stressors and commitment in Germanic Europe, Southern Asia, and Latin Europe. It also moderates the relationship between role stressors and employee satisfaction in Germanic Europe and Confucian Asia. Organizational support moderates the relationships between role stressors and both commitment and satisfaction in Germanic Europe, as well as between role stressors and commitment in Southern Asia. In each region, but Confucian Asia, as role stressors increased commitment or satisfaction decreased for those with low support, but increased for those with high support. In Confucian Asia, the relationship between role stressors and satisfaction was more negative for those with low supervisor support than those with high supervisor support. These regions are also characterized by performance orientation, potentially indicating that such cultures will thrive on challenges when they feel supported.

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Time perspective as moderator of stressor-strain relationship

Personality variables (e.g., Type A Behavior Pattern, Locus of Control, Hardiness) have often been studied as moderators of stressor-strain relationships. Generally, it has been found that Type A

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individuals, people with external locus of control, and low hardiness were more likely to develop strain when faced with stressors. In addition, how one views the world around him or her, that is, negative affectivity, has also been found to influence the extent to which stressors relate with strains. One's outlook on life in a generally negative light might be a result of past experience that has marred one's interpretation of situational events. To this end, the present study examines whether past time perspective moderates the relationship between stressors and strains. In particular, we hypothesize that stressors and strains will relate more strongly for people who dwell on negative past events than those who do not dwell on them. Likewise, the relationship will be weaker for those who rely on positive past events. The goal of this paper, therefore, is to determine if one's time perspective toward the past negative or the past positive influences when stressors yield strains. Because much of the data come from international employees, we will also test if culture (e.g., Mediterranean, East Asian, Indian, Western European, and U.S.) has any impact on time perspective and stress. If one's time perspective influences reports of stressors and strains, then we might conclude that "time" indeed "is of the essence," even influencing the way we interpret stressors.

Paper Session

Learning II

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Interdisciplinary cross-cultural approach to plurilingual training of future translators: New directions

The given interdisciplinary cross-cultural approach to plurilingual training of future translators is based on the results of a five-year experimental research aimed at assimilation four European languages by University students-translators simultaneously. It has been proved that a number of cross-cultural factors cause individuals representing different cultures to use diverse strategies to solve complex, ill-structured verbal problems dealing with English-German-French-Spanish-Ukrainian translation of specific texts parallelly and fluently switching from one language into another. The current paper presents a methodology for examining these cross-cultural and neurolinguistic differences in choosing a strategy. We apply the methodology for the study of the influence of two contributing factors, namely: the national culture and the level of professional training in four foreign languages on the strategies adopted by the professionals and students-translators compared. The problem-solving strategies are analyzed to demonstrate the differences in the strategies adopted by the left and right hemispheres of the students and professionals in a simultaneous plurilingual training and the outcomes from using these strategies in a multilingual University setting. Results demonstrate both effective and efficient performance of this approach in comparison with traditional instructional learning of future translators. Recent research will be introduced focusing upon (1) the importance of cross-cultural differences in plurilingual training and (2) neurolinguistic data obtained in the course of the innovative approach training.

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The impact of intercultural experience for intercultural learning in English as a foreign language instruction

With respect to teaching foreign languages, the English class has a central position in German high schools. Due this central position the complex task of the sensitization for cultural standards is but another important aim of English as a foreign language teaching (Göbel & Hesse, 2004). Conceptions found in the linguistic literature about how to teach intercultural competences are diverse (Göbel, 2007; Bredella, 1999, Paige, Jorstad, Siaya, Klein, & Colby, 1999; Bennett, Bennett, & Allen, 1999). The general aim of this study is to know more about the prerequisites of teachers, the prerequisites of students and the observable aspects of instruction that promote intercultural learning in the English as a foreign language class. The data were gathered in the context of the DESI-Study (Deutsch-Englisch-Schülerleistungen International, funded by the German Cultural Ministries, n= 11.000 students, 440 teachers, 104 videorecordings of English classes). Via standardised questionnaires teachers were asked about their professional experience, their contact with English-speaking people, their intercultural sensitivity and the amount of intercultural topics they work on in their English class. Students' cognitive prerequisites and their intercultural sensitivity were assessed (Göbel & Hesse, 2008). Videorecordings made of English instruction with a focus on intercultural topics were analysed. The analysis of the present data (videos and questionnaires) reveal that students' cognitive and intercultural prerequisites have an impact on their intercultural learning outcome. Furthermore teachers' intercultural experience has a positive impact on students' intercultural learning outcome. Interculturally experienced teachers give more opportunities to students to share ideas and intercultural experience.

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Foreign language skills of multilingual migrant youth:
Results of a large assessment study in Germany

The study is part of the DESI survey (International Study of Students' Achievements in German and English http://www.dipf.de/bildungsforschung/qualitaetssicherung_desi_e.htm) on behalf of the federal ministers of education. It is based on a national regional and school form stratified representative sample of about 10.000 9th grade students. Questionnaires on social, individual and teaching variables have been filled in by students, parents, teachers and teacher authorities. Based on a matrix sample design the data have been analyzed via regression models and two-level hierarchical models (levels defined by individuals and school classes). FINDINGS: (1) Adolescents with another heritage language than German do badly in the school subject German. (2) Simultaneous and successive multilingual adolescents show equal or better results in English as a foreign language than monolingual Germans if social background, basic cognitive ability and gender are controlled for. (3) Multilingualism influences achievement in German language positively. (4) The composition effects according to the presence of students of multilingual migrant students in the classroom on German language learning results disappear if in a two-level hierarchical model school form and socio-economic background are controlled for. (5) The same composition effects with the same control variables turn to positive ones if the proficiencies in English are concerned. The EDUCATIONAL SIGNIFICANCE of the results points into the direction to take up the capacities of multilingual migrant students not only in order to strengthen their own abilities but also to promote the language abilities of their Monolingual peers.

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The differential influence of cultural capital on reading literacy of immigrants in Germany

The issue of acculturation and immigration in Germany is becoming more and more important in German educational research (Hesse & Göbel, 2008). What happens to the educational and cultural

resources of immigrants when they move to another country? From previous research on school achievement, we know the important role of the family background (Kristen & Granato, 2005). But the transfer of cultural capital is still not as relevant in educational settings in their home country as it is in their country of residence (Diefenbach, 2005; Esser 1999; ourdieu,1986). In a longitudinal study funded by the German federal states, a number of n=815 students from 5th to 8th grades were assessed in 29 schools in Sarovia and Rhineland-Palatinate (Germany) Gräsel et al., Herzmann, Sparka & Gräsel, 2006). The longitudinal study and the tests were given once a year at the beginning of each school year. The reading skills of students were tested by using tests from PISA and PIRLS. Furthermore, students were asked to report on their immigration experience and their educational resources at home via a standardized questionnaire. The MANOVAs reveal a differential influence of cultural capital for immigrants and non-immigrants. Immigrant students show a non-linear development of reading skills when educational resources at home are controlled, whereas non-immigrants profit from cultural capital at all three testing points. Educational resources at home do not seem to play the same role for immigrants as for non-immigrants. Immigrants seem to have a stronger need for institutional encouragement in order to develop their reading literacy than their non-immigrant peers.

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Predictors of oral narrative skill in the early school years

There are international and national differences in the experiences of children below the age of seven, particularly with regard to literacy and formal schooling. Results from national and international research (e.g., Suggate, 2007) suggest that early formal reading instruction does not necessarily result in higher reading achievement. One hypothesis for this is that differences in respective preschool experiences lead to strong language skills, which then facilitate the development of literacy skills. The ability to tell oral narratives is a higher order language skill which improves with age and involves story comprehension, mastery of narrative structure, and expressive language skills. Research has linked oral narrative retelling to reading comprehension (Griffin, Hemphill, Camp, & Palmer, 2004), and reading fluency (Long, 2007). To investigate the oral narrative skill of children with different schooling experiences, three cohorts were selected at the beginning of (M=65

months, n=35) or two years into (M=84 months, n=39) state schooling, or at the beginning of Rudolf Steiner schooling (M=81 months n=33). Oral narrative-retelling transcripts were coded for story memory and narrative quality. Predictor measures included children's receptive vocabulary, age, demographic information, and reports of parent-child narrative activities. Age was moderately to strongly related to oral narrative skills (r=.34-.54) and parent-child narrative activities correlated with children's use of evaluative devices during retelling (controlling for age). Regression analyses suggested that age and kindergarten attendance in lieu of formal state schooling uniquely predicted children's use of higher narrative-evaluative devices. The relationships between opportunities for narrative skills, parent-child language activities, formal schooling, and later literacy are discussed.

Paper Session

Acculturation II

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Unveiling of Vietnamese international students as sojourners

The purpose of this paper is threefold. It first provides a critique of the existing literature on the acculturation experiences of Vietnamese international students. Based on what has been reported, it identifies the acculturative challenges inherent to these students. It is argued that though there are values to be gained, caution needs to be exerted to avoid being led astray by the stereotyping trap embedded in this literature. The paper also criticizes the existing literature for its superficiality, since it has (i) disregarded the unique characteristics of Vietnamese international students; (ii) subsumed them with their Asian counterparts under the catch-all term 'Asians'; (iii) viewed their acculturation experiences via that of Vietnamese refugee/immigrant students; and (iv) been in dearth of theoretical and methodological bases that are specifically constructed to examine the issues related to international students. Drawing upon the limitations of the current literature, this paper secondly aims to make Vietnamese international students more visible by providing an in-depth discussion of their unique cultural traits. It is emphasized that these students possess distinct protective factors (e.g., national resilience, flexibility), and vulnerable factors (e.g., the influential echoes of Confucianism, the anti-communism sentiments among the Vietnamese overseas communities) that make them outstanding from their Asian counterparts, and other Vietnamese refugee/migrant students. This then leads to establishing the need to investigate their acculturation experiences while taking into great consideration their characteristics, and looking at them as an independent ethnic group. This paper thirdly suggests modifications to Berry's acculturation framework upon any attempt applying it to investigate the acculturation experiences of Vietnamese international students. The modifications proposed are based on the distinct attributes of these students. Exemplifications are greater attention to their prior-to-acculturation characteristics, more exhaustive investigation of the cultural distance between Vietnam and the host society, and the critical application of Berry's fourfold model of the acculturation strategies. This paper concludes by re-emphasizing the need to (i) better incorporate the unique characteristics of Vietnamese international students into Vietnamese acculturation discourse and research; (ii) look at these students as an independent group; and (iii) 'Vietnamize' Berry's framework before applying it. This threefold endeavor is expected to help unveil the veil of bias and superficiality that has limited current understanding of the acculturation experiences of these Vietnamese sojourners.

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Acculturation orientations of adult immigrants in Germany –
A function of the conceptualization

This presentation deals with the different conceptualizations of acculturation orientations. In the present study different conceptualizations of acculturation were compared by assessing a) the language skills (ethnic and German), b) the number of friends in both cultures, and c) values, adherence to traditions as well as social relationships of adult immigrants (N=450) living in Germany. Cluster-analyses were performed to classify participants' acculturation orientation on the basis of each way of assessment. Participants were categorized as integrated, assimilated, separated or assigned to an indifferent group. However, the distribution of participants across these categories varies between the conceptualizations used to assess acculturation. These findings correspond to the results of other authors (e.g. Snauwart et al., 2003; Liebkind, 2001), who criticize that different models of acculturation are treated as interchangeable. Furthermore the proportion of participants from different ethnic backgrounds (grouped by the "Inglehart-Welzel Cultural Map of the World") in these categories of acculturation also depends on the survey method. This implies that research results should be interpreted with regard to the conceptualization employed in a given study in order to provide useful and unambiguous implications for public discourse on the integration of immigrants and the development of integration projects.

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Deconstructing the "emigrant" individual:
The neglected child in migration and acculturation studies

Conventional migration studies focus predominantly on the experiences of immigrants and host nationals in the society of settlement. This conceptual emphasis has invariably confined empirical investigations to those performed in the recipient countries only. The paradigm unfortunately, does not reflect or address outflow migration (i.e., emigration), a perennial social concern among many Asian societies. The current study examines the brain drain phenomenon based on socio-psychological theories and principles. One thousand and fifteen (N = 1,915) Singapore tertiary students took part in a study on social attitudes and the desire for permanent migration was examined in relation to personal values, national pride, self-rated ability to migrate, normative attitudes toward emigration, subjective wellbeing, perceptions of economic security, family ties, and the likelihood of satisfying various aspects of individual needs and aspirations (e.g., social, wealth, autonomy, material comfort, security, and stress) in Singapore and overseas. The results demonstrated

significant influence of age, gender, openness-conservation values, national pride, self-rated ability to emigrate, social normative views on emigration, and the need for social and personal autonomy. The intention to migrate was associated with younger, male respondents, those who espoused openness values, reported lower levels of national pride and ability to migrate, and those who considered emigration as normative. The desire for migration was also connected to increased dissatisfaction in the fulfillment of social needs and individual autonomy between Singapore and other countries. The socio-psychological profile for the "emigrant individual" will be discussed.

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Personality, acculturation attitude and psychological adaptation of Chinese students in Japan

The study examined the personality, acculturation attitude and psychological adaptation of 276 Chinese students (17-30 yrs) in Japan using self report questionnaires to clarify the association of the three aspects during psychological acculturation. The Temperament and Character Inventory (TCI) by Cloninger (1993), Acculturation Attitudes by Berry (1980) and General Health Questionnaire (GHQ), all in Chinese version, were employed as the measure materials for personality, acculturation attitude and psychological adaptation respectively. The personality involve Novelty Seeking (NS), Harm Avoidance (HA), Reward Dependence (RD), Persistence (P), Self Directedness (SD), Cooperativeness (C), and Self Transcendence (ST). The acculturation attitudes include Integration, Assimilation, Separation, and Marginalization Attitude. The results showed that a) there were significant correlations between the seven dimensions of personality, the four types of acculturation attitudes and the psychological adaptation. Especially, the relationship between acculturation attitude and personality was validated in the study: Integration Attitude was associated to C, P, RD and ST; Assimilation Attitude to C and SD; Separation Attitude to SD and ST; Marginalization Attitude to SD, HA, C and P, significantly. And b) the personality variables of Harm Avoidance and Self Directedness affected psychological adaptation both directly and indirectly via the mediator variable of Marginalization Attitude, which supported the hypotheses and suggest that FPA (moderating Factors existing Prior to Acculturation) has effect on FDA (moderating Factors rising During Acculturation). In addition, the study emphasizes the important role of social support in life as a moderator variable by its interaction effect with the personality variable of Harm-Avoidance on psychological adaptation.

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Acculturation and school adaptation among Vietnamese students in Hungarian schools

Although Vietnamese groups have often been involved in the recent acculturation research (e.g. Berry et al. 2006; Nguyen et al, 1999), hardly any work of psychologists or education researchers has been focused on the numerous groups of Vietnamese immigrants in Central and Eastern Europe, who have a different (non-refugee) immigration background from that of their counterparts living in the investigated Western countries (with few exceptions refugees /at least in the first wave of immigration/). For example in ICSEY-study, "compared with other ethnic groups, Vietnamese [immigrant] children tended to have higher academic and school achievement" (Berry et al., 2006). In our project starting last year, we aim to address the questions of acculturation and school adaptation and school achievement of Vietnamese children in Hungarian schools. Our study is being carried out among Vietnamese school children (from grade 5 to 12) living in Hungary and their parents as well as Hungarian students together with their parents. Their school and learning related values, attitudes towards school, achievement-motivation in school, parental aspirations and involvement, the Vietnamese sample's acculturation strategies and involvement in the culture of origin (Vietnamese) and host culture (Hungarian) are investigated in relationship to school achievement, satisfaction with achievement, and the perceived influence of school achievement on the future careers of the children. Our paper will give an account on some of the initial results of this endeavour.

Paper Session

Language

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Crossing the border and mapping the paths between adaptation and language learning:
A model testing with structural equation modeling for international students in China

Recent figures show some 162,695 overseas students from 184 different countries enroll in 519 universities and academies in China. Among them, 98,701 international students, accounting for 61% of the total population, choose to major in Chinese language (Ministry of Education of the PRC, May 2007). Such population tends to increase steadily over recent years. However, literature linking adaptation and language learning has been scare, and it is even less in China. This study presents and tests a hypothesized structural model that attempts to explain the relationship of cross-cultural adaptation of international students studying Chinese in China to a variety of factors. Investigated factors include motivation variables (integrative motivation and language anxiety), adaptation variables (socio-cultural adaptation and academic adaptation) and learning outcome variables (persistence and Chinese achievement). Structural equation modeling was employed to test the interrelationships among the factors and the effect from one to the other. Results showed that integrative motivation had a significant and positive contribution on academic adaptation but had no effect on socio-cultural adaptation. Moreover, integrative motivation showed a significant and positive effect on both persistence and Chinese achievement. Language anxiety showed a significant and negative contribution on socio-cultural adaptation and Chinese achievement, but had no effect on academic adaptation. Academic adaptation had a significant and positive effect on persistence and socio-cultural adaptation, but had no effect on Chinese achievement. However, socio-cultural adaptation had no effect on either persistence or Chinese achievement. Recommendations were made in terms of enhancing adaptation and Chinese learning for such international students.

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Temporal frames of reference across cultures

Talking and thinking about time draw considerably on spatial conceptions, vocabulary, and metaphors. However, the scientific analyses of the viewpoints that people adopt when talking about these domains employ distinct theoretical conceptions: frames of reference in the spatial domain, and perspectives or reference-point metaphors in the temporal domain. In this talk, we will show that it is not only possible, but also desirable to relate these conceptions more closely to each other. Based on a conceptual analysis of both domains, we systematically map spatial frames of reference (FoR) onto temporal relations. The resulting system allows us to distinguish between four different temporal FoR, and is even applicable to some rare linguistic cases that cannot be accounted for by existing conceptions. Furthermore, it will enable us to infer new predictions for the domain of time from what is established for space. In particular, we assumed that the well-documented cultural differences in spatial FoR should entail respective differences in temporal FoR. This assumption was empirically tested in Germany, Sweden, the US, and Tonga. The experiments indeed established language-specific preferences for temporal FoR that are derived from the available range of spatial FoR and thus support the assumption of a weak correspondence between spatial and temporal referencing systems.

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Consequences for bilingual first language acquisition and native speaker language acquisition infants

This paper looks at the consequences of bilingual first language acquisition (BFLA) and monolingual native speaker language acquisition (NSLA) of sentences with the simple present and simple past tense as well as progressive aspect for constituents with the verb 'go' as the head of a verb phrase (VP) followed by the preposition 'to' as the head of a prepositional phrase (PP). This paper determines if development of these phrase structures provide evidence of any cognitive deficit or

enhancement in BFLA infants. Vivian Cook (1997) identifies two views of Bilingualism in terms of cognitive deficit and enhancement, the 'subtractive view' and the 'additive view,' respectfully. The subtractive view suggests that BFLA infants would acquire sentence patterns later than NSLA infants while the additive view suggests that BFLA infants will acquire these patterns similar to NSLA infants or better. Generativists maintain that Universal Grammar (UG) consists of principles and rules that are common to all human languages (Chomsky, 1981). If these principles are innate, the development of them should be similar in both BFLA infants and NSLA infants. The verb 'go' is one of the first high frequency verbs in an infant's vocabulary for NSLA infants (MacWhinney, 2006). The prepositional phrase (PP) 'to' can take on a noun phrase (NP) location or verb phrase (VP) action within the constituent. This paper presents novel evidence of a similar language acquisition process for a BFLA infant and NSLA infants. Thus, this paper provides evidence supporting cognitive enhancement in a BFLA infant.

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Cultural ingredients of language

Languages used in individualistic cultures (e.g., English) may cue individualism values, relational separateness, context-independent information processing, and independent self-concept. Languages used in collectivistic cultures (e.g., Chinese) may cue collectivism values, relatedness, context-dependent information processing, and interdependent self-concept (Oyserman & Lee, 2007). If this is the case, then language may serve to prime culture. We asked if language effects can be found for both salient content of self-concept and for salience of goals such as social comparison and self-goals such as self-esteem maintenance that have been associated with cultural frame. To test for such a possibility, this research involved 200 Chinese university undergraduates, manipulated language of instruction and response (English vs. Chinese), and provided failure feedback (Tesser et al., 2000) and the chance to self-affirm (Steele, 1988) to assess self-esteem maintenance. Self-concept content was assessed with 2 measures: Twenty Statements Test (Kuhn & McPartland, 1954), Self-Construal Scales (Gudykunst et al., 1996). English primed independent self-descriptions and Chinese primed relational/collective self-descriptions. Moreover, English potentiated the need to maintain self-esteem: following failure, English-primed subjects had a stronger tendency to distance from others but also to compare with others' abilities. Self-concept content and social comparison effects were independent of each other. Taken together, results suggest that language cannot be assumed to prime specific cultural processes but rather activates multiple, and at times even competing, culturally

relevant thoughts and motives. Implications for research on priming cultural syndromes are discussed.

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Non-verbal communication:

Basis for a behavioural cognitive systemic "cultural functional grammar"

The aim of this paper is to show the possible existence of a cognitive cultural functional grammar as the root of "Non Verbal Communication", based on cognitive, systemic, behavioural, theoretical and pragmatic evidence. First, we review the different theories explaining "Non Verbal Communication" (NVC) in its cultural dimensions: (1) NVC is genetically programmed (Ekman,1999, 1997); (2) NVC expresses emotions (Russel, 1991ab, 1994, 1995 2003); (3) NVC translates physically internal states (Freud, Jung, etc. Ting-Toomey, 1999; Fussel, 2003); (4) NVC is a proto-language (Krauss, 1996, 1998, 1999, 2000; Morris, 1994, 2002); (5) NVC is a functional language. In the second part, we use our previous work (IACCP 2006), which explains the cognitive basis for cultural acquisition and development, to show how a cognitive cultural functional grammar is created as the result of behavioural adaptive learning processes: (1) Scripts plans and goals are learnt implicitly to code and decode cultural information (Schank, 1973, 1975, 1982ab). (2) A functional cognitive cultural framework is built as a cognitive referent representation (Meltzoff, 1999-2007). (3) The referent is a system with a systemic behavior (Simon, 1996). (4) A Functional grammar representation is derived from the complex adaptive system. In the third part, we present our behavioural cognitive model of "Non Verbal Communication" based on cultural functional grammar. In the fourth part, we show the pragmatic evidence of implicit cultural functional behavioural grammars in business "Non Verbal Communication".

Keynote Address

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Independence and interdependence: Developmental pathways and social behavior

Two contrasting views of self and social relations – independence and interdependence – have been central in accounting for cross-cultural variations in a variety of psychological processes. In this joint talk, we will review the underlying theory, discuss consequences of these cultural views of self on patterns of cognition, emotion, and motivation, and then delineate the underlying developmental pathways. Discussion will focus on directions of future work in this area of research.

Keynote Address

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Passionate love and sexual desire: Cross-cultural and historical perspectives

For more than 4,000 years, poets and storytellers have sung of the delights and sufferings of love and lust. Today, we will review what scholars from a wide variety of disciplines have discovered about the nature of passionate love and sexual desire. Anthropologists and Evolutionary psychologists have tended to assume that passionate love is a cultural universal. Cultural researchers, historians, and social psychologists, on the other hand, have emphasized the stunning diversity in the way passionate love and sexual desire have been viewed and experienced. Culture, ethnicity and (above all) the rules passed down by political and religious authorities have been found to have a profound impact on the way people think about and act out love and sex. Marriage for love and sex for pleasure have always been deeply threatening to political and religious leaders who have feared (and still fear) the individualistic implications of permissive approaches to romance and passion. Individualism and personal choice have always been seen as the enemies of order and authority; such freedom has nearly always been deemed heretical, sinful, dangerous, and an invitation to chaos, selfishness, and anarchy. The fight over the rules governing love, marriage, divorce, and sex stands as one of history's central and most powerful themes. Today, however, in the era of MTV, home video, widespread travel, global capitalism, and the World Wide Web, many of these traditional cross-cultural differences seem to be disappearing. Authority is giving way nearly everywhere to increased freedom, particularly in the personal realm, in the world of passion. Is the erosion of traditional authority and strict personal rules really happening—and if so what does that portend for our personal and societal futures?

Poster Presentations

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Divided attention in dual task performance:
Attention consumption in different modes of presentation

This study compared reading, listening and television viewing in terms of their overall demand for attention by using recall of the presented material as the primary task while participants performed a secondary (tactile) task concurrently. A score combining immediate recall performance and secondary task performance was calculated and on this aggregate score, the Listening group did significantly better than the Reading group but not than the TV group. The results were interpreted as indicating that listening mode requires the least attentional resource, while reading requiring the most.

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Jealousy and infidelity in Mexican couples

Vocabulary about infidelity is almost exclusively sexual, its emotional component often being disregarded. The problem of sharing a spouse or partner with other people or interests is probably the main cause of feelings of unfaithfulness and often pathological jealousy (Seidemberg, 1967). In fact, suspicion about the partner's sexual or emotional infidelity tends to elicit jealousy in both men and

women (Buss & Shackelford, 1997; Daly & Wilson, 1988; Garcia, Gomez & Canto, 2001). The study included 903 heterosexual volunteers, 412 males and 419 females, with the intention of finding the relationship and differences between infidelity and jealousy. Two measurement devices were applied: the Jealousy Inventory (Diaz Loving & Rivera, 2003) and the Infidelity Scale (Romero, Rivera & Diaz Loving, 2007). Results show differences by sex, as well as a positive relationship among infidelity, anger, fear, suspicion, frustration and distrust. As Dreznick (2003) established, it was observed that infidelity is more related to jealousy in the case of women than in men. The discussion sets forth the importance of culture, which has an influence on these differences.

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Elements that contribute in negative family relationships

Families confront many development tasks, performed within the parameters of each culture. The WHO (2003) defines the Latin American family as the social and fundamental institution that relates people by birth or home choice. Cultural norms, social and economic conditions and education are the principal factors that determine family health. Some of the factors affecting family relationships are inefficiency, indecision, and disorganization in problem solving (Falicov, 1991). To learn the factors that predict negative interactions in families, four instruments were used: strategies of power scale (Rivera, 2000), historic-social-cultural premises scale (values and myths) (HSCP) (Diaz-Guerrero, 2003), diagnostics of approach/distancing pattern scale (Sanchez, 2000), and the family functioning scale (Garcia-Mendez, Rivera, Reyes-Lagunes & Diaz Loving, 2007). These instruments were applied in a sample of 300 married male and female participants in Mexico City. The results show that negative family relationships are predicted by distancing $B = .100$, $p < .01$, $R2 = .05$ power $B = .115$, $p < .01$, $R2 = .09$ and the employment of traditional premises $B = -.257$, $p < .05$, $R2 = .12$. This result suggests that lack of interest, disqualification, power management and the lessening of traditional premises are elements that increase the probability for a family to present negative relationship patterns.

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Terror management and acculturation:

Does mortality salience affect the acculturation attitudes of the receiving society?

This research was designed to establish whether existential concerns influence the acculturation attitudes of receiving society members. Past studies with Terror Management Theory (Greenberg, Pyszczynski, & Solomon, 1986) have found that when mortality is salient the discrepancies between our own and others' worldviews have the potential to be distressing as they present the possibility

that our own anxiety buffering worldview may not be without fault. Experimental research has found that greater distancing from and derogation of dissimilar others tends to occur when mortality is salient (Pyszczynski, Solomon, & Greenberg, 2003). With hypotheses based in Terror management Theory, the present studies involve an examination of mortality salience effects on Canadians citizens acculturation attitudes toward culturally similar and culturally dissimilar immigrants. In each of two experiments, it was predicted that mortality salience would result in more accommodating acculturation attitudes toward culturally similar immigrants and less accommodating attitudes toward culturally dissimilar immigrants. In the first study, approximately 160 participants completed a computer administered questionnaire package. Participants were assigned to one of two groups (mortality salience or control condition) and completed questions of relevance to both culturally similar and culturally dissimilar immigrants. Endorsement of acculturation attitudes was measured with the Host Community Acculturation Scale. In the second study, approximately 280 participants were assigned to one of four groups (mortality salience vs. control condition by culturally similar vs. culturally dissimilar immigrant group). Endorsement of acculturation attitudes was measured with the Relative Acculturation Extended Model.

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The making of a hero: A cross-cultural analysis of cultural values and media framing

Human values serve as central components in shaping meaning, belief systems, attitudes, and behaviors. Values have been researched from a multi-disciplinary perspective. This body of research has identified cultural similarities and differences in value priorities. Studies have also found that changing social conditions lead to the ascendance or descendance of certain values (Rokeach, 1973). Values shape expectations about what is considered "admirable" or "heroic" in a particular time and place. Cross-cultural analysis would indicate that the qualities which are admired in one culture are not necessarily the same as those admired in another. These qualities are shaped by dominant social values such as individualism and collectivism and, to a large extent, created and perpetuated by the media. In this study, we investigate the notion of "hero" from a cross-cultural perspective. We analyze essay's written by 60 American, German, and Iranian men and women who were asked to describe the person they most admired, and to indicate the reasons why they valued this person, and specify the source of their information and knowledge about this person. Responses are content analyzed for value content, pro-social and altruistic behavior, and engagement in collective vs. individual actions. Respondents also completed a questionnaire assessing media exposure, their value rankings on the Rokeach value survey, attitudes toward a series of public policy issues, as well as

demographic items. Analysis of the data enables us to identify social and personal value differences across the three cultures. We also explore the extent to which values and traits are culturally conditioned and shaped by dominant media frames.

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The relationship between adjustment and value system

This investigation designed to determine the value system and adjustment and their relation between the value system and adjustment in women that works in a university. 662 women that work in university were selected randomly. The value system Questionnaire and The Bell's Adjustment Questionnaire were given to participants and asked them to complete them. The data collected was analyzed by descriptive statistics and analyses of variance. The results showed that good adjustment level have positive relation with religion value and negative relation with economic and globalization values. Moreover the results revealed that women with higher employment years have more adjustment than other women especially in job and home adjustments. When a person tends to a value that is against of society values the adjustment level will decrease.

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A first description of the self-help groups of alcoholics anonymous and narcotics anonymous in Greece

The self-help groups of Alcoholics Anonymous (AA) and Narcotics Anonymous (NA) are widely known in Western societies. The groups of AA and NA have been active in Greece for more than 20

years, but the research activity in the field is limited. This study is the first in Greece in the field of self-help groups. The purpose of this study is the representation of AA and NA in Greece, presenting the profile of the people who approach these groups. The study is in the form of a survey. The sample comprised 82 members who filled in a 55-item questionnaire. We conducted a quantitative analysis using the Statistical Package for Social Sciences (SPSS) 12 and a qualitative thematic analysis. The findings present the main demographic features of the participants, the data concerning the substance use, the group participation, their uncovered needs and their opinions about professionals. The findings present the profile of the people who approach AA and NA and signify the necessity for recognising their needs and for the linking of the mental health professionals with the groups. We hope that this study will pave the way for future research in the field of self-help groups in Greece, so that the findings will be comparable with those of other countries.

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Maternal perspectives on comforting children's distress

This study explored maternal reasoning for what and why to comfort children's distress. The participants were forty-three mothers and their second-grade children recruited from an elementary school in Taipei. Children's weekly journals were collected. The distressing events cited frequently in the journals were selected for excerpts of hypothetical situations. The mothers were interviewed individually and asked to reflect on their comforting practices in general and under those hypothetical situations. The interview data were analyzed inductively. The results revealed that maternal reasoning was related to their judgment of children's responsibility for wrongness in the distressing events. The child's responsibility was judged by two dimensions: controllability and duty. Controllability referred to the extent to which the child was able to alter or ameliorate conditions of happenings. Events related to physiological arousals (e.g. nervous about public performance), being naïve or less informative (e.g., distressed by grandma's hospitalization), and being nagged by inferiors (i.e. younger children) were usually attributed as uncontrollable conditions by mothers. On the other hand, negligence or misses in carrying out daily tasks (e.g. lost something) were attributed to the child's flaw in controlling or managing his/her personal matters. Mothers tended to comfort their children under uncontrollable conditions. Duty included obligations assigned or agreed upon (e.g. obeying family rules) or destined to a young cultural member (e.g. going to schools and trying hard in the exams). Once the child has learned the rules, his/her wishes that violated rules were conceived to be unjustified and irresponsible. Schooling was highly valued by Asian parents as the child's mission in childhood. The child's school-related distress may be comforted if s/he has tried his/her best. In conclusion, maternal reasoning was contextualized by their beliefs about being a child and social expectations prescribed by cultural values.

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The help-seeking experiences of Canada's ethnic minority immigrants with alcohol-related problems

Post-migration stressors can predispose immigrant to developing illness, mental health and addiction problems. This research focuses on the help-seeking experiences of Canada's ethnic minority immigrants with alcohol-related problems. Immigrants present unique needs that include separation from traditional healing practices, language barriers, lack of information about available resources, stigma associated with substance abuse, and perceptions about the ineffectiveness of treatment. This research focuses on a sample of ethnic minority immigrants who meet the criteria for alcohol dependence and who have utilized the inpatient/outpatient addiction services in Lower Mainland, British Columbia, Canada. Three validated quantitative measures will be administered to 100 participants. The first two will provide information on the severity and pattern of alcohol problems in the immigrant sample as well as their attempts at help-seeking. The third measure will explore acculturation, the process of adapting to a second culture. Regression analysis will be used to estimate the predictive power of the above measures' variables as they relate to participants' help-seeking behaviour. The later part of research will include qualitative interviews with a purposeful sample of 15 participants to provide an understanding to the meaning and the context of the help-seeking experiences using the phenomenological process of inquiry. This research will not only address a significant gap in literature but will also help the health-care providers to understand the unique needs of this group, their help-seeking attempts and service utilization. It will inform future research in the area of early intervention/health promotion by reducing risk and barriers to care.

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An ethnography of women's work in EPZs:
Their response to globalization in the workplace

This study, a survey of 613 women workers in 31 industries, looked into women workers' responses to globalization processes in the workplace. It is an ethnography of their work activities and life responses. The electronics and garment industries were selected since they have accommodated information technology (IT) processes and tools such as computer aided design and management schemes, robotics, and controllable programs. The study provided an overview of the various forms

of resistance towards and against the process of globalization, which include personal and local resistance. A contextualized form of resistance is offered in the ethnography of women's work in EPZs. In the case study and the ethnography of women's work in EPZs, a study of the dynamics of resistance is offered by looking into the subtext of everyday individual and collective activities that may otherwise not be categorized as open confrontation against established structures. Such forms of struggle are played out in the everyday resistance of 'victims;' the women carve out spaces in their struggles to become agencies for change. Resistance is not only directed towards a political society or the state. It is seen most profoundly in the everyday life experiences and responses of individuals to their situations and particular contexts. In this chapter, an account of resistance is made. The everyday experiences and resistance of women workers include, among other things: developing 'self-help' strategies, such as joining in-house labor unions, to alleviate their work and health burdens. They also develop a system of interaction and assistance among themselves. There are times when the women feel that they cannot do anything about their work conditions. They cannot confront unfair labor practices because they risk losing their jobs; they just find comfort from the fact that their work, however precarious it is, is a source of income. The other points of rupture between management and workers include work organization, content of jobs, health and safety procedures, and overtime. The supervisors said that with the introduction of information technology, work has become more challenging. The workers, however, said that there is too much responsibility and work burden with IT. Multiple work assignments, multiple positions and functions, and multiple responsibilities have not been complemented with increases in benefits and compensation. The spaces and resistance that women created include working with unions; upgrading their skills through further training even though they are not funded by management; staying in the office too early and then too late, which is a phenomenon of "presenteeism;" resisting supervisors, and others even go to the extent of committing homicide against supervisors who make work and life for them unbearable. The position of the subaltern is a product of an individual's relationship to varied social groups. She uses her common sense in dealing with her everyday realities, which are neither linear nor unitary (Gramsci, 1971). The study has shown that the arena of resistance unfolds in the everyday choices and actions of women workers.

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People's negative attitude on counseling based on the multicultural competency literature

This study tries to investigate people's attitude on counselling based on the multicultural competency literature, taking into account the cultural differences between clients and counsellors and introducing another possible parameter. This is the non-native English speaker parameter data for which has been previously reported by Casemore (2006) and Nelson-Jones (2006). By collecting data from real-based clients or people who have had counselling experience in the past by using the The Session Rating Scale: Preliminary Psychometric Properties of a "Working" Alliance Measure

(Session Rating Scale (SRS V.3.0), this study tries to shade light on the ways that multicultural competency may negatively affect clients' attitudes to counselling.

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Perceived stress, self- efficacy and its relations to psychological well –
Being status in Iranian male high school students

Psychological stress has been found to be associated with a variety of ailments and health outcomes in adolescents. This study investigated the relationships between perceived stress, general self-efficacy and mental health status among Iranian male adolescents recruited from midtown high schools in Tehran who studied in 12th grade (N=148). Pupils completed three questionnaires for assessing perceived stress (PSS-14), Schwarzer's general self-efficacy scale(GSE), and psychological well- being (GHQ-28). Statistical analysis revealed that greater stress was associated with lower general self – efficacy and lower mental health status. A significant inverse relationship between self – efficacy and general health was found among these students. Results are discussed in relation to their implications for effective mental health education (e.g., stress management training) for adolescents.

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Ingroup favouritism and outgroup derogation in a developmental perspective:
Italian children's attitudes towards national groups

Recently many researches have investigated intergroup attitudes among children, but only few studies have measured ingroup favouritism and outgroup derogation independently, affording participants the opportunity to provide both positive and negative views of ingroups and outgroups. On account of this, the present study was aimed at examining: (a) whether children's ingroup and outgroup attitudes are relatively independent, or instead are reciprocally related, such that positive views of the ingroup are associated with negative views of outgroups; (b) whether children's national attitudes vary depending on age. Six hundred-seven children (305 males, 302 females), aged from 6 to 12 years old and living in Italy, were asked to answer an individual interview, making various evaluations of the national ingroup and of two salient national outgroups. For the purposes of the research, three measures of ingroup positivity and outgroup negativity were used: overall evaluation of own and other national groups; number of positive traits applied to own and other national groups; number of negative traits applied to own and other national groups. Data analysis indicate that: (a) at all ages, children's ingroup and outgroup attitudes are relatively independent; (b) at all ages, effects of ingroup favouritism are apparent, whereas outgroup derogation is limited in extent and related to specific groups; (c) younger children favourable attitudes towards the ingroup seem related to more favourable attitudes towards outgroups, while a more complex picture emerges among older children. The findings are discussed stressing their importance for future research and for the field of the educative programs.

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Perception of teacher's invitation on parental involvement practices in selected international schools at Bangkok

Parents' involvement in their children's education has been found to be an important factor related to positive outcomes in the children's academic performance and social competence. The factors and motivational bases for parent's choices to become involved in the home and school is not well explored. Researches has focused on demographic variables, which have been found to be good predictors of parental involvement, but they do not provide a clear understanding of the dynamics of parent- school relationship. Therefore the purpose of the study was to gain an understanding of why parents became involved in their children's education. This was achieved by examining the parental roleconstruction, parents' sense of efficacy and teacher's invitation on overall parent involvement. Three hundred primary caregivers of elementary school- aged children responded to parental role construction (Reed et.al 2001)and Parent Self Efficacy questionnaires(Hooover-Dempsey and Jones, 1997), vignette measuring dimensions of parental involvement and perceptions of teacher invitation, and a demographic survey prepared by the researcher. Two versions of the vignettes were randomly distributed: one included a progress report with the teacher invitation for parent involvement and one included only a progress report. Half of the participants responded to the vignettes with the invitation and half completed vignettes without the invitation. Path Analysis was conducted to evaluate the effects of role construction (ie; parent focused, school focused, and partnership focused), and perception of teacher invitation on overall parent involvement practices. The results are discussed.

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Predicting academic achievement with the big five personality traits:
Culture makes a difference

This study compared the relation of the Big Five personality traits with academic achievement among university students across different cultural groups in South Africa. Recent work in South Africa shows that measurement equivalence across cultural groups—invariant factor structures and item parameters—can be established for the Big Five traits. However, less work has been done on the equivalence across cultural groups of the predictive validity of the Big Five traits. It is generally assumed that white South Africans endorse an independence or individualistic world view, whereas black South Africans endorse an interdependence or collectivistic world view. One might expect personality traits, which are seen as stable inherent attributes of the individual, to play a bigger role in explaining behaviour in individualistic societies than in collectivistic societies. Hence, we expect the Big Five traits to be better predictors of academic behaviour for white South African students than for their black counterparts. Moderated multiple regression shows that Extroversion (negatively) and Conscientiousness (positively) are the best predictors of academic achievement. In accordance with theoretical expectations, however, results also show that the personality traits explain substantively more variance among the white students than among the black students. Whereas personality attributes appear to play a relatively important role in understanding the academic achievement of white South African students, they appear to play a relatively minor role for black students. The implications for the theory and practice of psychological assessment are discussed.

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Parental supervision and disciplinary actions: A cross-national comparison of parent's and adolescents' perceptions in Canada, France and Italy

Both French and French Canadian societies have a common origin. Most French Canadians are, in fact, remote descendants of French immigrants. Each culture has evolved in significantly different social and historical contexts. Thus, it seems interesting to compare adolescent/parent relationships between related societies on both sides of the Atlantic Ocean in order to contrast North American and European cultural contexts. In addition, the choice of Italy is justified by the significance their culture accords to familistic values, such as support, communication and affection between family members (Lanz, 1997; Sgritta, 1988; Spiegel, 1982). In previous works (Claes et al., 2005; Perchec, C., & Bariaud, F., 2003), we observed differences in the way that adolescents perceive parental practices across the three countries. For instance, we showed that Italian parents were perceived less tolerant toward friends' world than parents from the two other countries and that Canadian adolescents reported parental practices marked by more permissiveness and discussion in case of conflict or norm breaking than French or Italian adolescents do. The objective of the present study is to examine similarities and differences between parents' and adolescents' perceptions of parental supervision and disciplinary actions. A cross-sectional sample was made up of more than 600 adolescents who filled out a self-report questionnaire about their mother and father's parenting. Participants' ages ranged from 11 to 19 years (M=15.04 years; SD=1.9). Parents also filled a questionnaire regarding

their perception of their own practices. This paper will focus on the comparison of parents/adolescent discrepancies across the three countries.

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Parent-adolescent relationship quality and adolescents' psychological functioning:
A longitudinal investigation in America and China

Prior research shows that whereas the effects of parent-adolescent relationship quality on adolescents' emotional functioning are similar among European and Asian Americans (e.g., Greenberger & Chen, 1996), those on adolescents' academic functioning differ (e.g., Chao, 2001). It is unclear whether such similarities versus differences are due to cultural origins or immigrant status (Sue & Okazaki, 1990), with relatively little extant work focusing on comparing non-immigrant Americans and Asians. This research was designed to do so. For four times during the seventh and eighth grades, 374 American and 451 Chinese adolescents reported on the quality of their relationships with their parents (Armsden & Greenberg, 1987) and multiple dimensions of their emotional (e.g., experience of positive and negative emotions) and academic functioning (e.g., investment and engagement in school); their grades were obtained. Structural equation modeling revealed that the effects of parent-adolescent relationship quality on adolescents' functioning were quite similar in the two countries: Better parent-adolescent relationships at the beginning of seventh grade predicted both American and Chinese adolescents' enhanced emotional and academic functioning at the end of eighth grade, adjusting for their earlier functioning. Moreover, in both countries, the less deterioration in parent-adolescent relationship quality over time, the better the adolescent's functioning at the end of eighth grade, with the exception that such a beneficial effect on grades was evident only in China. These findings suggest that the different effects on Asian- versus European-American adolescents' academic functioning may well be due to Asian Americans' immigrant status rather their cultural origin.

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Attitudes of teenage mother towards African traditional medecine

When a woman is pregnant, she is faced with different challenges. These challenges seem to increase when the pregnant person is a teenager. They experience cultural, health-related problems, etc. They have different options to deal with their problems. With health-related problems, they may consult medical personnel, faith healers or traditional healers. This study aims at investigating the attitudes of teenage mothers towards African traditional medicine. A qualitative descriptive, exploratory approach was followed. The study population involved teenage mothers who are nineteen years or younger who reside in the Vhembe District of Limpopo Province. A simple random sampling was used to select participants. Two focus group discussions were conducted. The collected data was transcribed and analysed through content analysis.

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Social support for German and New Zealanders on international assignments:
A cross-cultural validation and comparison

Though social support has shown to be a significant factor in coping with cross-cultural transitions, its link to sojourner research has been rare and inconsistent in its findings mainly due to weaknesses in its measurement (Ong & Ward, 2005). This paper presents the internal and external validation of the German and English version of the Index of Sojourner Social Support (ISSS) scale developed by Ong and Ward (2005) and successive cross-cultural comparisons on the importance of social support in different contexts and for different cultural groups. Two successive studies were conducted: The first study in Germany tested the reliability and validity of a back-translated German version of the

ISSS, the second study took place in New Zealand to replicate and extend Ong and Ward's (2005) previous work. After having checked for the conceptual and functional equivalence of the ISSS comparative cross-cultural comparisons were calculated to look for potential differences in direction and strength of the different types of social support for Germans and New Zealanders. Overall, 229 national and international students in Germany and New Zealand of diverse ethnic background participated in the studies who had at least two months work experience outside their home countries. Multiple-groups covariance structure analyses confirmed a stable two-factor structure (socio-emotional and instrumental support) that proved to be consistent across the different national contexts and the two languages. There are consistent effects of gender and length of stay.

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Assertiveness: A comparative study of students in Mexico and Cuba

Assertiveness has been an object of study in different cultures, principally Anglo-Saxon, centered on the needs of individuals. In 1987, Flores, Díaz-Loving and Rivera began a study of this concept in the Mexican population. Since then, through a series of other works with the objective of conceptualizing and measuring the construct (e.g., Flores, 1994; Flores & Díaz-Loving, 2002, 2004), they have proposed a model of intervening variables for the manifestation of assertive conduct as well as developing an instrument to measure the assertiveness of adults from the ethnopsychological perspective. The objective of the present study was to describe the level of assertiveness in Mexican and Cuban students as well as to establish the differences in country and sex. A sample of 400 students divided by country and sex answered the Multidimensional Scale of Assertiveness (MSA) (Flores & Díaz-Loving, 2004), which measures three dimensions: indirect assertiveness, non-assertiveness, and assertiveness. The descriptive analysis of the total sample and country are presented, as well as the analysis of differences for each of the factors of the MSA by the criteria variables. The findings are discussed as functions of the impact of culture in the manifestation of assertiveness in Latin American countries.

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Characteristics of the acculturation and psychological coping style of Armenians in Germany and the Ukraine

In the life of a human being, migration can signify a critical life-changing event. This significant change in life circumstances is paired with the loss of familiar experiences as well as potential threats. The ability to cope with this situation is dependent on a number of factors regarding the individual and the new environment. The story of Armenians can be characterized through a history of several migrations. This allows the strategies of the acculturation of Armenians to be explored within the framework of various societal conditions. The main focus of this quantitative study aims to ascertain which individual factors maintain well-being, in spite of the specific stressful migration situation, and which factors complicate coming to terms with the migration situation. In addition, the psychological coping styles were examined on the basis of the expectancy of self-efficacy in relation to sense of coherence and locos of control. Furthermore, other influence factors such as relevant personality disposition, socio-demographic variables (level of education, gender, length of migration, occupation), social support in connection with acculturation were analyzed. For that purpose, Armenians in Germany and the Ukraine, age 18 to 60 years old, were surveyed. The results of the study are not yet available at this time. However, the comparison between Germany and the Ukraine will shed light on which psychosocial conditions of immigrants and social parameters of each country allude to a successful and healthy acculturation. The knowledge will lead to a focus on the relevant social and psychological counseling of immigrants.

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Personal conceptions of intelligence:

Intercultural study with Portuguese and Romanian students

The present study, with 395 subjects – 200 Portuguese and 195 Romanian –, aimed to conduct a series of preliminary comparisons between two cultural contexts – the Portuguese and the Romanian

–, on personal conceptions of intelligence (PCI), evaluated with the Personal Conceptions of Intelligence Scale (PCIS), with 26 items and two subscales – Static (15 items) and Dynamic (11 items). This scale was constructed and validated for the Portuguese population by Faria (1990-2006) and was adapted to the Romanian context by Ciochină and Faria (2006) through studies of confirmatory factor analysis. On the whole, in the Portuguese and Romanian samples, the multivariate and univariate statistical analyses evidenced the existence of two independent variables – gender and cultural context –, with significant effects, main and of interaction, on the two subscales of the PCIS. The results were discussed considering socio-cultural factors, stressing the specificities of the educational systems in the two countries – Portugal and Romania – analysed in the present study. In the future this study has to be replicated with an enlarged and more diversified sample, especially as regards the socio-economic level, in order to conduct more thorough intercultural comparisons and to better relate PCI with socio-cultural factors.

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Distinguishing between social, communal, and interdependent types of in-group identification

The aim of the current research is to distinguish between social, communal and interdependent types of in-group identification and to test the validity and reliability of a new scale that measures these three qualitatively distinct constructs. Three studies investigated the factor structure of the Social, Communal, and Interdependent Identification Scale (SCIIS) and examined the way in which culture, self-construal, gender, relationship orientation, and attachment styles predicted each type of identification. A total of 415 participants completed an on-line questionnaire consisting of the SCIIS together with a range of previously validated measures. In-group positivity was experimentally manipulated in one of the studies in order to investigate the interaction between culture and self-enhancement in determining type of identification. Exploratory factor analyses revealed a four-factor structure of SCIIS. The results confirmed predictions regarding the positive correlation between exchange orientation and interdependent identification and between communal orientation and communal identification. Significant cross-cultural differences in type of identification were found in all studies: Westerners showed higher communal identification than nonWesterners, and nonWesterners showed higher social identification than Westerners. NonWesterners also scored higher on salience than Westerners. Relative to secure individuals, avoidant individuals had lower social and communal identification. The research provides theoretical and empirical evidence for the validity and reliability of SCIIS and supports the idea that there are types of in-group identification based on interpersonal processes that are distinct from those proposed by social identity theory.

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Prejudices of children of Bulgarian origin towards refugee children in Bulgaria

It is fact that in a small country at the crossroads, like Bulgaria, refugees from more than 70 countries have sought asylum in the last 10 years. The goal of the psychological survey conducted is to analyse the prejudices of 9-, 12- and 15-year-old Bulgarian children who study in one and the same classes with refugee children towards them. The theoretical foundation of the survey is the Social Identity Theory, the Developmental research and the Social Representations Theory. The design of the survey includes free word associations, a set of 7 pairs of opposite adjectives, through which the persons surveyed have to describe the refugee children from their class. The analysis by age groups shows that most positive are the attitudes of the 9-year-old children, followed by those of the 15- and 12-year-old children, respectively. Most negative adjectives to the refugee children are ascribed by the 12-year-old children, followed by the 15- and 9-year-old children. One of the main conclusions of the survey conducted is that, in spite of the military conflicts of many years in Bulgaria's neighbour countries and the presence of numerous waves of refugees towards our country, the attitude of the Bulgarian children towards them is positive.

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Demographic characteristics, justice involvement of psychoactive substances users

Objective: The purpose of this study was to examine the demographic characteristics, drug use and justice involvement in a patients that seeking treatment for substance use disorders. Methods: Fifty drug-addicted men participated of this study. All the subjects were psychiatric outpatients. They completed several questionnaires. The measures were a self-report and included a self-report measure of alcohol and others drugs use. The sociodemographic instrument had questions about the justice involvement. SPSS 11.5 was used by the statistical analyses. Descriptive statistics include frequency, percents and means. Results: Overall the patients had 12-month abuse or dependence some drug. Aged 18 to 63 years; low income; 46,9% were married. Sixty per cent had some member on family with alcohol or other substance abused. The most patients (39,4%) are used various psychoactive substances; 12,1% used alcohol only. The drugs more used were: alcohol (69,7%); tobacco (63,8%); cocaine (48,5%); marihuana (45,5%); crack (39,4%). Around 30% of the sample related that was arrested due to drugs use. These related several hospitalizations and large drugs use among their family members. Conclusions: Alcohol or illicit drugs abuse is associated with domestic violence, poor treatment adherence, neuropsychological impairment, arrests, criminal recidivism, unemployment and high psychiatric co-morbidities prevalence. Thus are serious personal and public health problems. Associations of alcohol dependence with others a substance use disorder is frequently and suggests common causal factors like genetic or psychological. The data can be indicative of a more severe illness in the patients that have to do with justice involvement.

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Promoting multicultural awareness in pre-professional health care service providers

We are living in an ever shrinking world-- professionals working across the health and human services will inevitably encounter persons emanating from cultures different from their own. To promote international citizenship, understanding, and cooperation, it is vital to train students of caring professions in global competency. The Institute of Innovation in Health and Human Services (http://www.iihhs.jmu.edu) at James Madison University has created the Building Multicultural Awareness Workshop (BMAW) to address this important need. The BMAW is an interprofessional collaboration across multiple disciplines that utilizes both experiential and conceptual components to plant seeds of change. As such, the BMAW is a mode of disseminating information around the critical issue of multiculturalism to students entering the helping professions. The workshop is three hours long and offered bi-annually, and it affords multiple opportunities for meaningful conversations related to diversity. Particularly, the BMAW's use of presentations, experiential activities, and small and large group discussions meets the greater global need of raising awareness. By utilizing doctoral level psychology students as small-group facilitators, the workshop serves the dual function of exposing these students to the types of group dynamics that they may encounter

when cultural differences arise amongst colleagues and clients in the professional world. The facilitators also have the opportunity to gain personal insight due to their own self-reflection and disclosure during the workshop. This poster presentation will introduce the BMAW as a model for training workshops designed to promote multicultural awareness in pre-professional health care service providers.

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Determination of adolescent aggression due to personality factors and effect of stress inoculation training on aggression

Aggression behavior in human is important reaction that extremely happen in the stressor conditions, maladaptations & psychological disorders. We studied determining adolescence aggression due to personality factors &relationship between these factors with personality factors of their fathers, besides we examined effect of stress inoculation training on aggression. A total of 576 participants were recruited &randomized from high school (2, 3 grade) in Tehran. Our instrument &procedure for assessing were aggression inventory (normalized in Iran), the 14 PF test of cattle for adolescence. The 16PF test of cattle for adult and semiology criterions of DSM (4) for aggression behavior. Our statistical method were T test, x"(chi-square) and correlation. The result supported that: A) determining aggression due to personality factors is significant. B) there is relationship between personality factors of adolescence and personality factors of fathers. C) stress inoculation training can influence on aggression.

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A test of the multidimensionality of the self-construal scale in Thailand and the U.S.

In this study we examined a series of nested confirmatory factor analysis models to assess the multidimensionality of the Self-Construal Scale among college students in Thailand (N = 187) and the U.S. (N = 196). Within each cultural group we compared Singelis's (1994) original two factor model (independence and interdependence) to Hardin, Leong, and Bhagwat's (2004) six factor higher order model (autonomy/assertiveness, individualism, behavioral consistency, primacy of self, esteem for group, and relational interdependence). Chi-square difference tests and ΔCFI scores suggested a substantially better fit to the data for the six factor model in both groups, replicating Hardin et al.'s findings. However, also similar to Hardin et al.'s results with American samples, the six factor model provided only a marginal fit to the data in each group (Thai χ^2 = 902.59, df = 397, RMSEA = .08, CFI = .72, SRMR = .08; US χ^2 = 763.08, df = 397, RMSEA = .06, CFI = .69, SRMR = .09). Moreover, although all of the parameter estimates were significant in the American group, several items were non-significant in the Thai group (and did not cross-load as they did in the American group and Hardin et al.'s original sample), suggesting that the Self-Construal Scale may not be configurally invariant across these two groups. Issues underling the configural non-invariance, optimally fitting post-hoc models, and overall implications for the assessment of self-construal in Thailand and the US are addressed.

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Mental health symptom reporting among Asian American and Pacific Island college students

This study explores mental health symptom reporting among Asian American and Pacific Island college students using the Symptom Checklist 90 Revised (SCL-90-R; Derogatis, 1994). The goals of the study were two-fold: first, to develop normative data for Asian Americans and Pacific Islanders; and second, to compare SCL-90-R outcomes to normative data in the United States. Data were collected from 569 undergraduate students (373 females and 196 males) from a Pacific Island university. Filipinos constituted the bulk of the Asian American sample, and Chamorros (the indigenous people of Guam and the Commonwealth of the Northern Marianas) comprised the majority of the Pacific Islander sample. Results indicate that scores for Asian Americans and Pacific Islanders differed significantly from the U.S. nonpatient sample on all SCL-90-R scales. When scores between ethnicities in this sample were compared, data indicate that Asian Americans and Pacific Islanders had significantly elevated scores compared to Caucasians; however, differences in symptom scores between Asian Americans and Pacific Islanders were marginal. The relationship between ethnicity and acculturation style on symptom reporting was also considered. Acculturation was conceptualized using an orthogonal model (Berry & Kim, 1988). Differences in SCL-90-R Global Severity Index (GSI) scores across acculturation styles (Marginalization, Separation, Assimilation, and Integration) were not significant. Implications for use of the SCL-90-R with Asian Americans and Pacific Islanders are discussed.

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The impact of acculturative stress on military marriages during overseas duty assignments

Research suggests that there are unique cross-cultural factors associated with overseas duty assignments which often negatively impact the marital relationships of military service members. This exploratory study examines the cultural factors leading to stress between service members and their spouses serving on an overseas duty assignment on the Pacific Island of Guam. Fifteen couples participated in qualitative interviews lasting from 90-120 minutes. Interview sessions were guided by a set of pre-constructed questions, inquiring about the initial formation of the relationship, the early years of marriage, the transition to Guam, and the overall experience on Guam. Additionally, participants were asked for recommendations for other couples considering an overseas duty assignment on Guam. Each interview was tape-recorded and transcribed verbatim. Interview transcripts were analyzed following Grounded Theory (Glasser & Strauss, 1967), resulting in a set of common themes. The most common marital stressors were: (1) social isolation, (2) acculturative stress, (3) adjustment to Guam's slow-paced way of life, and (4) divergent perspectives within the marriage on cultural integration. Couples who were able to integrate into base culture, local culture, or both, were more likely to report satisfaction with their marriage. Also, couples who shared similar perceptions of their experience with their transition to Guam reported higher marital satisfaction. Discussion focuses on the need for acculturative stress programs to support military service members and their families during overseas duty assignments.

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Development of intercultural competence in its sub-domains by didactic versus experiential intercultural training at University

A higher attention to intercultural competence at university is indispensable. The focus of the present research lies on the evaluation of intercultural training measured by the development of intercultural competence. The intercultural competence of German university students who were participants in an additional study program for Latin America receiving language classes and didactic courses about specific themes of Latin American culture has been measured and compared to a control group. Experiential intercultural training has been conducted and evaluated measuring the value of the sub-domains before and after the training with a culture assimilator-like instrument. The outcome is a

value for strategic, social and individual intercultural competence and for the use of problem solving strategies that proved to be successful for expatriates. Surprisingly independent t-test did not show a significant higher intercultural competence of the didactic training group compared to the control group before experiential training. After the experiential training dependent t-test showed that students who had not received didactic courses before had significant higher values in individual and social competence. Students with previous didactic knowledge showed significant higher values of individual and social intercultural competence and problem solving. The research results showed that experiential intercultural training developed individual and social intercultural competence among all groups. Didactic intercultural training seemed to enhance the effectiveness of a following experiential training session especially considering problem solving. Therefore universities should not restrict their educational offer to language classes and didactic information but also include experiential intercultural training in their education programs.

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Beyond cultural specific: Cross-cultural management in the context of globalization: general trends and psychological implications

By reviewing evaluations collected via interviews from supervisors and employees in different companies, the author tries to pinpoint the extent to which a given corporate culture is applicable in a different cultural context These Studies present the results from really HR- Audits. The results from two studies are presented. The studies deal with the influence of corporate culture. One study is about an establishment of an American company in Germany (supply industry).The second study is about a German establishment in the United States (mechanical engineering industry). The results clearly reveal, that the acceptance of a corporate culture in a foreign cultural context is very low among the employees of the host country, regardless of the cultural patterns in the individual cases. The attempt to implement at any price a given concept of motivation programs and human resources development measures has held negative effects instead of positive effects on work efficiency and on the commitment of staff. The results will be critically analyzed. Psychological implications will be worked out and general trends are discussed.

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A methodological triangulation approach for assessing intercultural competence

The poster presentation will outline a triangulate approach to overcome the limitations of quantitative and qualitative research methods respectively in an empirical research study. A model of intercultural competence was tested combining the individual and the group level (N=23) with a quantitative questionnaire as well as with observation. Intercultural competence was defined as competency dealing with diversity on the individual level and dealing with an unknown game situation on the group level. Participants were MBA students who combine their studies with fulltime work in Business administration, IT or HR departments. Team diversity determinants were age distribution, interdisciplinary socialisation, migration experience and gender. The observation took place during a two day management game simulation. There, five teams played on a virtual market and had to increase their company's value. Each team consists of four to five members. The learning goal was to experience the importance of immaterial values (e.g. know-how, image) in companies and to recognize the need for cooperation between the business functions. After understanding the principles of the game the teams had to develop team structures (e.g. combining the expertise of team members) to make them competitive in the market, and to choose a strategy for their market behaviour (from cooperation to domination). Communication and team processes were videotaped and analysed with Mangold Interact Software. Problems and limitations of the triangulation approach will be described.

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Assessment of the adolescents with self harming behavior and suicide attempts in an outpatient adolescent unit

There is an increase in the prevalence of suicide attempts (SA) and self harming behaviors (SHB) among adolescents in the last years. Self harm and suicide are forms of self destructive behaviors and most authors differentiate the two terms with the absence of intention to die in self harming behaviors. SA and SHB may be due to developmental problems of adolescence or due to various psychiatric disorders. Adolescents harm themselves to cope with emotional distress and helplessness, to punish themselves by giving pain to their body or to feel that they are the owners of their body and to control it. In this study we aimed to find out the sociodemographic properties and psychiatric diagnosis of adolescents with SHB and SA and to reveal the relationship of these behaviors with depression and impulsivity. The medical records of total 730 adolescents (14-18 year old), who were referred to Ege University Medical Faculty DCAP, Adolescent Unit, in Turkey between January 2006 - September 2007 have been evaluated retrospectively. The findings about 187 adolescents with SHB and/or suicidal attempts included in the study. Applied treatment, academical history, alcohol and drug-use history, family structure and psychopathology in the family were reviewed in SA and SHB groups. Also, the severity of depression and impulsivity were evaluated using Beck's depression scale and an impulsivity scale. The mean age of the subjects was 16.36 (SD: 1.07). Forty-one of the subjects were found to show only SHB, one hundred twenty-one at least once had attempted suicide and the other twenty-five subjects had both SHB and suicidal attempts. Totally, one hundred forty-five (77.5%) of the subjects were female, and forty-two (22.5%) were male. In drug abusing group SHB is more than SA but in non drug abusing group SA is more than SHB (χ^2<0.001). Under the age 14 SHB and SA was seen with equal percentages (SA: 43.8% SHBS: 43.8%, SA+SHB: 12.5%) but after 14, SA percentage increases significantly in the study group (SA: 69.0%, SHB: 17.4% SA+SHB: 13.5%) (χ^2=0.004). The results of this study suggest that females do suicide attempts and self-harm themselves more than males, low academic success and socioeconomic status is related to SHB and SA; and major depression is the most frequent diagnosis

among these adolescents. Self harming behavior may be the precursor of suicidal behavior and drug abusers are more likely to show self harming behavior than suicidal attempts.

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Psychometric properties of Josef′s Depression-Happiness Scale (DHS)

The main objective in this research was to examine the psychometric properties of Josef′s Depression-Happiness Scale (DHS) .So, a sample of l09 students from Islamic Azad University of Azadshahr were randomly chosen .They were asked to respond to DHS, Oxford Happiness Questionnaire (OHQ) and Beck Depression Inventory (BDI). The reliability of DHS was tested through three methods of Cronbach's alpha, test-retest and Spearman Brown's split half formula; the correlation coefficients were (.93) ,(.79) and (.92) consecutively. The validity of SWLS was evaluated through concurrent validity and execution of both (OHQ) and (BDI). A meaningful positive correlation coefficient of (.811) between DHS and OHQ emerged, while this correlation with BDI was (-.72) with (P=.0001).In general, the results are indicative of high validity and reliability of Persian version of DHS which makes it a useful research instrument for the related area of scientific enquiry.

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Reflective representations of certain peculiarities of Russian, Indian and American culture

The students' representations of the peculiarities of three cultures has been measured within the bounds of significant factor of cultural variability of individualism - collectivism by the differential

of cultural values (Schwartz, G. Soldatova). This technique has been adapted for reflective analysis of cultures under study that was performed on three estimation levels - on the level of cross and direct estimation, on that of self cross and reflective estimation, and on the level of cross reflective representations as viewed by respondents belonging to other cultures. Reflective method was applied to study group representations of such psychological patterns as group orientation, power orientation, that of interaction and social changes of 180 students of Russian, American and Indian Universities. The technique of multi-level statistical analysis of the reflective representations (À. Khromov, Ì. Basimov, 2005) was applied to minimize errors committed when the etic methods are only used. On some parameters the maximum and minimum reflective differentiations have been revealed. Group orientation: the minimum differentiation of the reflective factors was observed in Russian group while self estimating and estimating the Indians, the maximum differentiation - in estimating the Americans performed by Russian and Indian students. Generally it can be concluded that, the most diverse estimation is given to the Americans, while the representations of the Indians reveals much in common. The Russians give the most critical estimation, while in the general reflective characteristics their self and cross estimation is less differentiated in contrast to the Indians and Americans.

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Investigation of relationship between sexual behavior and psychological features of one group adolescents in Turkey

OBJECTIVE: Sexuality is very important for adolescents, how it is lived and whether healthy information is accessible or not is a subject worth investigating. This study was designed to determine the relationship between sexual behavior and sexual information source with psychological features of one group adolescents. METHODS: The sample of 272 high school students (age mean 16.60, 89.6% male, 10.4% female) at 10th grade level in İzmir, Turkey completed "The Brief Symptom Inventory (BSI)" and "The Personal Information Questionnaire" to assess socio-demographic features, sexual behavior, sexual attitude and the source of sexual information which was developed by the authors. The Brief Symptom Inventory has been used to evaluate psychological features of adolescents. RESULTS: In terms of sexual behavior, findings had shown that 76.0% adolescents masturbate and 31.0% experienced intercourse. When psychological features considered adolescents who experienced intercourse had lower phobic-anxiety score than those who did not. No other significant difference has been detected. Also findings indicate that adolescents who masturbate had lower somatization and depression score compare to those who did

not. 22.5% of adolescents reported "pornographic films" as their main sexual information source and they have shown higher hostility, paranoid thoughts and psychotic scores than those who did not. CONCLUSION: It is found significant relationship between sexual behavior and sexual information source with psychological features of adolescents. This subject is worth investigating for large sample groups.

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**Ethnic identity and values: A preliminary study in two cultural groups:
Brazilian and Polish**

This text aims to present a study on Ethnic Identity (EI) and Values and the relationship between its dimensions, in two cultures with different history and different ethnic groups. The problem was analyzed using the Schwartz's scale and the scale of Ethnic Identity (Phinney, 1992). The questionnaire was applied to Brazilian (N = 255) and Polish samples (N = 145). The results showed that in Poland the differences were more significant in women than in men in Other Group Orientation (OGO). However, this dimension in Brazil didn't show the difference between genders, but in the dimension Positive Attitude and Belonging; and Achievement of Identity, these were more significant among men than Brazilian women. In relation to the overall objectives of Schwartz, Polish women are more predisposed to the Open to Change compared to men. However, Brazilian participants didn't show these differences. For the Brazilians Openness to Change relates more positively to the Achievement of Identity and slightly in the dimension Positive Attitude and Belonging. The value of Conservation was negatively associated with the dimension Positive attitude and Belonging in Poland, while in Brazil it was perceived in a positive way. The results of this study provided interesting new approaches to research for the future.

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The language development and psychosocial adjustment of multicultural children

This research was performed to investigate the actual conditions of the multicultural children in Korea focusing on the relationships between the level of language development and psychosocial adjustment. Subjects were 208 multicultural children and 248 non-multicultural children in age of 5 ~ 12. The children were participated in a language problem-solving test, and their teachers rated each child by KPRC-TF, socioeconomic condition, and other variables. Their parents also completed a questionnaire about socioecomomic status, psychosocial status, etc. for their child. As the result, level of language development and psychosocial adjustment of the multicultural children were comparatively low to that of the non-multicultural children. But, those aspects were a little different in level of language development and psychosocial adjustment. In language develoment, the difference between two groups was decreased by aging, but, not in psychosocial adjustment. In addition, academic attainments of the parents, number of family members living together and SES had no particular relationships with the level of language development and adjustment in multicultural children, whereas in non-multicultural children, the level of language development and adjustment were correlated. Furthermore, school adjustment was correlated to language development in multicultural children, but it was not as much as in non-multicultural children. Finally, the level of language development of multicultural children was correlated to the periods of their mother's residing in Korea and the degree of understanding of the mothers country.

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Psychotherapy in a cross-cultural perspective

Psychiatrist and Psychologists working in Asian countries trained by the western model of Psychotherapy and when they enter into profession, the societies belief culture comes in the way of treatment. Unless the therapist is fully aware of the "Belief system" existed in society, s/he could not be a successful therapist. I would like to report my experiences as a clinical psychologist in India, Malaysia and Brunei quoting examples of patients seen for psychotherapy and highlighting why psychotherapy is not so successful in Asian countries and suggesting the ways to improve the Psychotherapy by adopting certain measures which are relevant to cultural context.

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Culture and stereotype communication:
Are people from Eastern cultures more stereotypical in communication?

Past research demonstrated that when transmitting stereotype-relevant information, people of European descent sometimes shows a bias toward communicating stereotype-inconsistent (SI) information in an initial transmission. We argue that people of Asian descent, however, should be more inclined to communicate stereotype-consistent (SC) information in the initial transmission. In studies 1 and 2, we asked Australians of European and Asian descent to communicate a story about a fictitious individual who performed SC and SI behaviors. We found that European-Australians communicated more SI information, while Asian-Australians more SC information. In two follow-up studies, we examined the underlying mechanism for the cultural differences. Results suggested that an SC bias among Asian-Australians maybe because they regard SC information about a target as more informative in reflecting the true characteristics of the target as a member of the group.

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The development of social creative potential of primary school children

The development of social creative potential of primary school children in peer interaction, teacher-student interaction and parent-child interaction was investigated using eight indexes of uniqueness, appropriateness, validity, fluency, flexibility, curiosity, complexity and risk-taking, by semi-structural interviews with 189 randomly selected 3rd to 6th graders. The results indicated that (1) the social creative potential of primary school children, including fluency, flexibility, curiosity, complexity and risk-taking, significantly correlated positively with age; (2) in sum, the 5th and 6th graders' fluency and flexibility was remarkably higher than that of the 3rd graders, and in three interaction situations similar results were found; the period of the 4th grade might be the transitional time in the developmental process of social creative potential of primary school children; (3) female primary school children scored remarkably higher on each index than male primary school children.

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The development of a Yuan scale for university students in Taiwan

The concept of "Yuan" plays an important role in Chinese society. Like the function of the "self-fulfilling prophecy," attributing the gains and losses in life to "Yuan" is a special way of thinking to maintain social interaction in Chinese society. According to the particular attribution of "Yuan," this research tried to draw up a "Yuan" conviction quantity form to understand the viewpoints of Taiwanese university students about "Yuan." Descriptions of "Yuan" were obtained from 108 interviews with students. Keywords were chosen for the original questionnaire, and the formal questionnaire was finalized. We investigated 1,300 university students as random samples from the north, middle, south, and east of Taiwan, and adopted principal component analysis to extract the factors. Four factors were extracted from the results: "destined," "meet by chance," "decided by me," and "transmigration of the soul." This scale questionnaire contains good internal consistency.

Cronbach's %u03B1 .97, and the measures of the factors in the form are all very close. This shows that the scale is applicable to the university students in Taiwan.

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How Mexicans maintain friendly relationships

Maintaining an interpersonal relationship, such as friendship, involves dynamic activities. Canary (1994) states that strategies are plans or a series of maneuvers aimed at keeping the relationship. Some authors have focused on roads followed to secure the continuity of the relationship day after day; Duck (1994) found out that everyday conversation is essential to the maintenance of a relationship; Rosenfeld and Kendrick (1984) claim that "self-disclosure is considered as the primary basis of friendship maintenance, as it enables individuals to consciously maintain it and improve it". Yet, what factors foretell the maintenance of friendship in Mexico? In order to answer this question, a study was conducted with 505 participants, aged 18 to 80, from Mexico City, who were submitted to various tests (e.g. the inventory of friendship maintenance strategies and facilitators, the self-disclosure scale, etc.). Regression analysis shows that the feeling of proximity, as related to reciprocal supportive behaviors and understanding, strengthened by expressions of affection, shared activities and partaking with common friends are the ones that foretell the maintenance of friendship relationships for both men and women; yet, in the case of women, self-disclosure and facilitators, among other factors, are also necessary.

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Risks and resources in the prevention of HIV/AIDS for African migrants

Current results of studies show that migrants and ethnic minorities generally do not profit sufficiently from public services on HIV/AIDS prevention, treatment, care and support. The focus of this investigation is to optimize the knowledge about risks and resources related to migration as cross-cultural factors into HIV / AIDS prevention for migrants from sub-Saharan Africa. Aim of this evaluation study is to identify barriers and resources which go along with the migration and acculturation in a different health system and to develop a cultural sensitive model that optimizes the accessibility of HIV/AIDS preventive measures. Related to the evaluation of a community-based approach in the prevention of HIV/AIDS for Sub-Saharan migrants, qualitative data gained from interviews with a sample of African key persons, multipliers and community-leaders were analysed by qualitative content analysis (Mayring, 2003). Based on the Social Cognitive Theory (Bandura, 1997) and integrating the model of the Health Action Process Approach (Schwarzer, 2004) first results concerning identified cognitive, motivational and social barriers and resources will be presented.

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On the relationship between fear of success and psychological well-being in Tehran university students

Fear of success as avoidance motivation, derived from real negative outcomes of success, is one of the causes of and has a major role in human achievement. On the other hand, psychological well-being as the center of life quality is a criterion for personal evaluation, and can create positive psychological feelings and self-fulfillment. We examined the relationship between fear of success and psychological well-being in a sample of 242 Tehran university students from four faculties (technical, economics, law, and art). The participants completed the psychological well-being scale (Ryff, 1996), the fear of success scale (Zuckerman and Allison, 1976), with exploratory factor analysis (oblimin method). We identified three key components for fear of success (benefits of success, expense of success, social success) and five key components for psychological well-being (self acceptance, positive relationships with others, self belief, environmental mastery, personal programming). Our statistical methods were Pearson and stepwise regression, and MANOVA

Tukey's test. The results supported the findings that: a) there is a relationship between the component fear of success and the component of psychological well-being; b) there is not a significant difference between the sexes in fear of success; c) there is not a significant difference between males and females in psychological well-being; d) there is a significant difference in three components of fear of success in students in different courses; e) in three of five components of psychological well-being, there are significant differences due to courses.

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Understanding culture and child development –
Students as specialists and co producers of learning

Like Cross-Cultural Psychology the field of Education is not a single disciplinary subject but a field of endeavor that draws on many theoretical approaches, different kinds of knowledge and involves the whole range of research methods. Undergraduate students studying on the programme 'Childhood, Culture and Education' at the University of Birmingham, UK, have undertaken a module entitled 'Culture and Child Development: Psychological Perspectives'. Due to the diversity of cultures represented in the student group, the tutors have designed the module to incorporate the experience of the students as much as possible in their contribution to the seminar discussions and a presentation assessment, such that students become substantial co-producers of learning. Furthermore, the students' detailed understanding of their own culture makes them indigenous specialists and far more knowledgeable than the tutors further enhancing the cooperative nature of the learning experience. The students have been encouraged to provide documents such as photographs from their families to explore issues of context for development and to draw directly on their cultural knowledge for the development of their presentations. The countries represented by the staff and 22 students include: China, England, Germany, India, Jamaica, Ireland, Pakistan, Poland, Scotland, Turkey and the Ukraine. The poster would aim to provide a summary and evaluation of the students learning from each other in deepening their understanding of their relative cultures and the impact of culture on development.

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Successful and unsuccessful interruptions in Canadian-Chinese conversations:
Implications for intercultural training

The main purpose of this research was to examine whether a short training session for the listener, on various ways of requesting the current speaker, to clarify a piece of previously elicited information, would increase the frequency of interruption in intercultural communication. Forty Chinese-Canadian dyads participated in the study which was carried out in Canada. Half of the dyads were randomly assigned to the experimental group and half to the control group. Males and females were evenly distributed in both experimental and control groups. Prior to their conversations, participants in the experimental group received a short training, whereas the control group did not receive any training. Major findings include: 1) in comparison with the untrained dyads, the trained dyads exhibited higher frequencies of successful interruptions, documenting the positive impact of training on intercultural face-to-face communication. The higher frequencies of unsuccessful interruptions displayed by the untrained dyads indicate a lack of congruity to the extent that they sometimes cannot successfully insert an interruption. 2) Chinese participants engaged in more cooperative interruptions than Canadians who displayed more intrusive interruptions, lending support for a major theory in Cross-Cultural psychology: Individualism-Collectivism. 3) The Canadians rated the Chinese as less relaxed than Chinese rated the Canadians, indicating that the second-language speakers have higher anxiety levels than native speakers in intercultural interactions, providing support for previous research and raising challenges for intercultural training.

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Attribution of culture in culturally heterogeneous teams

Causal attribution of culture refers to its perceived role in codetermining behavior. This study explores whether surveying the attribution of culture on behavior can serve to measure Cultural Diversity in teams. The alleged influence of culture on behavior is optimally measured with the aid of a modified version Repertory Grid Technique. The developed diagnosis-method in this study is suited for the purpose of team-development, where members are assumed to have diverse cultural backgrounds and different socialization experiences. The present findings also suggest that it is suitable for the development of teams in general as well as for the development of individuals by promoting cultural sensitivity. Cross-cultural studies assume differences to be evident in meanings. Attribution augments such collective based meanings which allow individual variability. In this regard the theory of Personal Constructs offers insight into the subjective dimension, without

contradicting the assumption that meanings diverge lesser within a uniform social entity. This systematic approach towards subjective dimensions provides an insight into the alleged role of culture at work. The present study suggests that the allocation of equivalent meanings on the basis of explicit comparisons between individuals' Personal Constructs is essential for benchmarking among and between teams.

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Is the influence of general value orientations on unconventional political participation universal?

In recent years, a decrease in political participation in terms of election turnouts and membership in traditional associations such as political parties has been observed in many postindustrial societies. This trend has frequently been interpreted as indicating a decrease in social capital and deterioration of democratic processes. This view is contradicted by the idea that an increasing proportion of the publics have started to shift their engagement from conventional to unconventional or „elite-challenging" political participation, involving actions such as signing petitions, protesting, or being engaged in grass-root or „new" social movements. Inglehart and Welzel attempt to explain this shift with reference to a general change in value orientations from security to self-expression values. Comparing Inglehart and Welzel's value theory to that of Shalom Schwartz shows that they contain very similar value types which are relevant for the issue in question. We extract two distinct value types from the Schwartz Value Circle, which at the same time represent the most important elements of Inglehart and Welzel's dimension of self-expression values, and test their impact on unconventional political participation in three very different European societies – Sweden, the Czech Republic, and Greece. We obtain a result that raises doubt about the universality of self-direction/stimulation (i.e. individualist values) and conformist/security values and their relation to political participation. Triandis' classification of cultures into individualist and collectivist types obtrudes itself as a possible explanation for different meanings of individualist and conformist values in different societies, in particular with regard to unconventional political participation.

Paper Session

Violence

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Transnational cultural groupings and lethal violence

Homicide and suicide are individual-level behaviors often linked to macro-level structural and cultural forces. Despite the certainty that structural and cultural forces affect rates of individual-level behavior there is little evidence of the specific individual level mechanisms affected by these macro-level forces. This study examines the relationship between value orientations and rates of lethal violence: homicide and suicide. Cross-national data from the Schwartz Value Survey and mortality data from the World Health Organization is merged to examine this relationship. Prior research found significant associations at the national level between cultural value orientations and lethal violence net of the influence of structural factors. This study further aggregates national units into transnational cultural groupings to see if the national level relationships are stable across transnational cultures. Findings indicate that rates of lethal violence vary across transnational groupings. Rates of suicide and homicide are culture specific. Further, these differences are associated with differences in cultural value orientations. The macro-level influence on micro-level processes is discussed.

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A study on domestic violence among women: An Indian experience

Domestic Violence against women is essentially a violence perpetuated by persons in intimate family relationship. It is the establishment of control and fear in a relationship through various forms of violence and abuse. Most often women are the targets of violence, which affects them psychologically, physically, and socially that may lead to broken relationship in the family. With this background, present study intended to understand the kind of domestic violence women face, ascertain the causes and consequences of domestic violence and examine the socio-economic status and well being of the battered women. 100 women participants were randomly selected from four

slums of a large city located in central India. Further, a comprehensive tool was adapted/developed for collecting information spread into five sections including 119 items, namely Socio-Economic Status, types of violence, perceived causes, consequences, measures for reducing battering, and wellbeing. The results indicated that lower the socio-economic status of women, more vulnerable women is towards domestic violence. Furthermore, women residing in joint family were more exposed to physical and psychological violence while women from nuclear family were found to be susceptible to sexual harassment. Potent reason behind domestic violence was found to be inherited in financial difficulty, and social stigma & belief. The battered women were more affected psychologically. Wellbeing of women in nuclear family was better and was related negatively but significantly to psychological and sexual harassment. Thus, the study seems to indicate that domestic violence leads to psychological problems, which may develop into physical manifestation among affected women.

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Spanish student's point of view about school and spare time violence situations

The phenomenon of school violence transcends the more extensively-studied phenomenon of bullying. School violence exists when a person or group of people from the school is insulted, physically assaulted, socially excluded or isolate, harassed, threatened or intimidated by another/others who do theses things to the victim(s) with impunity. If these behaviours are not mere incidences, but rather are repeated, the victim finds himself psychologically, physically or socially defenseless due to a decrease in self-esteem, personal safety and initiative capacity caused by the action of the aggressor(s), the absence or scarcity of outside help and the continuous nature of this social situation The general objective of the present research is to analyse the student's point of view about school violence, among Spanish students. Participants were 1.635 students (aged 14-18 years), from a representative sample of high schools. They were selected from different levels (Compulsory Secondary Education, Specific/initial training Courses and Vocational Programs), two random samples, and the analyzed unity was the educational center. Sample 1 was completed with 15 centers of Secondary Education, and Sample 2 with 37 centers of Vocational Programs. A combination of qualitative and quantitative approach was used. First, Students filled out questionnaires that included measures of several situations of violence (exclusion, verbal violence, physical violence and vandalism), different contexts (school and spare time) and the related roles (victim, aggressor and observant). In a second step of the project, aggressors and victims were interviewed. Deep analysis point out several relevant variables, such as guilty feelings, attitudes and behaviors towards these situations. The results are generally in line with previous studies, and the implications will be discussed.

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Fear of crime and gang violence: A cross-cultural assessment

An assessment of fear of crime and fear of gang violence as well as risk of victimization in the three major ethnic groups will be undertaken. Researchers have argued that these three groups live in a multicultural society (Trinidad) and are dominantly socialized by different cultural segments (Smith, 1984). Data from several studies undertaken by the author during the period 1999 to 2007 will be presented. The influences of sex, age, residence, victimization and risk of fear of crime are assessed for the three major ethnic groups in Trinidad, West Indies, by the use of recursive path models with risk as an intervening variable. Major findings show that risk and sex consistently contribute to the explained variance in all models. For all models, sex was directly related to both risk and fear. Findings on age and fear question the age-fear paradox and are consistent with the findings of Chiricos, Hogan and Gertz (1997) and Ferraro and LaGrange (1992). Perceived risk is a stronger predictor of fear than actual victimization. A new paradox presents itself: although people who live in low crime areas felt less at risk of becoming a victim of crime, they were more fearful of crime. Recommendations for policy and policing are made. Findings are of international interest for cross-cultural psychology researchers in the area of fear of crime.

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Peer relationship among Spanish students

Violence and aggression in schools are problems in many countries around the world Although it isn't a new phenomena, not until the sixties decade began a systematic line of research about it in Europe, and the nineties decade in Spain. This research examines the relation between the social adjustment in the classroom and the role of aggressor or victim, in school violence situations, in Spanish students. The general aim was to determine the relevance of different protective and risk factors in Secondary school students. Participants were 1.635 students (aged 14-18 years), from a representative sample of Spanish high school students, from different levels (Compulsory Secondary

Education, Specific/initial training Courses and Vocational Programs). Participants were selected with two random samples (the analyzed unity was educational center). Sample 1 was 15 centers of Secondary Education, and Sample 2 was 37 centers of Vocational Programs. The variables measured were: frequency of school violence (exclusion, psychological violence and physical violence) and adjustment to the classroom environment (using sociometric measures). From among the results we can point out the importance of these variables in the school violence situations. The implications of these findings and the relevance for preventive programs are discussed.

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Ethno-cultural conflict and cooperation in Hawaii

When peoples from diverse ethno-cultural group come into contact the consequences may range from murderous conflict to mutually enriching and beneficial cooperation. This paper considers factors related to these varying potentials in general and in the particular case of Hawaii where diverse peoples have lived in relative peace in the most remote landmass on the planet. Cultural conflicts are fueled by numerous factors and conditions and maybe particular vicious due to the psychological stakes involved. The varying answers that cultures provide to critical and common human problems (such as mortality and the ontological problem of "how to be") contextualize Becker's (1971) proposition that cultural differences are threatening because they provide a living example that life can go on heroically within a value framework totally alien to one's own. At the same time the varying answers that cultures provide to common human concerns may be essential to our common survival by offering needed alternative solutions to complex human problems. Hawaii has experienced a colonial imposition on an indigenous people, immigration of diverse populations, labor struggles, and military attack. Given these factors potential for conflict between peoples from diverse ethno-cultural groups seems high yet Hawaii has been described (Worchel, 2002) as a potential beacon of hope in a world bloodied by intercultural conflict. This paper examines the nature of intercultural conflict and seeks to illuminate factors that may enhance the probability of peace and fruitful cooperation among culturally diverse peoples.

Paper Session

Intercultural Approaches

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Living together amidst cultural differences

Diversity is a sensitive topic in Indonesia, a country consists of more than 17.508 islands, 245 million citizens, 60 ethnics, 742 local dialects, and 5 religions. Cultural differences are often considered as a threat. Hence, many people have difficulties to trust and respect people from other ethnic or religion. The author led a project to promote diversity as social capital. The project was done in collaboration with the Department of Clinical Psychology, Faculty of Psychology, Gadjah Mada University, Yogyakarta, Indonesia, and funded by the Ford Foundation-Jakarta Office. It provided experts' supervision and small competitive grants for 6 teams of young researchers from 6 different areas and ethnics of Indonesia. They studied Chinese-Indonesian discrimination in Solo, gender stereotypes in Nias, women's role in resolving ethnic conflicts in Central Kalimantan, and the use of local tradition (wayang puppet) to increase inter-religious tolerance in Kulon Progo. Interactional Group Discussion/IGD method (Hadiyono, 1996) was employed to encounter the in-group with the out-group subjects of opposite culture or role. The results showed the relative improvement of subjects' understanding and awareness toward the importance of acknowledging and respecting differences in a multicultural society. The focus of presentation will be the process of how the subjects become more understanding and more aware of cultural differences in the society where they live, and how these improvements are contributing to greater context, such as strengthening democracy and civil society in a multicultural nation.

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Intercultural training

An intercultural training has been evaluated based on three different groups of participants with a mean age of 18 years (SD=2.18). Two groups of participants belonged to the German majority society. The first group trained for a job as an administrative officer at university (N=61). The second group were trainees at a major industrial company (N=148). In contrast, the third group consisted of students with an immigration background, who attended the Jewish high school in Berlin (N=29). Standardized questionnaire measures with sufficient levels of internal consistency were adopted to document the effects of the training. Main effects of the training were found for the perception of emotions, the perception of intercultural differences, empathy, and the attitude towards integration. Differential effects were also observed. Participants with an immigration background expressed increased awareness of stereotypes, higher empathy, and became more sensitive towards the emotions of others. Participants from the majority society, who trained at the industrial company showed decreased awareness of stereotypes, less empathy, but became more sensitive towards their own emotions. Participants from the majority society, who were trainees at university showed moderate effects into the positive direction on all dimensions. In addition to these training effects participants with an immigration background showed some remarkable differences compared to trainees of the majority society, including a more positive attitude towards diversity, a stronger intention to engage in behaviour against racism, and a clear preference towards integration. Finally, some results indicate that girls benefited from the training more than boys.

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Evaluation of an intercultural competence training

An intercultural training program was evaluated. The program aims at an increase of emotional well-being among immigrants into Germany. Individual differences in the perception of social situation are taken into account. These differences are a function of personality and culture specific schemata. If these schemata are rigid they can lead to wrong interpretations and, as a consequence, to conflict and negative emotion. It has been proposed that these consequences can be avoided by increasing the flexibility of situation perception. In the program foreign participants learn to question automatic attributional responses in intercultural situations using three techniques (1) brainstorming; (2) role playing and (3) guided questioning. To test the effectiveness of the program three studies were conducted. In a pre-test the program was tested qualitatively and improved based on the obtained results. In a second study, the measures to be used in the third study were pre-tested. The third study tested the programs effectiveness quantitatively. Four dependent variables were measured at three

points of time. Comparisons between baseline, post test and follow up data as well as comparisons between experimental and control group suggest effectiveness of the program in terms of learning, acceptance and behavior.

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Interaction of the other

With its legacy of civil war that often followed confessional lines, Lebanon has witnessed brutal displays of intolerance based on political and religious affiliation that echo today. One of these echoes has been a clearer geographical segregation of the country's diverse religious communities. Social identity theory postulates that strong attachment to a group identity creates an ingroup, which can in some cases result in intolerance toward an outgroup. A major factor that may correlate with outgroup intolerance is the level and amount of contact between groups. As the university is often the first location of sustained contact between religious and political communities in Lebanon, the study attempts to test the theory that intergroup contact is associated with tolerance in the context of one Lebanese university. A representative sample of students from all major groups and two geographic campuses selected one outgroup with which they least identify (within categories of political, religious and professional) and answered a series of questions about outgroup tolerance, perception of outgroup threat, and intergroup contact both on and off campus. Three hypotheses were tested: 1) lower intergroup contact, both on and off campus, is associated with higher perceptions of group threat and lower outgroup tolerance; 2) 4th year students with same amounts of off-campus outgroup contact show higher levels of outgroup tolerance than 1st year students; 2); and 3) higher intergroup contact on-campus and low intergroup contact off-campus is associated with higher outgroup tolerance. Findings will be reported with discussion in the forthcoming paper.

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Measuring teachers' intercultural competence: Towards a theory-based instrument

Intercultural competence of primary and secondary school teachers is the vital requirement for efficient work in multi-ethnic classes and has to be studied and measured taking into account the

specific character of teaching as a profession. We designed an intercultural competence questionnaire for Russian teachers. The respondents in the research were Moscow teachers working in multi-ethnic and mono-ethnic classes. In the research we used the model of intercultural sensitivity of M. Bennett as the theoretical basis. The research was conducted in two steps. The first step was qualitative (40 respondents), and the second was quantitative (100 respondents). First, teachers were interviewed. Analysis of the interviews highlighted four dimensions of intercultural competence which we described regarding the specifics of teaching activity and which were named absolutization, minimization, acceptance and integration (they corresponded with Bennett's model, but to a certain aspect). Second, a teachers' intercultural competence questionnaire (TICQ) was devised to measure teachers' intercultural competence. The questionnaire included phrases from the interviews and also everyday situations and was assessed by experts. The correlation with Crown- Marlow scale, with Fascism scale (T.Adorno) and with a questionnaire of communication skills was computed. There were no significant correlations between the TICQ and the Fascism scale, and we found a negative correlation between "minimization" dimension and operational competence and a positive correlation between "absolutization" dimension and communication skills. The factor analysis of TICQ data showed the significance of two independent factors, one grouped around "minimization" dimension, another grouped around "acceptance" dimension.

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Cross-cultural values

If students are truly to be effective in experiential and cross-cultural contexts, they must develop the qualities that predict success in those environments. We use Thomsen's (2004) tenets of Positive Youth Development (PYD) to facilitate cross-cultural competence. These are: (1) Connection, (2) Confidence, (3) Competence, (4) Compassion, (5) Character. It strikes us as important to teach students to deal effectively with their emotions before placing them into emotionally-charged cross-cultural experiences. Connection includes connecting self to community. Confidence involves believing that "real" problems can be addressed and that those problems can be resolved. Competence involves a belief on the part of the student that he/she has the ability to be an effective part of the solution to whatever problem is being confronted. With compassion students learn to care about others. This "other" focus is not automatic. But well-designed service-learning experiences can result in students becoming more externally focused (e.g., Osborne & Renick, 2006). Character traits must also be modeled, practiced and reinforced. Personal biases and values are likely to affect the students' interactions with others in cross-cultural settings. To address this concern, we developed an

Internet course on the Politics and Psychology of Hatred specifically designed to assist students in uncovering, exploring, analyzing and learning from their personal biases and values. This presentation will illustrate assignments and activities we have developed within this Internet course to foster the qualities that we believe prepare students for successful cross-cultural experiences and provide assessment data of the effectiveness of these assignments.

Paper Session

Work, Organizational, and Economic Psychology II

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Occupational stress and coping style of Indian and Sri Lankan banking personnel

Stress is considered as subjective experience felt in transactions between the focal person and situations likely to cause stress. The experience of stress is mediated and moderated by a number of personal characteristics and socio-cultural variables. The culture-specific variables influence people's cognitive appraisals of stressful situations and the responses (coping behavior) and reactions (consequent strains) they make to the stress they feel. The present study compared two cultural groups (i.e., Indian and Sri Lankan) with regard to their occupational stress and coping strategies in order to examine whether culture causes variance in the experience of stress and coping behavior The study was conducted on two matched samples of Indian (N = 250) and Sri Lankan (N = 248) banking personnel. Psychometrically standardized measures of organizational role stress, coping strategies and mental health were employed in the investigation. The organizational role stress scale assesses the stress arising from inter-role distance, role stagnation, role expectation conflict, role erosion, role overload, role isolation, personal inadequacy, self-role distance, role ambiguity, and resource inadequacy. The measure of coping strategies was a semi-projective tool. The tool measures two major models of coping (i.e., approach and avoidance) along with the attribution causality (internal/external) of the perceived stress. The analyses of the data obtained on the two measures revealed that Indian banking personnel experienced more role stress (M = 97.67; S.D = 27.23) in comparison to Sri Lankan participants (M = 67.98; S.D = 22.50) (t = 13.26, p < .01). The results also specify that role erosion, role isolation, and personal inadequacy were the dominant sources of role stress among Sri Lankan employees, whereas role stagnation, role ambiguity, and resource inadequacy were role stressors for Indian participants. The Sri Lankan participants adopted "approach" coping strategies more frequently (M = 12.16; S.D = 3.85) than their Indian counterparts did (M = 11.37; S.D = 4.32) (t = 2.19; p < .05). The results indicate that Sri Lankan employees predominantly adopted approach coping strategies, while the Indian employees more frequently used avoidance coping strategies.

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Leadership, group shift and ethnic tolerance

The effect of leadership and group shift on group and individual attitudes towards different ethnic groups was investigated by using modified Bogart social distance scale. The first purpose of the study was to evaluate the level of ethnic tolerance in the sample of Russian students. The second purpose was to estimate how group dynamic effects the individual attitudes. The third goal was to assess how different styles of leadership effect individual attitudes. 26 student groups of students from different Moscow universities answered 1) individually the Bogart social distance scale; 2) answer the same scale jointly after group discussion and 3) answer individually the same scale six month later. Results indicated: seventeen of twenty six groups exhibited a significant group shift to higher ethnic tolerance; only one group exhibited a small group shift to ethnic intolerance; the retain of post hoc tolerance-oriented individual decisions were determined by the type of leadership executed in the groups during group discussions; in the groups with compromising effect, in which group members shifted toward each other, individual returned back to the initial attitudes. Findings were related to previous research in the area. Mixed support was obtained for hypotheses derived from prior theory and research on group shift. Leadership styles, leader's attitudes and group composition was observed to affect shift direction and magnitude.

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International negotiation: Creating common cultures

Most individuals are unaware of important differences between their subjective culture and those of individuals from other countries. Some experience a few aspects of other subjective cultures indirectly, but these experiences are filtered through their own common cultures (e.g., in the news) and have little impact. Cultural understanding allows individuals to go beyond the conviction that they hold the position or approach to an issue or problem that is intrinsically better or more realistic or effective than those held by all others. Negotiators with cultural understanding have a better chance of collaborating with those who have different subjective cultures. These negotiators will be better representatives of their culture's interests in international conflicts than more ethnocentric negotiators. Instead of fixating on the truth or virtue of their values, they will communicate the merits of their values in terms that are meaningful to all. In addition to facilitating such explications, training in intercultural communication will promote openness to other points of view, creative problem-solving and relationship building. Negotiators with the ability to engage in such communication will develop a sense of modesty and graciousness that will serve them well in

intercultural meetings. Effective training using contrast cultural techniques and feedback with videos of role-plays has been shown to improve cultural understanding (Kimmel, 1995).

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Influence of openness to diversity on organizational and cultural identity in the workplace

In an increasingly diverse work context, minority employees strive to define themselves in terms of different social identities. Of particular importance is the interplay between identification with the organization on the one hand and identification with the cultural background on the other. Four identification patterns can be distinguished (high/low organizational identity vs. high/low cultural identity). We examined the influence of these identification patterns on work outcomes, particularly employee satisfaction and turnover intentions. Furthermore, we predicted that 'openness to diversity', as a characteristic of organizational climate, influences the extent to which minority employees identify themselves with the organization. An 'open' climate is defined as one where employees are able to express their cultural background even if it deviates from the existing norm. Among a sample of non-Dutch employees working in public organizations in the Netherlands (n = 219) we found that organizational identity is positively related to satisfaction and negatively related to turnover intentions. Furthermore, we found that 'openness to diversity' is a strong predictor of organizational identification, but only for those employees with strong identification with their cultural background. In short, we argue that for employees that place strong emphasis on their cultural identity, the degree of openness to diversity within an organization determines whether they can identify with the organization, thus partly determining their satisfaction and turnover intentions.

Paper Session

Health and Clinical Psychology II

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Are immigrants treated adequately?

Aim: People with a migration background represent about 20 percent of the population in Germany. In terms of their access to mental health care treatment migrants seem to use psychiatric inpatient treatment facilities now about as often as native Germans (Schouler-Ocak et al., 2008). So far no data exist in Germany in regard to migrants public health care utilisation for psychotherapeutic outpatient treatment. Methods: All public outpatient psychological psychotherapists and child and adolescent psychotherapists (N=621) in the metropolis of Hamburg have been asked to fill out a self developed questionnaire. Topics were e.g. migration background or cross-cultural experiences of the provider, language barriers, socio-cultural knowledge, therapeutical attitudes, consideration of cross-cultural aspects, demand for cross-cultural training, migration background of the patients. The response rate was 77%. Results: The first results show an underprovision of psychotherapists with a migration background in regard to the active population. 79% of the therapists currently treat patients with a migration background. Because of cultural issues 23% of the therapists to feel queasy in contact to the patients. 72% of the providers belief that additional training in cross-cultural sensitivity would be helpful. In proportion to all treated patients there is an underprovision of patients with migration background compared to the general population. Discussion: Despite the lack of representative epidemiological data there is indication that patients as well as providers with a migration background are under-represented in the outpatient mental health care system. Cultural issues seem to make the psychotherapists feel insecure. Cross-cultural training is needed.

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Living with chronic illness

Economic and cultural changes in the former Union have resulted in an increased number of Russian men and women who have immigrated to the United States. Many of these immigrants are older women who struggle with chronic illnesses. How well they are able to adjust to living in a new cultural environment is, to a large extent, dependant on the community context in which they find themselves. In this presentation we discuss the results of extensive interviews with 18 older immigrant women. Our participants lives have been molded by the congruence of historical, social, psychological and physical factors. Despite the fragmentation and hybridity of the cultural processes which have influenced their lives, most of the women we interviewed expressed a sense of satisfaction with their present circumstances. Through participation in a supportive immigrant community they have been able to cope with social, cultural, and linguistic alienation. In this presentation we focus on the importance of the notion of immigrant communities which can provide personal resources, support networks of care, cooperation, and kinship. The results of our study underscore the ways in which the notion of community can dilute the stress of coping with a chronic illness while living in an alien environment.

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Integrating psychological systems in theory and practice

Cultural imperialism indicates the imposition of 'Western' psychological systems upon 'non-Western' cultures. However, has anyone put into question how German psychotherapists and patients feel when being confronted with the implementation of an Asian medical and psychological system? The present research is based on psychological and ethnographic data collected during the author's three-month field work in a German psychosomatic clinic. The clinic promotes Traditional Chinese medicine – an Asian therapeutic system – as a second pillar of its concept. The author will give an insight into the many conflicts on parts of patients, therapists, the institution and German society,

which emerge when a foreign therapeutic system from Asia is implemented into the German clinical landscape. Firstly, a voice will be given to patients' and therapists' many difficulties in accepting Traditional Chinese medicine as equally effective as psychosomatic medicine. This is interesting because it is them who, again and again, insist on the application of alternative, holistic and integrative approaches to German psychotherapy. Secondly, the German society's devaluation of such approaches will be shown. This becomes obvious when looking at the German private health insurance companies' negotiations of patients' cost-agreements. Again an antagonism becomes apparent between the ideal of effective therapeutic treatments and daily practice in the field of German clinical care. Altogether, the presented findings predict important institutional changes in the German psychotherapeutic landscape provoked by patients, therapists, health institutions and systems. Traditional Chinese medicine is a symbol for these larger institutional changes which are characterised by tacit knowledge.

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Mexican American beliefs about health, diet, and physical activity

Obesity and diabetes are severe problems in the United States, especially for Mexican Americans, who are more likely to die of cardiovascular disease than their Anglo counterparts. This study presents the qualitative analysis of face-to-face interviews of Latinos in California, USA (N=20), that examined beliefs about health, diet, and physical activity. Interviews, which included a measure of language acculturation, were conducted in either Spanish or English, recorded digitally, and transcribed into English for analysis. When appropriate, original Spanish data were consulted. Due to theoretic sampling, a variety of ages, acculturation levels, and educational levels are represented in the sample. Some beliefs were expressed consistently and often while others were spread across a wide range. For example, most respondents, regardless of place of birth or acculturation level, had accurate beliefs about what constitutes a healthy diet, though many did not act on their beliefs. One erroneous belief was that eating too many sweets causes diabetes. There were a variety of beliefs expressed about the role of God in one's health, although none of the participants placed responsibility for their health entirely in God's hands. Beliefs about what it means to be healthy varied from body, mind, and spirit to being energetic. Findings will be used to develop a closed end survey to assess beliefs and behaviors in the hope that this line of research will contribute to culturally sensitive and effective health messages. Supported by the National Institute on Aging (#1R15AG19141-01).

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Japanese mentality - Japanese psychotherapies

The subject of the presenation is to discuss theories and experiences related to Japanese psychotherapies. The Morita and Naikan are therapies perspectives on neurotic habits, psychosomatic disorders and their correction. The aim of this way of psychotherapy is acknowledging feelings. Rooted in the Zen tradition, they offer the principles of constructive living. The presentation gives an overview of the adaptation of these methods into techniques useful to Westerners.

Paper Session

Diversity

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Ethnic and social diversity attitudes among Anglo-Australians

This paper presents research on attitudes toward multiculturalism, immigration, immigrants, and ethnic minorities among Anglo-Australian adults who completed a telephone survey. These data were collected as part of the Australian pilot study for the MIRIPS project (Mutual Intercultural Attitudes in Plural Societies). Consistent with research from North America and Europe, we found a clear preference hierarchy in ethnic attitudes, with Middle-Eastern, Arab and Asian groups viewed less favourably than persons from Western and Northern European countries. In particular, attitudes toward Chinese and Arab persons were related to cultural and personal security, the desire to see certain groups prohibited from immigrating to Australia, the perceived consequences of immigration and social diversity, social equality beliefs, and attitudes toward multiculturalism. In general, the results are consistent with the multicultural hypothesis but also point to the role of the socio-political context in Anglo-Australians' attitudes toward specific minority groups.

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Stereotypes, prejudice and social exclusion in a multiethnic country: The Peruvian case

Based in a sample of middle class participants from Lima city (n = 81), intergroup relations' dynamic is analyzed. Considering the stereotypes and prejudices towards diverse ethnic groups, higher and

lower status groups in the society are identified following their possibilities of power access. Results are analyzed in terms of social, cultural, cognitive and affective processes that mediate intergroup relations and result in social exclusion demonstrations. Finally, these results suggest that the institutionalization of exclusion practices is a cultural form of power perpetuation promoted by dominant groups.

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Social context and group membership as moderators of cross-community contact and out-group orientation in India

The study examined the relationship between aspects of cross-community contact (opportunity for contact, contact quantity, and contact quality) and out-group orientation, as well as the moderating roles of social context and group membership in the context of Hindu-Muslim relations in India. Data was collected from a relatively peaceful (Allahabad in Uttar Pradesh which has been relatively peaceful in the last 30 years) and a riot-prone (Vadodara in Gujarat where clashes between the two communities have occurred frequently) city in India. Respondents were 216 Hindus and 194 Muslims from Allahabad and 148 Hindus and 146 Muslims from Baroda. A complex pattern of results was obtained. There were numerous differences between Hindus and Muslims. Muslims had more opportunities for contact, more actual contact with out-group members, and greater knowledge with the out-group than Hindus. Overall, Muslims also felt somewhat more distant toward Hindus than vice versa. Specific tests were made to determine whether group membership moderates model paths. Findings also indicated that group differences were not equal across the two social contexts. The pattern of results for Allahabad Muslims seems more in line with 'typical' findings for minority groups. Vadodara Muslims on the other hand reported less realistic and symbolic threat compared to Muslims in Allahabad. The exploratory analysis of city as a moderator in the model yielded numerous significant main effects of city as well as interactions with group membership. Future research needs to identify the specific characteristics of a given social context that moderate contact effects.

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The relation between social capital and socio-economical attitudes of Russians

The main goal of the research was to reveal the relations between the perceived social capital and socio-economical attitudes of Russians. The sampling included 300 respondents in three regions of

Russia – the Republic of Bashkortostan (Bashkirs and Russians), Stavropol Province (Chechens, Armenians, Dagestans) and Moscow (Russians). The respondents were asked to complete a questionnaire containing scales developed for this research as well as modified versions of some well-established techniques (scales from World Values Survey). The results of multiple regression analysis have revealed that components of the social capital are closely related to socio-economic and socio-political attitudes of Russians.

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Class dismissed: Social class experiences and perceptions from young adults in three different college settings in the U.S.

Psychological research on social class in the US has for the most part measured "socioeconomoic status" in terms of income and neglected the idea of social class as culture. In the past two decades, there has been much research on the poor with particular attention to the intersection of gender, race, and ethnicity. Using a structural feminist framework, this study examined the kinds of experiences that informed these participants' social class identification, characteristics of their social class values, and their outlook for their futures. Based on a structured interview format and reflection papers, these qualitative data were content analyzed using the Glasser and Strauss (1967) method of constant comparison. The composition of the participant group compriseda cross-section of gender, race, ethnicity, and social class self-identification. The preliminary analyses reveal that social class distinctions were identifed at young ages, and were attached to elements other than income alone, such as gender roles. The types of experiences that inform participants' social class vary yet offer some clear common patterns. Participants seem to maintain a social mobility construct of social class rather than a social class as culture construct. Culture is more likely to be identified with race and ethnicity. The implications of these analyses are addressed.

Paper Session

Gender Roles & Gender Empowerment

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Culture and gender as predictors of undergraduates' perception of gender roles

The study examined culture, and gender as predictors of gender-roles perception among undergraduates. Participants were drawn from two Universities; one in the North Central region and other in the South Western region of Nigeria. A questionnaire comprising thirty home-related activities was administered to 522 respondents from the two Universities; 284 from northern university (180 males and 104 females) and 238 from the southern university (109 males and 129 females). Chi-square test was used to compare the responses of the four groups of respondents. The results indicated that both culture and gender determine perception of gender roles. The southern participants showed greater flexibility in their perception. Furthermore, the tendency to perceive most tasks as appropriate for women was found more among the southern female participants than the other three groups. The findings were attributed to differences in levels of urbanization, education attainment of parents and cultural values.

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Ambivalent sexism, values, and cultural meaning

Our study investigated the relation of the ambivalent (benevolent and hostile attitudes) towards men and women as theorized by Glick and Fiske to the traditional sexist attitudes as well as to the value

types identified by Schwartz. Based on Feather's results (2004), we presumed and our results from university student samples from Budapest and Pittsburgh confirmed that ambivalent gender attitudes are related in predictable ways to underlying values. Power value was positively related, while its opposite values, the benevolence and universalism value were negatively correlated to the ambivalent attitudes towards the sexes. Tradition and conformity was positively, while their opposite value, the self-direction value was negatively related to benevolence towards men and women. All the four types of ambivalent attitudes were positively correlated with the traditional sexist views measured by the Attitudes towards Women (ATW) scale, showing that they all compose a complementary set of traditional gender beliefs, although in the Hungarian respondents' belief system, the benevolent attitudes seem to be less strongly connected to the concept of sexism. Benevolent sexism is not seen as prejudice. This result was in line with that of our national representative investigation in 2007. Our findings underline the reasoning that it is crucial to examine the cultural meaning of different concepts of sexism in each country and any initiatives that aim to decrease prejudiced thinking about the sexes and to improve gender equity should take into account the culture-specific interpretation of sexism.

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Female self-concept, gender considerations and political participation in Cameroon

Despite the authoritative presence of female empowerment mechanisms mainstreaming women in gender sensitive decision making positions, their degree of political participation in Cameroon is conspicuously low. Although this has often been blamed on insensitive gender cultural values and societal structures of operations at different levels, the personality of a woman has also been questioned. This study examines female self-concept, gender considerations and determinants of political participation in a growing democratic culture. Using stratified random sampling techniques women (n=200) with different demographic characteristics were subjected to the survey. The main instrument of data collection was the questionnaire that was conveniently administered to the respondents. The work was designed to test the following hypothesis; that female low participation in politics was due to low self-concept, that low education determines participation in politics, that low participation was determined by gender sensitive roles and low risk capacity determines participation. The statistical test employed was the spearman rank correlation and all hypotheses were retained at 0.1 level of significance. The findings strongly suggest that self-concept and gender considerations have an influence on female political participation. The work was analysed socio-cultural and political structures that affect the psychology of participation and identified behavioural strategies that can enhance female positive self-evaluation and empowerment levels with regards to participation in emerging democracies.

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Gender and cultural stereotypes of Czech highschool students

Existing cross-cultural research often assumes that gender is not the only influence on stereotype perception of other people. The cultural background and socioeconomic status of every person also needs to be taken into account (inter-sectional perspective). Only a few studies in the traditionally culturally homogeneous Czech Republic test how stereotypes connected with men and women from various cultures and religious backgrounds differ. Portraits of four young adults (two women and two men) from three different cultural backgrounds (European, Arabic, and Afro-American) were subjects of this exploration. A group of 110 seventeen-year-old Czech high school students were asked to describe the person in the picture: his/her character, wishes, hobbies, his/her future life, and if there is any possibility that they could become friends with the person on the picture. Qualitative analysis of these unfinished sentences revealed that women and the Afro-American man were described in terms of warmth, expressiveness and communion; at the same time, these people were perceived as less competent. The white man was characterized in terms of instrumentality, competence and agency. The description of the white man had a negative connotation more often than did the description of the other three people. Intriguing differences in results according to respondents' gender are also discussed.

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Intercontinental observatory on leadership in women at the local level

To harness the presence of women in equal conditions as men, is essential to continue advancing an deepening into democracy and in local development. The goal of the project "lideral" was to enforce the leadership and empowerment of women in the local scope. The addressed groups were politicians at the local level, union people, enterprise association leaders, local public administration personnel, ONGs, and the neighborhood movement. The activities that were implemented were the pilot observation in small and medium communities of 10 countries of America an Europe, contributing through workshops, interviews and debate forums the political, economic, social and personal the barriers that prevent the participation in fairness of conditions of women in positions of decision making and giving alternatives to surpass those obstacles. The barriers were grouped into political, personal, sociocultural, economic and familiar Barriers. The Obstacles were grouped in Economic, personal, legal, structural and sociocultural, and family related. Strategies are presented with the purpose of remove these obstacles in the diverse organizations.

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Culture, gender and science

Gender segregation and discrimination in science is observed all over the world. On the basis of available literature and data, this paper tries to explore whether the similarities and differences in the scientific careers of female scientists can be explained in terms of certain socio-psychological factors. The study will be based on: a) empirical data collected by the author on women scientists in India; b) data by the Government of India, University Grants Commission, Department of Science and Technology of India; and c) data available in published studies for a few countries like Japan, France

and Germany. In the last few decades there has been consistent debates in psychology over gender differences in general intelligence, gender differences favoring females in verbal ability and males in mathematical and spatial ability. Recently gender has been identified as a contentious and polemical issue in the psychology of science. Earlier psychologists focused on individual personality traits like interest-attrition and abilities. The current move from early research on gender differences in scientific abilities to gender as process and interaction, as a situational variable has important implications for the cross-cultural psychology of gender differences. Another important reason for cross-culture comparison stems from the fact that gender discrimination in science has been found to be universal.

Paper Session

Interpersonal Attraction

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Beauty from the eyes of evolution: An intercultural study

Whom do we find attractive and why? Two important theories that have emerged pertain to a person's waist circumference to hip circumference ratio (WHR) and the degree of bilateral facial symmetry. These characteristics may serve as important indicators of health and fertility for potential mates. It has been shown that women with a WHR of 0.7 are considered the most attractive. Additionally, greater levels of facial symmetry were considered more attractive by test subjects. However, which is the stronger indicator of attractiveness. In this study, Asian, Caucasian, and Polynesian participants were given photographs of women (Asian, Hispanic, and Caucasian) to compare. Within each set, the photos were manipulated to create a 2(High versus Low Symmetry) X 2 (.7 versus .9 WHR) design. The results indicate that WHR proved to have a greater influence on the

level of attractiveness. Only when the WHR was held constant and symmetry differed did facial symmetry become a deciding factor in the level of attractiveness. Interestingly, unlike previous studies of WHR and facial symmetry, the data showed the gender of participants to affect their response when rating the level of attractiveness but not when ranking. Female participants were more likely to provide higher ratings than men. The researchers thus suggest that female participants may be less critical of the women in the photos because they are not seen as competition. Conversely, males, viewing the women in the photos as potential mates, may be more critical in their ratings.

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Correlation between parenting styles and sexual attitudes of young people:

Comparing two ethnic groups in Nigeria

One function of attitude being a stable and enduring behavioural response is to reflect individual values which are learned through cultural and parental practices. Parental practices are in turn reflected in parenting styles adopted by parents and sexual attitude is value loaded in that it is strongly influenced by individual's value orientation about sexuality issues. As such a strong relationship between parenting styles and sexual attitudes is expected. Furthermore, Nigeria being a multi-ethnic nation harbours some subcultures, which seemingly differ in parental practices and value orientations. It is expected therefore that young people from these sub-cultures would reflect their sub-cultural differences in their attitudes and behaviours. This study attempts to validate these expectations. In doing this some secondary school students (over 400), randomly selected from two ethnic groups and from different cities responded to questionnaires on parenting styles and sexual attitudes. Emerging results though inconclusive, tend to suggest a strong correlation between parenting styles and sexual attitudes on one hand, and notable differences in sexual attitudes across ethnic groups. The results would be discussed within the existing literature on parenting and attitude, and Nigerian cultural context on parenting and value orientations.

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Health and sexual behavior of mentally retarded pupils –

A comparative study in Japan and Brazil

Sex has always been a controversial topic. Although sex orientation at school has improved in general, sex orientation for mentally retarded pupils still encounters prejudice and conservatism as the result of several misconceptions about the subject. This research was performed in the form of a

survey of opinions about health and sexual behavior in special classes in ordinary public schools for mentally retarded pupils in Tokyo, Japan and Sao Paulo, Brazil. The information was collected through written questionnaires distributed to teachers and parents of pupils of both sexes, between the ages of 7 and 16 years old. Copies of the questionnaires were sent to ordinary schools with special classes located in Tokyo, Japan and in Sao Paulo, Brazil. A total of 552 teachers (235 in Japan and 317 in Brazil) and 826 parents (312 in Japan and 514 in Brazil) answered the questionnaires. This work aims to stimulate an open and broad discussion, as well as to help teachers and parents to improve their knowledge about the subject. The main results would provide a better understanding concern to the cultural differences between Japanese and Brazilian. In addition, it provides data to outline a more specific program in sex orientation for pupils with mental retardation.

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Coming out across borders: Negotiating the GLBT identity abroad

This session will provide insight into the transformational experience of studying abroad as a GLBT student. What are the outcomes for GLBT students who study abroad? How can institutions, program providers, and study abroad offices help students navigate through the complex process of coming out abroad, and coming out upon the return home? Unfortunately, this critical topic has received little attention within the field. As such, this session aims to provide awareness on the needs of GLBT individuals, and provide concrete take-home ideas that the audience can put into action. In the DVD, "Coming Out Across Borders" Kristi Kremers (presenter) examines the experiences of GLBT students who studied abroad via a small, Catholic, private, liberal arts college in the Midwest. Many of the students interviewed felt that going abroad made them feel more comfortable with their sexuality. The material is part of an on-going research project that Kremers will discuss in further detail. The session will start with a viewing of the DVD. Kremers will then talk about the significant findings of her research. The panel will then relate personal and professional experiences related to GLBT issues and study abroad. Resources will be distributed outlining GLBT identity development in the cross-cultural context.

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Psycho-socio-cultural issues of men who have sex with men (MSM) in Gujarat, India

Psychosocial and cultural issues often impact the psychological and emotional well-being of homosexual men. Based on fifteen in-depth interviews and four focus group discussions with self-

identified homosexual men, this paper discusses psychosocial and cultural aspects of homosexual men, exploring issues that influence psychological and emotional well-being of homosexual men of Vadodara City, Gujarat, India. There is a high degree of knowledge and denial about the human rights abuses of homosexual men, and their vulnerability to HIV infection as well as their psychological well-being. The concept of masculinity in South Asian cultures leads to marginalization, social exclusion, and abuse of the most vulnerable of the homosexual men. It is largely their perceived femininity, as a performance-based identity, that often leads to violence, harassment and stigmatization. Those who are not acting out the normative masculinity, experience social exclusion and fewer employment opportunities, which increases poverty and concomitantly increases the potential for sex work activities as a survival strategy. Such issues play a significant role in the emotional, sexual, physical and economic exploitation of feminized males, and give rise to a range of physical, psychological and emotional vulnerabilities.

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Mate selection among Indonesian young adults

This study examined mate selection among Indonesian young adults. The data consisted of clippings of a mate selection column in the April through December 2006 editions of a national daily newspaper. They comprised 500 subjects including 355 young women, 56 widows, 77 young men, and 12 widowers. Only 50 young women and 50 young men were included in the main analyses. Five mate selection theories were used as frameworks to analyze the data. They included content analysis and statistical testing of frequencies and means differences. The results showed that: (1) mate selection concerns belong more to young women than to young men; (2) they both used their self-interests as bases in selecting a mate. However, they did not follow any single mate selection theory but used a combination of certain theories and traits in order to optimally satisfy their self-interests; (3) based on the ratio between the number of traits used when describing themselves and describing their expected mate, young women were not choosier than young men when selecting a mate, but they were much choosier regarding economic stability and the absence of certain bad habits; (4) regarding those traits that are universally referred to in mate selection, they shared the same preference for such traits as understanding, health, and responsibility, but they differed in that they absolutely valued faithfulness, honesty, and similarity of religion while ignoring intelligence and virginity.

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Paper Session

Family Issues II

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Measuring mixed ethnic parentage: Comparing methods and correlates

Mixed ethnic parentage was studied using a Multiple Identities Questionnaire completed by 407 students at an ethnically diverse small college in the Los Angeles area. The students were asked the extent to which they were members of each of eight racial-ethnic categories, on scales from 0=NOT AT ALL to 8=COMPLETELY. There were also asked about the heritage of each parent using the same categories and response scales. One measure of mixed parentage was the number of categories used to describe the self. Another measure was the number of categories used to describe both parents. These measures had a Pearson correlation of only r=.69, because students' responses for the self on each scale did not always equal the average of the responses for their parents. For example, a student might consider the self completely Latino even though one parent was only half Latino. The students were also asked the extent to which they considered themselves bi-racial, multi-racial, bi-cultural, multi-cultural, and multi-ethnic, on scales from 0 to 8. These measures had only moderately low correlations with the number of categories used to describe the self or the parents. All of these measures, except the one based on parents, were slightly correlated with ratings of feeling prejudice and discrimination based on their ethnicity. But none of the measures of mixed parentage were correlated with well-being as reflected in measures of self-esteem, happiness, depression, or anxiety.

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Models of parenthood: A comparative study of pairs of fathers and sons in Brazil
An endogenous perspective

This work presents the results of a study in which we interviewed pairs of Brazilian middle-class fathers and sons (who are also fathers) so as to observe possible changes in models of fatherhood resulting from changes in women's role and position in society. All men interviewed emphasized family's importance for the good formation of a child and considered marriage a pre-condition for having children, although for those from the group of sons it does not matter much if the marriage is made official or not. Different from their fathers, who believe that mothers are responsible for the care of children and who had their mothers taking care of them full-time, the sons, despite the emphasis placed on a greater involvement and participation of fathers in family matters and in child care and on the importance of love and companionship between fathers and sons, continue to see the mother as the great responsible for the education and the daily care of children, although most of their wives have a job. According to the sons, the father should help the mother whenever necessary – intervening when she fails to impose limits upon the kids. Man's duty, according to both fathers and sons is mainly limited to be in charge of the good moral formation and formal education of their children, demanding from them good results in school. Besides, for the sons, they should offer the kids recreational activities and amusements, both inside and outside the house, during their free time.

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Adaptation and validation of the HOME scale for Turkish-German toddlers in Germany

According to Caldwell and Bradley (2003), the developers of the HOME Inventory, this measurement is one the most widely used instrument to assess the developmental context of children. Numerous studies, including those of Bradley and colleagues, have been concerned with the lack of validity of the HOME Inventory in ethnic and minority groups in the USA (Bradley et al., 1989, 2001). Referring to the validity criterion it was found in a comparative study with Anglo-American, Afro-American and Mexican-American samples (Bradley et al., 1994) that the relationship between HOME scores and the cognitive developmental scores of the children was stronger in the Anglo-American sample than in the two other groups. It was assumed that a cultural bias underlying the item construction caused these validity differences and therefore Bradley and colleagues proposed to

develop supplement items to the HOME Scale in order to detect culture specific aspects in the home environment of minority children. For the assessment of the developmental context of Turkish-German toddlers in Germany the author composed culture specific supplement items. In a validation study the original items and the supplement items were applied to 36 Turkish-German and 35 German families with infants at the age of twelve months. The results of the study suggest that an addition of supplement items can increase the validity of the HOME Scale slightly but that a criterion oriented item selection of the original items is a more successful approach.

Paper Session

Values III

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Value differentiation and psychological adaptation of immigrant adolescents in Israel and Germany

The study examines value differentiation in adolescents from Israel and Germany. Values are abstract, trans-situational goals, which guide selection and evaluation of behaviors and attitudes (Schwartz, 1992). Like traits, which can characterize individuals to a different extent in different life contexts (Harter, 1999; Donahue, 1993), values are assumed to differentiate between life contexts. This may especially be true for immigrants, for whom values in private contexts may be characteristic of the culture of origin, while values in public contexts may be characteristic of the host society. Immigrants from the former Soviet Union to Israel, and immigrants from the former Soviet Union and from Turkey to Germany, were asked regarding their values in private and public, origin and host contexts, and the level of compatibility between these values was assessed. The level of differentiation between values will be compared for different immigrant groups. We test the hypothesis that the higher the distance between the values of the origin and host country, the larger will be the differentiation. The experience of identifying with two societies may be positive (Berry, 1997), but in case of incompatibility and conflict between the cultures, it may also be demanding (Benet-Martinez & Haritatos, 2005). The differentiation of values across contexts is hypothesized to predict lower levels of psychological adaptation, assessed as lower satisfaction with life and self esteem. The study will shed light on the experience of integration of cultural identity, and the influence of integration between different cultural values on psychological adaptation.

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Gender and developmental analyses of value priorities:
Evidence from two Southeast Asian countries

Gender differences in value priorities have been established (see Schwartz & Rubel, 2005). Across various cultural groups (N=77,528), men were found to consistently attribute higher importance than women did to power, stimulation, hedonism, achievement, and self-direction values. In contrast, women attributed higher importance than men to benevolence and universalism values. Men and women, however, did not differ on tradition and conformity values. It is unknown, however, if such gender differences are also present during adolescence. The present study, therefore, aims to examine not only gender differences but also a developmental perspective in value priorities. For the latter, we will compare the importance attributed to each of the 10 basic values between individuals in their early adolescence (12-14 years old) and middle adolescence (15-17 years old). To this end, we administered the 40-item version of the Portrait Values Questionnaire (PVQ; Schwartz, 2005) to early and middle adolescents in Indonesia (N=3,258; 1,664 boys and 1,614 girls; 1,060 early adolescents and 2,198 middle adolescents) and Singapore (N= 5,698; 3,080 boys and 2,618 girls; 3,308 early adolescents and 2,390 middle adolescents). In addition to examining an interaction effect between age group (early and middle adolescence) and gender (boy and girl), we also examine if culture (Indonesia and Singapore) exerts an interaction effect with age group and gender on the endorsement of values among these adolescents.

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Changing values of youth

The young generation popularly known as generation x, their lives are sharpen by globalization, T.V. Channels and Computers. They value flexibility, a balanced life style and many other things. This generation has developed a greater sense of self-confidence than the previous generations as they are aware of the complexities of the inner world and are aware of themselves. Their behavior, way of living and attitude has always been a spicy matter for media for criticizing them. The present study is based on a sample of 50 people of age group 16 to 30 years and 30 years and above studying in school, college and working somewhere. The study revealed that there is a big difference in the value hierarchy of youth and others and it is because of social and economical changes that are taking place

at a faster rate. The young people are prepared to welcome and accept these changes whereas, it is bit difficult of the old to adjust them with these changes. Therefore, the major role will be played by the educational institutions in this matter as they only can teach the students Importance of values in their lives. The youth have a right to vibrant future and should be given opportunities to learn, aspire and thrive. The realization of their potentials is very crucial for the overall development and growth of the society.

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Incidence of values and the choice of careers: Case study in science school

This is the first research that provides data on values with the Schwartz Value Survey in Argentina. This study aims at investigating the values that underlie the students' motives when choosing a profession in Science School –Physics, Mathematics, Chemistry and Natural Science- at Universidad Nacional de Río Cuarto, Argentina. The theoretical framework that sustains it comes from the field of Social Psychology, particularly the Universal Theory of Values (Schwartz, 1992) and its link with Career Anchorage (González and Arciniega, 2005). We analyzed the incidence of values when choosing Research (Group A) and Teaching (Group B) careers. The sample was constituted by 107 freshmen, representing 92, 86% of the careers at the Science School. The results showed the values underlying the vocational choices differ in each group. On the one hand, group A was guided by principles of Achievement, Power and Self-Direction. The values of exciting life, social power, self-respect and independence belong to the higher order "Openness to change and Self-Enhancement." All these characteristics are coherent with the anchorages of competence, performance and creativity. On the other hand, group B showed the values Honest, A private life, World at Peace, Accepting my Portion in Life and Reciprocation of Favors, included in Benevolence, Universalism, Tradition and Security, and belonging to the higher order Self-Transcendence and Conservation. Considering the Professional Career Anchorage, the students based their choice on aspects related to the anchorage of professionals devoted to service. The results suggest that Self-Transcendence and Conservation need to be promoted in our society.

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The relationship between social axioms and self-monitoring among Ghanaian university students

Bond et al (2004) have proposed that the nations of the world can be classified into five social axioms: Social cynicisms, Social complexity, Fate Control, Reward for application and Religiosity). These axioms still need validation, hence this study: to examine the relationship between social axioms and self-monitoring among a group of Ghanaian students. Whereas social axioms may be seen as prevailing social beliefs among a group of people, self-monitoring is a personality trait that reflects tendencies on the part of individuals to notice cues for socially appropriate behaviour and modify their behaviour accordingly. High self-monitors are characterized by sensitivity to social cues indicating socially appropriate behaviour. These cues are used to modify their self-presentation. In contrast, low self-monitors are less sensitive to social cues and tend to maintain a consistent self-presentation across situations. Accordingly, we expect a positive relationship between Social complexity and Reward for application on the one hand, and self-monitoring. These individuals see the need to work hard in order to achieve their goals (Reward for application). And because they view situations and events as having different outcomes (Social complexity), they are more inclined to modify their behaviours consistently. People high in Social cynicism, will also have low self-monitoring because they are less trusting, and sceptical to change their behaviour to be consistent social cues. People high on Fate control and Religiosity will also be low on self-monitoring because they do not see the need to modify situations that are beyond their ability. The paper discusses these findings from an emic point of view.

Paper Session

Learning III

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Indonesian students in their civic education class: The relationship of values, future goals, motivational profile, and desirable educational outcomes

The first aim of the study is to examine Civic Education (CE) teachers' perceptions of the relative emphases, implicitly or explicitly, of Schwartz's 10 basic values (e.g., power, benevolence) in the CE curriculum in Indonesia, and whether students' endorsement of these values is aligned with the teachers' perceived relative emphases. Second, the study aims to examine how the values endorsed by students relate to their valued future goals, motivation, and a range of desirable educational outcomes relevant to CE, such as academic self-concept in CE, conceptions of good citizen, and civic agency. Fifteen CE high school teachers were given a short questionnaire asking the extent to which each of the Schwartz's 10 basic values is emphasized in the CE curriculum, and 2100 students (year 7–12) from 11 high schools completed a questionnaire measuring values, future goals, achievement goals, academic self-concept, national pride, conception of good citizen, and civic agency. To address the first aim, the relative emphases of the 10 values by teachers will be rank-ordered, and the result will be correlated with the rank order of students' relative endorsements of the 10 values. To address the second aim, structural equation modelling will be used to analyse the relationships among variables examined in the study. In particular, we are interested in looking at the mediating role played by students' future goals and motivational goals in the relationships between values and the desirable educational outcomes, and how gender and level of schooling (junior vs. senior high school) moderate these relationships.

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Are there cultural differences in achievement motivation between the collectivists and the individualists: Etic and emic analyses of motivational goals

With the advancement of quantitative methodology, in particular the use of multi-group confirmatory factor analysis (CFA), cross-cultural researchers are now able to disentangle etic (cross-culturally relevant) from emic (culturally specific) items of a given measuring instrument. Using only etic items of the Inventory of School Motivation (ISM, McInerney & Ali, 2006), McInerney and his associates have examined a range of motivational goals (i.e., task, effort, competition, social power, social concern, affiliation, token, praise) of students across different cultural backgrounds in Australia (e.g., Anglo Australian, Aboriginal Australian, Asian Australian, Lebanese Australian). The findings indicated that the motivational profiles of these diverse cultural groups are strikingly similar. That is, rather than the expected polarities between the collectivist (Indigenous, Asian, and Lebanese) and the individualist (Anglo) groups on affiliation, social concern, competition, social power, and extrinsic rewards, all groups are very similar in their motivational profiles. However, an intriguing paradox surfaces when we ask "Why are these groups of students strikingly different in their achievement outcomes?" In this paper we examine the nature of the items which were discarded as, in a multi-group CFA, they were found to be not invariant across a range of cultural groups, but which loaded significantly on factors in single group analyses (i.e., potentially emic items). Specifically, we ask, "Do emic analyses give us a better explanation than etic measures regarding the observed differences in achievement outcomes across cultural groups?"

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Motivation to study a foreign language in Japan and USA

This study measures levels of intrinsic motivation, extrinsic motivation, amotivation, integrative orientation, and instrumental orientation for college students at universities in USA and Japan. Although a great deal of work has been done to understand the relationship between motivation and foreign language acquisition (e.g., Boyle & Houndoulesi, 1993; Clement, Gardner, & Smythe, 1977; Dornyei, 2003; Feenstra & Santos-Castillo, 1971; Gardner, 1990; R. C. Gardner & Clement, 1990; Gardner & Lambert, 1959), little has been reported on the types of motivation utilized during students' courses of study (Gardner, Masgoret, Tennant, & Mihic, 2004). This is in spite of research that has shown that although all forms of motivation are useful in learning, those forms related to internal motivations are more effective in creating lasting learning (e.g., Covington, 2000; Husman & Lens, 1999; Noels, Pelletier, Clement, & Vallerand, 2000). This study is an attempt to describe what is currently motivating students to learn a foreign language in these countries and how students may be motivated differently depending on their cultural context. A total of 200 participants from colleges in Japan and the USA were given a survey adapted from the Academic Motivation Scale (Vallerand, Pelletier et al, 1992) and the Attitude/Motivation Test Battery (Gardner, 1985). Results indicated that although motivation to learn a foreign language at the college level is relatively high, the reasons for learning those languages differ both by country and by sex. Discussion of results will focus on possible reasons for these differences and directions for further study.

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A psychometric investigation of the academic motivation of immigrant adolescents in the greater

The psychometric properties of scores from the Academic Motivation Scale (AMS) were examined for a group of 266 immigrant adolescents in the Greater Toronto Area (GTA). Support for the Academic Motivation Scale, which is based on the Self-Determination Theory, was not adequately

substantiated in the current research for immigrant adolescents. Consistent with previous research (e.g., Cokley, 2000; Vallerand et al, 1993), the present study did not find adequate support for the simplex pattern. The current research noted that the correlations deviated from the simplex in the following ways: First, contrary to Vallerand et al.'s hypotheses, the strongest negative correlation was not found between amotivation and the three types of intrinsic motivation. Instead, the strongest negative correlation was found between extrinsic motivation-identified regulation and amotivation. Second, all three intrinsic motivation subscales had stronger positive correlations with introjected regulation than with identified regulation. These results, consistent with previous research (e.g., Cokley, 2000, 2001), suggest that introjected regulation is "more self-determined" than had been believed. The author recommends further investigation of the properties of scores from the AMS, as well as reconsidering its theoretical underpinnings.

Paper Session

Health and Clinical Psychology III

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Mindfulness in Thailand: A phenomenological analysis

In recent years Western psychology has developed a burgeoning interest in mindfulness. Although preliminary evidence supports the efficacy of several mindfulness-based approaches to psychotherapy (e.g., Mindfulness-Based Cognitive Therapy for Depression), there are subtle though important distinctions between contemporary Western and the traditional Buddhist operationalizations of mindfulness. Relatedely, Baer (2003) cautions that current mindfulness-based interventions risk overlooking important elements of the long tradition from which mindfulness meditation originates, and Kabat-Zinn (2003) warns that if the prevailing kinds of mindfulness research and theorizing are continued exclusively, they may prove limiting, distorting, and ethnocentric. Therefore, in this presentation the first author, a native Thai Buddhist woman, explores the differences between the nature and function of her culturally inculcated Theravada Buddhist mindfulness and contemporary Western psychotherapeutic mindfulness. In the second part of the presentation we review the results of a study in which we assessed Western mindfulness in 24 Thai Theravada Buddhist monks using self-report measures of mindfulness developed in the US. In providing support for our hypotheses, the quantitative results revealed that the monks had equivalent (and on some subscales lower) levels of Western mindfulness relative to American college students with no meditation experience, and the qualitative results suggest that the monks conceptualized mindfulness in different terms than Westerners. Implications for culturally-competent mindfulness research and therapy practice are addressed.

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Using Howrah in group psychotherapy with Kurdish clients

Sound therapy is an ancient technique that is believed to have healing power, in which sound chants or drum beats are used to create vibration in the body. In the Bible, David attempted to treat King Saul's depression by playing the harp. One of the procedures and tools for knowing any culture is song and music. Kurdish culture, with its 3,000-year history and civilization, has distinct and valuable customs such as song, music, dance and language. One of the Kurdish music divisions is Hore. The aim of this study is to introduce the philosophy and divisions of Hore: payah mori, dow dangi, sar savari, arkavazi cher, and also to use it in therapy with Kurdish adults. Hore is an ancient song with Gnostic serenade content and shows issues such as death, worry, nature and happiness that come from Ahora (God). According to traditions, Zoroastrian clergymen read Avesta with this song and rhythm, which does not need an instrument. The method was qualitative with open questions based on deduction and a video recording. The results of interviews with participants showed that this song can create mental security, motivation for social interaction, self-adjustment, emotional release, emphatic understanding and effective congruency. Finally, we concluded that paying attention to folk-ethnopsychology in therapeutic processes is necessary. Future perspectives and limitations of the study, such as the gap between generations and globalization, are also described.

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Using Kurdish dance in group dance therapy

The use of dance as a therapeutic tool is founded in the idea that body and mind are completely integrated. While the relationship between the mind and body is constantly being explored, theorized and discussed, the whole area highlights the ingenuity of the creation and masterpiece of the human being. The theory underlying dance therapy is that body movement reflects the inner state of the person and that by moving the body within a guided therapeutic setting, a healing process begins. Emerging inner conflicts and issues from the person's unconscious to consciousness are addressed on all levels -- physically, emotionally, mentally and spiritually. Seeking the full integration of mind and body and bringing harmony between all levels of the human being is what dance therapy is all about. The aim of this study is to introduce Kurdish group dance, its types, meaning of movements, and its position in literature. Qualitative research was carried out by observing and interviewing on video, as a complementary tool in the therapeutic process with young Kurdish clients ages 5-12. A co-therapist is a leader in the group and members copy his/her movements. In interviews with members based on deduction, they reported that group dance enhanced their self-confidence, social interactions, feeling of freedom, developing a relationship between the psycho-physiological process, understanding the conception of self and others, and group cohesiveness. Finally, future perspectives and limitations of this procedure are described.

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Making sense of suffering: A study of spirit possession in healing centres

This paper discusses the findings of a study of spirit possession in healing centres in the state of Maharashtra in India. Among non-Western cultures, spirit possession is widely distributed and there is a wealth of literature on this phenomenon. However, most studies have looked at possession from biomedical, psychological, functionalist or performance approaches. These have been criticized for reducing possession to categories of biology, psychology, society, and culture. This paper combines psychological and anthropological approaches to explore the experience, expression and construction of possession in the Indian context from the perspective of individuals who experience it. The purpose of the study is to explore the personal, subjective, phenomenological aspects, as well as the shared cultural beliefs that are involved in possession. Participant and non-participant observation and interviews were undertaken at two healing centres: a temple of the Mahanubhav sect situated in Nasik district of the state of Maharashtra in India, and a dargah (Muslim shrine) located in Mumbai. Both centres are reputed for healing physical, psychological, and spirit-related afflictions. Based on the guidelines of the Explanatory Model Interview Catalogue (Weiss, 1997, 2001), interview schedules were constructed and first tested in a pilot study. Interviews were then undertaken with clients experiencing possession, their families, and healers. Responses were analysed qualitatively to identify recurrent themes in the experience and understanding of possession by clients and caregivers and to draw out important antecedents of possession. These findings have been discussed in this paper.

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Becoming dangaria: Sublimation and empowerment of female traditional healers of central Indian Himalayan region

The dangaria (faith or traditional healer) as the possessor of local gods and goddesses has an important role in Kumaoni culture. The present study aims to find out the process of becoming a dangaria. The area of the study is the central Himalayan town of Pithoragarh and surrounding villages. Case histories were taken as the main technique of collecting data. The sample includes seven female dangaria selected on the basis of availability. Based on these case histories, it was found that one does not choose to become a dangaria but is rather chosen by the spirit she represents. The selected person goes through an initiatory crisis, which includes physical and psychological symptoms and social crises like widowhood, judiciary problems, or a defaming situation. However, these signs in themselves are not evidence of becoming a dangaria. Only after consulting with different dangaria and having the spirit itself tells the person that she is chosen can she be declared a dangaria. After declaration she has to offer jagar to the spirit, where she gets the first social contact as a dangaria. The dangaria doesn't go through any training; she only has to observe some rules and restrictions. A psycho-cultural analysis of data has been discussed in the perspective of sublimating the psycho-somatic symptoms and gaining social power. The concept is also discussed from the perspective of an experiential approach, that is, how dangaria analyze the process of becoming dangaria.

Paper Session

Attribution

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Cultural differences in trait attribution and discounting from a Bayesian perspective

Though past research has argued that East Asians are less susceptible to the fundamental attribution error than Westerners, there is still disagreement about whether this is the result of an "error," or is instead consistent with other culturally specific beliefs. This research uses Bayes' rule to compare how well trait attributions with and without situational factors correspond to prior beliefs. Participants responded to a hypothetical situation about a student who is late to his/her own class presentation. Several different situational factors were tried. Results from 18 European-Americans born in the United States are compared with those from 18 East Asians who lived at least half of their lives in the United States. The European-American group makes stronger trait attributions (here, irresponsible or absent-minded) both with and without situational factors. However, the extent of discounting is equivalent across groups. The European-American group is potentially more normative in its initial trait attribution, while East Asians appear to be more normative in their judgments given a situational cause, though only in cases where discounting is called for. Overall, although East Asians appeared to be less confident in the presence of a trait both with and without situational factors, both groups discounted to a normative and equivalent extent. Both groups discounted in some cases (e.g., the prior class ran late) and augmented in others (e.g., misplacing the presentation materials). Work is currently underway to replicate these results in China. This work highlights the importance of being explicit about normative assumptions when comparing cultures.

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What causes people to consider an entity as causative?
Effects of culture, language, and content

Causal reasoning is domain-specific; both its outcome and the underlying processes depend on whether people reason about the social or the physical domain. In the former, attributions are affected by a range of biases and other cultural factors, whereas in the latter they appeared to be objective. But physical events differ, and few are so simple that lay people intuitively grasp the underlying causal mechanism. We therefore hold that even here, attribution processes should be susceptible to a broader range of cultural factors than has been assumed so far. Although the way in which the relationship between individual and group is conceptualized (e.g., through culture-specific values and self-concepts) is central to attributions, additional factors may also have an impact: for instance, causal concepts entailing task-specific content effects or linguistic cues focusing attention on single components of an event. A cross-cultural experiment with participants from Germany, China, and Tonga assessed the impacts of these factors. The task required participants to identify which of two entities is the ultimate cause for an event. Our data revealed the expected cultural differences on a general level, with more balanced attributions in China and Tonga than in Germany, as well as additional effects of content and linguistic cues. These findings indicate attribution biases in the physical domain, which are indeed subject to different kinds of cultural influences.

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Social structure and causal attribution: The influence of relational mobility

Prior research has revealed cross-cultural differences in attribution styles. East Asians tend to make more external attributions, whereas North Americans tend to make more internal attributions. This research aims to explain these cultural differences in terms of different social structures across culture. In particular, we focus on relational mobility (Rmob), defined as "the amount of opportunities to form new relationships, when necessary in a given society/social context"(Yuki, Schug, Horikawa, Takemura, Sato, Yokota, & Kamaya, 2007). Compared to people in high Rmob societies such as North America, people in low Rmob societies such as Japan must to put more importance on cooperating with others harmoniously in existing interpersonal relationships, and as such their behavior tends to be dependent on the situation surrounding them. As a result, people in low mob societies should believe more in situationism (less dispositionism) and make more external attributions (less internal attribution) then people in high Rmob societies. We conducted a cross-national questionnaire survey using Japanese and Canadian university students to examine this hypothesis. On order to measure causal attribution, we used the situationism/dispositionism scale（Norenayanet al, 2002）as well as a revised version of the Kitayama et al's (2006) questionnaire to measure causal attribution. In order to capture variation in relational mobility between Japan and Canada, we used a scale to assess individuals' perceptions of relational mobility in their immediate social environment (Yuki et al, 2007). The results showed that cultural differences in dispositionism were partially mediated by perceived relational mobility in each culture, partly supporting.

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Cultural traditionalism and locus of control in Mexico

The historical socio-cultural premises (HSCP) are affirmations that reflect the internalization of culture of an individual or a group. The locus of control is a personality construct that is been affected by the culture. Based on the factors: Machismo, Virginity, Affiliative Obedience, Fear of Authority and Social Reproduction of HSCP of Diaz-Guerrero, as an index of proximity to the traditional Mexican culture. This research had as an objective: to know the effect that the proximity to the traditional Mexican culture has in the factors of Locus of control (Extern, Internal

Achievement, Social Affection and Family Status Quo). 848 Mexicans from rural and urban socio-cultures from the State of Guanajuato, were measured by the short versions of the scales (HSPC =.88 of Díaz Guerrero and Locus of control =.89 of Reyes-Lagunes). The results show us the effect of both, the urban and rural socio-culture, the educational level and more clearly of the Mexican cultural traditionalism in each of the factors of the Locus of control. The more traditionalist participants, report the highest external attributions as well as higher internal locus of control in their affective relationships. The interaction between traditionalism and educational level of the participants shows significant effects with probabilities equal to .000 in the factors of the Locus of control.

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The effect of a group assertiveness training program on enhancing assertiveness and self-esteem in submissive students

The purpose of the present study was to investigate the effect of a group assertiveness training on enhancing assertiveness and self-esteem in a group of submissive students. First, all male students of first grade of high schools in "Ijrood" District of Zanjan Province, IRAN were assessed based on Gambrill and Richy Assertion Inventory (1975). Consequently, thirty subjects with the lowest level of assertiveness as submissive students were selected and randomly assigned to two groups of experimental and control. The Coopersmith Self-esteem Inventory (1967) was also administered to assess these students' self-esteem. The research design was based on pretest and posttest method along with experimental and control groups by random assignment. Participants in the experimental group, attended eight sessions of group assertiveness training program. Each intervention session lasted nearly ninety minutes. Data were collected before and after implementing the assertiveness training program and were analyzed by using "t" test and covariance methods. The findings indicated positive significant improvement of assertiveness and self- esteem in submissive students in the experimental group. The possible explanation for the increase in assertive behavior of submissive students and enhancing their self-esteem might be due to participation in the assertiveness training program which was helpful for such students.

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The frontier on my mind:

Evidence from a United States-United Kingdom-Germany triangulation

Although several robust psychological differences have been found between North America and East Asia, very little is known about differences, or the absence thereof, between North America and Western Europe. Despite their common cultural heritage that acknowledges the independence of self, West Europe and North America differ in one crucial respect. Unlike West Europe, North America has undergone a history of voluntary settlement in the frontier. We hypothesized that the settlement history gives rise to a cultural emphasis on stronger personal forms of independence. In a tri-national comparison involving samples from the United States (Michigan), the United Kingdom (Essex), and Germany (Hamburg), we predicted and found that European Americans are more likely than Western Europeans to (1) exhibit focused (vs. holistic) attention, (2) experience emotions associated with achieving independent (vs. interdependence) goals, (3) associate happiness with personal achievement (vs. communal harmony), and (4) show an expanded symbolic ego. However, both European Americans and Western Europeans showed (5) an equally strong dispositional bias in attribution. German and British samples did not differ on any of the measured variables. These data were interpreted to support the hypothesis that a settlement history and the associated discourse of "American Dream" have yielded a strong cultural emphasis on independence in the contemporary North America.

Paper Session

Political and Environmental Psychology

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The value-attitude-behaviour model: A cross-cultural study to test the mediating role of environmental attitudes on the influence of values on ecological behaviour

According to Homer and Kahle's (1988) cognitive hierarchy model, values influence behaviour indirectly through attitudes. This model can be visually depicted as a causal sequence: value %u2192 attitude %u2192 behaviour. Therefore, this model implies a hierarchy of cognitions in which the influence theoretically flows from more abstract cognitions (i.e., values) to mid-range cognitions (i.e., attitudes) to specific behaviours. This paper reports findings from a study testing this model across samples from Brazil, New Zealand and South Africa. Specifically, the aim of this study was to test whether environmental attitudes would fully mediate the influence of values on ecological behaviour. This study also went beyond previous studies by extending the model into the socio-situational domain by including perceived threats from environmental problems. The expanded model can be depicted as: value/threat %u2192 attitude %u2192 behaviour. Supporting this expanded model, a full mediation model was confirmed across countries, in which environmental attitudes fully mediated the influence of values and perceived environmental threat on ecological behaviour. Implications of these findings and of the model as applied to environmental issues are discussed.

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A meta-analysis of the cultural-level correlates of environmental attitudes

Characteristics of cultures that are related to environmental attitudes (EAs) were identified by using meta-analytical techniques to combine 68 studies of EAs from 36 countries. Most previous studies of the cultural-level correlates of EAs have used short, poorly validated measures of EAs and yielded inconsistent results. This study used a well-validated and psychometrically sound measure of EAs, the New Environmental Paradigm scale. Results showed that pro-EAs were higher in cultures that valued in-group collectivism, intellectual and affective autonomy, and had higher life expectancy and political rights. Pro-EAs were lower in cultures that endorsed conservative values and had higher proportions of materialist citizens. There was also some evidence that cultures' EAs affect their environmental policies. Implications of these findings for studying and improving pro-EAs across cultures are discussed.

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Evolution and culture: Implications from a study of adherence to 'radical' political beliefs

The cognitive anthropological framework, as it presents both a conceptual grounding for the interplay between evolutionary and cultural forces (e.g. Sperber, 1996), and an increasing amount of empirical demonstration of this interplay in action (e.g. Tomasello, 2001), arguably offers the explanatory power long sought after by cross-cultural psychology. As it gains theoretical footing, research aiming to clarify its core concepts (e.g. Barrett, 2008) will add weight to what was previously criticised as intelligent speculation. This paper continues this conceptual exploration by reporting on the use of Dan Sperber's distinction between intuitive and reflective beliefs to analyse data on the maintenance of radical political beliefs. The results, gathered using both quantitative and qualitative methods, shed light on the experience of adhering to beliefs that are at odds with one's cultural context. Linking with efforts toward comparative universality of

belief maintenance (Leung & Bond, 2004), it introduces the term 'culturally counter-intuitive', and examines its implications for a framework of cognitive and cultural interaction.

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Political trust and likelihood of protest in ethnic minority youth

15-18 years old ethnic minority (Armenian) students in Russian language and Armenian language schools and ethnic majority (Georgian) students of Georgian language schools in the capital of Georgia have been asked about trust toward political institutions and likelihood of different political activities. Results of study indicate that ethnic background of students and school socio-cultural environment have complex influence on youth political trust toward national and international institutions and intentions of the political protest and belief in the effectiveness of political activities. With age differences between ethnic groups in the likelihood of political protest and perceived effectiveness of political activities become significant. In ethnic majority students there is an overall decline in intentions of political protest with age, when in the ethnic minority there is growth of likelihood of involvement in political protest, likelihood of political protest in minorities varies in the different language schools. The paper presents multivariate analyses about social, religious & ethnic background of minority students and compares psychological correlates of political participation of the three groups.

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Is political orientation linked to values in the same way all over Europe?

We propose to analyse the links between political orientation and values using the data collected in 21 European Countries in 2004 (European Social Survey). We first examine the structure of values in each country, which leads us to approach values using Schwartz's two main dimensions: Self-enhancement opposed to Self transcendence, and Conservation opposed to Openness to Change. We

then examine the political orientation, using the left/right scale which appears to be an accurate choice, considering the high diversity of political situations in the 21 countries studied. Concerning the links between political orientation and values, we check the following hypothesis : (1) we expect a "right" position on the left/right scale to be linked with a higher importance of Self-enhancement ; (2) we expect a "left" position on the left/right scale to be linked with a higher importance of Self-transcendence ; (3) we expect a "right" position on the left/right scale to be linked with a higher importance of Conservation ; (4) we expect a "left" position on the left/right scale to be linked with a higher importance of Openness to change. We expect the two first links to be stronger than the two last links. We study the links existing between the left/right scale and values first on the global sample, then in each country separately, using two different statistical techniques (regression and post-factorial analysis), and discuss the specificity of these links from a country to another.

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Post-Apartheid South Africa in transition

The first democratic elections held in South Africa in 1994, witnessed euphoria, hope, high expectations. Non-White South Africans were elated to escape the long years of oppressive Apartheid. This study involves a review of the literature on post-apartheid South Africa, covered by the databases for PsycINFO, and the Sociological and Dissertation abstracts. Themes with the highest frequency emerging from the review are identified and their significant findings reported. These themes include: violence (criminal and sexual), HIV/AIDS, psychiatry and mental health, affirmative action, race and identity, and education. The reported studies are critically analyzed from the perspective of methodology, theory, sampling, and general lack of recommendations for alleviating dire situational circumstances. Mostly researchers are of European ancestry. Invariably the problems they observe in Black Africans are attributed to inequality and dehumanizing experiences during Apartheid. This "blame" phenomenon is critically assessed. Studies fail to address post-apartheid progress for Africans in employment, education, housing, and in public institutions. A visit by this author to South Africa in 2007 afforded her the opportunity to record her naturalistic observations of these developments. Three sources of psychological inspiration are impacting on South Africans. These are: the Gandhian Satyagraha (non-violence) Movement, the spirit of the Truth and Reconciliation Commission, and African (Zulu) philosophical concepts, such as, "Ubuntu", a world view expressing individual "beingness" in terms of the saliency of the "other". The applicability of these concepts for peaceful resolution of conflict within the individual and between groups is examined.

Paper Session

Intercultural Approaches II

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Disregard for outsiders: A cultural comparison

The place of outsiders -- strangers and otherwise irrelevant others -- in the cultural logic of a society holds important implications for social perception. We begin by describing how outsiders are viewed in Western, Japanese, and Chinese societies. Comparing the three groups, we propose that the Chinese are most strongly disposed to disregard or ignore those outside their networks of affiliation and practical involvement. To test this claim experimentally, we assessed the incidental memory of Canadians, Japanese, and Chinese students for social targets of differing situational relevance to the perceiver. As expected, the Chinese showed greater memory advantage than the other groups for primary over non-primary targets, but only when provided with an explicit justification for exclusive attention.

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Measuring cultural intelligence

Predicting and explaining the effectiveness of cross-cultural interactions has a rich tradition in a variety of disciplines. Over the years, many studies have alluded to the idea that some individuals might have attributes that allow them to be more effective in overseas assignments, in cross-cultural communication or, more generally, in cross-cultural interactions. Recently the construct of cultural intelligence has been introduced to account for this individual variation. Definitions of the construct vary. However, they share a focus on the multidimensionality of this type of intelligence. The complexity that resulted from these domain definitions led to the design and construction of a unique and powerful assessment instrument. This tool is a web based assessment centre that combines several types of assessments in a single delivery mechanism. As such, it compensates for weaknesses in any one measure. In this presentation, I describe the development of the assessment centre beginning with the identification of the constituent elements of cultural intelligence; cultural knowledge, cross-cultural skills and cultural metacognition; and the specification and preliminary testing of the scales and stimulus materials with more than 400 participants in four cultural clusters. Finally, I present a detailed description of the final web based assessment tool and preliminary data establishing its construct and predictive validity.

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Conflict communication, decision making and individualism in Mexican and Spanish university students

Taking a behavioral decision perspective on negotiation and conflict resolution, and emphasizing the role of communication in conflict management, this paper examines the relations among decision making patterns, conflict management styles, and communication skills in two random samples of Mexican (n = 173) and Spanish (n = 268) university students. It also examines their possible cultural differences. The individualism/collectivism dimension was taken as a possible criterion of cultural difference. Our Spanish language translation of instruments to assess individualism/collectivism (Shulruf, Hattie, & Dixon, 2003) and conflict management message styles (Ross & DeWine, 1988) are presented with their confirmatory factorial analyses indicating that they measure constructs equivalent to the English language originals. Expected results, such as strong relationships between decision making patterns and conflict message styles and unexpected results from literature, such as high individualism in Mexican students, are discussed. Multivariate analyses show significant

relations between communication skills and some decision-making patterns as intermediate variables between individualism and the constructive conflict issue-oriented message style.

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Fools rush in –

Clever SIHRM practitioners test expatriates with the intercultural affinity scale

The Intercultural Affinity Scale (IAFFS) is introduced as a tool to assist strategic international human resource management (SIHRM) practitioners in their efforts to assess the intercultural affinity of candidates for international assignments (IAs). Fools rush into IAs without evaluating candidate-location fit and intercultural communication training needs. Clever SHIRM practitioners, however, engage in socially responsible SIHRM practices. The IAFFS is designed to reliably appraise employees' and their families' affinity for their home and future host cultures to find the right candidates for the right IAs. Between 2005 and 2007, the 8-item IAFFS was administered in a pilot study and four subsequent studies to students in 22 courses with clear intercultural education elements at fourteen universities in six countries: three universities in New Zealand, two in Germany, one in the United Arabic Emirates, one in England, one in the Czech Republic and six in the USA. Four samples of undergraduate students participated in these studies: self tests (N = 1210) and retests (N = 754), peer tests (N = 785) and retests (N = 686). The IAFFS was used in a paper-pencil and an online version. The IAFFS shows a stable three-factor structure, acceptable test – re-test correlations, adequate Cronbach's alphas, and almost no social desirability bias in self and peer evaluations. The IAFFS is sensitive enough to detect test – re-test differences. Implications and future research are outlined.

Paper Session

Methods I

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How to approach research with street children

In the literature about street children the majority of the studies fail to report how exactly the children were approached and how the researchers dealt with upcoming methodological, practical, and ethical challenges. The intention of this paper is to raise awareness about those challenges that are typically encountered in field research with street children. First, we discuss the ambiguities conveyed with the term 'street child'. This is followed by practical-methodological considerations such as how access to the children can be sought, how a role in the community can be established, how manipulative relationships can be avoided, and how culturally sensitive methods can be found. Typical ethical challenges that have to be met are: receiving parental consent and/or child assent, the use of incentives, and the dissemination of sensitive research findings that could harm the children. By addressing those -often unstated- challenges we aim to accomplish several different goals. Practically, the paper can serve as a useful introductory tool for newcomers as well as some sort of checklist for already experienced street child researchers. In addition, this paper considers ways to approach street children in research in order to achieve valid and reliable findings that can be evaluated by others. Considerations for the improvement of future research with street children are also discussed.

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Measuring identity dimensions with illiterate subjects: The stoneman experiment

Identity refers to the totality of self's experience of being-in-the-world. Throughout three years of ethno-psychological field work in rural areas of East-Timor (a small Southeast Asian island-state with only 50% of the population literate), a new action-research method was developed to investigate specific identity dimensions reflecting recent cultural discourse on indigenous, catholic, and (post)modern worldviews. Instead of conducting paper and pencil measures, the stoneman experiment utilized self-representations expressed via coloured stones. 283 subjects were initially

requested to "build a person" out of 100 pebbles (basic rate). Subsequently, certain colour codes were introduced and the subjects received the actual instruction to build "yourself", considering the significance of each colour, agreed in advance. 33 stones were red, 33 yellow and 33 black (i.e. the colours of East Timor's national flag) and one stone kept neutral ("carte blanche"). Farmers could easily represent, how traditional, modern or catholic they consider themselves. In a third design, perceived similarity to neighbouring ethnolinguistic groups could be expressed. Combining qualitative ethnographic data, quantitative stoneman results and the idiosyncratic interpretations of the representations (i.e. "the hands in my stoneman are red like blood, since I continue to sacrifice animals to my ancestors") led to a deeper understanding not only of individual identities but of the contemporary transformations of a traditional society to modernity.

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Using classical test theory and item response theory methods to investigate response bias across cultures

Studies investigating response style across cultures typically use Classical Test Theory (CTT) methods. In contrast, methods based on Item Response Theory (IRT) are underused. The Rasch rating scale model, which is one of a family of IRT models, is well-suited for the analysis of Likert-type items often found in personality inventories. The model can be used to construct category probability curves, which graphically demonstrate how respondents endorse the various categories of the item response scale, conditional on their standing on the latent trait. Comparisons of category probability curves across cultures show differences in response style conditional on the latent trait. These curves may be used to visually complement traditional methods based on CTT. We analysed the responses to a Big Five personality inventory of 1240 Black students and 1139 White students at a South African university. Traditional methods revealed significant mean differences across the two groups on indices calculated for extreme response style for all five factors, as well as for Neuroticism for midpoint response style. For all five factors, conditional on their standing on the latent trait, Black students were more likely than White students to endorse the extreme categories of the response scale. The Rasch category probability curves graphically show the differences in extreme response bias and midpoint response bias. The curves contain in a few pictures all the information of several different traditional analyses, reveal fine nuances of differences in response style across cultures, and give a sense of the practical importance of differences in response style.

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Transcultural stability of the highest-order factor of personality

A comprehensive hierarchical structural model has been recently proposed in the Five Factor domain of personality (Musek, 2007). It comprises five levels of generality: the specific item level, facet level, first order factors level (Big Five), second order factors level (Big Two), and third order factor level (Big One or general factor of personality). According to the most recent research, the Big One has a definite psychological meaning that extends beyond a mere evaluative content and social desirability. The most convincing psychological correlates of the Big One are the basic dimensions of well-being, emotionality, and self-esteem. While the cross-cultural aspects of the Big Five have been investigated in a number of studies, the question of intercultural stability of higher-order factors of personality has remained unresolved. The present study therefore analyzes the higher-order structure of personality derived from culturally different sources of data, especially in regard to the highest-order dimension of personality. The results suggest a rather stable dimensional structure of personality and confirm the existence of a strong highest-order factor of personality. In the majority of cases, the extracted first factor shows a consistent pattern of saturations with the personality dimensions on the subsequent levels of generality. The discovered transcultural stability of personality structure thus represents an important contribution to the psychological meaning of the Big One and reinforces the hypothesis of its biological and evolutionary basis.

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MMPI-2 Performance of Nigerians: An evaluation of cross-cultural applicability

MMPI-2 data from 150 female and 130 male Nigerian university students are used to evaluate psychometric properties necessary for accurate application and relaible interpretation of the MMPI-2 in Nigeria. This paper reports the results of cross-cultural comparisons of Nigerian MMPI-2 data with US normative sample and data for US college students. These include comparisons on response set, item bias, internal consistency of validity and clinical scales, and cross-cultural equivalence in factor structure. SEMs of scale scores in Nigeria are used to determine if new norms need to be developed for Nigeria. Qualitative, guided examinees' group discussions are used to explore impacts of cultural beliefs on the examinees' interpretation of MMPI-2 items and patterns of item endorsement.

Paper Session

Learning IV

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A comparative study on values of teachers and students of Bangladesh, Japan and America

The purpose of the present study was to observe the similarities and differences in Value of the Teachers and Students of three cultures: Bangladesh, Japan and America. The study aimed to assess and compare the values prevailing among the students and teachers of Universities of Bangladesh, Japan and America. The sample consisted of 360 students and 180 teachers.120 undergraduate student samples were drawn from Hokkaido University, Japan, 120 undergraduate student samples were drawn from Dhaka University and Chittagong University, Bangladesh and 120 undergraduate student samples were drawn from Alvernia College and Kutztown University, PA,USA. 60 Teachers from Hokkaido University, Japan, 60 Teachers from Dhaka University and Chittagong University, Bangladesh and 60 Teachers were drawn from Alvernia College and Kutztown University PA, USA as samples. In order to identify the value preferences of the individuals a list of 10 values (pro-social, achievement, power over others, security, self direction, other worldliness, fatalism, narcissism, inner directedness and conservative) were prepared. The first five values were functional and other five were dysfunctional in the context of national development. The results revealed for Bangladeshi students` preferences for functional values were higher than dysfunctional values. Japanese student' preferences for functional values except narcissism and otherworldliness as third and fifth preferred values respectively. Bangladeshi teachers' preferences for functional values were higher than dysfunctional values. Japanese teachers' preferences for functional values except narcissism were higher than dysfunctional values. American teachers' preferences for functional values except otherworldliness were higher than dysfunctional.

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Moderate effect of learning style on the development of cultural intelligence from international experience

The study of cultural intelligence (Earley & Ang, 2003) has attracted increased interest among scholars in cross-cultural research. This study aims to contribute to the understanding of the impact of Experiential Learning Theory (Kolb, 1984) on the learning of international managers. The main hypothesis addressed the moderate effect of learning styles between international experience and cultural intelligence. We did surveys among expatriates, foreign MBA students and business executives in China, and a group of MBA students from Ireland. We assessed cultural intelligence using the 20-item measure developed and validated by Ang et al. (2004), and learning style using the Kolb Learning Style Inventory Version 3.1 (Kolb & Kolb, 2005). ANOVA analysis was conducted in order to test the hypothesized moderate effect. Our results show that the divergent learning style has the strongest moderate effect while the convergent learning style has the least impact. Our study contributes to theory by the first attempt to empirically test the impact of experiential learning on cultural intelligence. We also recommend managerial implementation for international executive selection and development based on the result.

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Intercultural learning at an international cross-border university

In the course of the Bologna Process, European Universities not only have to ensure that their students gain expert knowledge, but also that they acquire soft skills. "Intercultural competence" is among these soft skills and is considered a key competence in Europe. The European University Viadrina located at the German-Polish border was founded to promote the process of Europe's "growing-together." With a high rate of international students (40 %), it should be a place predestined to acquire "intercultural competence", and the students, moreover, are forced to do this. Instead of interacting, they form big national groups, distant from one another, and therefore

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communication is very limited. It becomes more and more evident that international institutions have to develop special strategies to sensitise their members / participants on an intercultural level and to encourage intercultural communication. The case of the Viadrina University serves as example of how a course programme could be created in order to promote intercultural competence. One of the programme's main aims is to give students the possibility of experiencing, discovering and discussing the diversity of values and worldviews in special workshops. Up until today the training programme, which soon will be granted by the BMW-Award for Intercultural Learning, has turned into a success story which could be transferred to other international academic institutions.

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Intercultural communication at the European University Viadrina

The European University Viadrina in Frankfurt (Oder) is an interesting place to study different frameworks of "intercultural communication" due to its location at the German-Polish border and its high number of international students. As intended, about 60 % of the Viadrina's students are German, around 30 % Poles and 10 % are students belonging to other nationalities. With a share of about 40 %, the Viadrina has the highest percentage of foreign students among all German state universities. Our empirical data-based study contains discussions of some fundamental problems of cross-border universities, as well as questions of how to overcome the phenomena of national group building and how to motivate the students to interact with with students from different cultural backgrounds. However, the main focus of the study was to examine common interrelationships between German and Polish students in order to describe potential communication barriers due to cultural differences as well as to institutional causes. The presentation will spotlight the analysis of cultural barriers, more precisely on failed communication caused by cultural differences. By analysing Critical Incidents, several areas were pinpointed as causes for critical situations, misunderstandings or conflicts between German and Polish students in everyday life at the university. Another result was that several characteristic fields of conflicts between German and Polish students could be identified. The conclusion outlines that German and Polish students are influenced by different systems of values, concepts and knowledge in certain areas of their lives.

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Effects of ethnic stereotypes on teachers' grading practices, evidence from the Netherlands and Germany

We study whether immigrant students in The Netherlands and Germany are graded differently from non-immigrants for work of the same quality and whether such grading bias is caused by teachers' expectations and attitudes. Most grades in school are not obtained through standardised tests. Grades given to e.g. papers are inevitably vulnerable to grader subjectivity and bias due to (sub-)conscious expectations and stereotypes. We examine whether writer's presumed ethnicity influences grades given to primary school writing assignments. Dutch and German children wrote a short text about "My best friend and me". Names of writer and best friend were altered to names typical either for ethnic Dutch/Germans, or for immigrants (Turkish/Moroccan, respectively Turkish). A random sample of teachers graded the papers as part of a larger research project on grading objectivity. Rotating the assigned "ethnicities" made it possible to estimate the effect of student ethnicity unbiasedly, by enabling us to filter out individual teacher, and paper quality effects. In both countries, preliminary results showed evidence for systematic grading bias. Negative biases towards immigrants were even more pronounced when teachers were asked for expectations about secondary school type the writer would be able to attend. Teachers who had experience teaching classes with relatively high percentages of immigrants, showed less strong biases. When we increased the share of texts written by "immigrants", effect sizes became smaller. The bias is mostly subconscious: explicit attitudes towards immigrants were slightly more negative than towards non-immigrants, but explicit attitudes were uncorrelated to the size of the grading bias.

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Studies on affirmative action in a Brazilian university

In recent years, Brazil has committed itself to the enforcement of mechanisms to promote social equity. As a consequence, several governmental programs have been started that aim to create learning and development opportunities, searching to foster inclusion of Afro-descendants in higher education. As an example of such an endeavor, Universidade de Brasilia (UnB), a federal university, has started Affirmative Action in order to include a contingent of 20% of its freshman students as representatives of racial minorities. A follow-up procedure was designed to keep in touch with the

evolution and effectiveness of this Affirmative Action. The first step consisted of a survey, conducted both on and off the campus, concerning the perceptions of students and the general public about the proposal. Part of the instrument consisted of an adaptation of other assessments proposed by McConahay (1996). The questionnaire was administered to 312 subjects and an analysis of variance (ANOVA) was done to better understand particularities of the results, concerning both age and gender of the subjects. A factor analysis was performed confirming the factorability (KMO = 0.83) of the instrument. Five factors were extracted by principal axis factoring, corresponding to 48% of the total variance explained. Results show that students demonstrated interest in the implementation of such diversity programs and were aware of the relevance of these procedures to the cultural and social structure of the community, but they did not agree with the motives or measures taken or even with the representation of the problem itself.

Paper Session

Health and Clinical Psychology III

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Attachment and social trauma of children in Gujarat

The proposed paper is an attempt to look into attachment trauma of children affected by the earthquake and riots in Gujarat in 2001-02. Attachment trauma can be defined as injury, separation, illness, death or other disruption of the primary caretaking relationship that significantly disrupts a child's expectation of being cared about and looked after adequately by a caretaking adult (Fonagy, 2005). Natural disasters and instances of social violence are precursors not only social to unrest but also to tremendous longlasting psychological distress in vulnerable populations such as children. The paper is an outcome of a brief pilot research in Gujarat that is part of the author's ongoing doctoral work. The paper first evaluates recent disaster psychology literature to illuminate prominent mental health implications for young survivors of extreme trauma and disasters. Then, it highlights how post-disaster concerns for child and adolescent mental health are relatively underdeveloped and underreported in the worldwide disaster literature. Third, the paper raises methodological and theoretical debates associated with working with children in disasters in developing countries. With this background, the efforts of the author's own pilot research are presented. The prime focus of ongoing research is to differentiate the trauma of earthquake-affected children from those children who have been affected by riots or social violence. Video-recorded Child Attachment Interviews and children's testimonies provide insights into attachment-related issues and highlight various manifestations of trauma following earthquakes and riots in children selected from different parts of Gujarat. The research is interested in knowing whether the nature of the trauma impacts differentially on the child's attachment representations. A few case studies help to develop the theme of attachment trauma further and seek to elaborate on nuances of ethnographically oriented psychodynamic research, work with economically and socially marginalized children in India, and the problems such as translation, coding and presentation of qualitative data obtained from field work.

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Religiosity in relation to superstition and mental health amongst ethnic and non-ethnic Indian women

The Jaunsari community is one of the oldest cis-Himalayan tribes of India with a strong religious culture. Religiosity has practical as well as emotional aspects. The practical aspect of religiosity constitutes an individual's faith in the observance of ethical and moral duties and rituals as divine commands, while the emotional aspect is reflected in the feeling of devotion and dedication to God and the experience of pleasure, delight and satisfaction in the observance of religious practices. The present study evaluates the religiosity of ethnic and non-ethnic women of Uttarakhand, India, and its

effect, if any, on superstitions and mental health. A total of 400 women equally representing ethnic (Jaunsar Bawar area) and non-ethnic groups were selected randomly from the Dehradun district, Uttarakhand, India. They were administered the standardized Religiosity Scale (Dr. L.I. Bhusan), Superstition Scale (L.N. Dubey and B.M. Dixit) and The CMI Health Questionnaire (N.N. Wig, D. Prashad and S. K. Verma). Findings reveal that highly religious women scored significantly higher on superstition compared to less religious women. Highly religious women have a lower degree of emotional distress compared to less religious women. Results revealed that Jaunsari women differ significantly from non-ethnic women on Religiosity, Superstition, and Mental Health. Non-ethnic women were observed to be less religious and less superstitious as compared to ethnic women. Non-ethnic women were observed to have a significantly higher burden of physical and emotional distress as compared to ethnic women. The findings will be discussed in the light of Indian culture.

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Psychological distress among migrant patients admitted in acute psychiatric wards

The adaptation process of migrants has been considered to arise from the differences that may exist between the migrant's traditional cultural background and the cultural norms and values of the society of settlement. These differences are thought to be stressful, and may induce socio-cultural and psychological changes on the part of the migrant, some of which may be maladaptive. The main purpose of this study is to determine the prevalence of psychological distress and socio-cultural adaptation among migrants who attend acute psychiatric wards. A second purpose is to examine whether or not acute psychiatric wards are used by refugees in situations of crises, like when they asylum application is turned down by the Norwegian authorities. All immigrants, irrespective of nationality and ethnicity, admitted to acute psychiatric ward by St. Olav's hospital, were eligible to participate in the study. The sample studied included all patients admitted to the hospital from 2005-2008. The instrument used was a self-administered questionnaire and a structured interview. The questionnaire includes questions on demographic variables, social, psychological and psychosomatic symptoms. In addition, the Beck Hopelessness Scale and Harvard Trauma Questionnaire (HTQ) were used. The data were also collected from the patients' records and from the hospital protocols. The admission rates, including admission by coercion, length of hospital stay, diagnosis and type of treatment were also compared among the different migrants groups.

Paper Session

Family Issues III

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A cross-cultural study on the relationship between work-family conflict and marital satisfaction

The present study aims to investigate the relationship between work-family conflict and its impact on marriage across three cultures: the U.K., Hong Kong, and China. Individuals' perceptions of work and family are influenced by cultural values and norms regarding the work and family domains (Goodwin, 1999); therefore, this study attempts to explore the cross-cultural similarities and differences in the linkages amongst the work and family variables in the work-family interface. The three cultures were chosen because they differ in their degrees of modernization and cultural value orientations (Schwartz, 2004). The participants were married, working individuals from the three cultures. The present study explored the antecedents and consequence of work-family conflict across cultures, based on the model of the work-family interface proposed by Frone and colleagues (1992; 1997). It focuses on examining the relationship between work-family conflict and marital satisfactions, as well as the antecedents of work-family conflict in the work domains (work stressors). Preliminary findings indicate that the predictors of work-family conflict are similar across cultures; however, the strength of linkage between work-family conflict and marital satisfaction varies across cultures. The present study also examines the moderating effects of individual characteristics and perceived spousal support on the linkages between work stressors and work-family conflict, as well as work-family conflict and marital satisfaction.

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A study on antecedents and consequences of work-family-personal life conflict (WFPC) and the moderating role of coping

The purpose of this study is to examine the antecedents of work-family-personal life conflict (WFPC) and the moderating effects of coping in the relationship between WFPC and psychological well-being (burnout, life satisfaction, depression and anxiety) in Turkish white collar employee. Work demands (work overload, job control and inflexibility of work hours) and family demands (age of the youngest child, family control, and family overload) are hypothesized to be the antecedents of WFPC. A negative relationship is expected between WFPC and psychological well-being. Rational problem solving style is expected to correlate positively with psychological well-being, avoidance and impulsiveness/carelessness styles are expected to correlate negatively with psychological well-being. Data will be obtained from 400 white collar employees in Turkey. This proposed study is expected to contribute to the literature by adding a new domain to work-family conflict; "personal life". Another expected contribution is examining the moderating role of social problem solving as a coping mechanism in WFPC and psychological wellbeing relationship. As practical contributions, this study is expected to aid HR professionals to understand the severity of WFPC on employees, motivate them to organise social problem solving trainings that help employees with coping with the conflict and also lead companies to widen the ranges of their family-friendly policies to include incentives enhancing time spent on personal life.

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Household financial management in Indian Diasporas:
Making a case for a multi-disciplinary and cross-cultural approach

Knowing how a couple manages their finances is important not just from an academic perspective, but because marital law and public policy are based on certain assumptions and expectations about household financial practices. However, current psychological research in this area is largely focused

on people from Western cultures, and it is important in the multicultural context of the UK to address this gap in the literature. In this paper a program of research for investigating the household financial management of Indian diasporas in the UK will be outlined, including the theoretical and policy implications of exploring this topic from a cross-cultural and inter-disciplinary perspective. Theoretically, the proposed research could help to challenge current thinking on household management, especially because in Indian cultures the economic position of women can vary greatly, as can the family structures and kinship groups. Concurrent with the development of the literature in economic psychology and sociology, anthropologists have been exploring the intimate relationships of families in India. To date, these bodies of research have been running in parallel without speaking to one another. There seems a clear need to combine research efforts across these two fields of knowledge. In terms of policy implications, where families have migrated to the UK, how they deal with money may have implications for the integration of these individuals into UK society. These are exciting avenues for future research, which would help to bring the household financial management of families from non Western cultures into a more comprehensive theoretical account.

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Analyzing martial quality and subjective wellbeing in wives living apart together regretfully in India

Due to lack of local opportunities and high cost of living in the tourist destination of Goa-India, there are a large number of people who seek greener employment pastures in the oil rich Gulf States. Unfortunately in most cases due to blue-collar contract terms it is not feasible for them to take their family along with them. So the family in their case consists of the Husband living in the place of work abroad and the wife living in India with the children and the husband coming back only every 12 months. This has given rise to a number of adjustment problems. This study is one of the first to document the impact on Marital Quality and Subjective Well-being on the wives. The sample is of 240 wives (120 with husbands abroad, 120 local). The marital Quality was measured by the by Marital Quality Scale (Shah 1995) and the Subjective Well-being measured by Subjective Well-being Inventory (Nagpal and Sell 1985) Results indicated a significant difference in the Marital Quality and a moderate correlation between Marital Quality and Subjective Wellbeing. Comparison was also done on Employment Status, and Marital Life Cycle Stage.

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Familism in India and in Italy: A cross-cultural study

Familism can be defined as people's attachment to their family and strong feelings of loyalty and solidarity among members of the same family. The present study examined familism in India and Italy considering two main aspects of this construct: a) perception of relatives as behavioural/attitudinal referents (family norms) and b) reliance on relatives for emotional support (family support). We expected that the relative importance of the two aspects would be different for Indian and Italian participants. Specifically, we predicted that Indian and Italian participants would similarly consider family support, while Indian participants would consider family norms more important than Italians. Out of a total number of 213 college students 107 belonged to Patna University in India (57 females, Mean age = 22. 61, S.D.= 2,66) and 106 were from the University of Perugia, Italy (54 females, Mean age =23,96, S.D.= 2,00). Results showed the main effects of familism and country. Familism was stronger in India than in Italy and, in both countries, family support was stronger than family norms. The predicted interaction between country and familism was significant. Mean comparisons showed that although in India the perception of both family norms and family support was perceived as more important than in Italy the difference between India and Italy was stronger for family norms than for family support.

Presidential Address

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How different and similar are families across cultures?: A 30 nation psychological study

This project studied the links between the ecocultural variables socioeconomic level and dominant religion of countries, and the psychological variables family roles, family networks, family values, personal values, personality traits, and emotional bonds in 30 countries around the globe. The hypotheses were guided by the Ecocultural Theory of Berry (1976, 1979) and the Model of Family Change of Kağıtçibaşi (1990, 1996). The main conclusion is a combination of cross-cultural differences and similarities in family characteristics across cultures. The Socioeconomic index of countries was the most powerful source of variation of the family and psychological variables, followed by the dominant religion of countries. Hierarchical Values of Mother and Father characteristic of extended family types in agricultural societies that grant the father economic and social power are the most robust differences between cultures, followed by Relationships with Family and Kin values, Expressive/Emotional roles of mothers and fathers, and Family Networks. However, a number of similarities or universals were found. Emotional bonds with the nuclear family, Financial roles of mothers and the Child Care role of fathers did not differ across countries, Expressive roles were higher than Instrumental roles, Expressive roles and Child Care roles of mothers were higher than fathers. The relationships of the findings to the question of the degree of changes in family structures and functions in cultures, and if these changes in countries of the majority world will inevitably follow the same path as in North America and Northern Europe as predicted by modernization and globalization theories are discussed.

Paper Symposium

Gisela Trommsdorf & Hans-Joachim Kornadt
(Convenors and Chairs)

Cross-cultural psychology in Germany: Present trends

This symposium aims to present a sample of recent research in cross-cultural psychology in Germany. The idea for this symposium partly bases on the three-volume Encyclopedia for Cross-Cultural Psychology (2007).The symposium is organized into three parts. For the first section, we selected two presentations which deal with different theoretical approaches to the respective discipline in psychology: one on culture and personality (Helfrich), and the other one on emotions in cross-cultural perspective (Friedlmeier). For the second section, we selected a paper on a general psychological topic: cognitions (Yan). Here, the question of universal and culture-specific cognitive processes is dealt with. In the third section, two papers will present ongoing studies on migration and acculturation. One presentation will report about a comparative study in migrant and non-migrant families in different countries focusing on family activities and developmental outcomes (Leyendecker, Harwood, & Yagmurlu). The second paper will report about acculturation processes of immigrant adolescents with special focus on risk factors (Silbereisen, Titzmann, & Schmitt-Rodermund). The discussant (Ype Poortinga) will attempt to relate these studies to the international research activities and suggest some conclusions about future developments of German cross-cultural research.

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Culture and personality

Two approaches characterize the psychological study of personality. One emphasizes the existence of individual differences. It is concerned with behavior patterns that distinguish a person from others and thus constitute the uniqueness of a person. The other approach deals with the intrapersonal functioning common to all men. The two approaches do not exclude each other: The first one tries to establish a common framework for the description of individual differences, and the second one admits individual differences within the general functioning. Both approaches have in common that they focus on relatively stable personal structures, although the scope of stability varies from extreme trait stability to extreme situational variability. From a cross-cultural perspective, the different polarities are exposed to a new challenge: The study of individual differences faces the problem of universal validity of trait-situation structures, and the study of intrapersonal functioning faces the

problem whether the concept of personality is universal, or, instead, must be construed culture-specifically. 'Culture' here is viewed either as context or as antecedent of individual behavior. In the first case, 'culture' is considered an integral part of human personality, while, in the second case, cultural variables must be specified as possible impacts on individual personality. The paper discusses conceptual and methodological issues associated with the highlighted polarities.

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Emotions in cross-cultural perspective

Research about emotion in psychology is characterized by four research perspectives: a structuralist, functionalist, constructivist, and dynamic-system perspective. Each of these perspectives is characterized by a different working definition of emotion which consequently leads to very different research questions. Three of these approaches – not the dynamic-system approach – were applied in cross-cultural psychology. One goal of this presentation is to compare the three theoretical perspectives by highlighting the definition of emotion, describing relevant cross-cultural research questions about emotions, and reporting some exemplary results of such studies. The question about the standard of equivalence is a central issue in cross-cultural research and the answer of each of the three perspectives to this question will be summarized shortly. Finally, an ontogenetic perspective is outlined that emphasizes that the development of most components of emotions might be more affected by the cultural context than it is recognized in general theories of emotion. Some conclusions for future cross-cultural studies are drawn.

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Cross-cultural psychological research on cognition

It is self-evident that the culture in which an individual finds himself will shape his way of thinking. The interesting question is to what extent and at what levels culture influences cognition. Whereas

high-level cognition appears to be susceptible to cultural influences, there is a long-held view that basic cognitive processes are universal in nature. Our comparative studies, with Chinese and German subjects, have revealed cultural differences in basic cognitive processes, e.g. superior memory performance and enlarged attentional focus of Chinese relative to Germans, thereby casting doubt on such a simplistic view. However, in some cases (e.g. working memory), when the language factor is controlled, the difference between different cultural groups has been found to disappear. Though such results are consistent with the principle of cognitive invariants across cultures, other findings have raised the question of whether there are indeed culturally specific cognitive processes deriving from a universal set of cognitive tools. Further studies should therefore aim at identifying and distinguishing fundamental cognitive abilities reflecting putative inborn thinking patterns and those which are culturally acquired and therefore subject to a process of formation. Apart from exploring possible cultural variations, attention should be given to the study of the mechanisms (how) and the courses (why) of such differences. Moreover, given the special role of language, a primary goal should be the elucidation of its status as an independent, mediator or moderator variable in cultural effects. Defining a framework for cross-cultural psychology, with a specification of cultural variables, is a valuable objective.

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Turkish migrant families in Germany –

A comparison with Puerto Rican migrant and Turkish non-migrant families

Over the past decades, Germany's migrant community has increased considerably. One third of all young children have at least one foreign born parent. Research on migration in Germany, however, is still very scarce. In a series of studies, we explored the everyday activities of migrant families and the developmental outcome of their young children. In particular, we examined group differences in childrearing beliefs and practices among first and second generation migrant and host culture mothers, and children's socio-emotional, cognitive and language development. The design included longitudinal research focused on Turkish and German mothers in Germany and their young children (ages 1 – 6), as well as a cross-sectional comparison with Puerto Rican and Euro-American mothers in the United States and with Turkish non-migrant mothers. The results of these studies indicated that (a) migration policy in Germany leads to quite different family compositions when compared to the United States inasmuch as more than 2/3 of the Turkish migrant families have one first and one second generation parent, (b) first and second generation parents share many similarities despite a clear influence of their respective host countries, (c) predictor variables such as SES are less

powerful in migrant than they are in non-migrant samples, and (d) including migrant and non-migrant from the same ethnicity helps to tease apart the influence of culture and migration experience.

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Acculturation in young immigrants: A developmental science perspective

A substantial share of the growing number of immigrants is made up of adolescents. This group faces a particular challenge, because processes of acculturation coincide with the normal developmental processes of this age group. Our research combined theories on acculturation with developmental theories on adjustment and maladjustment in order to understand the complexity in the acculturation among adolescent repatriate immigrants. Using these theoretical frameworks we conducted several studies on positive and negative adaptation. A first set of analyses looked at value orientations, such as expectations concerning age of achieving autonomy, or identification with the receiving and heritage culture. We found that expectations for the timing of autonomy change towards those of the local population, although this adaptation was only observed for adolescents and not for their parents. A second set of studies considered peer-relations and internalized problems. One finding was that depressive mood was significantly lower for better integrated adolescents. A third line of research focussed on negative outcomes such as delinquency. Although the same factors predicting delinquency were found in non-immigrant and immigrant samples, immigrant adolescents were found to face additional risk factors such as discrimination. In addition, the strength of association between risk factors and delinquency was found to differ depending on the phase of the acculturation process. The discussion will shed light on developmental processes of acculturation and the application of results. It is especially important for adolescents to differentiate between acculturation and normative development, which can be accomplished by utilizing a particular sampling design.

Paper Symposium

Francisco Ramos de Farias
(Convenor and Chair)

The serial assassination as a perversive culture and paternity determination

Proposition to articulate perverse subjectivity and the pervert act was established, wherein, the dynamics of criminal acts, as means of lust, and convicts' positioning within social bonds configure the outlines. For this purpose, interviews one criminal, named Pedrinho Matador, (Pedrinho the Killer), imprisoned were registered in unit of São Paulo Penal System. The concept of perversion was starting point and means for interpretation of the perverse phenomena present in subjects condemned for homicide. Social relationships, geared by violence and crime, offer criminality guaranteed space within its network. The assertive that social plot offers sponsorship, if not incentive, for occurrence and maintenance of crimes may be made, but this statement is uncertain when considering the criminal's perception of his role and part therein. This questioning led to the investigation of imprisoned with the objective of studying the criminal act, the executor's implication and types of social engagement related to crime. Discursive production was collected from various interviews and analysed by the psychoanalytical method in extension. Interpretation verified: 1) majority of criminals believe crime necessary and associated to citizen and criminal necessities; 2) the way media discloses criminal acts makes available methods and strategies which can be readily assimilated; 3) criminals interpret their crimes as sociological-economic needs, a means of social ascension and empowerment, thus revealing remarkable change in customs; 4) failure, or even absence of a paternal image was evidenced in family pattern study, inasmuch as majority come from women's homes with several children, each of different fathers, 5) uncontrollable increase of criminality may be the consequence of subjective emptiness, observable by maximum concentration of the subject in the ego, allied to the loosening of links fundamental to social relationship. Analysis of material verified that: the criminal have low scholastic levels. Homicidal hold the lowest academic level, some being illiterate; As un torturer, have primordial interest in the slow mortification process of the victims, continuous suffering, the abolition of desire and, not immediately, death and, as un executioner, commonly known as contracted killer, those whose lust derives from the capture of death in those dying whilst dying, have the sole action present with complete dissubjectivation of victim. Finally, the imprisoned reveal the existence of pleasure in stealing, killing, seizure, blackmailing and assaulting. He pratice two categories of actions: a) torturer, which include assailants and kidnappers, have primordial interest in the slow mortification process of the victims, continuous suffering, the abolition of desire and, not immediately, death; b) executioner, commonly known as contracted killers, those whose lust derives from the capture of death in those dying whilst dying, have the sole action present with complete dissubjectivation of victim.

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The incidency of fatherly function in the serial murder

The aim this paper is to demonstrate that the concept of enjoyment marks out its presence in the study of an assassination, which leaves a trace of irremovable barbarism. Once the crime of the mythical father is situated, it is also possible to situate the end of the modality of absolute enjoyment. All the other crimes can only be thought of in terms of partial enjoyment. In the social network, some choose to escape through invention and production, while others give themselves up to brutal morbid practices. What can explain the fact that a subject may find himself in one place or in another? That is the question which leads us to think about the singularities of the life of Pedro Rodrigues Filho, who in an interview for Época magazine described the rosary of assassinations he committed during almost a century of his existence. The history of this Brazilian, born in the state of Minas Gerais, told by the media under the headline "A monster of the system", reveals underlying clues about the fragility of the conditions in which the mother and father functions were exercised. This is an interesting point, considering the way he is known inside the system: without being referred to by the fathers' surname and answering to the name: Pedrinho Matador, (Pedrinho the Killer), a pseudonym which leads to his idolization inside prison. He is feared and venerated by others prisoners and he boasts about having murdered his own father. In order to show who he is, he tattooed his left arm with the message: I kill for pleasure. He believes that murder is his trade and presents himself as a specialist in stabbing abdomens. He does not need to have a reason for killing, it is just enough that there is somebody alive: he murdered a cell mate because he did not like the look of his face, another because he snored too much, and so on and so forth. In approximately forty years of criminal life and almost thirty in the prison system, Pedrinho lives according to the unwritten rules which govern Brazilian prisons. He transgressed just one: survival.

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The crime as an appeal for state law within the cultural context and his consequences

Within narratives about criminal acts, the texture of discourse production led to the encounter of new indicatives whereby a subject is forced to undertake criminal act as an uttermost law appeal. New ideas constituted themselves as conducting lines and creative articulations concerning the intimate imbrication between crime, social relationships and social symptom. Ierlocution with subjects condemned for contravention was experienced, bearing witness to the dynamics of criminal acts, their relationship within the social context and their desire to pursue the establishment of social links. A total of 87 recordings were undertaken in two units of the Penal System of Rio de Janeiro state, of which five, hereby, serve to reinforce the findings. The case study afield centres on the concept of

perversion where the phenomenology was considered to be an effect of social context. The method chosen to register the intercourse derives from psychoanalysis in extension, whereby the researcher's desire becomes the process vector. The researcher, a product of the research object, is therefore an effect. He recognises himself as being a witness to an aspiring discourse production addressed on behalf of social link institution. Register of the enunciation suggests a desirous subject in possession of knowledge. Truth inscribes itself "a posteriori". Verification brings the enlightenment that transgression, in its innermost dimension, comprised both subjectively and structurally, vociferates for law whilst demanding the establishment of new social contexts and relationships. It hails for desperate rectification of existent order, simultaneously, ratifying desire's Law in its autonomy.

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The act criminal as means of lust: He will and the death in culture

Crime, which is an intriguing aspect of the human condition, has been the object of great concern amongst many modalities of knowledge. Even when dealing with the so called primal crime, dissolution is what always results. If we understand the primal crime of the mythical father as the necessary condition to cross from a horde to a clan state, eventually reaching a fraternal group state, then we should also understand that the social bond, which results from this action, brings in its kernel the scars of irreversible destruction. Freud's tyrannical father was murdered because he kept absolute enjoyment for himself, yet this crime did not free the authors' of the crime from their own enjoyment. The dynamics of the criminal act as a means of lust (jouissance) has been studied with the intent of articulating both perverse subjectivation and the pervert act, as well as considering the convict's standing in social relationships. Symbolisation of reality and temporality are significantly altered by imprisonment, due mainly, to lack of scopes and systematic conveying references which reflect reality. The study related to the temporal being of detainees is inferred as to better portray questionings on temporal subjection. The analysis of the discourse production lead to conclude: 1) when destined to penal institutions, the condemned lose pace with time – "o tempo para" (time halts); 2) interns must render time objective – "fazer tempo" (produce time). Rebellion and fights may be endeavours to create rhythm, to register time, wherein, the desire to live time is, desperately, externalised; 3) penal work is a time-reducing factor of imprisonment, therefore, time acquires objective and exchangeable value for the interns; 4) three worlds unfold and introduce themselves from the very moment the imprisoned take place within a penal institution. The internal scope of the penal unit is propagated by the interns as being the inside world, exterior social context and relationships thereof are known as the outside world and the world of crime abides essentially different temporality notions. Within the inside world time halts, in the outside world time escapes, and the crime world dimensions time as time itself.

Paper Symposium

Colleen Ward
(Convenor and Chair)

Models, measures and methods in acculturation research

Movement across international borders has continued to increase over the last decade, and over 200 million people now live outside their countries of origin. As within-society cultural diversity is growing at a rapid rate, it becomes increasingly important to understand the dynamics of the acculturation process and its outcomes. This symposium looks critically at the models, measures and methods used in acculturation research. The first paper adopts a theoretical orientation and argues for an expansion of Berry's acculturation framework in light of increasing trans-nationalism. It suggests that not only are cultural maintenance and contact with the host society important in shaping the acculturation experience, but also trans-national contact and ties with country of origin. It also explores the construct of creolisation, or cultural mixing, in a context where there is no single dominant ethno-cultural group. The second paper also suggests an alternative perspective on the acculturation experience, arguing that immigrants and members of ethnic minorities sometimes experience conflict between heritage and contact culture identities. The development of a scale to measure Ethno-cultural Identity Conflict is described as well as a study investigating the predictors of conflict in migrant youth. The third and fourth papers examine acculturation measurements. While the first of these also suggests that a broader orientation and global identity may be important in the acculturation process, it describes the construction of a two dimensional (national and ethnic) scale for the measure of acculturation in second generation adolescents and their parents in France and Canada. The second of the measurement papers examines the two dimensions of Berry's acculturation framework, contrasting the formulation of the second dimensions as participation versus identification with the host culture and the implications for the categorization of acculturation orientations and their relationship to adaptive outcomes. Finally, a case is made for the more frequent use of qualitative methods in understanding the acculturation experience and uncovering features of acculturation that are not generally amenable to survey methods.

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Transnationalism and creolisation as newcomers in models on acculturation

In this paper we extend Berry's model of acculturation stategies taking into account two important recent developments: transnationalism and creolisation. Transnationalism is the process by which

immigrants sustain multiple social relations between the societies of origin and settlement. Nowadays, we can add 'wish to be engaged in transnational contact' to the dimensions 'contact with the host sociey' and 'importance of the culture of origin'. In addition to Berry's four strategies, there are two new strategies: 1) A strategy that implies intensive ties with the country of origin and its culture in combination with a desire for contact with the host society. 2) A strategy that implies that immigrants retreat themselves or stay within 'ethnic enclaves' where they can keep living as they were accustomed in their country of origin because they can fall back on their existing transnational contacts. Paradoxically, the availability of several options to deal with the new society may make immigrants also feel more at ease and more 'at home' in the new society. That can lead to a new – almost futuristic - model of acculturation. When a variety of immigrant groups co-exist and there is no clearly dominant group a process of creolisation may take off. The concept of creolisation refers to the mixing of two or more formerly discrete cultures. Sometimes the new immigrants' culture may become quite successful, as occurred in the USA with its culture of individualism, freedom of enterprise, and egalitarianism. For some countries (e.g. Canada) being a nation of immigrants has become part of the national identity.

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Ethno-cultural identity conflict in the acculturation process

Berry's model of acculturation identifies four acculturation strategies that reflect various degrees of attachment to heritage and contact cultures in immigrants and other acculturating groups. However, the framework does not explicitly consider acculturation outcomes when the attachments to heritage and contact cultures are in conflict. This paper introduces the construct of Ethnocultural Identity Conflict (EIC) as an alternative framework for understanding this dimension of the acculturation process. We commence with a description of the construction of the Ethno-cultural Identity Conflict Scale and its validation via predicted correlations with Self-concept Clarity, Sense of Coherence and Identity Distress in a study of 304 immigrants and members of ethnic minority groups. We then consider the relationship between EIC and Berry's acculturation strategies: Integration, separation, assimilation and marginalization. Finally, we examine the intrapersonal (ethnic identity and national identity) and interpersonal (attachment, intergenerational conflict and interfamily congruence) predictors of EIC in a sample of 262 South Asian youth in New Zealand.

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The development of scales to asses the acculturation attitudes of immigrant parents and second generation adolescents

In order to examine the process of acculturation within immigrant families with second generation adolescents, we constructed acculturation attitude scales that fit with the views of both adolescents and their parents. We adopted the two scale approach developed by Dona and Berry (1994). In a pilot study with fifteen second generation adolescents and few parents from different ethnocultural groups in Montreal, using an open-ended interview, we attempted to discover what acculturation issues are of greatest concern for them. We found that in addition to the usual behavioral domains (such as food, language, marriage and given name), questions concerning psychological acculturation appeared as crucial for adolescents: their relationships with parents, values, knowledge of ethnic and national systems. A first questionnaire with 60 questions with two sets of about twenty questions concerning each of the ethnic and national cultures and one set on a third dimension (links with other cultural groups and global identity) was administered to 30 adolescents. A set of 45 questions were retained after factor analysis, and were administered to 718 adolescents, 627 mothers and 518 fathers in Canada and in France. Exploratory and confirmatory factorial analysis yielded two sets of questions: 8 for national acculturation and 15 questions for ethnic acculturation. These scales with a high reliability for both generations and in two countries allowed the comparison of acculturation attitudes across cultures and generations and to test hypotheses concerning generation gap and transmission of attitudes.

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Acculturation orientations: What are we really measuring?

Although Berry's fourfold classification of acculturation orientations has been extensively used in acculturation research, there is not widespread agreement about the best measurement approach. Much of the debate has centered on the merit of using two dimensions (orientation to heritage and

contact culture(s)) versus four acculturation categories (integration, separation, assimilation and marginalization); however, even amongst those who adopt the two dimensional approach, there is considerable variation in the framing of these core dimensions. Berry has posed the key questions as cultural maintenance and participation in the wider society although other researchers have reframed the second dimension to reflect adoption of host culture norms and values. Still other researchers have interpreted the two dimensions as reflecting identification with heritage and contact cultures. This research examines the implications of three variations of the two-dimensional model for: 1) the classification of acculturation orientations and 2) the prediction of adaptive outcomes in a sample of 317 first generation migrants in New Zealand. Using the median split technique, the findings indicate that integration emerges as the most popular orientation across three assessment approaches; however, there are marked differences in the endorsement of separation, depending on whether the second dimension is framed in terms of engagement, identity or cultural adoption. There are also significant differences in how these dimensions relate to psychological and sociocultural adaptation in migrants.

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Qualitative methods in acculturation research

Culture could be described, in part, as a set of assumptions about reality. Psychologists carry the assumptions of their native culture and of the discipline. Particularly in the study of diverse populations, the assumptions involved in development of quantitative instruments may occlude the actual thoughts and processes in the population studied if it differs from the researcher's own. Qualitative methodologies provide an avenue to elicit an unfiltered, more accurate view of conditions and experiences as they are perceived by participants. This presentation describes, as an example, development and analysis of a qualitative study involving ethnic immigrant artists in New Zealand discussing their concepts of identity and experiences in adaptation. The results of this study challenge concepts generally accepted in cross-cultural and acculturation psychology, particularly that of ethnic identity, which participants generally considered unimportant in daily life. Analysis led to a second phase examining the relations between ethnic arts participation and adaptation outcomes. These results were only achievable through a qualitative process which gave voice to the participants.

Invited Paper Symposium

Janel Gauthier
(Convenor and Chair)

Cross-cultural perspectives on the third draft of the universal declaration of ethical principles for psychologists

Since 2002, I chair an international group that is working under the auspices of the International Union of Psychological Science, the International Association of Applied Psychology and the International Association for Cross-Cultural Psychology to develop a universal declaration of ethical principles for psychologists. The purpose of the symposium is to discuss the newly released third draft of the Universal Declaration, its overall significance and implications for individual psychologists and psychology organizations, and how best to use it for the international advancement of ethics in psychology. The symposium includes distinguished participants from Africa, South Asia, the Middle East, and North America. Lutz Eckensberger (Germany) will act as Discussant. The proposed Universal Declaration is the result of a multi-year international process: research was conducted to identify commonalities in ethical principles and values across codes of ethics in psychology; further research was conducted to explore the universality of those commonalties; focus groups of psychologists were held at international meetings in Asia, Europe, India, North America, South America, and the Middle East; international symposia were organized in Singapore, Vienna, Beijing, Granada, Athens, and Prague.

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A universalist perspective on the declaration of ethical principles for psychologists

The theoretical position of universalism in cross-cultural psychology is one that postulates the existence of basic psychological communalities at a deep level of meaning, while at the same time exhibiting surface variation in expression. This position is contrasted with that of absolutism and relativism. The universalist position is based on the widely-held distinctions in psychology between process, competence and performance. In contrast to the universalist position, absolutism sees little need to consider cultural variations in experience or settings; comparisons of performances are thus made directly. And relativism sees little worth in the postulate of shared, species-wide basic processes. I see the "Universal Declaration of Ethical Principles for Psychologists" in these universalist terms. It is a document that accepts basic principles as common to all human interaction; it proposes that differential cultural experiences will generate variability in the development of these

principles; and the culturally-defined professional and research roles of psychologists will further differentiate the expression of these principles in the relevant setting. By so doing, the Declaration avoids the twin dangers of over-prescribing or constraining (absolutism), or over-tolerating variations (relativism)in the world-wide practice of psychology.

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Psychological science in South Asia: Ethical issues in research and applications

Objectives of the proposed Universal Declaration of Ethical principles to be followed in research and applications by psychologists worldwide would succeed if such declaration is sensitive to cultural variations. Therefore, there is a need to understand such declaration relative to cultural context. Psychological Research and applications particularly at human level involve a number of cultural considerations. In the developing societies like South Asia importance of scientific research is not widely acknowledged and at times becomes difficult to observe rigid requirements of science .Therefore to adhere requirements of scientific enquiry and applications there is greater need for public education for participation in research in tune with cultural nuances. Certain characteristics like practice of privacy, norms followed in communication of sensitive matters, social relationships etc. require consideration in the research settings.

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Universal declaration of ethical principles for psychologists: Comments and suggestions

The Universal Declaration of Ethical Principles for Psychologists represents a very significant and important step in the march of international psychology and it could be considered as a very effective way to unify psychological efforts around the globe. This presentation offers the following suggestions for possible considerations: (1) the Declaration should encourage – efficiently – the exchange of ideas, methods and tools, and research results among psychologist around the world; (2) the Declaration should encourage and facilitate the collaborative scientific work – through cross-cultural research – between psychologists from around the world; (3) the Declaration should encourage, and facilitate, psychologists from non western regions to establish their own "indigenous' psychologies which could fit and meet their societies' needs and their social and cultural specific problems; (4) teaching and qualifying psychologists – through which ethical and values – should be briefly mentioned in the Declaration or in the Introduction; and (5) the way or the mechanism by which the national psychological associations could adopt the Declaration, should be clarified. The

presentation will shed some lights on the Egyptian experience in preparing "The Ethical Charter for Psychologists in Egypt, 1995".

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Onward toward another world with the universal declaration of ethical principles for psychologists: principles for psychologists

In the recent past, the World Social Forum has advanced the theme that 'another world is possible'. Chomsky (2005) has eloquently articulated this theme. To him, this is a world that is more democratic, more socially and economically just, a world in which the popular will triumphs over the hegemony of the rich and the powerful, a world where we predominantly see with the eyes of our hearts- the eyes "that are not concerned with appearances but essences", the eyes that enable us to become more loving, forgiving, humane and generous (Tutu, 2004). In my view, the destination of some fields of Psychology such as Human Development should be that of understanding the evolvement, transformation and development of thought, feeling, emotion, social relation and behaviour. The quest for this understanding should aim at bringing about environments and conditions in which all human beings develop and experience fulfillment, worth, being of value, love, care, empathy, competence, a sense of achievement, forgiveness, humility and humanity. All this should move the human species towards the ideal of 'another world is possible'. I intend to advance this principle at the symposium because I hold that Psychologists under all contexts should ethically abide by it.

Invited Paper Symposium

Deon Meiring
(Convenor and Chair)

Development of the South African Personality Inventory (SAPI):
"Uncovering the structure of the 11 indigenous language groups"

The research project we are presenting at this symposium aims at the development of a new personality inventory for South Africa (the South African Personality Inventory, SAPI), locally derived from indigenous conceptions of personality in all 11 language groups. This project spans two stages: qualitative exploration and test development. In the first stage, data were collected by means of interviews in stratified samples from the 11 groups. The data were content-analyzed to derive the main personality dimensions as encoded in lay people's perceptions. In the second stage, scales tapping these dimensions will be developed from the output of the first stage and psychometrically tested, again per language group. Both stages employ the native languages: the interviews were conducted in each group's own language, and the final inventory will be constructed in each of the 11 language versions. There are no a priori expectations whether culturally specific constructs would emerge or not; cultural differences either among the South African cultural groups or between them and Western groups are not hypothesized. Rather, the first stage of the project aims to explore indigenous perceptions of personality as comprehensively as possible. The final inventory might have a core common structure and specific constructs per group, or different structures in the different groups.

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An approach to explore the personality structure in South Africa

Most personality inventories employed in South Africa are imported from Western countries and usually administered in English. These measures show important limitations. The use of English-language instruments is problematic for participants with an insufficient mastery of English. Furthermore, previous research has shown that inventories such as the Sixteen Personality Factor Questionnaire (16PF) and the Fifteen Factor Questionnaire (15-FQ+) are culturally biased. Against the background of the need for unbiased measures of personality, this presentation describes approaches to the development of culture-informed, psychometrically sound questionnaires. Etic measures (that emphasize commonalities across cultures) have to be complemented by emic measures (that attempt to explore culture-specific traits and culture-specific manifestations of general traits). Given the socially diverse environment in South Africa, it is essential to address expressions of personality in all language groups instead of just applying Western instruments.

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Development of the South African Personality Inventory (SAPI): The qualitative phase

The SAPI project aims at developing a comprehensive questionnaire to assess personality among all South-African language groups. Comprehensiveness of the measure should be interpreted as covering all major aspects of personality as deemed relevant in a South-African context. Practically speaking this means that the project does not start from well-known conceptualizations of personality such as Costa and McCrae's Big Five (Conscientiousness, Agreeableness, Neuroticism, Extraversion, and Openness) or Eysenck's Giant Three (Extraversion, Neuroticism, and Psychoticism); rather, the project starts from everyday conceptualizations of personality as found in South-African language groups. This presentation focuses on the steps of the qualitative analysis that were followed. First, a description will be given on the project setup (e.g., collaborators, research students and funding), secondly the methodology that was applied in the qualitative phase of sampling and the interviewing process. Thirdly, how data were collected, coded and cleaned for quality assurance and lastly how data were prepared for the clustering phase.

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South Africa

Semantic clustering of person-descriptive terms in the Nguni languages of South Africa: Swati, Xhosa, and Zulu

The present study explored the personality conceptions in the three main Nguni languages of South Africa: Swati, Xhosa, and Zulu. Semi-structured interviews were conducted with 115 native speakers of Swati (69 females), 120 of Xhosa (55 females) and 141 of Zulu (69 females) in their own language. Participants were asked to provide free descriptions of 10 target persons each; responses were translated into English. Twenty-six clusters of person-descriptive terms were constructed based on shared semantic content and connotations of the original responses. These clusters accounted for largely identical content in all three groups. The pattern of responses as a whole suggested that the individual is viewed as inextricably bound in its context of social relations and situations. The clusters represented an elaborate conception of social-relational aspects of personality revolving around the themes of altruism, empathy, and harmony. Guidance, the quality of a person to be a good guide in life, seemed to be a particularly important notion in this context. The findings are discussed in the broad framework of the Five Factor Model and against the background of theoretical considerations of culture and personality. Implications for personality assessment in South Africa are suggested.

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Uncovering the personality structure of the 11 language groups in South Africa

The present study was conducted as part of the greater SAPI project, the development of the South African Personality Inventory. In this exploratory study, we aimed to uncover the indigenous personality structure for all 11 official language groups in South Africa. Semi-structured interviews were conducted with 1320 participants, equally distributed across the 11 language groups. 52,000 person-descriptive terms were derived, which were prepared for analysis, categorized, and clustered towards 185 facets. Content analysis as method was used in evaluating the data. From the 185 facets, distinctions were made according to facets that were universal (78), semi-universal (67), and cultural-specific (40). The unified personality structure was developed using guidance of previous developed structures in literature. In this structure, the 185 total facets were clustered under 30 sub-constructs, which were further clustered under 8 overall constructs, viz. Extraversion, Neuroticism, Conscientiousness, Agreeableness, Openness, Intellect, Relationship Harmony, and Integrity.

Paper Symposium

Heidi Keller
(Convenor and Chair)

Early childhood in sub-Saharan Africa:
Broadening our understanding of developmental pathways

The participants in this symposium address significant developmental issues during infancy from a cultural perspective with a special emphasis on sub-Saharan African cultures. While previous studies on child development have mainly rested on Western assumptions on what is considered to be healthy development, the present studies take a culture-sensitive approach that conceives of behavioral and cognitive strategies as adaptative to the respective socio-cultural context. What constitutes healthy development in sub-Saharan African communities will be discussed both on the level of basic and applied research. The studies comprise both within culture studies from rural communities in Cameroon and Kenya, as well as cross-cultural studies with German middle class communities. Hille Otto, Carolin Demuth and Lisa Schroeder will present findings on rural Cameroonian Nso. While the first two studies present a cross-cultural design with German middle class samples, the third study focuses on intra-cultural variation within a prototypical interdependent context. Amina Abubakar takes an indigenous approach and presents findings from a rural Kenyan community. Otto's presentation draws on an ethnographic approach and shows how ethnotheories on parenting, attachment and child development are informed by the broader socio-cultural environment; Intra-cultural variation of ethnotheories can be explained by socio-demographic factors. Demuth and colleagues' study looks at mother-infant interactions from a discourse analysis approach and compares rural Cameroonian Nso discursive practices with those of German urban middle class mothers. Their findings suggest that culture-specific norms and values are conveyed to infants as early as during the first months of life. Various practices serve to equip the infant for the specific demands of the eco-cultural environment to become a competent member of the society. Schroeder and colleagues' study deals with fundamentally different ways of perceiving the world and compares cognitive styles of 6-year old rural Cameroonian Nso children with those of German children. They draw on functional equivalent measures for cognitive tasks to study cultural models of independence and interdependence. Finally, Abubakar and colleagues' evaluation study of a culture-sensitive prevention program for at-risk children in Kenya suggests that maternal reports on child development can be used in a valid and viable way to identity and monitor children at risk. The different presentations of this symposium aim at understanding human development from an eco-cultural perspective emphasizing the adaptive nature of behavioral and cognitive strategies. The overall aim of this symposium is to demonstrate how diverse cultural models shape the developing self of children. By drawing on non-Western samples the studies hope to contribute to a general theory of child development that considers the intrinsic and systematic role of culture.

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Socio-demographic influences on Cameroonian Nso mothers' ethnotheories

According to the allowances and affordances of the physical structure of an environment, populations develop specific socio-demographic parameters, e.g. economy systems, family structures, household types. Taken together, these factors lead to the emergence of adequate socialization strategies composed of parental ethnotheories and practices. Ethotheories about parenting, attachment, and child development are translated into everyday activities and exert lasting physical and psychological effects on the members of a cultural community. Cultural communities are often treated as homogenous communities, without considering differences within these cultural contexts. The Nso are regarded as following a prototypical interdependent cultural model. This study draws attention to the variability within the interdependent cultural context of Nso mothers. Effects of socio-demographic differences on the content of maternal ethnotheories about parenting, attachment and child development are investigated. 30 Cameroonian Nso mothers with one-year old children participated in the study. Thorough information about socio-demographic background of the mothers was obtained with the help of questionnaires. We focused on maternal age, education, marital status, occupation, household size, social support, number of infants. Semi-structured interviews were conducted by a native Cameroonian research assistant covering topics such as parent's roles in childcare, the interpretation and evaluation of attachment behaviors, as well as mothers description of child development. Interviews were analyzed with the help of content analysis. Data reveal differences within the Nso mothers' socio-demographic background; some of these differences suggest an effect on maternal ethnotheories. Results can be cautiously interpreted as effects of modern globalization.

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Cultural models in mother-infant discourse –

A comparison of rural Cameroonian Nso and urban German interactions

Caregiver-child communicative practices are organized by cultural models of good parenting. Discursive practices can be considered to play a crucial role in the social construction of reality. Through habitual participation in mother-infant practices a child gradually internalizes ways to interpret the world and to construct a sense of self. The present study aims at identifying culture-specific discursive practices in two distinct cultural contexts that have been described as prototypically interdependent and independent. Moreover, an increase in communicative behavior has been observed within the age range of 2 to 3 months. A second focus of the study therefore lies in developmental aspects of maternal communicative behavior between the infant's 2nd and 3rd month of life. 20 urban German middle class mothers and 20 rural Cameroonian Nso mothers were visited at home and video-taped for 10 minutes during mother-infant play interaction. The interactions were transcribed following the Jefferson transcription notation and analyzed with the help of the software program Transana. German mothers typically used an individual-centered and dyadic discourse, giving the lead to the child, following up and elaborating on the child's actions or assumed inner state. The focus is on the individual experience and life history of the child. Nso interactions were characterized by a directive and synchronous discourse focusing on obedience, rhythmic vocal and bodily interaction, and socially distributed attention. Developmental aspects were found between the 2nd and 3rd month interactions. The results will be discussed with regard to the dimensions of autonomy and relatedness.

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Perceiving the world in different ways:

Analytic and holistic processing in German and Cameroonian children

Research has shown that different cultures perceive and think about the world differently. Nisbett et al. (2001) has suggested two different cognitive styles: the analytic and the holistic mode of thinking. People with an analytic approach pay attention to single objects and categorize rule based. People with a holistic mode of thinking pay attention to the context, see things as a whole and categorize by relationship or family resemblance. An analytic style has primarily been found in cultural contexts obtained as independent, whereas a holistic style has been found in cultural contexts considered as interdependent. So far, most studies have compared North-American and East Asian adults. This study aims at investigating the analytic and holistic style in an independent and in an interdependent cultural context early in live: Six year old children from an urban middle-class sample from Germany and from a rural low educated (formal) Cameroonian sample were included. Children's and their mothers' preference for analytic or holistic processing was determined through several measures; for example, the description of pictures and categorization tasks. Additionally, mothers' orientation towards autonomy and relatedness was assessed through questionnaires in order to confirm the assumed cultural models. Results presented will deal with cultural differences in analytic and holistic mode of thinking and the relationship between children's and their mothers' style. Furthermore, the link between maternal orientation towards autonomy and relatedness and cognitive style will be discussed.

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The validity and acceptability of using maternal reports for early identification of at-risk infants in Kenya

Background: A shortage of resources hampers early identification of at-risk children in sub-Saharan Africa. Maternal reports of child development could provide a cost-effective approach for early identification of at-risk children in this setting. This study aims at evaluating acceptability and validity of maternal reports of the rate of achieving developmental milestones in identifying at-risk children. Moreover the potential role of stunting, being underweight, maternal schooling and ill-health as indicators of children in need of closer monitoring is evaluated. Methods: Children (N=95), aged 2-10 months, were initially enrolled for a 10-month monitoring programme. The study took place in a rural community in Kenya. Mothers were interviewed monthly to report on the acquisition of developmental milestones by their children. Results: Maternal reports showed high reliability and were sensitive to maturational changes and nutritional deficiencies. In focus group discussions participating mothers reported that they found the procedures both acceptable and beneficial. Validity data were obtained by applying a growth curve model to the developmental milestones data. A good fit was found for a model in which the rate of at which children acquired developmental milestones was predicted by mothers' schooling, children's ill-health and stunting (β = -.24, β = -.34 and β = -.44,) respectively. Initial developmental status was predicted by being underweight and stunted. Conclusions: Developmental monitoring using maternal reports is a viable method to early detection of at-risk children. Furthermore stunting, being underweight and ill-health provide relatively cheap and easy to assess indicators of those in need of close monitoring.

Paper Symposium

Jan Hofer & Michael Bond
(Convenors and Chairs)

Implicit motives across cultures: Return of the legacy

One of the major issues of academic psychology has always been to find out why people act the way they act, that is, to determine the motives behind their behavior. In the long tradition of research on motivation, the notion has evolved that there are two motivational systems which mold behavior and psychological functioning. On the one hand, explicit motivation (e.g., self-attributed goals and values) are particularly relevant when behavior is cognitively decided upon. On the other hand, as McClelland has long maintained, implicit motivation (i.e., an affective preference for certain types of situations and experiences) is a particularly strong predictor of spontaneous behavior and of long-term behavioral trends. Thus, psychological research trying to predict human behavior could (and does) benefit from taking into account both motivational systems. However, recent research has predominantly focused on the explicit motivational system, largely neglecting implicit motives probably on account of their comparatively difficult assessment through thematic apperception measures. Unfortunately, this neglect is true to an even greater extent for cross-cultural research. Only recently have cross-cultural psychologists made progress and advanced some insightful findings. The present symposium assembles some contemporary examples of cross-cultural research on implicit motivation. The papers presented cover a wide array of important topics in this particular field. For example, methodological issues, such as the development of adequate cue sets for the measurement of implicit motives, will be discussed. Moreover, arousability and expression of implicit motives will be focused upon. Furthermore, the topic of how implicit motives and other personality characteristics combine to predict psychologically essential variables such as goal-setting, affect, and well-being will dealt with. In sum, the present symposium will underline the importance of implicit motivation for behavior by presenting recent discoveries of both similarities and differences across cultures and by discussing fruitful directions for future research.

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A PSE picture set for measuring achievement - Lessons from USA and Singapore

There has been recent interest in presenting standards and best-practices for measuring implicit motives using the Picture Story Exercise (PSE). Specifically, the availability of cue strength statistics for certain picture cues allows researchers to select stimuli that will reliably and efficiently target the motive of their interest. Here, I present cue strength data for a PSE picture set that was developed for measuring n Achievement. Student participants were recruited from USA and Singapore. Although the two student samples were drawn from similarly-sized, large public universities where the language of instruction is English, they differed meaningfully from each other in terms of cultural, psychological, and structural features. I discuss some lessons that can be learnt for adapting single-motive picture sets for use cross-culturally. I will also draw attention to the relative success of various situational and motivational themes depicted in the n Achievement picture set for the American versus the Singapore sample.

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Implicit power motive in Chinese and American cultures

In the West, power is found to be associated with a general state of approach and action, powerlessness with inhibition. However, recent cross-cultural experimental research suggests that the association between power and assertive action is culturally prescribed and so depends on the circumstances of the social context. In this study, the Thematic Apperception Test (TAT) was used to assess implicit power imagery when Chinese were primed with power. Power concern or the implicit power motive was aroused with two experimental manipulations – one reflecting the decision-making aspect of power (allocating bonuses to other employees) and one reflecting the status aspect of power (sitting in a professor's seat). 480 participants from universities in three Chinese societies (Beijing, Hong Kong, and Taiwan) and America were randomly assigned to these two power-priming conditions and the control condition. Results revealed an indigenous theme of "multiple, layered perspectives" in Chinese stories written in power-arousal situations. The same theme was not observed in American stories. This implies that for Chinese, power concern is expressed in a more covert form, whereas for Americans, power is more commonly associated with more overt forms of its exercise, such as much more assertive physical actions between the two characters. Within-culture differences among PRC Chinese, Hong Kong Chinese, and Taiwan Chinese, as well as implications for inter-cultural negotiation with Chinese people will be discussed.

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Implicit motives within and across cultures

The use of implicit measures of motivation has a long history in social psychology; a history decades longer than implicit measures of attitudes and cognition (e.g., work by McClelland, Atkinson, Heckhausen). Implicit measures were badly maligned during the 1970's and 1980's because they do not meet what are acceptable criteria for standard psychometric tests. Nonetheless, their predictive validity has been demonstrated to far exceed that from self-attributed measures of motivation, particularly when it comes to actual behavior in the field. Following in the Atkinsonian tradition, our own research has successfully used approach measures of implicit motivation (e.g., nAchievement, nAffiliation) in combination with self-attributed avoidance measures (e.g., fear of failure, fear of rejection) to form measures of achievement-related and affiliation-related motives, respectively. With these measures, our research program over the years has successfully predicted various behaviors, ranging from performance on mathematics and intelligence tests to leadership emergence. Our research program has turned to predicting behavior within and across cultures, utilizing these motive

combinations along with our measure of uncertainty orientation, which also utilizes an implicit measure (nUncertainty) in combination with a self-attributed measure (authoritarianism). Recent data will be presented to illustrate the validity of this measuring system in North America, Japan, and China. By taking account of one's uncertainty orientation, achievement- and affiliation-related motives, we have been able to predict a number or measures across cultures. These include emotional responses to positive and negative achievement and social events, the number of such events experienced, and one's self-esteem related to these events.

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The relationship between self-regulation and motive congruence across cultural groups

Research has documented that goals can be integrated into personality to different degrees. Not all goals that a person consciously endorses reflect inner needs as represented by implicit motives. Discrepancies between explicit goals and implicit motives have been shown to result in emotional distress and impaired psychological functioning. On the other hand, conscious commitment to and successful pursuit of goals that are aligned with basic implicit needs predict a surplus of cognitive and emotional well-being as well as more mature identity development. However, little is known about what personality characteristics lead to individual differences in congruence of conscious strivings and implicit motives. Those studies available point to the importance of self-regulation capacities to pursue need-congruent goals. These crucial studies, however, are restricted to student samples in Western cultural contexts. The present study extends this line of research by investigating explicit and implicit achievement motives in adult samples from Cameroon, Germany, and Hong Kong: individuals characterized by an enhanced ability for self-access commit themselves to need-congruent achievement goals, independent of their culture of origin. In contrast, when self-access is low achievement-related life goals are not meaningfully related to need for achievement. These results point at universal features of human functioning. The role of values and personality traits in this process will also be discussed.

Invited Paper Symposium

William Gabrenya
(Convenor and Chair)

Sex and culture: Comparative and indigenous studies

Sexual behavior has received insufficient attention by cross-cultural and cultural psychologists, particular in light of its importance to the cultural patterning of a broad range of human behavior and to the subjective experience of individuals in all societies. The present symposium brings together three culture-comparative studies of sexual behavior and a study of sexual socialization within a single society. This collection of studies demonstrates that sex can be studied successfully using the methods and theoretical orientations familiar to (cross-) cultural psychologists despite considerable cultural differences in the acceptance of sex research and in the challenges faced by sex researchers.

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Sexual socialization among college students in Turkey:
Messages, beliefs and practices in context

This study investigated several aspects of the sexual socialization of university students in Turkey, focusing on the relationships between messages received by young people, their religiosity and sexual beliefs and sexual experiences. 484 students (285 women, mean age=20.5, and 205 men, mean age=21) from four universities in Turkey completed a survey including measures of negative and positive messages about sexuality received from various sources, beliefs about sexual roles of men and women in relationships, and questions about a range of sexual experiences, including both coital and non-coital activity. The incidence and characteristics of the ideal sexual partnership, and incidence and dynamics of experiences involving "token resistance" and "consent to unwanted sex" were specifically investigated. The findings lent support to some of the study's hypotheses but not to others. Both commonalities and differences across gender indicate some similarities based on gender. The results are discussed in relation to the cultural context and the relevant literature.

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Dimensions of love and sexual behavior: The influence of culture and personality factors

During the last three decades a series of studies was conducted in several countries to identify love style attitudes. The most popular instrument to measure love styles was a scale developed by Hendrick & Hendrick. Less frequently, the dimensions of sexual behavior were studied. However, little research has been performed to investigate the relationships between dimensions of love style attitudes and dimensions of sexual behavior and how both classes of dimensions are related to other personality variables. When love style data collected in different cultures were compared, remarkable differences regarding the scale scores were found which may partially be explained by the influence of socio-cultural factors. But inspection of the shapes of love style profiles produced by different national and ethnic groups reveals a high degree of profile similarity when age and gender are controlled. The data presented in this contribution were collected with ethnic groups living in Germany and in other countries of the European Union. The aim of the studies presented in this symposium was to investigate 1) how love styles and sexual behavior dimensions are interrelated and 2) how love style and sexual behavior variables are related to basic personality.

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**The mutual influence of culture and evolution on mating strategies:
Preliminary results from national-level and individual-level studies**

Evolutionary approaches to human sexuality have described sex differences in mating strategies and have established that these differences can be identified across a wide range of cultures. Such findings suggest universal psychological processes, but there is also a tendency to underestimate cultural variation in the search for such processes. We present two studies that investigate the relation of cultural values to "sociosexuality," defined as willingness to engage in

casual, low-investment, sexual contacts. Study 1 took a nation-level approach using archival datasets of sociosexuality, values and personality traits (N = 23 to 42 countries with available data). As predicted and as demonstrated previously, men had higher sociosexuality scores than women in all countries. At the same time, there were marked cross-cultural differences in sociosexuality, both in the mean score and in the size of the sex difference. Mean sociosexuality scores were positively associated with individualism, self-expression, and low mastery values as well as nation-level scores on extraversion and openness. The magnitude of the sex difference in sociosexuality scores, meanwhile, was associated with power distance and traditional values as well as nation-level scores on conscientiousness. Study 2, in progress, takes an individual-level approach in a culturally heterogeneous undergraduate sample. Preliminary data analysis suggests that mean sociosexuality scores are positively associated with openness to change values and negatively associated with conservative values. Results are discussed within a framework in which both evolutionary and cultural pressures interactively shape sociosexuality - and, more broadly, sexual desires and behaviours.

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Culture and the participation in new forms of sexual activity:
A cross-cultural study of cybersex

New technologies facilitate the expression of sexuality in new ways. "Cybersex" is sexual activity performed using Internet communication technologies such as interactive text and audio-video media. Attitudes and beliefs about cybersex, and participation in such activity, may reflect culturally patterned orientations both to sexuality and to social interaction via the Internet. The present study examined cultural differences in cybersex attitudes, beliefs and behaviors in the context of cultural and individual orientations toward sex (erotophilia), cultural values, and respondents' romantic relationships. Use of online pornography was also assessed. Respondents were international students studying in the United States and Americans who completed online self-report questionnaires concerning cybersex, pornography use, erotophilia, values, religiosity and relationships. Individual level and cultural level relationships among these measures were found, albeit in the context of potential social desirability biases. Males showed substantially higher acceptance of and participation in cybersex than females. The viability of internet based data collection as a solution to sampling problems in culture-comparative research is discussed.

Paper Symposium

Frosso Motti-Stefanidi
(Convenor and Chair)

Predictors of sociocultural and psychological adaption of immigrant adolescents living in diverse contexts

Immigration and acculturation pose serious challenges to both immigrants and natives. Initially researchers viewed it as a risk factor for mental health and focused on the study of psychopathology. However, contemporary research has shifted to include positive aspects of adjustment of immigrants as well as its difficulties. The four-paper symposium will examine different domains of sociocultural and psychological adaptation in immigrant adolescents from diverse ethnic groups living in four different countries on two continents. The symposium will examine how different individual and social predictors of adjustment relate to multiple aspects of adolescent development. Titzmann and Silbereisen draw data from a longitudinal study of ethnic German immigrant adolescents living in Germany. They focus on changes in delinquent behavior and the longitudinal association between delinquent peers, peer-oriented leisure activities and delinquency in immigrant and native adolescents. Drawing from their longitudinal study on Albanian immigrant adolescents living in Greece, Motti-Stefanidi, Pavlopoulos, Obradovic and Masten examine the effects of involvement in ethnic versus host/national cultures and perceived discrimination on immigrants' school adjustment and well-being. The presentation by Korem, Tartar and Horenczyk focuses on the in-group and out-group assertiveness of immigrant adolescents from the Former Soviet Union and Ethiopian adolescents living in Israel as well as of native adolescents, and examines the relationship between assertiveness and adolescents´ adaptation. The presentation by Van Geel and Vedder focuses on immigrant adolescents of Turkish, Moroccan, Surinamese and Antillean descent living in the Netherlands. They examine the relationship between teachers' acculturation preferences, immigrant students´ acculturation strategies and their adaptation.

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Social factors in the development of delinquency among male adolescent immigrants

Delinquent peers and peer-oriented leisure activities have been found repeatedly to be related to higher levels of delinquency. This longitudinal study investigated changes in delinquent behavior and tested the longitudinal association between delinquent peers, peer-oriented leisure activities and delinquency among native adolescents and ethnic German immigrants. Based on theoretical assumptions about processes of acculturation, we hypothesized that strength of associations between the risk factors and changes in delinquency would be higher among immigrant than among native adolescents. The sample comprised 106 adolescent immigrants (length of stay: mean=5.2 years) and 191 same-aged native German adolescents (mean=14.9 years; SD=2.1). All adolescents completed at least two out of three waves of data collection. The measures mainly consisted of well-established instruments. Growth curve models showed a similar significant increase in delinquency for both groups over the three waves of assessment. A cross-lagged structural equation model was run in order to differentiate between effects from risk factors on delinquency and vice versa. Results indicated strong stability coefficients across the three waves of assessment in both groups. Significant cross-lagged effects from delinquent peers on higher levels of delinquency across the waves were found for ethnic German immigrants, but not for native adolescents. The results also suggest that immigrant and native adolescents, on average, follow similar trajectories of minor delinquency (most likely adolescent-limited). Findings are discussed with regard to immigrant-specific processes in the development of delinquency and in light of alternative explanations for the probably overestimated associations between risk factors and delinquency found in other studies.

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Perceived discrimination, acculturation and adaptation of immigrant adolescents

Adolescence is a period characterized by many changes in individual development. Immigrant adolescents face even more challenges, as they must negotiate this complex set of transitions at the same time they are navigating multiple cultures (Cooper, 1999). This longitudinal study had three major goals: (1) to examine whether immigration poses a risk for development (2) to examine whether immigrant Albanian adolescents show change in functioning, acculturation, and perceived discrimination across a one-year span; and (3) to examine whether initial levels and one-year change in acculturation and perceived discrimination predict current adaptive functioning. The sample included 175 Albanian and 399 Greek adolescents. Students were assessed during the first (T1) and second (T2) years of high school and were on average 12.6 old at the onset of the study. Adaptation was assessed using school records of grades and absenteeism, teacher-reports of conscientiousness, good conduct behavior, and self-reports of self-esteem (Rosenberg, 1965) and emotional problems (Goodman, 1997). Acculturation was assessed using Nguyen and von Eye's (2002) Acculturation Scale. Perceived discrimination was assessed with items adapted from Verkuyten (1998) and Phinney (1998). Results revealed that Albanians had during both T1 and T2 significantly lower grades, greater rate of absences, and poorer teacher assessment of conscientiousness, non-disruptive behavior, and sociability than their Greek peers. Furthermore, the results of hierarchical regression analyses revealed important risk and protective factors for immigrant adaptation. The presentation will discuss the findings in the light of possible intervention efforts that could promote resilient development in immigrant adolescents.

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In-group and out-group assertiveness among immigrant youth

The study focuses on assertiveness among immigrant adolescents. The main purpose of the research is to examine the role of assertiveness in the prediction of psychological and socio-cultural adaptation. In the context of cultural transition, we suggest to conceptualize and measure to different orientations of assertiveness: in-group assertiveness (vis-%u03B0-vis co-migrants from the group of origin)) and out-group assertiveness (vis-a-vis the host group). Approximately one thousand Israeli high school students from three groups-host nationals, immigrants from the Former Soviet Union and immigrants from Ethiopia- completed self-report questionnaires consisting of the following sections: assertiveness (in-group and out-group), psychological adaptation, socio-cultural adaptation and perceptions of other groups' assertiveness. Results indicate that in-group and out-group assertiveness are not only conceptually but also empirically distinct variables. Their levels vary across groups and gender and the interaction between them. Various relationships between these variables and adaptation measures were found as well. Aspects of acculturation and adaptation are central issues in culturally-diverse contexts, like the Israeli society. This study suggests new constructs that can contribute to a better understanding of the cross cultural adaptation process.

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Acculturation in the classroom: The interaction between teachers and immigrant students

The acculturation strategy is an important factor in determining how the adaptation of immigrants will go. In previous research it has been found that immigrants opting for an integration strategy will score higher on measures of psychological and sociocultural adaptation than immigrants opting for other acculturation strategies. However, research is not conclusive with respect to this issue, partly

due to conceptual issues and instrumentation, partly due to contextual influences. In this study, it will be researched how secondary school teachers in the Netherlands can help their immigrant students obtain a better sociocultural and psychological adaptation. It is hypothesized that teachers who opt for an integration strategy will be better able to guide their students in exploring their ethnic identities and to help their immigrant students learn the culturally appropriate skills needed to function in the host society. Thus, teachers who opt for integration strategies will promote integration strategies in their immigrant students and so help their immigrant students to achieve better psychological and sociocultural adaptation. A model is tested in which the teachers' acculturation preferences influences the immigrant students' acculturation strategies, which, in turn, affect the immigrant students' psychological and sociocultural adaptation. To test these models, structural equation modeling and multilevel analysis were used. Subjects were 500 12-16 year old immigrant adolescents of mainly Turkish, Moroccan, Surinamese and Antillean descent in junior vocational high.

Paper Symposium

Boris Mayer & Gisela Trommsdorff
(Convenors and Chairs)

Value of children and intergenerational relations in different cultures

This symposium brings together an international group of scholars from five countries on the basis of the cross-national „Value of Children and Intergenerational Relations Study." The papers deal with three related research domains from a cross-cultural perspective: (1) relations between values of children and fertility, (2) transmission processes within the family across three generations, and (3) cross-cultural patterns of family-relationship variables. In the first contribution Mayer and Trommsdorff study the relations between values of children and fertility behavior across eleven cultures from a multi-level perspective. Adolescents' values of children predicted their future-plans to have children across levels of analyses. The second paper by Klaus and Suckow analyses the dimensionality of the perceived costs of children, the congruence between spouses with regard to these costs, and the effect of the perceived costs on the transition to parenthood in a German sample. The third contribution by Friedlmeier and Friedlmeier focuses on the transmission of fertility-related values across three generations in a US sample. The fourth paper by Lubiewska and Rokowska analyses Polish adolescents' attachment representations as well as intergenerational transmission processes regarding attachment in different family contexts. Finally, Kagitcibasi, Ataca and Diri analyze aspects of Kagitcibasi's family change model in a cross-cultural study comparing intergenerational relationships in Germany, Turkey, and Indonesia. Fred Rothbaum will discuss these studies with regard to the usefulness of a cross-cultural approach for the theoretical and methodological advancement of research on family-related value orientations and intergenerational relationships.

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**Adolescents' values of children and their future plans to have children:
A multi-level perspective**

The value of children approach relates reasons for having children (values of children, VOCs) to fertility behavior. Several studies have shown that on the cultural as well as on the individual level economic-utilitarian VOCs are related to higher fertility while emotional VOCs are related to lower fertility. In this presentation the relations between adolescents' values of children and their future plans to have children were studied using a multi-level approach. Subjects were N = 2972 adolescents from eleven cultures (mostly Europe and Asia as well as South Africa) participating in the international Value of Children and Intergenerational Relations Project. Data were analyzed using random effects hierarchic linear modelling. Results showed that on the cultural level the expected positive effect of economic-normative VOC and the expected negative effect of emotional VOC on adolescents' future plans to have children occurred. However, at the individual level emotional VOC was positively related to future plans to have children, and this effect was moderated by culture-level economic-normative VOCs: in cultures with high economic-normative VOC, the positive relation between emotional VOC and future plans to have children was attenuated. Economic-normative VOC was unrelated to future plans to have children at the individual level. The results are discussed with respect to the possible implications of these findings for a culture-informed multi-level perspective on the VOC– fertility relation.

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The costs of children for German couples

The value-of-children approach has shown explanatory power not only with respect to international comparisons but also concerning historical variations. Following this approach the fertility decision is influenced by the parental perception of costs and benefits of children, while this perception in turn is determined by individual resources of the parents as well as contextual opportunities and

restrictions. However, there are two shortcomings: (1) the focus is mostly on (female) single persons, implying that interactions within couples and different perceptions of both partners are neglected; (2) costs of children are not sufficiently analyzed. This is especially the case in Germany where childlessness is rather high although the universal emotional value of children would suggest giving birth to at least one child. The second wave of the Mini-Panel, a pre-study of a large German panel on intimate relationships and family relations, allows to analyze the perceived costs and benefits of both partners (N = 237 dyads) and their influence on fertility decisions. In a first step we analyzed the cost-dimensions of children and the congruence of partners' perceptions. Three dimensions of costs were identified: costs concerning affect/stimulation, comfort costs, and opportunity costs. Dyadic analyses revealed that individual resources of both partners influenced the perception of costs of children. In a last step we analyzed the influence of these cost-dimensions on the transition to parenthood. Results showed a high importance of women's perception of costs of children whereas males' perceptions of costs were rather irrelevant for having a first child.

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Fertility patterns and motivations for having children across three generations in the U.S.

This presentation aims to explore continuities and discontinuities in fertility patterns across three generations in the United States from a psychological perspective. Sociological studies showed that family sizes of successive generations are positively related. Here we examine behavioral dispositions that may have an impact on such continuity by focusing the intergenerational transmission of fertility values and preferences. Although transmission of values is a very selective process, it is expected that the motivation for having children as well as fertility preferences (actual number of children, ideal/big/small size of a family) are relatively stable across the three generations. The study is part of the cross-cultural Value of Children and Intergenerational Relations Project. N = 304 dyads (mothers and one adolescent child between 14 and 18 years old) and N = 70 grandmothers from a big city in Michigan, USA, were interviewed. Guided by theoretical assumptions and factor analyses four dimensions of the value of children were identified: (1) love and companionship, (2) personal development of the parent, (3) economic benefits and security, and (4) kin group benefits. A stronger transmission of values from mothers to adolescents was found than from grandmothers to mothers. Gender-specific differences occurred for adolescents regarding the importance of value-of-children dimensions and regarding the strength of transmission from mothers. The results are discussed from a culture-informed life-span developmental perspective focusing on intergenerational relationships.

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Examining generalized attachment of Polish adolescents in different family contexts

This study analyzes Polish adolescents' attachment representations and the intergenerational transmission of attachment in different family contexts. We examined attachment through the three dimensions proposed by Collins and Read (1990). The first goal was to replicate the structure of attachment dimensions in the Polish cultural context. The second goal was to test the transmission of attachment representations across three generations (grandmothers, mothers, and adolescents) in different family contextual settings. The sample is part of the cross-cultural Value of Children and Intergenerational Relations Project and consisted of N = 300 Polish family triads with adolescents, their mothers, and their maternal grandmothers. Results showed that adolescents' attachment representations consisted of two dimensions rather than three. For the second research question data were analyzed in two steps: First, the relationship between adolescents' attachment and the attachment of mothers and grandmothers was tested. In the second step, contextual and person-related variables were added to the regression equation. Additionally, the relationships were tested in different contextual settings emerging from a grouping of families according to their economic status, educational level of mothers, and maternal employment. Results showed that the attachment dimensions of family members were correlated with each other, but the intergenerational transmission was found to be unstable across different family settings. For example, a lack of mothers' employment weakened the transmission. Results are discussed within the framework of attachment theory and the eco-cultural paradigm.

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Intergenerational relations across contexts

The effect of socio-cultural context on intergenerational relations is examined in light of Kagitcibasi's Family Change Model. Specifically, the presentation will focus on intergenerational relations and family dynamics among German, Indonesian, and Turkish families. These societies vary systematically along the dimensions of socioeconomic development and individualism-collectivism, thus it is theoretically important to understand how they differ in important family variables. In particular, these variables concern perceived parental acceptance-rejection, quality of intergenerational relationships (in terms of intimacy, admiration, and conflict), intergenerational social support, and maternal expectations. These variables, among others, have been assessed in the cross-cultural Value of Children and Intergenerational Relations Project, directed by Trommsdorff and Nauck in several countries. Adolescents, their mothers, and their grandmothers represent three generations in this project. Previous theory and research have pointed out that while there is change in certain dimensions of family relationships coming along with socio-economic development, in other dimensions, particularly that of relatedness, there is continuity (Kagitcibasi, 2007). The presentation will take both cross-national and within-society variations into account in order to understand the underlying causal factors. It is hypothesized that Indonesian, Turkish, and German families will differ in terms of intergenerational independence and interdependence, as reflected in the specific variables under consideration. PARTheory's unidimensionality claim of parental acceptance-rejection is also questioned in light of the findings.

Paper Symposium

Jens Unger & Zhongming Wang
(Convenors and Chairs)

Psychological factors of entrepreneurial success in Germany and China

We report findings from a large-scale research project investigating psychological factors of entrepreneurial success in Germany and China. Practitioners and scientists are in full agreement about the economic and societal importance of small and medium sized. A better understanding of success factors in such companies is therefore of immense significance. A cultural comparison between Chinese and German business owners further allows the analysis and understanding of entrepreneurial success in very different business environments. China and Germany vary on a number of cultural dimensions (e.g. uncertainty avoidance, future orientation, humane orientation, individualistic/collectivistic orientation). The project makes at least four important contributions to the literature: First, we developed a comprehensive instrument which is valid across the two cultures. Our instrument includes a structured interview with the owners, coding and rating procedures, questionnaires for owners and employees, as well as success evaluations. We cover a wide range of psychological as well as economic variables. To our knowledge, the instrument is the first of this kind and it may be applied in future research. Second, and more specifically, we developed and validated scenario-based scales measuring cultural orientations of business owners. Our scales include seven cultural orientations: uncertainty avoidance, power distance, in-group collectivism, assertiveness, future orientation, humane orientation, and performance orientation. The cultural orientations are manifested in the practices business owners apply in their businesses. The scale development is an important contribution to cross-cultural research and it is a particularly useful device for researchers interested in culture and the individual level of analysis. Third, we further developed and tested a psychological model of success. We identified and compared psychological success factors in different cultures. Fourth, we show the usefulness of moderator approaches to the understanding of entrepreneurial success. We demonstrate how success factors such as vision characteristics or strategies have to match owners' cultural orientations in order to lead to success. In four contributions, we present data from China, Germany, and Peru. First, König et al., using data from 298 Chinese and 290 German business owners, present empirical evidence for the match-hypothesis. Vision characteristics – to show positive success relationships - have to be aligned with cultural orientations of the owners. Second, Rauch et al. identifies success relationships that hold in China and Germany and relationships that are culturally specific. Third, König et al. examines the causal nature of the relationships between owners' cultural orientations and success using longitudinal data from 120 German business owners. Finally, Unger et al. present findings based on 112 business owners in Peru. The study shows higher success relationship for owners who align their strategic approaches with their cultural orientations. The symposium illustrates the importance of culture for small business success: First, while some success relationships may be universal across cultures, other relationships appear to be culturally specific. Second, in small business culture is also important on the individual level of analysis. It can be validly measured as cultural orientations.

Third, such cultural orientations impact success relationships. Owners' psychological strategies have to match their cultural orientations to more strongly impact

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Business owners' cultural orientations as moderators of the relationships between vision characteristics and business success

Visions represent images of desirable futures that provide meaning and direction (House & Shamir, 1993). One focus in entrepreneurship research has been on the effectiveness of vision characteristics, that is, on the relationships between vision characteristics and business success (Baum, Locke, & Kirkpatrick, 1998). Vision characteristics may be more effective, that is, more strongly related to business success, for some business owners than for others. However, moderators of the relationships between vision characteristics and business success have not yet been identified in entrepreneurship research. We assumed that business owners' cultural orientations moderate these relationships. This assumption implied that the effectiveness of vision characteristics depends on whether they match owners' cultural orientations ('match hypothesis', Tung, Walls, & Frese, 2006). We tested the moderator effects of six cultural orientations (namely, performance orientation, humane orientation, future orientation, assertiveness, power distance, and uncertainty avoidance) in a study of 298 Chinese and 290 German business owners. Our results suggest that business owners' cultural orientations moderate the relationships between vision characteristics and business success but that there are Chinese-German differences in the moderator effects. In China, vision characteristics are more effective for business owners who match them with their cultural orientations than for business owners who do not. In Germany, a match between vision characteristics and business owners' cultural orientations increases the effectiveness of vision characteristics in some cases but decreases it in others.

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Innovation, entrepreneurial orientation and performance among Chinese and German business owners: Cultural universals and specific contingencies

The primary purpose of this study is to clarify the validity of the relationship between innovation, entrepreneurial orientation and success in two different countries: China and Germany. Moreover, we draw on the strategic content-process interaction and propose a contingency effect between innovation and entrepreneurial orientation on success. Analyses of data from 298 Chinese and 290 German business owners/mangers revealed that both entrepreneurial orientation and innovation explained variations in business success. In China, the interaction between innovation and entrepreneurial orientation explained additional variance in business success. Thus, this study suggests universal model of direct effects of innovation and entrepreneurial orientation on success. Moreover, cultural specific effects are found in China, a culture that does not support innovation and entrepreneurial orientation. In such a context, a contingency model of entrepreneurial actions is more appropriate than a universal model.

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A longitudinal study of the relationships between business owners' cultural orientations and business success

The focus in entrepreneurship research has been on studying the relationships between culture and entrepreneurial concepts at the societal and the organizational level of analysis (cf. the review by Hayton, George, & Zahra, 2002) rather than the relationships between cultural orientations and entrepreneurial concepts at the individual level of analysis. We conducted a longitudinal study of the relationships between business owners' cultural orientations and business success. These relationships may be characterized as follows: First, owners' cultural orientations may have effects on business success. Second, business success may have effects on owners' cultural orientations. Third, there may be reciprocal effects. Moreover, the effects may be synchronous or lagged. Our aim was to determine the effects by which the relation-ships between each of six cultural orientations and business success are characterized. The six cultural orientations were performance orientation, humane orientation, future orientation, assertiveness, power distance, and uncertainty avoidance. Participants in the longitudinal study were 120 German business owners. Our results suggest that owners' performance orientation has a synchronous positive effect on business success, whereas owners' uncertainty avoidance has a synchronous negative effect on business success. Moreover, there was a synchronous positive effect of business success on owners' humane orientation. Our results provide no evidence for reciprocal effects.

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The role of cultural orientations and psychological strategies for success of small business owners in Peru

We use the Giessen-Amsterdam model of entrepreneurial success to investigate success relationships of small business owners in Peru. First, we test relationships found in Western cultures and postulate positive relationships between psychological strategies (planning, personal initiative, entrepreneurial orientation, innovation) and success. Second, we emphasize the role of owners' cultural orientations. We hypothesise that psychological strategies are more strongly related to success if they are in line with the owners' cultural orientations. Based on interview and questionnaire data of 112 small business owners in Peru we found positive success relationships for planning, personal initiative, entrepreneurial orientation, and innovation. These relationships were generally higher if there was a match between psychological strategy variables and the owners' cultural orientation. In supplementary analyses we examined whether owners' cultural orientations differ from those of owners in other cultures in the way that would be expected theoretically. In a comparison with data from 290 German business owners we found significant mean differences which were in line with comparisons of cultural values on the national level: German owners showed higher values on assertiveness than Peruvian owerns; owners in Peru had higher values on power distance than German owners. Other comparisons were in contrast to research on the national level: German owners scored higher on humanitarianism and in-group collectivism than owners in Peru. The study shows the usefulness of measures of cultural orientations on the individual level and suggests moderator approaches to the understanding of owners' success in Peru.

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Paper Symposium

Noortje Vriends & Andrew G. Ryder
(Convenors and Chairs)

The cultural shaping of depression, and social anxiety:
Affective, cognitive, and interpersonal consequences

This symposium presents a range of culturally informed research approaches to the study of depression and of social anxiety disorder. These two psychiatric disorders are prevalent worldwide and co-occur commonly. Individual papers highlight some of the diversity to be found in research being conducted at the interface of cross-cultural and clinical psychology. Results presented cover more than ten nations on four continents. Methodological approaches include clinical interviews, questionnaires, expert raters, repeated measures, and experimental methods. Cross-cultural comparison and single-culture approaches are used. Despite this variety, the presentations are unified by the argument that culture shapes both symptomology and the factors that precipitate and maintain these disorders.

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Cognitive and interpersonal vulnerability to depression in adolescents in urban and rural China: A multi-wave longitudinal study

Epidemiological studies suggest that the prevalence of depression in China has risen in recent decades - particularly among adolescents. With respect to adolescents, China has the second highest suicide rate in the world. Despite such alarming statistics, little research has examined models of the

etiology of depression in China. Further, of the studies conducted, the majority are cross-sectional providing little insight into causal mechanisms. The current study examined the applicability of cognitive and interpersonal theories of vulnerability to depression to samples of adolescents in urban and rural China. Participants included 558 adolescents in Changsha – an industrial city - and 588 adolescents in Liuyang – a rural town. Participants completed measures assessing cognitive/interpersonal vulnerability factors, negative events, and anxious/depressive symptoms. During a series of follow-up assessments, occurring once a month for six months, participants completed measures assessing negative events and anxious/depressive symptoms. In both samples, higher levels of cognitive/interpersonal vulnerability were associated with greater increases in both depressive and anxious symptoms following negative events. In our urban sample, but not rural sample, controlling for the proportion of variance in anxious symptoms accounted for by depressive symptoms eliminated the effect of the vulnerability × stress interactions on anxiety. In contrast, in our rural, but not urban, sample, controlling for the proportion of variance in depressive symptoms accounted for by anxious symptoms eliminated the effect of our vulnerability × stress interactions on depression. The impact of the differing cultural contexts of our urban and rural sites on symptom presentation will be discussed.

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Cultural differences in social anxiety disorder: How are they explained?

Social Anxiety Disorder (SAD) is characterized by intense fear of social interactions and performance situations in which people are scrutinized by others. It is the third most common psychiatric disorder. Although social anxiety is a universal phenomenon, cultural variations of the illness experience, symptoms and causes of SAD may exist and benefit from culturally sensitive interventions. Little is known, however, about culture-specific features of SAD. The present studies investigated cultural variation in social anxiety. In Study 1 college students in Indonesia (N=190), Switzerland (N=198) and the Netherlands (N= 291) completed the Liebowitz Social Anxiety Scale (Liebowitz, 1987; Heimberg et al., 1999). This study found that fear and avoidance in social situations vary across culture. For example, Indonesian students reported more social anxiety and avoidance. In Study 2 we investigated whether experts from five different nations (e.g., Mexico, India) observed similar differences in social anxiety as found in study 1. We also asked them about illness experience in SAD, including functional impairment and perceived causes. In Study 3 we tried to explain the differences in social anxiety by examining the association between social anxiety and perceived social norms of social anxious behavior and stigma. Therefore 190 college students in Switzerland (N = 190) and students in Indonesia (N = 193) completed a set of questionnaires (e.g., self-focused attention, safety behavior). Results of these studies are presented and discussed.

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Is self-focused attention in social anxiety culture specific?

Social phobia is a common (6% annual prevalence) and enduring anxiety disorder that is associated with considerable occupational and social handicap. One of the key maintaining factors in social phobia is enhanced self-focused attention (Clark & Wells, 1995). Questionnaire studies have supported this model (Spurr & Stopa, 2002); however, self-report questionnaires completed after a social task are at best an indirect way of measuring self-focused attention. Mansell and colleagues (2003) therefore developed an experimental task to directly assess the balance between internal and external attention, and found that, compared to low socially anxious participants, high socially anxious participants showed an internal attention bias that was specific to condition of evaluative threat. The present study investigated whether self-focused attention in social situations is enhanced to a similar extent in persons with a more interdependent self-concept as in persons with a more independent self-concept. In our modified version of Mansell's paradigm, 39 Asian and 29 European participants had to simultaneously detect external and internal cues while viewing photographs of faces and objects. Relative speed to detect each cue indexed focus of attention. For external detection, they had to detect a stimulus that occasionally appeared on the screen. For internal detection, they had to detect a mild vibration that was delivered to their upper arm. Participants completed the task under conditions of social-evaluative threat or no threat. Psycho-physiological and questionnaire (i.e., social anxiety and self-concept) data were collected. Differences in self-focused attention in European and Asian participants will be presented and discussed.

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Cross-cultural study of conviction subtype Taijin Kyofu:
Proposal and reliability of Nagoya-Osaka diagnostic criteria for social anxiety disorder

Conviction subtype Taijin Kyofu (TK) is a subgroup of mental disorder characterized by conviction, accompanied by a strong fear, that one will offend others in social situations, and it has often been considered culture-bound. Although the concept of conviction subtype TK overlaps most with that of social anxiety disorder (SAD), patients with conviction subtype TK often may not be so diagnosed with the current DSM-IV criteria. We propose the Nagoya-Osaka Criteria, an expanded version of diagnostic criteria for SAD developed to also diagnose conviction subtype TK. This study aims to examine the cross-cultural inter-rater reliability of the proposed criteria. Eighteen case vignettes of patients with SAD and related disorders were collected from six different countries, and thirteen independent raters from seven different nationalities diagnosed them according to the original DSM-IV and the expanded criteria. The average agreement ratio for the most frequent diagnostic category in each case was 61.5% (SD=19.0) with DSM-IV and 87.6% (SD=13.0) with the modified DSM-IV with Nagoya-Osaka Criteria for SAD (Wilcoxon signed rank test, p<0.001). In terms of diagnoses for subtypes of SAD with the proposed criteria, the average agreement ratio for the most frequent diagnoses in each case was 61.5% (SD=17.1). The Nagoya-Osaka Criteria for SAD can improve the inter-rater reliability of SAD. The inter-rater reliability for subtypes within SAD according to the proposed criteria are satisfactory but warrant further refinement.

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Unpackaging 'psychologization':

Feeling depressed versus thinking depressed in China and Canada

Studies of Chinese populations have reported an apparent predominance of somatic symptoms in depression. Ryder and colleagues (2008) studied depression and somatization among comparable samples of clinical outpatients in Toronto, Canada (n=107) and Changsha, China (n=175). Chinese patients reported more somatic symptoms, and fewer psychological symptoms, compared with Euro-Canadian patients. It was unclear, however, whether specific symptoms were driving these differences; moreover, Chinese clinicians noted that many patients in modern China are now willing to mention 'depression' when presenting to psychiatric facilities. Accordingly, the present study reanalyzed these data to compare groups on specific symptoms. Data consisted of spontaneously reported symptoms and structured clinical interview responses. ANCOVA was used to compare Canadian and Chinese samples on individual psychological depression symptoms, controlling overall symptom levels. There was no significant difference between groups in spontaneous reporting of 'depressed mood' (p=.23), but significantly greater reporting of 'suppressed emotions' among Chinese patients (p<.05). These findings were replicated with the interview – no cross-cultural difference was found in the endorsement of depressed mood (p=.15), whereas 'lack of emotions' was more strongly endorsed among the Chinese (p<.05). Cognitive symptoms, such as worthlessness, loss of interest, and hopelessness, were significantly higher among Euro-Canadian patients (p<.05). Our results question the notion that Chinese individuals are less likely to feel depressive emotions while also suggesting that they do tend to report fewer depressive thoughts. Cross-cultural differences in symptom presentation may be driven by specific ways of managing the cognitive elaboration of emotions at the interface between private and public experience.

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Paper Symposium

Joscha Kärtner
(Convenor and Chair)

The development of early self- and other-awareness in different sociocultural contexts

Soon after birth infants begin to discriminate between self and non-self. Sometime during the second year of life, they develop an understanding of themselves and others as independent intentional agents that follow their own goals and have their own preferences and feelings. This self-other-differentiation becomes more and more elaborate and leads to a conscious awareness of their own and others' subjective beliefs and knowledge during the fourth year of life. However, this is not a universal development determined by biological maturation alone. Rather, the driving force is the complex interaction between maturational processes and potentially culture-specific socialization experiences. While the first two presentations focus on the development of the categorical self concept in different sociocultural contexts such as urban and rural India, Cameroon and Germany (Vhadera, et al.) or the Zinacantec Maya of Mexico (Maynard), the other presentations focus on developments beyond the second year of life. Kiessling and Keller's presentation looks at the development of an early false belief understanding as the most prominent indicator of a theory-of-mind, and, in the fourth presentation, Bhargava and Gupta present data on the self-other development in rural and urban India based on a newly developed methodology. Finally, Pillai's presentation deals with the development of an understanding of truth and reality in the Indian family. All these presentations share an interest in unraveling the way in which the sociocultural environment, mainly in terms of primary caretakers and peers, frames and models these newly arising potentials.

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Development of the early self in urban and rural cultural contexts

The development of the categorical self concept marks an important point in the toddlers' development during the second year of life. According to recent research, from then on, the toddlers' behaviour reflects an attribution of psychological states in terms of emotions, desires, preferences and intentions to both self and other. Generally speaking, toddlers develop an understanding of self and other as autonomous intentional agents. This development should be highly contingent on specific sociocultural influences. The basic hypothesis is that in sociocultural contexts that focus more on the toddlers' autonomy this development should manifest earlier in ontogeny. Accordingly, we followed different cohorts of toddlers (initially 16- to 21-month-olds) in different socio-cultural contexts (German urban middle-class, rural and urban India, and rural Cameroon). To disentangle the effects of age, culture and time of assessment we chose a cross sectional design. Over a course of six weeks mirror self-recognition as an indicator of the categorical self concept was assessed weekly. The results suggest that in urban contexts with a prototypically independent or autonomous-relational sociocultural orientation mirror self-recognition develops earlier than in prototypically interdependent contexts. Furthermore, these differences do not seem to be related to different degrees of mirror familiarity since increasing levels of familiarity across weeks on the side of toddlers from rural contexts do not affect mirror self-recognition status. These findings have important implications for related developments during the second year of life.

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Mirror self-recognition among the Zinacantec Maya of Mexico

The development of mirror self-recognition (MSR) is described as a universal process related to the maturation of the central nervous system. MSR is a measure for an early self-concept in toddlers, namely the concept of the categorical self. In the cross-cultural literature, there is a debate as to whether experience with mirrors and the push to develop an independent self interact with the development of MSR. An early cross-cultural study indicated that familiarity with mirrors does not affect MSR. More recently, however, cross-cultural differences have been revealed. Some of these differences may be related to experience with mirrors, or to the ability to understand the self as a separate entity. This study examined MSR among Zinacantec Maya toddlers. Zinacantec parents and siblings encourage the development of a collective self and they do not promote individual agency as early as in the United States, for example. Interestingly, Zinacantec babies achieved MSR at the ages found in other collectivistic cultures. Results are discussed in terms of parental ethnotheories, caretaking practices, and mirror experience.

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The development of false belief understanding across cultures –
Results from a longitudinal study in Germany, India and Cameroon

A number of recent studies has assessed theory of mind development across cultures and is pointing to significant cultural variation regarding the onset of its most intensively studied aspect: the understanding of false beliefs. Yet, while these findings are intriguing and while socio-cultural explanations are quick at hand to account for them, empirical studies investigating the postulated cultural source for this variation are scarce. At the same time, a growing body of results, mainly gathered in the USA and Europe, has led to the identification of several socio-cultural factors that are related to interindividual differences in false belief understanding (e.g. presence of older siblings, maternal conversation style). Informed by these results, the aim of this presentation is to identify sources that might help explain cultural variation. As part of a longitudinal project on children's developmental pathways in different cultures, we will therefore present findings on false belief understanding at 4 years of age and relate them to simultaneously gathered data on children's socio-

developmental context (i.e., family structure), as well as earlier measures of socio-cognitive development (i.e., empathy). First results from Germany, Cameroon and India will be presented.

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Who are you and what am I? Processes of the self-other understanding in India

Culture, identity and selfhood are co-constructive systems. More recently, we have the benefit of important advances in the field with reference to the study of self processes especially self-recognition. These advances have helped us to formulate far more detailed ideas of how children develop a sense of self in the early years. We can also argue that the discoveries in the field can be related to the methods of study used. However, the use of techniques that emerge from the local culture in terms of objects, tasks which have a more context friendly approach to the study of self also has relevance. This presentation explores the progress of the study of young children's understanding of self and others through the use of culturally located methods. Interactive techniques of story-telling and guided conversation using play materials have been used with rural and urban Indian children to explore their references to the self and other people during early childhood. This presentation will focus on method, age and cultural context in the study of self-processes and identity during childhood.

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Young children's guided understanding of truth in Indian families

While truth telling and lying have been investigated as moral concepts in developmental research, this presentation attempts to look at the dynamics that build up this socio-moral frame in the first place. The lens is projected to look at the Indian family context, self-other dynamics as guiding forces in the development of a cognitive and social understanding of truth and reality of the world. Contexts that propel the individual to search for the meaning of life and living present themselves in every society and the search for truth is also universal. These "eternal" and "universal" elements underlying the truth of life and its prescription for living, guide the socialization of the child from the early years. Key influences in this process are philosophy, religion, social identity and family

customs. Operationally, in Indian ideology, truth is often also seen to be negotiable and critically determined by context and guidance by significant others. A simple yet rampant example being that 'lying' that does not harm anyone, but benefits the self, is equivalent to truth. Similarly, a 'lie' that benefits someone else is believed to be acceptable and even advisable, especially if the person is connected to the self. This delicate complexity of self-other relations is crucial to social life in general and family relations in particular. This presentation focuses on how young children develop into this socially guided understanding of truth and lying that balances so delicately on self-other relations.

Paper Symposium

Punima Singh, Janak Pandey, Nicholas Hopkins, Steve Reicher,
Mark Levine, & Clare Cassidy
(Convenors and Chairs)

Collective participation and social identity at the Magh Mela at Prayag (Allahabad), India

Each year in the Hindu month of Magh (mid January to Mid February) Prayag (Allahabad) in India is the home of lakhs of devotees who assemble to perform a series of sacred rituals. The scale of the event and the atmosphere is unique and perhaps incomprehensible to those who have personally not experienced it. The event and its impact springs up challenges for researchers interested in understanding collective phenomenon. Western theory and research practice faces several dilemmas in this context which ought to be addressed for a more comprehensive consideration of the collective experience. Many of mainstream psychology's assumptions about crowds and crowd psychology raise issues and limit the ability of social scientific inquiry to respect the integrity of the phenomena associated with collective participation in such a religious ritual. The reality of the Magh Mela at Prayag is yet further evidence of the irrelevance of individualistic mainstream in western theory for other societies. This symposium reports a programme of research which explores the effects of participation on collective identification. Despite volumes of research, little attention has been paid to the way in which actual participation in collective events impacts upon social identity and communal interactions; the project explores how collective life in the Magh Mela can help address an important gap in our understanding of the relationship between collective experience and social identification. It is felt that questions concerning the psychological consequences and implications of collective participation (e.g., upon identification, well-being, etc.) are important and need to be addressed. Inevitably a large number of factors and processes impact upon such outcomes. However, perhaps the most basic relate to the question of how kalpwasis (pilgrims in the Mela) themselves actually experience the Mela. Researching an event on the scale of the Magh Mela at Prayag is guaranteed to raise complex conceptual, methodological and practical problems. It is felt that alternative analyses of the phenomena of collective life than those provided by the mainstream social psychology are required to understand such collective phenomenon and for that is needed a research practice that respects the integrity of the phenomena before us. Insights from this research endeavor are to be discussed in the present symposium.

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Collective participation and social identity at the Magh Mela at Prayag

The Magh Mela at Prayag, India is a yearly congregation of tens of lakhs of pilgrims who collect to perform a series of sacred rituals. This paper examines the problems inherent in much of social psychological theorizing on collective phenomenon and argues that the scale of the experience of the Magh Mela may not be fully captured by western theory and practise of research. The paper delineates how the research group attempted to study the experience of the Magh Mela through the lens of the Kalpwasi's who reside on the banks of the holy rivers for a month immersed in this unique experience.

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Collective participation and social identity at the Magh Mela at Prayag

The Mela is a challenge and fascination for social psychologists interested in collective phenomenon. It is difficult to gauge the uniqueness of the event. The Mela is a successful social system in which, overwhelmingly, people organize themselves positively and civilly. The overwhelming experience of participants is highly positive. One can visualize a crucial relationship between life in the Mela and life outside of it. The aim of the present paper is to dwell on the relationship between the immediate experience of collective participation, one's sense of positivity about the event and the longer term impacts of participation. An attempt has been to sketch out some aspects of a model of collective participation and specify some of the elements that go into that model.

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Revisiting research practice in the Magh Mela

The aim of this paper is to identify some of the theoretical and, more particularly, the methodological and practical issues which emerged during our programme of research in the Magh Mela at Prayag. Our methodological approach was eclectic, combining qualitative and quantitative approaches, employing ethnography, interviews and surveys. In this paper, we concentrate specifically on the issues arising out of the process of developing and administering the survey study as survey methodologies tend to be less reflexive about the culturally specific assumptions embedded in research practice. Hence they are more revealing of the unwitting ethnocentrism of psychology as a discipline. A significant contribution was the development of a a visual scale. The advantages and implications of this scale for research are discussed.

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Crowds, categories and social relations in the Magh Mela

In the present paper we present an exploration of kalpwasis' experience of collective life in the Magh Mela at Prayag. We have concentrated on a relatively small sample of kalpwasis and conducted an intensive analysis of their experiences in order to form an idea of the social psychological processes that may be relevant to the experience of collective participation. Data are qualitative and were obtained through interviews with 48 kalpwasis attending the 2006 Prayag Magh Mela. The positivity apparent in our interviewees' descriptions of their experience of the Prayag Magh Mela is striking and sits uneasily with the image of collective experience in traditional social psychological theory. Our attempt is to unravel the social psychological processes that turn a collection of individuals into a collective with a common identity.

Paper Symposium

Diana Boer & Ronald Fischer
(Convenors and Chairs)

Towards a cross-cultural psychology of music:
The role of music for listeners and musicians across cultures

This symposium aims to explore multiple perspectives of how music listening and music making influences people across cultures. Music has been identified as a strong human universal but with apparently substantive cultural differences in form and expression. There is to date no systematic work on cultural differences within cross-cultural psychology or music psychology. We would like to propose a broad picture of cross-cultural psychology of music by bringing together two complementary perspectives: music reception and music performance. Through this symposium we would like to connect researcher interested in cross-cultural issues of music psychology, and we would like to initiate discussions regarding the development and future of cross-cultural psychology of music. There will be four presentations using both qualitative and quantitative methods with samples from multiple cultural groups. The first two presentations look at the meaning of music listening across different cultures, whereas the latter two presentations will focus on musical performance from two diverse perspectives. The first presentation by North and Rana explores the role of music in everyday life among Pakistanis. The study was conducted in order to consider whether the authors' previous findings from western samples can be generalized to a non-western sample. In Pakistan, different functions of music depend on the social context of music listening. The second paper by Boer and Fischer presents a model of psychological functions of music listening. A scale measuring functions of music listening was developed based on a seven-dimensional model derived from the literature and a cross-cultural qualitative study. The scale was validated across European, South-American and Asian samples. The next two papers explore two perspectives on musical practice. The presentation by Hakim investigates the diversity of musical competences and skills across cultures. The aim of Hakim's study is to explore which musical experiences and habits promote intercultural musical competence. The final presentation by Fox discusses the function of musical practice in transmission and maintenance of culture based on a qualitative study on ethnic artists in New Zealand. Musical products, especially in non-Western contexts are a profound source of cultural knowledge. Their recreation maintains intergenerational continuity and harmony. This symposium would like to contribute to the development of an exciting and relevant new area of psychological inquiry in cross-cultural research. The importance and functions of music in people's lives across cultures are explored in four presentations covering two main areas of music psychology: music reception and music performance. Music listening in everyday live as well as professional musical practice seem important facilitators for positive social and cultural outcomes, such as interpersonal bonding, intercultural musical competence, cultural continuity and adaptation. We intend to close the symposium with a 10-15 minute open discussion to invite the audience to brainstorm opportunities and potentials for cross-cultural psychological research on music.

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The role of music in everyday life among Pakistanis

Very few western researchers have studied experiences of music in everyday life, and no research has been carried out elsewhere. In order to consider whether western findings can be generalized to non-western samples, data was collected from 200 Pakistani participants. Results indicated that music was heard in everyday life by a large number of participants; that the highest number of musical experiences occurred while participants were with friends; that Pakistani classical and western pop music were heard most frequently; that liking for the music varied depending on who the participant was with, where they were, and whether they had chosen or had not chosen to be able to hear music; that music was usually experienced during the course of some activity other than deliberate music listening; that exposure to music occurred more frequently in the evening and at weekends; that music was heard mostly at home; and that the importance of several functions of music depended upon whom the participant was with and the place where the music was heard. These findings are compared with those from earlier western research.

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Towards a holistic picture of functions of music listening across cultures

Psychological functions of music are often examined as if they were distinct concepts. However, when listening to music we experience the whole range of functions of music, from being emotionally touched by a song; cognitively stimulated, feeling connected to your friends or loved ones to being confirmed in one's self-view. Taking all these functions of music into account, we propose a holistic, cross-culturally valid model of the functions of music listening. Based on a cross-cultural qualitative study (N=222 from 29 countries), a seven-dimensional model of functions of music was conceptualized: music in the background, memories through music, music as diversion, emotion in music and catharsis through music, music as reflection of self, social bonding through music. A scale measuring these functions of music was developed subsequently. This scale of functions of music listening was validated in a quantitative study across multiple cultural samples (New Zealand, Germany, Mexico, Hong Kong). We developed a nomological net to test the

convergent and discriminate validity of our newly developed instrument. The results show cross-cultural differences but also universalities in the functions of music. Further, different music styles serve diverse psychological functions in everyday life. Implications for future research will be discussed.

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Investigating intercultural musical competence and its link to musical experience

A vast variety of musical systems exist around the world. Music pedagogues and professional musicians are challenged to manage the diversity of musical systems in times of globalisation as multicultural societies develop and more intercultural music projects appear. Therefore, the investigation of an intercultural musical competence is timely. Is there a universal musicality or is each musical system bound to specific musical competences? This presentation explores intercultural musical competences and its links to specific musical experiences and skills, such as musical environment, listening and exercise habits (auditory vs. sight-read), and expertise, across cultures. Three studies will be presented. First, in a cross-cultural qualitative online study music scholars and musicians were asked about their definition of intercultural musical competence. An intercultural musicality test was developed based on the results. In a second study, the intercultural musicality test was validated across a culturally diverse sample of musicians. The results show that musical experiences and skills are antecedents of intercultural musical competence. A third, performance oriented study will test professional singers' ability to replicate musical excerpts from familiar and unfamiliar musical systems. It is expected that especially auditory exercise habits promote the ability to replicate melodies from unfamiliar musical systems. Preliminary results will be presented. Further, I will discuss the need to implement and train intercultural musical competence in musical education.

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Creating ourselves with music

For most of human history, the cognitive features of culture have been transmitted via what are now considered to be performing arts. Oral recitation, theatre, dance, and song have conveyed the stories and values of cultures in ways that are unique to each culture, but common in function. Musical activities provide a particularly rich semiotic field of functions and avenues for inquiry. The presentation shall begin with a general discussion of these processes. Though similar processes continue in the "modern" world, these processes perform a more crucial role in non-Western cultures.

Illustrations shall be drawn from a qualitative study of "ethnic" artists in New Zealand, focusing on identity formulation, cultural maintenance, intergenerational harmony, and improved adaptation outcomes. Participation in arts related to the historic origins of an individual's ancestors offers a unique pathway to self-development, identity formulation, and adaptive living.

Paper Symposium

Anna Kwiatkowska & Aneta Chybicka
(Convenors and Chairs)

Culture and gender: Selected problems

The word gender refers to differences between men and women that are learned and not fixed but determined by social and cultural values. This would mean that gender differences between men and women vary across countries and regions since social and cultural values also vary in different cultures. Two different theoretical approaches try to explain the phenomena of gender differences in cultural and cross-cultural settings. Gender similarity hypothesis holds that males and females are similar on most (but not on all) psychological variables in contrast to the gender difference model, which claims that there are many important differences between the sexes in almost all countries. The symposium Culture and Gender %u2013 selected problems is an attempt to explain observed gender differences in cultural and cross-cultural settings in terms of social role theory. It shows scientific (mostly experimental) evidence and relates it to the gender difference model and similarity hypothesis. The results presented may be explained from the perspective of dynamics of gender role changes in different countries. In Europe and the USA, male and female social roles began to change in the 1960s and this was probably the reason why the stereotypes of men and women also changed. Recent research has indeed shown that the effect of gender-related stereotypes is not as strong as it used to be. One of the aims of the symposium is to relate the changes in the West to other cultural settings. The symposium also aims to analyze relations between cultural patterns and aspects of the dynamics of gender role change such as: shifts in stereotypical female roles (such as the role of mother) and the consequences, acculturation strategies and gender related behaviors, learning gender roles in changing cultural settings, relationship satisfaction, and the level of endorsement of stereotypical gender roles in different cultures. We hope that such approaches to gender issues, examined in experimental and correlation paradigms, will help in determining essential culture-specific and also universal, cross-cultural aspects of phenomena studied.

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Mamma Italiana and Matka Polka in the eyes of grown-up sons

The focus of the paper is on mother-son relationships in Italy and Poland, with particular interest in relations between mother and grown-up son still living with his parents. The main purpose of the study was to explore how adult sons perceive their mothers, and to what extent the perception is

influenced by individual values (such as autonomy, independence, safety, conformity), and by culture specific stereotype of mother. It assumed that, although mothers are commonly believed to be loving, patient, kind, and caring, certain attributes ascribed to typical mother are more pronounced in some cultures, but not in others. The good examples of cultural stereotype of mother are that of Italian Mother (Mamma Italiana) and Polish Mother (Matka Polka). Stereotypical Italian mother is usually portrayed as a woman who has strong emotional bonds with her children, over-protective and totally devoted to them, and she does not expect from her adult children (especially from her son) to start independent life away from her. Stereotypical Polish mother is loving and caring likewise, but also - in accordance with popular image of Polish women – she should have good managerial skills in order to run the household efficiently, no matter how old her children are. In addition to that, she should be ready to sacrifice her personal life for the good of her family. 50 Polish and 50 Italian male students participated in the study. The results show that the perception of the mother is strongly influenced by culture specific stereotypes of mother' role. Moreover the way mother is perceived depends on different individual values, which shape specific patterns in Poland and in Italy.

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The determinants of gender learning - Cultural study

We present data from a qualitative project based on interviews and observations that addresses how college women grapple with gender relations during short-term study abroad. The focus is on students' cultural learning during a course taught once a year at the University of Maine that focuses on comparative gender and family issues. Along with this academic focus on gender and culture, students experience incidental learning of gender in new cultural contexts. The presentation analyzes these learning experiences of 50 female students. The analysis suggest complex processes at work: students' personal biographies frame and shape their gender/cultural experiences to a degree, while these experiences are also infused with the force of current social and political circumstances. As a result students' cultural learning is an evolving agency, an ongoing negotiation of personal repertoire. This repertoire is tested as old fears and desires meet new forms of "doing gender".

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A second look at immigrants in rural and urban Canada: Testing an acculturation model

The present study examines the generalizability of Multidimensional Individual Difference Acculturation (MIDA) model in two immigrant groups. The MIDA model examines the psychological and sociocultural adaptation of immigrants using key factors that contribute to their adaptation, including psychosocial resources, co-national connectedness, perception of discrimination, and acculturation orientations. A total of 212 immigrants living in rural (N = 106) and urban (N = 106) Canada participated in the study. The results indicated a general support for the MIDA model with similar relations between some variables for both groups. The results also indicated that some of the paths were significant in one group and not the other, pointing to the unique characteristics of each sample. A close examination of gender with regard to the acculturation of adaptation of immigrants was also conducted and will be discussed.

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Determinants of satisfaction with a romantic relationship in Poland, Germany and Egypt

The aim of the presented research is to determine the level of endorsement of stereotypical masculine role in a close relation in three countries: Poland, Egypt and Germany. Moreover I wanted to find out if there is a link between family values and the level of endorsement of stereotypical role of the man in a close relation and how these two variables relate to relational satisfaction. 293 people from three countries participated in the research. Participants answered questions about their experiences in a romantic relationship. They completed a questionnaire measuring the endorsement of the stereotypical role of the man in a close relationship and Georgas's Family Values Questionnaire. Participants were also asked about their gains/costs related to maintaining the relationship and the level of satisfaction with relationship. The highest level of endorsement of man's stereotypical role in a relationship was observed in Egypt, the lowest in Germany. Family values connected with the collective extended family and the mutual care with which family members surround themselves and

the endorsement of the stereotypical role of the man in a relationship were correlated. The influence of such cultural variables as the level of endorsement of stereotypical masculine role, or traditionalism with respect to the cherished family values on contentment with a relationship was observed, but through individual variables such as the assessment of the gains and costs connected with the relationship. The influence of the costs and the endorsement of stereotypical masculine role is similar for all the studied countries. The influence of gains and the cherished family values is different for all the studied countries.

State-of-the-Art Lecture

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Self-deception across cultures

Self-deception is a phenomenon of selective perception. Humans are exposed to billions of stimuli, and cannot process but a small sample of them. When they sample they pay special attention to the pleasant and tend to ignore the unpleasant stimuli. They use their cultural framework, needs, desires, emotions and hopes as guides concerning what to sample. Unstated assumptions present in their culture influence how they see the world. As a result each culture has its own self-deceptions, but there are also culture-general self- deceptions, such as the ones from individualist cultures, which take the form of "I am wonderful" and from collectivists who have the self deception that "my ingroup is wonderful." I will summarize a wide range of research on self-deception, and show that ethnocetnrism and stereotyupping are special cases of self-deception. My examples will come from politics, religion, and terrorism.

State-of-the-Art Lecture

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Cracking climate-culture codes: An overview

Through the ages, scholars have proposed the following climatic explanations of culture: (1) cold versus hot climate influences culture (weak support); (2) temperate versus harsh climate influences culture (weak support); (3) cold versus hot climate interacts with wealth in shaping culture (weak support); (4) temperate versus harsh climate interacts with wealth in shaping culture (bingo!). Climates are more demanding, requiring more cultural adaptation, if winters are colder-than-temperate or summers are hotter-than-temperate. In today's research, (a) climatic demands are operationalized as the sum of the absolute deviations from 22°C [ca. 72°F] for the average lowest and highest temperatures in the coldest and in the hottest month; (b) money resources are studied as compensators of climatic demands; and (c) extreme efforts are made to destroy any climate-culture link found. Findings suggest a trichotomy of cultures: (1) Survival culture. Inhabitants of poor countries with demanding climates, who experience cold or heat as threatening, evolve survival cultures characterized by extrinsic work motives, autocratic leadership, standardization of structures and strategies, and an obsession with control; (2) Self-expression culture. Inhabitants of rich countries with demanding climates, who experience cold or heat as challenging, evolve self-expression cultures characterized by intrinsic work motives, democratic leadership, diversification of structures and strategies, and an obsession with creation; (3) Easygoing culture. Inhabitants of poor or rich countries with relaxing temperate climates have no obsession with control or creation, and evolve easygoing cultures with less marked preferences for work, leadership, and organization.

State-of-the-Art Lecture

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Parental ethnotheories and the (re)production of culture

The study of cultural differences in beliefs and behavior has long been at the core of research in cross-cultural psychology. Less attention has been given, however, to the mechanisms through which cultural beliefs and behavioral patterns are produced, or reproduced, across generations. Addressing this question requires a synthesis of cultural and developmental perspectives, recognizing the ways in which cultural abstractions are instantiated through the experiences of individuals as they grow and learn, especially in core developmental contexts such as the family and school. The concept of parental ethnotheories, derived from the theoretical framework of the developmental niche, offers an approach to understanding transactions between the larger culture and the developing child as mediated by parents. In this lecture, we will present a heuristic model for the study of parental ethnotheories, their representation in specific ideas and practices, and their consequences for children's functioning and development. Illustrations of this approach will be drawn from our cross-cultural research with colleagues in the Netherlands, Sweden, Poland, Italy, Spain, Australia, and Korea. As we will show, cultural models implicit in parental ethnotheories inform a wide variety of ideas and practices, from the ways that parents describe their own children to the ways they design the child's day and the amount and types of stimulation that they provide for their children. The developmental effects of these ethnotheories and related practices are seen in aspects of functioning as basic as the architecture of sleep in infancy and biological measures of state of arousal.

State-of-the-Art Lecture

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The family across cultures from a sociological and demographic perspective

Three secular processes have shaped the change of family structures in the 20th century, namely (1) increased material inequality, (2) the demographic transition and (3) the educational expansion. These processes are largely intertwined and result in specific challenges to families. (1) The last century has brought about an unprecedented exponential growth of affluence for some societies, whereas other societies more or less remained on their welfare level or even had to face a slight decrease. Thus, the gap between poverty societies and affluent societies has widened extremely and resulted in disparities in income opportunities and strong incentives for international migration, and in increased intra-societal diversity of family structures and cultures. (2) The demographic transition - the subsequent reduction of mortality and fertility - implies an extensive population increase in the first place - when mortality is decreased, but fertility remains high - but results later in a population decrease later. Most Western and Central European and some East Asian societies completed this demographic transition already and are already facing the consequences of low fertility in combination with longevity, such as extended common lifetime of generations, reduced lateral kinship, changed value of children, and increased challenges to intergenerational solidarity - especially in lineage based kinship systems. (3) One of the indirect effects of educational expansion in most post-industrial societies was that women profited relatively more from this development, both with regard to educational success and to job offers in the related, also expanding service sector. This relative success provided not only changed bargaining power in the domestic arena, but also set ground for increased options in the structure of women's life courses.

State-of-the-Art Lecture

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Political authoritarianism: Its significance in different cultures and over time

The specter of authoritarianism - the collection of attitudes, convictions and traits that combine to form the classical anti-democratic syndrome - has haunted us during the past century. It has been responsible for millions of deaths, for wars and concentration camps. The syndrome consists not only of authoritarian aggression but equally of authoritarian submission and rigid conventionalism. The study of its origins and its manifestations has given rise to much research and many famous works. It has frequently been declared obsolete, only to reemerge when authoritarianism was identified in slightly altered form but with undiminished threat and violence. In this lecture I would like to begin by presenting a brief summary of my original comparative study in authoritarianism over time among German and American adolescents between 1946 and 1978, first published in the Journal of Cross-Cultural Psychology in 1982. I will then briefly treat the expansion of this set of youth studies in subsequent years to additional countries. and proceed by discussing the re-emergence of the syndrome in the United States of America, as identified and discussed in recently published works by authors of a wide spectrum of political opinions (e.g. "The Lucifer Effect" by Philip Zimbardo, "Conservatives without Conscience" By John W. Dean,"The End of America" by Naomi Wolf) and conclude with a brief look at the anticipated US elections.

Keynote Address

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Performance forecast in high versus low occupational mobility

Should people have Bill Gates' personality to succeed in the information technology industry? Should you have Harry Triandis' personality to become a successful cross-cultural psychologist? How people would answer this question depends on their cultural background. In this talk, I will try to answer two questions: (1) Are there East-West differences in the importance of person-profession fit in making performance forecast? and (2) If yes, how do these differences emerge? In the United States, people tend to believe that a competent employee, irrespective of her personal style, can be successful in her self-chosen career. In Japan, where occupational mobility is relatively low, employees who are competent but do not conform to the social expectations in the company may be assigned to a "peripheral" department (aka the Department of the Losers). Consistent with this observation, the results from five studies Julie Chen and I conducted show that compared to European Americans, Asians believe more strongly that (1) personality-profession fit (having personality expected from one's profession) is important to future career success, (2) this cultural difference arises from the stronger belief in fixed reality in Asia (vs. North America), and that (3) experiences with occupational immobility as a structural constraint sets up the characteristic cultural belief and performance forecast pattern in Asia. I will use these results to discuss the relationship between society, culture, and cognition.

Keynote Address

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Culture and interpersonal perception

What are the consistencies and differences in the intuitive judgments that people make across cultures? The judgment of emotion, status, and expertise in a domain, are core judgments that people make frequently and rapidly in their everyday lives. These judgments that have important consequences for later behavior and interactions and are vital to optimal social functioning. But people in different cultures might be differentially attuned to and differentially accurate in these domains for in-group relative to outgroup members. This differential accuracy might have important consequence for intercultural communication and understanding. I will present research findings from the areas of emotion perception, the perception of status, and the perception of expertise within and across different cultures and will discuss the implications of these findings.

Invited Paper Symposium

Kostas Mylonas & Aikaterini Gari
(Convenors and Chairs)

Work values and person-job fit: The European values study data in 32 countries and the psychometric properties of person-job fit scale in four European countries

Work Values and Person-Job Fit, as assessed in adults from a number of European countries (32 and four countries, respectively) are discussed in this symposium. Both issues are studied under a social-psychological and a psychometric-statistical perspective, with their organizational-psychology theoretical origin as the starting point. The European Values Study (EVS, Arts & Halman, 2004), conducted in successive cohorts since 1981, consisted of several value sets assessment, such as work values which were assessed for more than 30,000 individuals in the 2000 wave (as released in 2003) throughout Europe. For this symposium, 15 binary measures out of several other related ones were analyzed in respect to the universality hypothesis across nations. The factor structures for these countries -addressed at the individual and also at the country level- were used as the source of information for a) mapping of these work values across Europe on a country-by-country basis and under a cross-countries factor equivalence hypothesis, both followed by description and further testing of the distribution properties for both solutions, and b) a clustering procedure, following Georgas and Berry (1995) and utilizing the factor equivalence "hit matrix" (Georgas & Mylonas, 2006) under a multidimensional scaling rationale and coordinate trigonometric transformations. These outcomes for the EVS data are discussed as a separate endeavor but also as a link to the Person-Job Fit measures, as the four countries in this second study will have been mapped on specific country clusters through the clustering method applied to the EVS data. The Person-Job Fit study presented in this symposium refers to four countries (The Netherlands, Bulgaria, Finland, and Greece), for which Person-Job Fit (Brkich, Jeffs & Carless, 2002) was assessed through the 9-item assessment scale the authors have proposed. The items are analyzed under four modules: a) by occupational groups, b) on a country by country basis, c) by Work Values clusters of countries as computed in the EVS study and d) through "reduction of bias in terms of culture" methods via individual differences Euclidean and other models. The results are discussed in respect to their factor equivalence levels and to a possible necessity of item addition to depict cultural diversities and to account for possible culture specificities.

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Work values and the European values study

The European Values Study (EVS), an empirical exploration of the main European value patterns and their change, has already concluded three study waves (1981, 1990, and 1999/2000). The main purpose of the third wave has been to investigate the dynamics in values, attitudes and beliefs in 32 European countries. A description of the countries and the samples involved along with the methods used are presented. The conceptual framework of the current presentation refers to the EVS properties through the several Value areas addressed, which are presented with a focus on the Work Values area. For this value set, the items employed to assess those values and related empirical work (de Witte, Halman & Gelissen, 2004) are presented. One of the main issues addressed in this presentation is how work values differ from values in general and how they link to other work-related aspects, such as circumplex modeling of values-personality (Prediger, 2002; Sidiropoulou, Mylonas, Argyropoulou, 2008), Protestant Work Ethic (Dose, 1997), Job characteristic beliefs (Ehrhart, 2006) and other world-of-work topics.

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Comparing the factor structure of the EVS work values: Multilevel-clustering approach

Work values, work attitudes and work orientation in regard to work ethics are components which jointly form patterns of professional orientation at the individual level. It is also assumed that some particular patterns of work values and attitudes at the individual level are systematically shaped by prevailing socio-cultural characteristics at the country level. The outcomes of the statistical analysis on the EVS data (EVS wave of 1999/2000) for the 32 countries involved at the individual and at the country levels are presented. At the individual level, three aims are pursued: a) to explore the factor structure of 15 EVS work value items, b) to test for factor equivalence through covariance structure modeling, and c) to use the factor equivalence information such as the Tucker Phi coefficient matrix to further search for homogeneous sets of countries (clusters); this third aim is pursued through the distances computed for the "hit matrix" of congruence coefficients followed by a multidimensional scaling, trigonometrically transformed solution. At the country level, factor analysis methods have been applied to arrive at factor structures for the same work values items, comparable through covariance structure analysis to the ones computed for the individual level. Through cluster analysis methods we are addressing the question of cluster of countries similarity across the two methods ("hit matrix method" at the individual level vs clustering of cases at the country level). Having established the work-values cluster membership of the 32 countries involved, the four target-countries -for which

the Person-Job Fit has been assessed and will be presented in the next stage of the symposium- will have been mapped and allocated to specific clusters of countries.

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Studying person-job fit: Factor equivalence testing across four European countries

Person-Job Fit is related to work characteristics and how the person subjectively perceives his/her fit to these characteristics. Some more theoretical definitions are presented in order to avoid confusion with Person-Environment Fit and other operational definitions of Person-Job Fit. Brkich, Jeffs & Carless, 2002, have proposed a method for studying Person-Job Fit, whilst other researchers (Ehrhart & Makransky, 2007; Kristof-Brown, Zimmerman & Johnson, 2005) have linked P-J Fit to other work-related aspects. Two comparison levels are possible for our study: by country and by occupation type, and they can be associated to basic world-of-work predicates such as work values in perceiving P-J Fit. The samples from the four countries involved are initially presented. At this stage, only the factor structure equivalence by country (individual level) is addressed. The levels of equivalence for these structures are tested through: a) simple Tucker's Phi coefficients, b) target rotation towards an overall factor structure, and c) covariance structure analysis (employing the Muthén and van de Vijver & Poortinga methods). Discriminant function analysis is also employed at the item level of analysis. The results are discussed with respect to the expected country differences and similarities along with the covariance structure estimates of unexplained variance in terms of culture.

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Person-job fit: Factor equivalence testing across two types of occupations

This part of the analysis of the Person-Job Fit data refers to the same four samples from the four countries involved which have been presented before; however, for this presentation their occupational group membership (homogeneous occupational characteristics vs a "control" group of non-homogeneous occupational characteristics) is of interest. Thus, the analysis at this stage has been conducted regardless of country, taking the level of occupational homogeneity as the primary differentiating parameter. Factor structure equivalence by occupation type (individual level) is therefore addressed at this stage. The levels of equivalence for these structures are tested through: a) simple Tucker's Phi coefficients, b) target rotation towards an overall factor structure, and c) covariance structure analysis. Discriminant function analysis is also employed at the item level of

analysis. The results are discussed with respect to the expected occupation-type differences and similarities along with the covariance structure estimates of unexplained variance in terms of occupation type.

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A third "path" in factor equivalence testing: Relating work values cluster membership with person-job fit factor structures at the individual level

Multilevel approaches (Van de Vijver, Van Hemert & Poortinga, 2008) have shown that aggregate scores across countries can be successfully employed in factor structure modeling and testing. These procedures require adequate number of countries for the country level to arrive at comparable and useful information. In our study, only four countries are involved, and the multilevel approach as described above is not pursued. Alternatively, and in order to maintain the multilevel perspective, another level of aggregation has been applied as provided through the clustering of countries performed on the EVS work values. Thus, instead of working with score aggregates, we have employed three "cluster-representative" country aggregates for this final stage of the analysis. Factor structure equivalence by cluster-representative country (individual level) is thus addressed. This procedure allows for equivalence testing based on aggregates of countries (comparable clusters) at the individual level, circumventing the problem of analyzing aggregated means for a limited set of countries. The levels of equivalence for the structures are tested through: a) simple Tucker's Phi coefficients, b) target rotation towards an overall factor structure, and c) covariance structure analysis. Discriminant function analysis has also been employed at the item level of analysis and a reduction of bias in terms of culture has been attempted through individual differences Euclidean scaling.

Invited Paper Symposium

David Matsumoto & Seung Hee Yoo
(Convenors and Chairs)

Beyond individualism and collectivism:
Isolating active cultural ingredients that produce differences

Cross-cultural research of the past two decades has been searching for the sources of country or ethnic differences in psychological variables. Much of this enterprise has focused on the construct of individualism v. collectivism (IC), and its related products such as independent v. interdependent selves. While this previous work has been extremely valuable for the field, it is now time to investigate vigorously other possible active cultural ingredients that may produce group differences. In this symposium, we bring together researchers who have utilized a variety of theoretical perspectives and research methodologies to identify the potential sources of cultural differences that are not rooted in IC. Van de Vliert's work examines how climates and affluence may create cultural differences. Schug and colleagues' work highlights how institutional and social practices may account for cultural differences. Allik and colleagues examine how national differences in personality may account for cultural differences. Gelfand and colleagues' most recent work focuses on norms and their explanatory power for accounting for cultural differences. And Yoo and colleagues introduce the concept of status differentiation, which is based on notions of power and status, and demonstrates how it can account for cultural differences. Collectively, these approaches begin to unpackage the monolith of culture into bite-size chunks, simultaneously demonstrating the complexity and enormity of the problems associated with isolating active cultural ingredients.

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Global warming creates cultures of child labor

Thermal climate and collective wealth influence each other's impact on culture. This central tenet of the climato-economic theory of culture is applied to the world's vexing problem of child labor. A 50-nation study demonstrated that hotter-than-temperate summers, which are not compensated by colder-than-temperate winters nor by income per head, are associated with drastic increases in child labor. The findings strongly suggest that global warming worsens the cultural problem of child labor, especially on the African continent.

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The psycho-institutional approach to cultural differences in behavior

In this talk we present a new framework for interpreting cultural differences in behavior which we call the psycho-institutional approach. According to this framework, individuals' behaviors are conceptualized as strategies adapted toward institutions (self-sustaining systems of incentives collectively made up of the adaptive behaviors they produce). Cultural differences in behavior are thus interpreted as differences in "default" strategies, or ecologically rational strategies which reduce the probability of committing critical social errors. We present results of an experiment which used the institutional approach to demonstrate that the Asian "preference" for conformity in the pen-choice experiment (Kim & Markus, 1999) was actually a default strategy to avoid negative reputation--when the nature of the situation was clarified, cultural differences in behavior completely disappeared. The institutional approach carries important implications for psychologists who interpret cultural differences in behavior in terms of preferences, and can serve as a common framework branching out toward other disciplines such as evolutionary psychology, institutional economics, and theoretical biology.

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Universal and specific features of Russian personality traits from the observer's perspective

Data were collected by the members of the Russian Character and Personality Survey from 39 samples in 33 federal subjects of the Russian Federation. There were 7,065 respondents who identified an adult or college-aged man or woman whom they knew well and rated the targets using the other-person Russian version of the Revised NEO Personality Inventory which measures the Big Five personality traits: neuroticism, extraversion, openness, agreeableness, and conscientiousness. Factor analyses within samples showed that the factor structure of the international sample combining data from 50 different cultures [McCrae, R. R., Terracciano, A and 78 Members of the Personality Profiles of Cultures Project. (2005). Universal features of personality traits from the observer's perspective: Data from 50 cultures. Journal of Personality and Social Psychology, 88, 547-561] was well replicated in all 39 Russian samples. Sex differences replicated the known pattern in all samples, demonstrating that women scored higher than men on the most of the neuroticism, openness, agreeableness, and conscientiousness subscales. Cross-sectional age differences for four factors demonstrated consistent changes with the age of targets: older individuals compared to younger ones were less neurotic and extraverted but more agreeable and conscientious. The mean personality profiles of all 39 samples were very highly correlated and showed less than 1% of variance in the mean values what was attributable to differences between samples. It is concluded that within Russia it is possible to identify only one universal personality structure which resembles closely to the common structure recognized in other cultures.

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The promise of the situational level of analysis for cross-cultural psychology

The field of Culture and Psychology is one of the fastest growing areas within the social sciences. Just in the last 10 years, as evidenced in numerous Annual Review of Psychology chapters, books and handbooks, the field has grown exponentially, cutting across all areas of Psychology and all levels of analysis, from the neurological to the social to the organizational and national. Despite this remarkable breadth of coverage, however, much of the study of culture remains predominantly within subjectivist or cognitive idealist research traditions, wherein culture is reduced to psychological phenomena existing inside an individual's head, such as values, attitudes, preferences, and personality (Earley & Mosakowski, 2002; Gabrenya, 1999; Morris, Polodny, & Ariel, 2000), to the neglect of structural or situationalist accounts of cultural differences. Put differently, despite widespread recognition in the disciplines of social and personality psychology, organizational behavior, and sociology, that an understanding of the situation is essential to a fuller prediction of

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human behavior (Kitayama, 2002; Matsumoto, 2007; McAuley, Bond, & Kashima, 2002; Ross & Nisbett, 1991), there has been a lack of research on social situations, both in general (cf. Johns, 2006) and cross-culturally. As Gabrenya (1999) so eloquently put it, "our research, lost in thought as it has become, has severed its connection to real things, the natural world and the situations in which most people live" (p.348). To be sure, numerous cross-cultural scholars have historically argued that social situations are critical in the study of culture. In the Analysis of Subjective Culture, Triandis (1972) proposed that historical events influence the social organization of a country, which in turn affects the characteristics of social situations. He further argued that social situations define people's roles, and that ultimately, people's behaviors are defined by their social roles. Forgas and Bond (1985) later found that the cognitive representations that people have of social encounters or episodes reflect aspects of their surrounding culture. Other scholars, too, have suggested that culture is embodied, or evident, in social facts, such as daily routines and practices (Kitayama, 2002), and that developing a deeper understanding of social situations is important because the characteristics of social situations within a culture dictate the psychological processes that will enable individuals to function well within that culture (Adamopoulos, 1982; Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997). According to these views, there is a close correspondence between the characteristics of social situations in a culture and the psychological processes of individual within that culture, and thus to truly understand subjectivist phenomena, one must also understand the socially constructed situations that influence those phenomena (Oyserman, et al., 2002; see also Matsumoto, 2007). In this presentation, we build on this prior work and describe empirical evidence that social situations are an important aspect of cultural systems that can help understand cross-national variation in both macro and micro processes. More specifically, we discuss how the study of the strength of situations is an important aspect of culture that (a) is highly variable across the globe, (b) is related empirically to both macro societal factors (e.g., population density, history of conflict) and micro psychological processes (e.g., prevention and promotion focus, impulse control), and (c) can provide alternative and complementary explanations from subjectivist approaches in a number of domains. We conclude with a more general discussion of other aspects of situations that might be fruitful in the study of culture and psychology.

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Explaining cultural differences by power and status

Cultural display rules are culture specific guidelines learned both consciously and unconsciously about the appropriateness of showing one's emotional expressions in different social circumstances (Matsumoto et al., 1998). Since the concept of display rules was first created 30 years ago by Ekman and Friesen to explain the coexistence of universality and cultural differences in emotional expression (Ekman and Frisen, 1969), only a few studies have compared display rules across cultures. The present study examined cultural rule display rule differences between the U.S. and Korea, and attempted to explain the observed cultural differences using the constructs of power and status. Participants in both countries completed a Display Rule Assessment Inventory and the Status Differentiation Scale (SDS), which measures the degree of influence status has on behavior towards

others (Matsumoto et al, 2002) and is related to power distance (PD), one of Hofstede's dimension used to explain cultural differences. We hypothesized that Korea and the U.S. would differ in display rules, especially in relation to interactions with people of different status, and that these differences could be explained by differences in status differentiation between the two cultures. As predicted Korean students differed in the behaviors they endorsed when with people of higher status compared to people of same or lower status, while there was no difference for the Americans. This was particularly true for anger, contempt, and disgust for which Koreans endorsed masking more. On the other hand happiness was endorsed more to those same people. Differences in status differentiation between Korea and the U.S. mediated the differences found in display rules between the two cultures, demonstrating the potential utility of this concept to explain cultural differences.

Paper Symposium

Alison Karasz & Ted Singelis
(Convenors and Chairs)

Qualitative and mixed methods research in the journal of cross cultural psychology

Though mainstream psychology, especially in the US, has eschewed qualitative methods in favor of traditional quantitative research designs, there is evidence in recent years of a shift in the culture of our discipline. Growing interest in qualitative methods among psychological researchers has been reflected in signs of institutional change, such as a proposal to develop a Division of Qualitative Inquiry at the American Psychological Association, and a position paper calling for more emphasis on qualitative and mixed methods at the National Institute of Mental Health. These developments reflect both the recognition of the limitations of an exclusive focus on quantitative methods, as well as an enthusiasm for the kinds of new knowledge that may be developed through qualitative and mixed methods studies. Last year, the Editors of the Journal of Cross Cultural Psychology enthusiastically agreed to support the publication of a special issue on qualitative methods in cross cultural psychology. This symposium presents some of the papers that will appear in the Special Issue. We have taken an essentially pragmatic approach to selecting the papers, choosing those contributions which appeared to exemplify the ways in which qualitative and mixed methods can address research questions of importance to cross cultural psychologists. The papers have been selected to illustrate a range of qualitative and mixed methods. These range from ethnography and in-depth interviews to narrative analysis and the quantitization of qualitative data. Designs, similarly, range from single culture studies to group comparisons. In this introduction, we describe each of the studies that will be presented, emphasizing the 'match' between the research question, the design and sampling framework, and the choice of methodology. We hope that the symposium and special issue will help to generate interest in qualitative methods among IACCP membership, leading to further developments in qualitative cross cultural inquiry that will enlarge the scope and relevance of our discipline.

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Amae and mardy

The Japanese term amae, referring to a need to receive affection, is compared to a Midland English dialect word, mardy, meaning soft or spoilt. An interpretative phenomenological analysis, conducted within the framework of the componential model of emotion, indicates areas of overlap and

divergence between these two terms that reflect the attitudes towards dependence within the two cultural contexts. Antecedents are similar, as are some of the elements of subjective experience and emotional expression; and they are both more or less appropriate in similar relationships. However, mardiness is more unacceptable than amae: the former may be universal but it is childish and, therefore, unacceptable; the latter may be childish, but it is human and, therefore, is usually treated sympathetically.

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Loss of connections is death: Transnational family ties among Sudanese refugee families resettling in the U.S.

This qualitative study on Sudanese refugees' lived experiences and perceptions of transnationalism was guided by grounded theory and phenomenology. The author used face-to-face in-depth interviewing with a sample of 21 adult Southern Sudanese refugees who had resettled in San Diego since the early 1990s. Through inductive analysis, the author sought an understanding of the nature and motivations of the refugees' transnational family ties. Findings reveal the relational and affective aspects of these ties and show how social conditions and cultural imperatives drive the motivations and meanings in these ties. The authors discuss the transnational behaviors of the Southern Sudanese within the context of forced migration and their cultural value system. The author also discusses the role of trust, access, and the relational context of research among refugee communities.

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Achievement orientations and strategies: A cultural comparison of Tanzanian street children, former street children and school-going children

This study aims to compare the achievement orientations and strategies of three Tanzanian youth sub-cultures, all of which share cultural characteristics of the Kilimanjaro region. Street children (n=60), former street children (n=63), and school-going children (n=60), all aged 11-18, are compared. Narratives were collected as short-story responses to the adapted Thematic Apperception Test (Morgan & Murray, 1935). This projective test, known to evoke achievement concerns and originally designed for clinical psycho-diagnoses, was used here to generate narratives for thematic analyses. The second technique, sentence completions, also elicited achievement-related responses. Both approaches are child-centered, allowing children to be imaginative under low-stress conditions. Among street children, emerging themes of "heroic" achievement were tempered with "paralytic"

strategies through which goals could not be realized. Former street children's emergent themes suggested "supportive" achievement in which friendships appeared beneficial, and strategy themes entailed exercising "choices." School-going children's themes demonstrated "deserved" achievement in which hard work led to rewards, and "control" strategy led to successful and detrimental outcomes. Themes exemplify, according to socio-economic position, the need to atone, ameliorate, or avoid the "difficult life" that has become a common characterization of life in Kilimanjaro.

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Story form differences in immigrant narratives of successful and non-successful immigration

Many immigrants experience immigration as a stressful and unsettling experience. While some can overcome the initial feeling of being overwhelmed, others may feel frustrated and disappointed years after their immigration. This paper identifies two groups of immigrants based on a new variable— success in immigration—which defines the phenomenological individualistic experiences of the immigrants. 22 emigrants from the former USSR to Israel in the early 1990's were interviewed and the resulting narratives analyzed. The immigrants chosen represented the extreme poles of the success variable—they felt that their story was either very successful or very unsuccessful. Analysis revealed differences in the form of the immigration stories of the successful story immigrants and non-successful story immigrants. The narratives of the successful stories had coherency and well-structured narratives; the narratives of the non-successful stories were fragmented and lacked coherence. Different story forms were also detected for each of the groups. The results are discussed in terms of how people construct immigration stories recounting success and non-success and what these constructions stand for.

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Conceptual models of depression in primary care patients: A comparative study

Conventional psychiatric treatment models are based on a biopsychiatric model of depression. A plausible explanation for low rates of depression treatment utilization among ethnic minorities and the poor is that members of these communities do not share the cultural assumptions underlying the biopsychiatric model. The present study examined similarities and differences in conceptual models of depression among depressed patients from various ethnic groups. Seventy-four depressed primary care patients from four ethnic groups participated in in-depth qualitative interviews. The analysis relied on two strategies. First, the qualitative data was 'quantitized.' Interview data were coded into categories. Categories were then subjected to a series of reductions in order to group similar responses and facilitate description and analysis. A second strategy examined the structure and organization of depression narratives across the two groups. Models of White middle class patients were much more likely to share the assumptions of the biopsychiatric model. Conceptual models of depression were embodied in narratives that differed strongly across ethnic groups and reflected varying social norms, values, and life experiences.

Paper Symposium

Claudio Torres
(Convenor and Chair)

Consumers in the world: Cross-cultural findings in consumer behavior

This symposium will examine the link between cultural differences and consumer behavior. When evaluating products and services, individuals may attend to the values expressed by the product/service and analyze, although not consciously, whether these values match the cultural values they most endorse. Consequently, when developed, products should be an expression of consumers' cultural values. Yet how do consumers decide which product and service to purchase? How can culture influence consumers' choices? Can culture have an impact on product development? A perspective in economic psychology in general, and in consumer behavior in particular, is that consumers make an emotion-laden, spontaneous judgment about the cultural meaning of products/services and markets, and then choose the one that best expresses their self-concepts. To discuss these views, different studies developed in different parts of the world will be presented. Cultural differences may be observed in consumers' modes of decision making. Implications for research on economic and consumer psychology and for marketing strategies will be discussed and presented.

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Product image in two different cultures: Effects of human values in product evaluation in Brazil and Australia

This presentation will examine the link between cultural value differences and consumer behavior. When evaluating a specific type of product, individuals may attend to the values expressed by the products and analyze, although not conscientiously, whether these values match the cultural values most endorsed by them. Thus, consumers may assess food or beverage taste by comparing the human values symbolized by the product to their human value priorities, whereby value–symbol congruency leads to a positive reaction. 88 Australian and 79 Brazilian participants evaluated 47 food and beverage products, basing their evaluation on the Human Values Theory. Independently of their

nationality, they more favorably evaluated products (in terms of attitude toward, and purchase intent) that symbolized the individual values (measured by the SVS) they endorsed. Yet, Australians and Brazilians formed different images for 4 food products, which are similarly produced in both countries, suggesting cross-cultural differences in the value-symbol association. Implications for marketing strategy, self-congruity theory, and the assimilation effect are discussed.

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Developing culturally sensitive persuasive games for social marketing:

A case-study for changing smoking attitudes among Maori and White New Zealanders

IT technology to date has generally ignored cultural differences when developing products, such as web or interactive tools and programmes. Persuasive technology (such as interactive webgames) in particular should be concerned with culture since changing someone's attitudes is more likely if it appeals to a person's basic values. We present data showing that interactive games for promoting positive health attitudes and behaviours can be improved if the cultural design of this product matches the cultural values of the target population. First, a review of existing persuasive technology protocols shows an individualistic bias. Second, alternative collectivistic protocols are introduced. Third, two prototypes for changing smoking attitudes are developed emphasising either collectivistic or individualistic value orientations in a New Zealand context. Finally, two studies are presented showing the effectiveness of the games overall and the relative greater effectiveness on changing attitudes when using culturally congruent games. Implications for cultural adjustment of persuasive technology, as well as public health campaigns, are discussed.

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Trust on service companies: Effects of organizational values and organizational practices perceived by the Brazilian consumers

This presentation is aimed at discussing the relationship between organizational values, organizational practices and consumers' trust on service companies. Traditionally organizational services have been measured from the employees' point of view. In this work, organizational values were measured by the consumers' perceptions. Consumers trust is supposed to be affected by their perceptions of the organizational practices that occurred when they contacted companies, in order to have services provided, and by the organizational values perceived by them. Consumers get information about the service companies from media, mouth-to-mouth, and other sources which may affect consumers' perceptions of organizational values, just as organizational practices. The present study attempts to explain the influence on consumers' trust in service companies, which in turn is affected by the relationship of the organizational values and organizational practices perceived by them. A scale on service organizational practices was developed and a survey was conducted with 300 Brazilian consumers that answered IPVO (Organizational Values Inventory Profile) and EPC (Trust Profile Scale). The results are discussed and implications for marketing strategies are considered.

Paper Symposium

Hilke Brockmann & Jan Delhey
(Convenors and Chairs)

Varieties of happiness: Cross-national or cross-cultural differences?

Subjective well-being research has mushroomed during the last decade. Like few other topics it has attracted researchers from a variety of disciplines – most prominently psychology, sociology, and economics. Cross-cultural psychology has mainly dealt with culturally-determined propensities to evaluate life positively (Diener et al. 2000). Personal goals (Oishi 2000), self-identity (Suh 2000) and cultural syndromes like collectivism-individualism (Triandis 2000; Oishi 2000; Diener, Diener and Diener 1995) are cornerstones of cross-cultural research on subjective well-being. The core research question is to what extent rests happiness on universal foundations. More specifically, is the concept of happiness invariant across time and space? Or do different cultures have diverging ideas about what happiness means, and how it can be achieved? Are the drivers of happiness everywhere the same, or culture-specific? And finally: Are empirically measured cross-country differences in levels and determinants of happiness adequately captured as cross-cultural differences? Or do they result from varying social, economic, and political conditions? It is worth noting here that cultural explanations do not figure prominently in mainstream sociological and economic research. Social Sciences prioritize socio-economic explanations of cross-country differences, mainly levels of welfare and human development. The proposed session addresses these questions and disputed issues and aims for an integrative approach. We take five perspectives. A first presentation will explore to what extent cultural constructs like values or life goals function as proximate determinants between living conditions and subjective well-being. A second presentation investigates how the culture area impact on the level and drivers of individual happiness. For this purpose, culture may be either defined in terms of cultural syndromes (like individualism-collectivism) or in terms of nominal approaches, e.g. dominant religions. From a third angle we focus on cross-cultural economic behaviour and consumer satisfaction and explore the validity of general concepts. A fourth presentation will study subjective well-being in China during times of dramatic social and ideological change, while the final presentation provides the audience with a global developmental view of subjective well-being in 45 countries over the last 25 years. From both presentations, we expect finally to learn more about the stability and plasticity of happiness and their determinants. In a nutshell, all papers are dealing with (1) universal vs. specific patterns of happiness, and (2) cultural vs. non-cultural (social, economic, political…) explanations for cross-country differences. With respect to methodology, emphasis is put on comparative papers. Ideally, large N research papers employ a multi-level approach in order to directly model the interplay of societal/cultural context and individuals' appraisal of life.

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Falling happiness in a raising economy:
Subjective well-being in China during times of transition

Over the 1990-2006 period happiness in China plummeted despite massive improvement in material living standards. This finding contradicts the notion that income growth at low living standards leads to gains, not losses, in happiness. We explain this puzzle by drawing on a specific version of relative deprivation theory, the concept of "frustrated achievers." Our major finding is that income inequality in China became increasingly skewed towards the upper income strata, so that related to the average income the financial position of most Chinese worsened. Consequently, financial dissatisfaction rose and became an increasingly important factor in depressing happiness. Other negative feelings emerging with rapid transitions, such as anomie and disaffection, show a less depressive effect on Chinese happiness. We conclude with some speculations about the generalization of our findings for transition economies.

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Development, freedom, and rising happiness

The pursuit of happiness is a fundamental human goal, and over the past four decades psychologists, economists, sociologists, political scientists and biologists have analyzed its causes. The prevailing view is that happiness fluctuates around a genetically-determined set-point. This implies that neither

social policy nor individual efforts can bring lasting changes. But recent data, covering a broader range of societies than previously available, demonstrates that during the past two decades happiness has risen in 45 of the 50 societies for which a substantial time series exists. Growing acceptance of gender equality, social diversity, and alternative lifestyles have broadened people's sense of freedom which has become a major and increasingly important determinant of human happiness.

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Differential impact of self-esteem on subjective well-being in open vs. closed societies

Previous studies have shown that the impact of self-esteem (SE) on subjective well-being (SWB) is stronger in North America than in East Asia. This difference has been explained typically in terms of cultural differences in self-construals. However, we propose that it can be explained more logically in terms of differences in relational mobility, a socio-ecological factor reflecting the general amount of opportunities to form new relationships in a given society. Societies high in relational mobility, such as the US, are comprised of open markets of interpersonal relations where people constantly invest effort into finding superior interaction partners with whom to establish relationships. In this competitive "marketplace," self-esteem, or one's perceived "market value," directly predicts one's success in forming desirable relationships, and is thus strongly associated with SWB. However, in low mobility societies such as East Asia, one's success in acquiring desirable interpersonal relationships is not much affected by one's market value, as relationships are generally predetermined and stable. To test this hypothesis, we conducted questionnaire studies between the US and Japan, as well as between regions high and low in relational mobility within Japan. As predicted, 1) perceived relational mobility was higher in the US than in Japan, 2) the SE-SWB association was stronger in the US than in Japan, 3) relational mobility explained the differences in the SE - SWB associations, 4) similar results were obtained from a cross-regional study in Japan. The importance of taking socio-ecological factors into consideration in studies investigating self-concept and psychological health is discussed.

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Values as predictors to happiness and trust

In this study, values would be regarded as predictors for the levels of happiness and trust. Differences in values among cultures interested many cross-cultural psychologists. However, we need to find out a common feature to conduct the cross-cultural research. On the other hand, happiness and trust were very interesting and important societal variables for the psychological health. The data were from the World Values Surveys, which included data from more than 70 countries and regions. Four items (importance of God, respect to authority and nationality, and autonomy index) of the traditional-secular values and survival-self expression values proposed by Inglehart and Baker (1998) were extracted based on the definition of value from the perspective of psychology. Using Fisher z transformation prevented from dominating influence of over-representative countries on conducting a factor analysis. In other words, this procedure enabled each sample of each region had the same weight in factor analysis. 4 items produced 2-factor model. The factors were values toward Authority and Autonomy and they accounted for over 47% variance among 74 countries and regions. Further procedure such as regression models from high, medium and low level of happiness and trust and clustering would be done across cultures for investigating the similarities and differences.

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A hierarchical linear modeling-approach to the cross-cultural investigation of the customer satisfaction-loyalty-link

To date, international organizations are increasingly conducting customer surveys across national and regional markets. These actions are based on assumptions rooted in modern management models like the "Service-Profit-Chain" (e.g. Heskett, Sasser, & Schlesinger, 1997), which claim that companies that satisfy customers can expect more loyal customers and thus higher market shares as well as greater profitability. There is substantial support for a customer satisfaction-loyalty link which in turn is assumed to be strongly connected to central behavioral constructs such as customer complaints, word-of-mouth, repurchasing behavior and overall company performance (e.g. (Anderson & Mittal, 2000; Juhl, Kristensen, & Østergaard, 2002; Szymanski & Henard, 2001). However, most of the research on the customer satisfaction-loyalty link is conducted in North America and Western Europe. The cross-cultural generalizability of this important relationship is largely unexplored. Furthermore,

cross-cultural studies in this field are often limited by conventional statistical techniques ignoring the fact of the hierarchically nested data structures at hand. This is not only a waste of the collected information but may also lead to incorrect results and conclusions (Bryk & Raudenbush, 1992). Consequently, this study aims to examine the cross-national generalizability of the customer satisfaction-loyalty link using data from a large multinational sample (N=14.916, nations = 36). After establishing measurement equivalence and controlling for cross-national differences in market competitiveness and acquiescence the hierarchical linear model analyses revealed significant cross-level interactions of the customer satisfaction-loyalty-link with established cross-cultural value dimensions.

Paper Symposium

Sylvia Xiaohua Chen
(Convenor and Chair)

Social axioms: Where are we now and where do we go next?

Leung and Bond have proposed the construct of social axioms to delineate generalized beliefs about how the world functions. Studies have been conducted around the world to examine its factor structure and predictive validity. In this symposium, researchers from Hong Kong, Poland, the U.K. and Israel will present their work on the recent development and functional utility of social axioms across cultures. First, Leung, one of the principal investigators of the social axioms project, will describe its dimensionality at the individual and culture level, and discuss the current work on social axioms and its future directions. Second, Boski and colleagues will introduce Zero-Sum Game Theory and elaborate on the association of believing in life as a zero-sum game with social and societal cynicism in a 37-nation study. Third, Liht will explore the relationships among social axioms, need for closure/structure, fundamentalist religion, and discriminatory acts. Fourth, Kurman will report laboratory studies that examined the mediating effects of personal characteristics on three axioms factors (social cynicism, social complexity, and reward for application) and relevant behaviors involving expectations of others' behavior. Fifth, Dinca and Iliescu will present a study examining the relation between social axioms and temperamental preferences. Sixth, with three studies in Hong Kong, China and Canada, Chen and colleagues will explain the contributions of values and social axioms in predicting modest and individual behavior. Finally, Bond, another principal investigator of the social axioms project, will discuss the presented papers and suggest some future directions for this line of research.

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Current status of social axioms research

Previous research has uncovered five dimensions of social axioms at the individual level and two dimensions at the culture level, a structure that has also been confirmed by a multilevel factor analysis. The construct validity of the five axiom dimensions at the individual level has been supported by their meaningful relationships with a wide range of variables. The culture-level dimensions have received less attention, and some directions for their use are identified for future research. Additionally, some individual-level axiom dimensions have shown low reliability, and a

round-the-world study is now underway to identify new items to strengthen their reliability both locally and pan-culturally.

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Socio-economic correlates of belief in life as zero-sum game: A 37 nation study

Zero-Sum Game Belief is a modern concept rooted in various areas of psychology, such as social value orientation theory (Rusbult, Van Lange, 2003), social interdependence and game theory (Kelley, Thibault,1978), double-interest analysis of conflict situation (Ruble, Thomas, 1976) and experimental economy (Smith, 2002; Fehr, 2005). People who believe that life in general is a zero-sum game, assume that gains of one person are acquired at the expense of other people; that economic success is enabled by failures of somebody else, that interests of people are basically antagonistic. Game believers strongly endorse the negative reciprocity norm and engage in social exchange to a lower extent than non-believers. The game belief is accompanied by a generally negative vision of the social world and various behavioral tendencies like withdrawing from social exchange. Game belief thus shows all features of an axiomatic belief system, though it has not been found among the five dimensions discovered by Bond and Leung (DATA). We present a study of student samples coming from 37 countries (N=6138) which showed between-country variation in game belief and that this variation is associated with the country socio-economic status as estimated by GDP per capita, Real Growth rate, inflation rate, Gini index, Human Development Index and quality of democracy. Moreover, we found good characteristics of construct equivalence suggesting that the game belief is a pan-cultural psychological dimension. At both the individual and cultural level, game belief is negatively correlated with self-esteem, social trust, life satisfaction and being losers in social exchanges. Belief in life as a zero-sum game shows conceptual and empirical affinity with social and societal cynicism.

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Social axioms as behavior predictors: A theoretical refinement

A pan-cultural system of social axioms was suggested and proved to have a unique predicting ability (Leung & Bond, 2002). The present study suggests that a unique predicting ability of the social axioms regarding behavior is contingent on the type of the behavior being predicted. Its main claim is that when expectations of behavior of others have direct implications on the behavior of the individual, a unique prediction ability of the axioms over personal characteristics is evident. On the other hand, the predicting ability of the social axioms in relatively individual behaviors is largely mediated by relevant personal characteristics, without a further unique contribution of the social axioms. Three axioms were investigated: Social Cynicism, Social Complexity, and Reward for Application. Three respective matching personal characteristics were personal cynicism, flexibility and attribution style, and relevant behaviors were trust and ingroup bias, consideration of multiple options following failure involving self and involving others, and persistence and social loafing, all measured in the laboratory. As predicted, a unique contribution of a social axiom was evident in the three behaviors involving expectations of behavior of others, whereas the personal characteristics mediated the relations between each of the three social axioms and the relevant individual behaviors.

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Temperament and social axioms

Our study aims to describe the relation between social axioms and temperament. Social axioms are generalized beliefs about personhood, "others", the social environment or the spiritual and physical world, and are central in a person's belief system, and develop as a result of their socialization experiences combined with one's temperaments. The temperament is defined as predispositions or a biological origin of behavior as influenced by one's environment (Oakland, Glutting, & Horton, 1996). In this context we propose that a temperamental preference is associated with special pattern of beliefs/axioms. This study is based on a sample of 800 participants (400 girls and 400 boys), 17 and 18 years old. The instruments applied were the Social Axioms Survey and Learning Styles Inventory. The results will be discussed, they confirm the existence of different patterns of beliefs associated with temperamental preferences.

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Predicting Modest and Individuating Behavior:
The Contributions of Values and Social Axioms

The present research attempted to examine the social manifestations of independent and interdependent self-construals in individualistic and collectivist cultures, with those behaviors operationalized as individuated and modest styles of performance. In Study 1, we developed a Modest Behavior Scale (MBS) to tap the behavioral manifestations of modest self-presentations, and validated the designed scale by establishing its nomological network with personality traits in Hong Kong and Shanghai, culturally different regions of China. In Study 2, the MBS was supplemented with additional items, and a different set of predictors including values and social axioms was used to predict modest and individuating behaviors in Hong Kong and Beijing, China. In Study 3, we administered the MBS in Vancouver, Canada, adding the items generated from this Canadian sample to predict modest and individuated behavior with values and social axioms. Regional and cultural differences in nomological networks for modest and individuated behavior will be discussed.

Paper Symposium

Katja Hanke
(Convenor and Chair)

New approaches in the study of interpersonal and intergroup forgiveness across cultures

Forgiveness has been a research topic since the late 1980s (for an overview see Worthington, 2005). The psychological research on forgiveness has been mostly conducted within Anglo-American settings. Cross-cultural as well was indigenous aspects of forgiveness have been widely neglected. Forgiveness has been identified as a strong human universal but with apparently substantive cultural differences due to different understanding and meaning of the concept. There is however only a small number of systematic research within cross-cultural and indigenous psychology. This symposium would like to address the gaps in this area examining aspects of interpersonal forgiveness and intergroup forgiveness across cultures. There will be five presentations on forgiveness addressing cross-cultural and indigenous aspects, covering theoretical and empirical pieces with both qualitative and quantitative methods. The first presentation by Rique and colleagues examined the invariability of a psychological model for interpersonal forgiveness in seven countries (Austria, Brazil, Israel, Korea, Norway, Taiwan, and the United States). Further, the degree of hurt and country showed that the degree of forgiveness varies across countries. The relationship between interpersonal forgiveness and culture will also be discussed. The second paper by Rata and colleagues presents qualitative work on an indigenous approach to conceptualize intergroup forgiveness with the indigenous people (Māori) of New Zealand. The findings provided insights into the perceived usefulness of forgiveness in an ongoing conflict, and processes through which group relations could be improved. The third paper by Lun and Hanke investigate the dynamics of interpersonal forgiveness and its relationship with different behavioral and motivational responses, and how forgiveness impact on the change of relationship quality after such unpleasant social encounter (being harmed by a friend). The fourth presentation by Hanke et al. compares Participants of the third generations after World War II between East-Asian and European countries in terms of their willingness to forgive the perpetrator nation (e.g. Japan and Germany); and the willingness of the perpetrator nation to ameliorate the situation of the victimized nation (e.g. China and Poland). The last paper by Mullet is looking at dispositional forgiveness by Buddhists and Christians living in China. Differences were found in lasting resentment and the willingness to forgive among these groups. This symposium attempts to give an overview of recent work that has been done in the field of cross-cultural and indigenous psychology. The five presentations in this symposium capture a variety of perspectives and methodologies.

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Examining interpersonal forgiveness across cultures

This study examined the invariability of a psychological model for interpersonal forgiveness in seven countries: Austria, Brazil, Israel, Korea, Norway, Taiwan, and the United States. Is forgiveness uni-factorial or a multi-factorial construct? We also verified differences across cultures on degree to which a person forgives another after injustice. Participants from each culture responded to the EFI, a 1-item Forgiveness scale, a Background Information scale, and Crowne-Marlowe Social Desirability scale. Researchers followed similar procedures for translation and administration of the measures. A confirmatory factorial analysis was applied to the data and results are showing that the EFI responds reliably with a generalizable multi-factorial structure for forgiveness across countries. A multivariate ANOVA considering forgiveness, the degree of hurt and country showed that the degree of forgiveness varies across countries. The relationship between interpersonal forgiveness and culture will also be discussed.

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Te ara hohou rongo (the path to peace):
Māori conceptualisations of inter-group forgiveness

A reasonable body of psychological research focusing on forgiveness in interpersonal contexts has highlighted its benefits to psychological well-being (McCullouch, 2001; Enright, 2001; Murray, 2002). However, much of the existing literature has been sampled from Western populations, and has focused on forgiveness at the individual level. As a result, the conclusions drawn from such studies may not generalise well to group-level forgiveness, and may not be equally applicable across cultures. The present study investigated an indigenous perspective on forgiveness at the individual and group levels. We conducted in-depth, semi-structured interviews with 10 Māori (the indigenous people of New Zealand). Rongo (demonstration of commitment to restore relationships), whakapapa (interconnectedness between people, places, and events over time that forms identity) and kaupapa (agenda set based on the costs and benefits of forgiveness) were identified as core themes using thematic analysis. The findings provided insights into the perceived usefulness of forgiveness in an ongoing conflict, and processes through which group relations could be improved.

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Forgiving the friend who harmed you: A study between Hong Kong and New Zealand

This study is designed to investigate people's experiences of being harmed by a friend and their psychological and behavioral responses towards the experience. We are especially interested in the dynamics of interpersonal forgiveness and its relationship with different behavioral and motivational responses, and how forgiveness impact on the change of relationship quality after such unpleasant

social encounter. In this study, university students are asked to recall an experience of being harmed by a friend. They are then prompted to report on the level of perceived norm violation, the relationship quality both before and after the experience, and the respondents' motivational and behavioral responses. Interpersonal forgiveness will be examined for its relationships with all these variables to show its underlying mechanism. Previous research has shown that forgiveness is beneficial to the harmed person's mental and physical well-being (Young et al., 2004), and the present study will be an attempt to investigate the social implication of forgiveness on the restoration and maintenance of close interpersonal relationships. In light of the currently limited empirical knowledge of the relationship between culture and forgiveness (Sandage & Williamson, 2005), Hong Kong Chinese and New Zealand European will be compared to reveal any possible similarity or difference of the psychosocial correlates of interpersonal forgiveness across cultures.

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Investigating the dynamics of intergroup forgiveness in post World War II countries (East-Asian vs. European contexts)

In times of unrest in a globalizing world, it is timely to investigate processes that facilitate reconciliation and sustainable peace. One of the processes that has captured the attention of scholars across a range of disciplines is forgiveness between peoples and nations (e.g., Oliner, 2005). Forgiveness is a concept that has intuitive meaning across cultures, especially in the form of interpersonal forgiveness, but conceptualization is required so that it can be applied with greater confidence to cultural and intergroup issues. Forgiveness between groups can overcome cycles of societal violence and remove revenge as a motivator (Roe, 2007). The present study extended the framework of forgiveness from the interpersonal to the intergroup level using a cross-cultural approach. Participants of the third generations after World War II between East-Asian and European countries will be compared in terms of their willingness to forgive the perpetrator nation (e.g. Japan and Germany); and the willingness of the perpetrator nation to ameliorate the situation of the victimized nation (e.g. China and Poland). Key variables of interest are perceptions of the level of settlement of past conflict, group variability, process-oriented variables such as demand for truth, and psychological variables such as shame, face, guilt, empathy, and so forth. Preliminary results, implications and future directions will be discussed in relation to a theoretical model of intergroup forgiveness.

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Forgivingness:

Similarities and differences between Buddhists and Christians living in China

We examined possible differences in dispositional forgiveness among Buddhists, Christians, and Buddhist Christians living in China, using the Forgivingness Scale (Mullet, Barros, Frongia, Usai, Neto & Rivière-Shaffighi, 2003). The three-factor structure already evidenced in other studies – Lasting Resentment, Sensitivity to Circumstances and Willingness to Forgive – was found. The Buddhist participants were shown to be slightly (but significantly) more resentful and less forgiving than the Christian participants. The responses of the Buddhist-Christian participants were closer to the Buddhists' responses for lasting resentment, and closer to the Christians' responses for willingness to forgive. These results must, however, be taken cautiously because the complex concept of forgiveness is not addressed as such in Buddhism.

Paper Symposium

Nandita Chaudhary
(Convenor and Chair)

Families in culture: The dynamic organisation of a changing social world

Recent changes in economic and social lives all over the world have reduced distances and brought people closer together. Correspondingly, several salient advances have also entered the lives of families and individuals in profound ways. An important concern is whether traditional social configurations will be able to withstand the incursion of progress and globalisation. This symposium attempts to display some of the ways in which families and individuals have lived with change; in some instances causing fractures within the system, and in others, demonstrating a remarkable capacity for ingenious adaptation. The presentations in this symposium are gathered from different parts of the world: Denmark, Hungary and India. Searching for different dimensions in their work, the scholars will engage with theoretical and methodological issues to argue for the importance of considering the family as a significant unit of study in and of itself, and also as a context for the study of individuals. Families also provide the critical juncture between personal and collective culture, where it becomes possible to explore formative processes of development.

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Familial selves and organic families: Exploring the dynamic organization of culture

The cultural study of individuals is accomplished through research process guided by ideology. There is a pre-eminence of individualism in psychological research all over the world, guided by specific trends in Western society. Indian social organization, on the other hand, has been characterized by terms like collectivism, familism, interdependence and inter-relatedness, argued as characteristic of Eastern, group-oriented cultures. Surely these labels were initiated and sustained by social, personal and academic evidence. In this presentation, I will argue that these features of the family in general and Indian family in particular make it an important unit of study in psychological research. Using the expression 'organic family' to describe the self-like organization of Indian families, I will present evidence from selected studies to argue for an idiographic approach in the study of family systems. Taking evidence from a recent study on creativity and my own work on resilience and empowerment of families in difficult circumstances, I will authenticate that unless the unit is taken as a whole, it is effectively inconceivable to reach many of the critical dimensions of

family life. Instances are taken from families with children identified as creative on the one hand and those with disability on the other.

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Group loyalty and individual agency: The dynamic adaptability of the Indian family

Family loyalty and devotion are highly valued social norms in Indian society. Accordingly, family harmony, cooperation and interdependence are important organizing principles of the family. This presentation is based on a study of adolescents and their families living in urban areas of Delhi. The findings of the study revealed that 'privacy' within the family was considered essential, whereas privacy for the individual was not. Children were expected to keep family details a secret from other people, whereas their own lives were expected to be transparent and open to scrutiny and discussion by elders in the family. It was found that this 'compulsion' for family loyalty had significant implications for individual identity and well-being, particularly in instances of abuse and exploitation. Several instances of deep ambivalence and stressful narratives were encountered among adolescents torn between family loyalty and personal dignity. This presentation also discusses the issue of culturally relevant methods for the study of cultural phenomena of this nature.

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Competition in three generation of Hungarian families: Is there an effect of social change?

Hungary is still a transitional society; however the dramatic political and economic changes that characterized the country during the first decade of its post-socialist period are over. A key concept of these changes has been competition that had been an ideologically banned concept during the socialist system and has been a leading concept of the Hungarian society since 1989. This presentation is based on a study of three generations of families (264 respondents from 55 three generation families) where their conceptualisations of competition and its links with family dynamics were explored. Our goal was also to identify specific changes in relation to competition that can be in connection with the societal changes that have taken place during the lifetime of the different generations. Informants were also questioned about the changes with reference to the political changes in the country. Data from the interviews were then analysed to reveal how family dynamics, social change, and political ideology can influence attitudes towards the issue of competition in an individual.

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South Asian families in diaspora: Retreat from marriage, myth or reality?

This paper proposes to explore the dynamics of close ties in South Asian families in the Nordic countries, especially Denmark, through intimate partnership formation in the context of late modern societal discourse of detraditionalisation. The basis for the exploration is an empirical follow up study of young adults' life trajectories combined with some statistical data about intimate partnership formation patterns. The study includes ethnic minority and ethnic majority young adults (n=9) and addresses the dominant discourse. The interplay between institutionalised individualism and interconnectedness is studied through vertical and horizontal relationships within the socio-cultural psychological framework combining intersectionality conceptualisation with life-course perspectives. The findings display a complex picture which challenges the simplified understanding of institutionalised individualism for these young adults and directs attention towards multiple modes of forming intimate relationships in dispora, indicating continuity with as well as changes from the parental modes.

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Adults as parents: Exploring the dynamics of relationships in urban Indian families

In families across the world, cultural traditions, social interactions and developmental goals guide parenting practices. Parents' beliefs; care arrangements, and developmental outcomes for children are directed towards fulfilling cultural values as well as individual orientations. Based on this premise, cultures and their members have frequently been identified as individualistic or collectivistic, interdependent or independent in orientation. Recent research has demonstrated that these patterns are far less rigid and complex in their manifestation in the lived reality of cultural life. However, several important differences among and within cultures withstand the test of scientific scrutiny. This presentation draws from two studies focusing on adults' beliefs about their roles and responsibilities in the care of their young children. Although both the studies have mothers as the primary participants, grandmothers and fathers have also been included where possible. The findings indicate towards the inherent adaptability and innovativeness of individuals living within a tradition-oriented system with strong values for coherence and otherness, making it difficult to classify them as either independent or interdependent. Adults were found to choose among different orientations to search

for new solutions to old problems. We choose to call this strategy 'elective interdependence' to illuminate the practical orientation of the adults, rather than affiliation to any singular ideology. Discussions will develop around advancing the notion of autonomous-interdependence to promote a more realistic understanding of personal and collective culture.

Paper Symposium

Ronald Fischer & Maria Cristina Ferreira
(Convenors and Chairs)

Organizations, culture and behaviour:
A new multicultural study examining organizational behavior in a global context

The symposium will give an overview of the current findings from a multinational study on organizations and work behaviour (OCaB: Organizations, Culture and Behavior). The ultimate aim of the study is to test a multilevel model linking national culture, organizational practices and individual-level work behaviour. A number of recent studies have shown the complex relationship between the three different levels, but to date a simultaneous consideration of all three levels is missing. Furthermore, the project is employing an explicit multi-level framework, measuring and testing relationships at the appropriate theoretical level. The framework also uses a new norm-driven approach for measuring national culture and focuses on previously neglected variables at organizational and individual level that have important implications for managers and organisations in most cultures. Finally, the aim is to include a more diverse set of cultures in order to enhance the validity of findings. A number of pre-tests have been conducted to develop and test the new questionnaire. The symposium gives an update on the findings and current developments by members of the team, presenting both intra- as well as cross-cultural analyses of the data. The first presentation by Maria Cristina Ferreira provides an overview of the development of a new individualism-collectivism norm measure. Data from 11 countries is analysed at both the individual and culture level. The second presentation by Mustafa Achoui is presenting intra-cultural analysis from a large Saudi Arabian sample. Demographic differences on cultural and organizational variables within this rare sample are investigated. The third presentation by Arif Hassan tests a Western-based model linking organizational justice to extra-role behaviour in Malaysian organizations. The findings suggest that the strength of the justice-behaviour link might be shaped by culture. The fourth study by Ding Yu Jian presents a new Chinese measure of perceived personalized loyalty to supervisors. Using qualitative and quantitative methods, a culture-specific measure of loyalty to supervisors in a Taiwanese context is being developed. The final presentation by Maria Cristina Ferreira and Ronald Fischer will provide a brief outlook on future analyses and developments. Preliminary multilevel analyses of the data with samples from 10 countries are reported. The aim of this final presentation is to provide some points for discussion, integrating intra- and cross-cultural perspectives for exploring organizational phenomena.

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Mustafa Achoui

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**Individualism-collectivism as descriptive norms:
Development of a normative approach to culture measurement**

The development and validation of a new instrument for measuring the norms related to individualism-collectivism (IC) is presented. IC is conceptualized as a group-specific unidimensional cultural construct with four defining attributes (Triandis, 1995). Three studies are reported showing the dimensionality and validities at individual and cultural levels across samples from 11 cultures. The new instrument has good statistical properties with identical structures at individual and culture level, good reliabilities at the individual level, adequate agreement within cultures and demonstrates

first signs of convergent and discriminant validity. Correlations at the cultural level also indicate that the measure has the potential to add to research by integrating previously untapped attributes of IC. Finally, normative IC explains variance in self-reported behaviour over and above self-referenced behaviour. Implications and opportunities for norm-oriented research and scale refinement are discussed.

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Organization culture & behavior in Saudi Companies:
An overview and exploration of demographic differences

To study organizational culture and behavior in Saudi companies, several instruments are combined in a survey and administered in a sample of 286 employees. The questionnaire surveyed the following organizational cultural and behavioral dimensions: at the culture level the importance of several Social Groups was measured as well as Individualism/Collectivism, Uncertainty Avoidance, Paternalism. At the organizational level, Employee Orientation, Bureaucracy, Innovation practices and Perceptions of Organizational Justice were surveyed and at the individual level, Helping and Voice Extra-Role behaviours. Differences along demographic variables including Age, Gender, Work duration in the company, Number of the employees in the company, Number of men and women in the company, Personal Organizational Level, Type of the company (Government, Semi-Government or Private) and foreign involvement (joint venture or not) were examined. Results show that the cultural dimensions of Individualism/Collectivism, Hierarchy, Uncertainty Avoidance and Paternalism do not correlate significantly with any of the above stated demographic variables. This suggests that these dimensions are culturally rooted in the Saudi society regardless of the demographic variables. A slight significant difference on all these dimensions emerged based on the number of male employees in the company. Furthermore, data analysis shows the following results: (1) Individualism/Collectivism is positively correlated with Paternalism, Justice and Helping. (2) Hierarchy is positively correlated with Paternalism, Helping and Justice. (3) Uncertainty Avoidance is positively correlated with Paternalism, Helping and Justice. (4) Paternalism is positively correlated with Individualism/Collectivism, Hierarchy, Helping and Justice.

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Organizational justice and extra role behavior:
Examining the relationship in Malaysian cultural context

The study proposed to examine the role of organizational justice (OJ) in promoting extra role behavior (ERB) in Malaysia. OJ is a multi dimensional construct and involves fairness of reward/resource allocation decisions, procedural aspects of these decisions, fairness in interpersonal treatment, and fairness in information and explanation given to employees concerning decisions relevant to them. ERB involves discretionary behavior such as helping other employees and developing ideas, speaking up on issue and voicing concerns relevant to the work group. Cross cultural studies on social values have identified Malaysia as high on power distance and collectivism. The study, therefore, hypothesized a weak relationship of OJ with ERB in Malaysian context. A sample of 81 managerial employees from a mix of organizations participated in the study. Data were collected using standardized questionnaires measuring study variables. Results supported the hypotheses. No significant contributions of any of the four justice factors on the two ERB dimensions were found. Further studies on a large sample are suggested to validate the findings.

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Perceived personalized loyalty: Construct and scale development

Loyalty to the supervisor is a significant phenomenon in collectivistic organizations, especially for Chinese organizations. Based on personalism in Chinese culture, supervisors' perceived personalized loyalty (subordinates' loyalty to the supervisors) could influence supervisors' promotion decision and performance appraisal. Thus, the purpose of this study is to investigate the construct and the content of supervisors' perceptions of subordinates' loyalty to the supervisors and to develop a measurement instrument for this construct through two separate studies. In study 1, 469 statements were collected from 79 employees. Through an inductive approach, nine main categories of how supervisors perceive subordinates' personalized loyalty were found in this study. In study 2, 5 factors and 27 measurement items were developed and validated by confirmatory categorization process and exploratory factor analysis. These five factors are: "adhering to hierarchy," "modesty to comments," "taking care of personal affaires," "fulfilling job duties," and "assisting in managerial activities. Criteria related analyses showed that high-level managers rated higher on perceived subordinate's loyalty to them than middle-level managers and immediate supervisors. Moreover, supervisor perceived personalized loyalty was positively associated with supervisors' trust in subordinates and

supervisors' rating of subordinates' job performance. This study further explains the contribution and implication of the findings and indicates future directions.

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Moving forward: An integration of the present research

The aim of this presentation is to discuss and integrate the various themes highlighted in this symposium. First, some preliminary multilevel analyses with available data from organizations in 10 nations are being presented. The link between national culture and individual-work behaviour, national culture and organizational practices and organizational practices and individual-work behavior are being explored in a series of Hierarchical Linear Models (HLM). Given the small number of nations, nation-level effects need to be treated as preliminary. However, one strong and consistent finding emerging is that bureaucracy has more positive effects on work behaviour in hierarchical and collectivistic settings compared to individualistic and egalitarian settings. In contrast, issues of justice and employee orientation are more important in individualistic and egalitarian settings. These findings point to two complementary strategies for employee motivation (providing structure and clarity versus respect and social consideration). A number of issues will be discussed. First, the appropriateness of multilevel models (especially for cultural variables in light of intra-cultural diversity) and issues of aggregation (including the question about the meaning of aggregated variables) in culture-level research is being discussed. Second, the selection between emic and etic approaches and issues of cross-cultural equivalence are being highlighted. Lastly, issues of sampling and cross-cultural ethics for multinational projects like this are being considered. The presentation will close by opening the floor for discussion of the findings and future developments.

WEDNESDAY, July 30, 2008
11:15 – 12:45

Invited Paper Symposium

Walter J. Lonner
(Convenor and Chair)

Coverage of "culture" in introductory psychology texts:
A 20-year follow-up study and contemporary extensions

An analysis of how culture and related concepts are presented in introductory psychology texts is currently underway. Titled the Introductory Psychology Text (IPTP), the main intent is to complete a quasi-replication of the initial study done 20 years ago. That study involved a systematic analysis of cultural coverage in 35 of the most widely used introductory psychology texts during 1986-88. The main goal of the follow-up study is to assess the nature and extent of changes in the treatment of culture and related terms that have occurred during the past two decades. To accomplish this goal, a detailed analysis of 40 English-language introductory psychology texts is necessary. As in the initial study, the texts were designed primarily for use in the extremely large U.S. university market. The project is being enhanced by other analyses not included in the original study. These include similar studies being done in other countries (Germany and India, for example) as well as large specialty subfields within psychology. In the latter case, an analysis of ten currently used U.S.-based social psychology texts is featured. Of additional interest is a parallel survey, and also a 20-year follow-up, of young and active cross-cultural psychologists regarding what they think should be covered in introductory texts. These analyses will document how "culture" is handled in the current generation of basic psychology texts. Implications for IACCP in the teaching of psychology, conducting research, and in continuing to make its presence felt as an important organization will be discussed.

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"Cultural" content in introductory psychology texts: 1988 compared with 2008

As indicated in the main abstract, the major theme of this symposium is the detailed examination of "cultural" content included in basic psychology texts, and changes that have taken place during the past 20 years. In this presentation the main focus will be a follow-up study, or quasi-replication, of what was done 20 years ago (using 35 popular introductory texts) contrasted with 40 equally popular and contemporary introductory texts that are primarily used in the U.S. (but in many other countries

as well). The rapid ascent of cross-cultural psychology during the past 40 years can be viewed as a "reform" and therefore can be considered an "experiment" whose effects can be tabulated, documented, measured, and contemplated in the context of psychology education and increased understanding of the role culture plays in psychology. To accomplish this, a detailed procedure to assess the "cultural" (including ethnicity and diversity) content of the sample of texts was developed. Included in the analysis are details about specific topical coverage, depth and sophistication of coverage, and especially the documentation of the nature of changes that have occurred during the past 20 years. The results will be explained and integrated with the other presentations. Implications of the study for IACCP and its various activities, including teaching, research, and applications will be discussed.

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"Culture" in introductory psychology texts: Examples from Germany and India

Modern institutionalized social scientific research began in the 18th and 19th centuries. Right from its beginning, classical contributions by scholars like Herder, Humboldt, Tylor, Durkheim, Wundt, and others emphasized the need to put a cross-cultural as well as a cultural psychological perspective on investigations of human socialization and development. Considering that Germany was one of the cradles of this scientific approach and that Indian scholars are becoming increasingly involved in cross-cultural, cultural, and indigenous psychology, this paper will take up some key questions posed by the IPT Project: a) To what extent does the scientific and historical background affect the selection of introductory psychology textbooks used at German universities today? b) What are the differences in the ways the topic of culture is discussed in the textbooks used in Germany as compared to those used in India? In answering these questions, data from an ongoing survey of psychology departments in Germany and India will be used.

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The treatment of culture in American social psychology textbooks

In recent years, the typical treatment of "culture" in American textbooks in social psychology has shifted from discussing its influence on behavior in separate, self-contained chapters to integrating the construct of culture and the results of cross-cultural research into the broader themes of the texts. This change in approach has enhanced the generalizability of many social-psychological theories and models, while challenging the universality of others. However, the coverage of cultural influences has by no means been applied consistently across all major topics in social psychology. Nor has there been necessarily a systematic effort to sample cultures widely, with only a handful of major cultures often being considered. In this paper we present an analysis of the coverage of culture within 10 undergraduate textbooks in social psychology that are widely used in the United States (but often used in other countries). We content-coded coverage of culture along a number of dimensions, including the specific topic and cultures involved, the structure/process dichotomy, and any recommendations for revisions to mainstream American social-psychological theory. We will conclude with a general assessment of progress towards the internationalization of theory, research, and application in social psychology.

Paper Symposium

Julia Eksner & Petra Stanat
(Convenors and Chairs)

The role of the self for minority youth development: Mixed-methods approaches

This symposium investigates the role of the self as self-regulatory framework in the development of minority youths in Germany and the United States. One of the central concerns of adolescence is the development of self-related concepts, which orient the maturing adolescent and provide interpretational filters as well as frames for responding to the environment (Erikson, 1968, 1980 (1959); Marcia, 1993; Spencer, 2006; Spencer et al., 1997). Adolescent selves represents youths' interpretations ("narratives") of their lives so far, and include outlines of expectations for how their lives will unfold (R. A. Brown et al., 2006; McAdams, 2001; Spencer, 2006; Spencer et al., 2004). These selves are part of defining the avoidance or prioritization of future motives or life goals, and can therefore be thought to be linked to developmental and educational outcomes. Though theorized to some extent (Markus, et al., 1986; Lerner et al., 2001; Martin, 2007), empirical develop mental research on this relationship is very limited. The participants of this symposium will discuss different dimensions of the self (possible selves, ideal selves, communal selves) both as culturally specific constructions, and in their relationship to developmental and educational outcomes. All three presentations focus on minority populations conceptions of the self, thereby focussing on understudied populations, and opening the discussion to a cross-cultural comparison of the developmental implications of the immigration experience. The individual papers will present findings from studies employing qualitative, quantitative and longitudinal research methodologies.

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An ecocultural perspective on the possible selves of Turkish immigrant youths in Germany

The concept of "Possible Selves" refers to the "cognitive manifestation of enduring goals, aspirations, motives, fears, and threats" (Markus & Nurius, 1986). Possible selves then can function as incentives for future behaviour (i.e., Selves to be approached or avoided). Only few studies explore the relationship between "possible selves" and self-regulatory behavior (Hoyle & Sherrill, 2006)(R. A. Brown et al., 2006). The objective of this research effort is to establish a relationship between adolescents' notions of their possible selves and their future life trajectories. It combines an ecocultural framework (Weisner, 2002) with a focus on individuals' phenomenologies (Spencer, 2006). In this pilot-study the Possible Selves of Turkish adolescents in Germany were conceptualized as being a reflection of ecological context conditions defined by the immigration experience (Raver, 2004). Adolescents' perceptions of their possible selves in a range of self-identified domains (including gender roles, education, consumer status, religion, employment) were assessed. Methods included participant observation, qualitative interviews, card sorts, and structured life trajectory interviews. A group of 20 researchers from a range of disciplines (learning sciences, education, anthropology, psychology, Islamic studies) working in five research groups explored adolescents' perceptions of possible life trajectories and possible selves in these different domains. This presentation presents our findings from the pilot study and details the process of data collection and analysis in a study employing mixed-methods.

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Cultural models of the life course: Method development and findings

A key function of culture is to step individuals through the life course. In doing so, culture makes visible a variety of ways to "get a life," and also motivates individuals to pursue these paths. While often taking a life course or life stages perspective, assessments of cultural models of the life course have been comparatively rare. During three years of fieldwork in Appalachia, I developed a card sort instrument to assess life course models among Cherokee and White emerging adults aged 19-24 (n=350). Due to the broad scope of the instrument (the Life Trajectory Interview for Youth, or LTI-Y), method development took over a year. Implementing the LTI-Y with a large longitudinal study of mental health has had mixed results. Certain axes of data have yielded unique possibilities to test

hypotheses inspired by ethnographic work. For example, assessing the ideal timing for life events reveals how cultures may differ not only in the form and content of goals, but also the prescriptive force in how to order such goals over the life course. Overall, broad quantitative assessments of life course models (especially with large samples) yield exciting analytical possibilities but also dangerous temptations for data mining and ad hoc storytelling. The drive to maximize inter-individual comparability also risks obfuscating critical details about individual lives. Nevertheless, a careful mixture of inductive and deductive strategies with such data - especially when applied in the context of deep ethnographic understandings - yields promising opportunities for research on causal pathways to health outcomes.

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How the ideal self as a boy or a girl relates to educational success

In German schools, girls outperform boys in most academic domains and native students do better than immigrant students. Many desired social behaviors in the context of school are considered typically female, such as diligence, oderliness or compliance. In addition, school teachers are predominantly female, thus missing a same-sex role model for boys and amplifying the notion of the requested social behaviors as typically female. As a result we propose that the prototype of a person being successful in school is female, too. We tested our assumptions in a quasi-experimental questionnaire study amongst 9th graders. Students were asked to describe themselves and a prototypical student who excels in school. In addition, performance tests in reading literacy were administered. In line with our assumptions, a) self-descriptions of boys and girls were consistent with gender-role norms, both for positive and negative personality traits, and b) the mental prototype of a boy or girl being successful in school possessed more feminine than masculine personality traits, irrespective of their evaluative connotation. Further analyses revealed a positive relationship between perceiving the successful-student-prototype as an ideal (in the sense of attributing more positive and less negative traits to the prototype than to oneself) and performance in a reading literacy test. Finally, when compared to native students, immigrant students were less likely to perceive the successful-student-prototype as an ideal.

Paper Symposium

Valery Chirkov & Pawel Boski
(Convenors and Chairs)

Reflection on and analysis of current acculturation research in psychology

In recent years, there have been mounting voices of concern regarding the way acculturation psychologists are doing their research and contributing to the advancement of knowledge in immigration and integration studies. These voices are coming both from psychology (Bosky, in press; Chirkov, 2006; Rudmin, 2003) and anthropology (Bhatia, 2002; Bhatia, 2007; Waldram, 2004). The concerns are raised about nearly every aspect of acculturation research in psychology: its atheoretical nature, the absence of an adequate theory of culture, its ahistorical approach, simplistic and inadequate methodology and the inapplicability of the acquired knowledge to the real practice of immigrants' integration. These allegations are very serious and require systematic discussions in the scholarly community. Thus, the purpose of this symposium is to start these discussions. The symposium is comprised of 5 presentations by acculturation psychologists who are actively involved with immigration and acculturation studies in Canada, the United Kingdom and the USA. Each presentation has a strong critical spirit, but in addition, all the presenters try to suggest constructive changes to the existing situation and to propose conceptual and methodological advancements that could help move acculturation psychology away from stagnation. It is expected that the discussions which will start at this Symposium will continue on the Round table devoted to the same topic (see the Program).

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Towards a contextual understanding of acculturation as varieties of adaptations

In this presentation I will argue that the ways that "acculturation," a construct initially coined by anthropologists, has been articulated in psychology has unfortunately been misguided. Psychological acculturation as operationalized in cross-cultural research reflects the shortcomings of overly individualistic, a-cultural, a-historical, a-contextual, and presumptively universalistic North American psychology. Further, the discipline engages in linear causal thinking rather than understating acculturation as involving dynamic social systems within which individuals are embedded. As a result, the question asked by acculturation research, "which type of acculturation is best?" is misguided because it does not take context into account. It is surprising that while cross-cultural psychology has valued cultural difference, acculturation research has not valued diversity in

acculturative styles that individuals in diverse circumstances may choose to adopt. As a community psychologist, I view psychological phenomena as transactional; that is, different environments support and discourage various types of acculturation, and diverse individuals make various choices about ways to adapt to or resist the pressures of these environments. In several studies I have articulated a life domains perspective on acculturation (Birman, 1998; Birman et al., 2002; Birman et al., 2005), and illustrated how acculturation varies in different community contexts for the same immigrant group. My view is that research needs to address the question of how different environments shape the acculturative options available to individuals. For these reasons, acculturation research can benefit from returning to anthropologic traditions and methods that help researchers to understand diversity rather than examine differences in means between groups.

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On the slow progress of acculturation psychology:
Conceptual riches tarnished by methodological poverty

Despite the tremendous strides taken by (cross-) cultural psychology over the past several decades, acculturation research has largely remained stagnant. This paper describes the struggles we have had as acculturation researchers conducting studies that adequately capture the subject's complexity. We have noted that there are several isolated acculturation literatures and that these literatures themselves are insufficiently informed by developments elsewhere in psychology. One consequence has been continued reliance on traditional cross-sectional designs and self-report questionnaires, rather than exploring methodological alternatives that might be more appropriate to the study of acculturation. We have come to believe that the consequence has not only been a narrowing of the research database, but a narrowing in how we think about acculturation: as static; as accessible to conscious reporting; as involving a maximum of two cultures; as relatively divorced from daily life experience. At the same time, there is a plethora of approaches developed in other subfields of psychology that would be ideally suited to the view of culture - as fluid, multivoiced, dynamic - actually held by many (cross-)cultural psychologists. Ongoing work from our lab, using in-depth diary methods to generate quantitative and qualitative data grounded in daily activities and situational identities, will be discussed as an illustrative example. Our hope is that increased attention to methodological possibilities will lead to a closing of the gap between our ideas about culture and the studies we conduct on acculturation, and may even promote the asking of more sophisticated questions.

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'Enculturation', not 'acculturation':
Conceptualizing and assessing identity processes in migrant communities

Berry's pioneering research in Cross-Cultural Psychology in general and in his Acculturation Model is well-known and widely acclaimed. However, accumulating evidence demonstrates that, while his model of 'acculturation strategies' that migrants are said to pursue receives some support, the model is conceptually over-simplistic and inapplicable to the experiences of most migrants and their offspring in the contemporary era of mass economic and conflict-driven migrations. Instead, 'enculturation' of contemporary cultural elements available within and across ethnic groups are the fundamental processes in the development of people's identity, not 'acculturation' in respect of dominant, mainstream cultures – conceptualised by Berry as two-by-two choices between the acceptance or rejection of mainstream and ethnic minority 'identities' or 'heritages'. The paper goes beyond critique so as to introduce powerful conceptual and methodological tools for investigating migrant identity processes that may be implemented in any combination of inter-cultural interfaces. The Identity Structure Analysis (ISA) conceptual framework (Weinreich & Saunderson, 2003) and the ipseus methodological tool (Weinreich & Ewart, 2007) enable a radical shift from Berry's model and provide for the practical nuanced empirical investigation of migrant identity processes in a variety of circumstances linked to individual biographies and specific socio-historical contexts.

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Do we need a theory in acculturation psychology and if 'yes', a theory of what?

Recent research in immigration and acculturation psychology has frequently being blamed to be atheoretical. And many scholars agree with this. If immigration and acculturation psychologists want to do a good science they need a theory, but a theory of what? I will start this presentation with discussing the nature of acculturation process, and the role a theoretical analysis may play in its understanding. This discussion will lead me to the suggestion that acculturation psychology needs not one but at least two theories: a theory of culture and a theory of human agency. Acculturation psychologists also need a more clear understanding of the dynamics of the interaction between agentic people and various socio-cultural contexts. The justification of these suggestions and some preliminary ideas of how to construct these theories will be discussed.

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Reframing acculturation psychology:

Towards an understanding of intentional states suitable for acculturation phenomena

Several recent newsworthy incidents have been ones that fall directly under the domain of acculturation psychology because they involve changes associated with intercultural contact. One such instance was the alleged killing of Aqsa Parvez by her father who was dissatisfied with his daughter's choices to participate in a secularist lifestyle as opposed to his understanding of Islam. We address the question: How can acculturation psychologists contribute insight to such instances? In a literature review, we found that the discipline of acculturation psychology generally addresses such acculturation phenomena in terms of "intentional states" (folk terms that are mental predicates; Bruner, 1990). Even though intentional states are the central topic of study in acculturation psychology, we highlight how acculturation psychologists have misunderstood intentional states and thereby stripped themselves of the potential to meaningfully contribute insight to situations like the death of Aqsa. Our paper explains how intentional states are inherently cultural phenomena and the inherent link between culture and psychology is largely neglected in acculturation psychology. To provide a positive alternative conception of intentional states, we draw on the Russian literary philosopher M. Bakhtin who argues that cultural phenomena, such as intentional states, should be understood as personally embodied social practices that constitute a world that is experienced with verisimilar objectivity. This discussion illuminates how understanding intentional states as cultural phenomena and personally embodied social practices can enable acculturation researchers to give meaningful insight into instances such as Aqsa's.

Paper Symposium

Cara Jonker
(Convenor and Chair)

Values and emotions research in South-Africa

On the one hand, values play a central role in identifying key characteristics of cultural groups (e.g. Triandis, Hofstede, Schwartz, & Inglehart). On the other hand, emotions are the psychological mechanisms par excellence that function as relevance detectors. Emotions are elicited when in one way or another a need, a goal or a value – which has been defined by Schwartz (1992) as a transsituational goal – is affected. Thus, the study of values and the study of emotions form two roads to look at key cross-cultural issues. In the present symposium we focus on value and emotion research in South-Africa, a truly multicultural society which has known a rapid social and cultural change since the fall of the apartheid regime. A first contribution focuses on structural and quantitative differences in the value domain of white, black, and colored groups in South-Africa, with the remarkable finding that the Afrikaans white group is in some respects more comparable to the black and colored groups than to the Anglo-Saxon white group. The second presentation focuses on emotion- and stress-related variables at the workplace as a function of ethnic background and work context. There it is observed that work context (private versus public hospital) plays a far more important role in emotional functioning than the ethnical background. The third contribution focuses on a cross-cultural psychometric analysis of a western emotional intelligence instrument (the SUEIT). It is demonstrated that only the factor structure is comparable between the South-African sample and the samples from various western groups. Evidence is found for the violation of metric and full score equivalence, a finding which precludes direct cross-cultural comparisons on emotional intelligence. The final presentation presents the first step of a research project focused on the meaning of guilt and shame in the eleven official languages of South-Africa. The differentiation of guilt and shame in Afrikaans is compared to the differentiation of guilt and shame in three western groups (Dutch-speaking Belgians, French-speaking Swiss, and English speaking British). In Afrikaans guilt and shame are found to be less differentiated than in the three western groups. This finding is possibly accounted for by methodological biases. The contributions of the present symposium point to three issues. First, the transportability of western instruments to South-Africa cannot just be assumed, even not to the white groups that are often treated in research as western groups. Second, it is important to take context into account. Observed differences are too easily attributed to ethno-cultural differences. Third, the differentiation between white, colored, and black groups in South-Africa is inadequate. It conceals substantial, and sometimes surprising, differences within each of these groups.

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Value priorities among black, colored, and white South-African students

The present study investigates the value orientation of South-African students with the Schwartz Value Survey. In total four ethnocultural groups were compared, namely a white Afrikaans-speaking group, a white English-speaking group, a colored English-speaking group, and a black group. Based on the salient distinction in South-African society between white, colored, and black groups, the prediction was that the two white groups would be most differentiated from the black group in terms of value orientation, with the colored group in between. Given the previous findings with the SVS, it was predicted that the white groups would score higher on self-oriented values (like self-direction, stimulation, and self-direction), while the black group would score higher on other-oriented values (like benevolence, tradition, and conformity). In line with the prediction, the white groups valued stimulation and hedonism more than the black groups. Contrary to the predictions, however, the white Afrikaans group valued tradition to the same extent than the black and the colored group, and much more than the white English group. The white Afrikaans groups also valued self-direction the least of all ethnical groups. Together with the Afrikaans group, the colored group scored lowest on achievement. The predicted pattern of value differences was not observed. The present results point to the necessity to go beyond the classical differentiation between white, colored, and black groups. At least in some respects the white Afrikaans group is more related to the black and colored groups, than the white English group.

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Assessment of emotion and wellness related constructs within public and private hospitals

The present study looks at the impact of work context (public vs private hospitals) and ethnical background (black vs white) on emotions and stress of nurses in South-Africa. Compared to private hospitals, overcrowding and staff shortages persist in public hospitals, and public health care nurses are exposed to long working hours, extended days and shift-work schedules. More negative emotions

and stress are thus expected in public hospitals. Next to the work context, ethnical background is also expected to play a substantial role. The black majority group still is in a more vulnerable position (like more confronted with insecurity, HIV, or bad housing conditions) compared to the white group. Emotion competence factors are a way of nurses to deal with the increasing emotional demand of their work, to prevent burnout and be more engaged in their work. In studies done by Oginska-Bulik (2005) it was concluded that nurses with high emotion competence did not suffer from negative health consequences like stress, depression or burnout, but people with lower emotion competence were more prone to develop such consequences. In the present study this was investigated with 294 nurses taking work context and ethnical background into account. The study focused on emotional competence, burnout and engagement. The main results indicated that the work context (public and private sector) turned out to be far more important than the ethnical background for the emotion and well-being functioning of SA nurses. Lastly, the mediator, moderator role of emotional intelligence was also investigated.

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Generalizability of emotional intelligence: CFA measurement invariance in Australia, New-Zealand, USA, Italy, South-Africa, and Sri-Lanka

This study addresses bias and equivalence related to a self-report EI measurement instrument, the Swinburne University Emotional Intelligence Test (SUEIT, Palmer & Stough, 2001). The SUEIT is an Australian developed self-report EI measure. As a monocentered instrument (Van de Vijver & Leung, 2001) it may be susceptible to bias problems due to an inherent inadequacy in tapping the underlying construct outside of the culture of origin that it was developed in. The main goal was to investigate its configural and metric invariance of the SUEIT over various cultures (Australia and New Zealand, USA, South Africa, Italy and Sri-Lanka respectively) with distinct differences in terms of index scores on the Hofstede (2001) cultural dimensions. It was hypothesized that the presence or absence of configural and/or metric invariance would resemble the cultural distance influence on the portability of the monocentred SUEIT. Confirmatory Factor Analysis (LISREL 8.8) was utilised to test the configural and metric invariance of the five cross-national sample groups (e.g. Australia, n=371& South-Africa, n=371; Australia, n=593 & Sri-Lanka, n=593; Australia, n=320 & Italy, n=320). All the samples were matched on age, gender and sample size. The results revealed that configural invariance was obtained in all the sample groupings, except for the Australian and Sri-Lanka analyses. Full metric invariance was only obtained in the Australian and New-Zealand analyses. The empirical evidence supports the hypothesis that the pattern of lack of metric invariance

mirrored the proposed systematic influence of the cultural dimensions on the portability of the SUEIT.

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Uncovering the meaning structure of shame and guilt within three Western groups and a South-African group

Since Benedict (1946) proposed a distinction between shame and guilt cultures, both emotions play an important role in cross-cultural psychology. Here, we focus on the question whether these emotions have the same meaning in Dutch (Belgium), French (Switzerland), English (UK), and Afrikaans (South-Africa). Participants (Belgium, N = 73; UK, N = 62; Switzerland, N = 47; South-Africa, N = 77) were asked to rate the meaning of guilt or shame on 144 emotion features covering six emotion components (appraisal, somatic, expressive, subjective experience, action tendency, and regulation component). First, we focused on the three Western languages. The analyses showed that shame is conceived as being lower on coping capacity (appraisal), higher on suddenness (appraisal), higher on warmth (somatic), and lower on affiliation (action tendency) than guilt. Second, we looked at the Afrikaans group. As within the Western groups shame is conceived as higher on suddenness (appraisal) and on warmth (somatic). The other meaning differences observed in the Western languages were not found within Afrikaans. Furthermore, in Afrikaans shame was considered as lower on anger expression. These results might indicate that shame and guilt are less differentiated in Afrikaans than in the Western languages. However, as the reliabilities of the factor scores were lower in Afrikaans, we need to take into account that these differences might be due to method-effects. Altogether, these

preliminary findings indicate that shame and guilt differentiate in a very similar way across the four languages.

Paper Symposium

Maike Malda
(Convenor and Chair)

Taking the HOME Inventory away from home:
A closer look at its cross-cultural applicability

The Home Observation for Measurement of the Environment (HOME) Inventory (Caldwell & Bradley, 2003) is intended to measure the quality and quantity of stimulation and support available to a child in the home environment. It was developed and standardized in the USA to help understand the nature of specific environmental mechanisms that influence early behavior and cognitive development. The focus of the information collected is the child as a recipient of stimulating experiences (Bradley, 1994). There are four versions of the inventory aimed at specific age groups, ranging from infants to adolescents. The instrument is considered to be the most widely applicable measure of children's daily experiences in the home, and is therefore commonly applied among various cultural groups. However, the association between environment and children's development as measured by the HOME has been found to differ across cultural groups (Bradley et al., 1989). Various explanations could hold, such as cross-cultural differences in parenting practices and (or) cultural bias in assessment. This could imply that some of the items in the original HOME might not apply nor be relevant in every context. Indeed, despite its wide use and researchers' positive experiences, there are studies that reported problems in replicating the original factor structure (Bernstein et al, 2005). The current symposium aims at shedding light on the ambiguity of HOME Inventory findings across cultures. The first presentation describes the predictive ability of the Infant/Toddler and Early Childhood HOME for child behavior problems and cognitive competence in Chile and Costa Rica. The second contribution addresses the adaptation of the Infant/Toddler HOME for use among a rural Kenyan population and examines convergent validity by correlations with various SES measures, psychomotor performance, and anthropometric status. The third presentation discusses the appropriateness of an adaptation of the Early Childhood version for use in Lombok (Indonesia) and relates this instrument to a broad range of developmental outcomes, from language to socioemotional development. The final contribution examines the applicability of an adapted Middle Childhood HOME in Bangalore (India) and describes its relation with other environmental factors and with cognitive performance of low SES children. Internal consistencies varied from low to moderate across the studies. The original factor structure was best replicated in Costa Rica, in Indonesia the structure was diffuse however still interpretable to a large extent, whereas in Kenya and India, the patterning of items was unclear. Despite these ambiguous findings, all studies demonstrated strong associations between the HOME Inventory and diverse child outcomes, such as language development, cognitive development (psycho)motor development, and socioemotional development (e.g., externalizing behavior). These findings show that the HOME Inventory provides an appropriate framework for measuring those aspects in the child's home environment that significantly contribute to various child outcomes in non-Western contexts. Which items or factors can be assumed universal, and which items or factors are more culture specific, and

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for what reason? Should we adapt the inventory or shouldn't we? These are some of the questions that we will address in the current symposium.

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Using the HOME inventory in infancy and early childhood in Central and South America

This study examined caregiving quality in two samples of South and Central American families using the age-appropriate forms of the HOME across two assessment points. The first sample was from Chile (N = 343) and the second from Costa Rica (N = 149). Families in both samples were lower-middle to working class. In infancy, children were on average 12 months old in Chile and 17 months old in Costa Rica; ages at follow-up were 66 and 60 months, respectively. Data on child behavior problems and cognitive competence were also collected at the early childhood follow-up. Following previous research (Bradley & Corwyn, 2005), three composites were created from the HOME: opportunities for productive activity (OPA), parental responsiveness (PR), and harsh parenting (HP). Internal consistency of these composites ranged from .53 to .75. Separate hierarchical regression analyses were conducted to predict externalizing problems and cognitive competence at age 5 from parenting quality in infancy while controlling for concurrent parenting characteristics. In the Costa Rican sample, OPA and HP at age 5 were significant predictors of concurrent cognitive competence and child adjustment, respectively. In the Chilean sample, cognitive competence in early childhood was also predicted by concurrent parenting quality. In the case of child adjustment, higher levels of HP in infancy made a significant independent contribution to higher levels of externalizing problems over and above the other main effects. This finding provides evidence for the importance of early parenting quality in preventing subsequent externalizing problems in the Chilean cultural context.

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Caring for infant-toddlers at the Kenyan coast: An adaptation of the HOME

The aim of this paper is to describe the adaptations made to the Infant-Toddler version of the Home Observation Measure of the Environment for use in a rural African population. A total of 425 (214 girls) children aged 6-35 months were involved in this cross-sectional study. Focus groups and in-depth individual interviews were used to generate culturally appropriate modifications. Translations and back translations of the HOME were carried out by a panel. The measure lacked satisfactory internal consistency and we failed to replicate the factor structure of the published measure. However the significant correlations of a total HOME score with maternal educational levels, SES, psychomotor performance and height-for-age provides evidence for the convergent validity of the measure. Furthermore an item by item analysis identified characteristics of the home environment associated with positive developmental outcomes such as the presence of cognitively stimulating

materials, maternal vocalizations, paternal involvement and sibling care giving. It is concluded that the HOME provides a useful framework for developing a culturally appropriate and valid measure of environmental stimulation for use in resource-limited settings.

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An adaptation of the Early Childhood HOME Inventory for children in Lombok, Indonesia

We adapted the EC-HOME Early Childhood (EC) HOME Inventory for use on the Indonesian island of Lombok. Our purpose was to control this variable in analyses assessing the effects on child development of maternal micronutrient supplement consumption carried out by the supplementation with multiple micronutrients intervention trial (SUMMIT). In order to determine the appropriateness of the EC-HOME to the local context, we held focus group discussions with mothers of young children concerning their child-rearing beliefs and practices. Based on these discussions, we eliminated, modified, and added items, in order to maximize each item's relevance to the target population. The resulting inventory demonstrated sufficient test-retest reliability (r(68)=.863) and internal consistency (Cronbach's alpha=.771). The scores correlated strongly with measures of language development, non-verbal cognitive development, motor development, and socio-emotional development among a sample of 487 3½-year-old children. A factor analysis resulted in a more diffuse factor structure than the original EC-HOME, yielding 12 factors, 9 of which were reasonably interpretable. Our item modifications were based to a greater degree on child-rearing practices than child-rearing beliefs. A modification of the EC-HOME based to a greater extent on cultural beliefs would require a more radical modification of the instrument, and would likely result in a more coherent factor structure. However, such a modification does not seem necessary for our purposes,

since the reliability, consistency, and predictive power suggest that the inventory we developed is a useful and meaningful measure.

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How Indian is the middle childhood HOME Inventory?
Examining its applicability in Bangalore

The current study aims at examining the reliability and validity of an Indian adaptation of the Middle Childhood HOME Inventory, which is a measure of various aspects of children's interpersonal and physical home environment. Our target sample comprised of Indian caregivers of low socioeconomic status from Bangalore, India. In the adaptation process, we tried to stay as close as possible to the original scales of the (American) instrument; however, some items were removed because they were not applicable, not appropriate, or showed no variance in our sample. Other items were adapted to increase suitability. Finally, new items that seemed important for our study context were added. The adapted Middle Childhood HOME Inventory contained 33 items and was administered to 532 caregivers of at least one 6 to 10 year old child. We found low internal consistency (Cronbach's alpha = .57). Exploratory and confirmatory factor analyses did not provide a clear patterning of items; the resemblance of our factors to the original HOME factors was fuzzy. We extracted one general factor and linked this score to various environmental variables (socioeconomic status, maternal psychological health, perceived social support, family conflict) and to cognitive performance. Despite the low alpha and a factor structure that was difficult to interpret, we found that the HOME Inventory worked well as mediator; parenting practices fully mediated the relation between

environmental factors and a child's cognitive performance. We discuss implications of the unusual combination of poor psychometric characteristics and predictive capability.

Paper Symposium

William Gabrenya
(Convenor and Chair)

Indigenous psychologies: Origins and accomplishments

Indigenous psychology has been identified as one leg of the tripod on which contemporary studies of psychology and culture rest, alongside cross-cultural psychology and cultural psychology (K. K. Hwang & C. F. Yang, 2000). This symposium addresses the sociocultural and intellectual origins of indigenous psychology movements in Arab and Chinese societies, the implementation of an indigenous ethnopsychology in Mexico, and the contributions of indigenous research to the enhancement of culture-general theories.

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From emic to etic: An exercise in bridge-building

Indigenous approaches to psychological investigation provide an important corrective to untested assumptions about the universal applicability of currently popular perspectives. Indeed, one could argue that all investigations should be indigenous, in the sense that they should arise from the local circumstances within which they are located. This paper investigates an additional potential contribution that emic studies may be able to make to the development of cross-cultural psychology. Indigenous studies conducted in different locations have identified a range of important and locally distinctive social phenomena. However, it is possible that these phenomena are present in less salient ways in cultural contexts other than those within which they have been identified. Thus they may also contribute to the enhancement of culture-general theories. This possibility is discussed with particular reference to Chinese guanxi, Arab wasta and Brazilian jeitinho. Proposals for future studies will be outlined.

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Norms, beliefs and gender identity: Notes from Mexican ethno-psychology

Given that human behavior requires encoding, interpreting, storing and retrieving verbal, physical and contextual stimuli, it is natural that through socialization and enculturation, human evolution has produced similarities and differences that are traceable to particular ecological niches, cultural heritages, biological pre-dispositions and personal experiences, which in interaction produce social behavior (Diaz Loving & Draguns, 1999). In short, at the core of understanding human behavior is the need for a multi-faceted integrated behavioral and cultural science that allows generalizations only when they are based on representative samples of behavioral situations and which also recuperates the existence of idiosyncratic or situation specific behaviors into its theories. The present paper attempts such a feat by measuring culture through norms and beliefs of 1600 Mexican students from 5th grade elementary school to 1st year college students and relating it to the psychological process of gender identity development.

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Origins and ideological implications of the development of indigenous movements in Chinese societies

Indigenous psychology movements have developed and sometimes flourished in several countries--particularly in Asia--and share certain central characteristics despite diverse historical conditions and contemporary sociocultural contexts. These movements produce scientific (indigenous research and theory) and political (arguments promoting indigenous work or workers) products. A sociological perspective treats these products, alongside direct reports by local psychologists, as data through which the movements can be understood as social and cultural phenomena. Both insider and outsider perspectives are valuable in understanding these movements and the countermovements that sometimes appear. Central to intellectual movements are the trajectories of scientific careers that are conducted within or without the movements. In the present paper, we look at recent developments in indigenous psychology in mainland China and Taiwan. Survey techniques are used to examine the precipitating and supporting conditions under which indigenous movements develop and the ideational concomitants of self-described indigenization.

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Historical, sociological and empirically grounded perspectives on the development of intellectual movements in Psychology in Lebanon and the Arab world

Danziger (2006) argues for a polycentric history of Psychology which adequately captures how local contexts and national traditions around the world (including indigenous traditions) shape the development of psychology, both locally and internationally. The polycentric view seeks to capture the interrelations between sites that produce psychological knowledge and it questions how socio-

political contexts shape knowledge production and knowledge transfer. In this paper I attempt to contribute to a polycentric approach to the history of intellectual movements in psychology by examining the contexts and conditions that have affected the development of modern psychology in the Arab world and its relation to other intellectual traditions, namely to Western psychology. Using empirical methods (content analyses of published work and interviews with prominent professionals) as well as historical and sociological perspectives, this paper attempts to answer the following question: why is modern psychology developing so slowly in the Arab world?

Paper Symposium

Huadong Yang
(Convenor and Chair)

Cross-cultural conflict management, negotiation and communication

In today's global marketplace, conflict, negotiation, and communication often occur across cultural borders. Various theories have been proposed and empirical studies have repeatedly confirmed that culture plays an important role in defining how people handle conflict, and in determining how people negotiate and communicate with each other. In this symposium, four research teams take a cross-cultural perspective to analyze these issues, aiming at offering a deeper understanding about how culture impacts conflict handling, negotiation processes, and communication patterns at an individual level. One paper (Huadong Yang) focuses on third party reactions to interpersonal conflict, comparing individual side-taking motives across Chinese and Dutch participants. Two papers (Mary Kern, Ho-Ying Fu) focus on the negotiation process and explore how cultural dimensions and switching cultural minds influence individual negotiation tactics. The fourth paper (Nevra Cem) targets communication and compares Turkish and Dutch employees' organizational commitment. Evert van de Vliert will discuss each of these papers.

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Lay third parties' motives for side-taking and the influence of personality

Side-taking is one of the most frequent reactions taken by a lay third party to handle an interpersonal conflict. However, in the research field of conflict management, studies on side-taking have been neglected for a long time. In this study, we take a cross-cultural perspective to explore individual motives for side-taking and to examine the impact of personality traits on their side-taking motives. First, based on literature, we identify three types of side-taking motives: moral motive; relational motive, and self-interest motive (including both reward-approaching and punish-avoiding motives).

Then, we test the theoretical structure by using a sample of 111 Chinese and 124 Dutch university students. The results show that the four-factor structure appeared to fit in with both the Chinese and the Dutch groups. Chinese reported a stronger reward-approaching motive, and a weaker moral motive than their Dutch counterparts. However, in terms of relational motive and punish-avoiding motive, there was no significant difference across the two groups. Furthermore, we also test the impact of personality on individual side-taking motives among the two groups. The results indicate that, among the Five Personality traits, "autonomy" was negatively correlated with the relational motive and with the reward-approaching motive in both the Chinese and the Dutch groups. "Emotional stability" was reported to have a positive relationship with the moral motive but only in the Chinese group, not in the Dutch group.

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The illusion of transparency in negotiation

People are prone to an illusion of transparency – a belief that their thoughts, feelings, and beliefs are more apparent to others than is actually the case. The illusion of transparency is a bias that has been identified in the domains of public speaking, lie detection, and most recently negotiation. In negotiation, accurate perception of the other party's preferences is critical for reaching integrative agreement. I propose in this research that accurate assessment of how the other party perceives our own preferences is equally as important in an integrative bargaining context. Across three laboratory studies, I examine the illusion of transparency across negotiators' preferences, focusing on what is most important and least important in the negotiation. I investigate how a negotiator's self-construal (via a manipulation in Study 2 and measurement in Studies 1 and 3) helps explain the mechanism underlying this phenomenon. Finally, I test the effect of the illusion of transparency on negotiated outcomes. In summary, the results consistently reflect an illusion of transparency on what is most and least important to a negotiator. Negotiators with both independent and interdependent self-construals experienced illusions of transparency, shedding greater light on the theorized anchoring and insufficient adjustment mechanism. The greater these illusions, the worse the negotiators performed.

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Multicultural minds in negotiation

Prior cross-cultural studies on negotiation compare people from different countries and how their mono-cultures influence the negotiation process. In our study, we have two objectives. First we posit that most individuals are exposed to multicultural experiences and, thus, the dynamics of multiple cultures in the same mind would affect their negotiation. Second, by using multicultural subjects, we control what cultural elements have been activated via cultural priming procedures. Based on the theory of frame-switching by Hong, Morris, Chiu and Benet-Martinez (2000), bicultural individuals frame switch in response to contextual and symbolic cues. Thus, we activated specific pieces of cultural knowledge in our bicultural subjects by priming them with Chinese/American cultural icons, and putting them through a negotiation task. We expect Chinese cultural primes to activate more indirect negotiation behavioral script whereas American cultural primes more direct negotiation ones. Prior to the main study, we tested the cultural knowledge of our subjects on American and Chinese cultural icons to establish that we have truly selected cultural icons for their power to evoke in our subjects in a "powerful and relatively undifferentiated way" (Ortner, 1973). In the main study, subjects negotiated in a dyad after having being primed with either American culture, Chinese culture or neutral materials. This procedure was to enhance the accessibility of the primed cultural knowledge. Preliminary results show that American cultural priming had effect on heightening the Singaporean subjects' individualism value. Subsequent dyadic level analyses are in the progress.

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The relationship between career, supervisor and colleague oriented commitment and OCB

The relationship between organizational commitment and OCB has been the focus of several studies (e.g., Kidwell, Mossholder, & Bennett, 1997; Williams & Anderson, 1991). Reichers (1985) highlighted the importance of refining organizational commitment by specifying various relevant types of commitment in the organization when investigating an employee's attachment to the organization. In this line, Ellemers, De Gilder and Van den Heuvel (2000) made a distinction between career-oriented commitment, team-oriented commitment and organizational commitment and found that career-oriented and team-oriented commitment are better predictors of behaviors than general organizational commitment is. The present research will consequently examine the relationship between OCB and more specific kinds of commitment, such as career-oriented, supervisor-oriented and coworker-oriented commitment. Further, we will examine whether the commitment-OCB relationship differs between white collar Turkish employees in Turkey, and white collar Turkish employees in The Netherlands. It is hypothesized that commitment to coworkers is a stronger predictor of OCB than commitment to career particularly for Turkish employees in Turkey (Hypothesis 1a). Career commitment is a stronger predictor of OCB than commitment to coworkers particularly for Turkish employees in The Netherlands (Hypothesis 1b). A survey has been sent to some Turkish groups in The Netherlands. The practical importance of the results for multi-cultural Dutch society will be highlighted.

State-of-the-Art Lecture

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Self and culture: Current perspectives

Self has been studied within social psychology, developmental psychology, clinical psychology, and cross-cultural psychology and with different theoretical perspectives emphasizing parenting and attachment, separation and individuation, and independence-interdependence. Particularly starting in 1990s culture has come to the fore in much of this work. Theory and research on self and culture have been informed by both American and international scholarship. From early on, critical thinking in social psychology questioned the prevalent Western, especially American, construal of the self as a self contained, separate entity with well-defined boundaries and with an all important locus of internal control. Pursuant cross-cultural comparative research then led to the recognition of the culturally varying concept of self. With the rise if individualism-collectivism, and its successive counterpart, independence-interdependence, self-culture dynamics has assumed central importance. Together with this enhanced emphasis and the increasing volume of research, confounding conceptualizations have emerged at the macro and micro levels of analysis as well as across the normative and relational spheres of human psychological functioning. In particular, autonomy-relatedness association has emerged as an area of debate given that an individualistic stance construes autonomy to entail separateness in addition to agency. This leads to the expectation that people in (collectivistic) cultures of relatedness lack autonomy. To tackle the issue, different types of relatedness and different types of agency have been proposed. A more parsimonious conceptualization would be a synthesis of the two, the 'autonomous-related' self. Also, for a better understanding of the self-culture dynamics, a contextual/developmental perspective would be highly valuable.

State-of-the-Art Lecture

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A Maslowian change in political culture: From allegiant to assertive publics

The lecture argues that collective mentalities are patterned and change in ways as key psychological theories predict. This is somewhat surprising as these theories have been formulated to explain individual, not collective behavior. Still, they apply to collective behavior even more convincingly, explaining, for instance, the prevalence of autocracy or democracy across nations. Indeed, the emergence and survival of democracy can be persuasively explained by a Maslowian mechanism in which the satisfaction of basic material needs increases the utility of democratic freedoms, leading people to struggle for these freedoms, either to defend them when they are challenged or to achieve them when they are denied.

State-of-the-Art Lecture

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Cross-cultural perspectives on organizational behaviour

The recent publication of the Handbook of Cross-Cultural Management Research (Smith, Peterson & Thomas (eds.), 2008) entailed a comprehensive and detailed survey of the cross-cultural literature relating to organizational behaviour. This lecture surveys key issues facing the field and identifies some specific exemplars that illustrate ways in which they may best be addressed. To fully understand the complexities of organization behaviour across different levels of analysis and across cultures, one needs an interdisciplinary approach that spans the range from social cognition to institutional theory. Processes of globalisation have affected many organizations for more than half a century and yet distinctive national differences persist. While large scale surveys using imposed etic measures do indicate continuing broad uniformities relating to for instance leadership, job satisfaction and organizational citizenship, indigenous measurement in each of these fields reveals differences of practical importance. The increasingly frequent occurrence of cross-cultural teamworking provides enhanced understanding of effective approaches to the handling of cultural difference. The ways in which multinational organisations are able to diffuse knowledge cross-nationally and the circumstances in which mergers of differing organization cultures can be accomplished provide further instances of how improvements can also be made to over simple usage of dimensional models of national difference.

State-of-the-Art Lecture

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Cross-cultural psychology in Germany

This presentation attempts to give an overview on the present research activities in German cross-cultural psychology. After a brief review on the history of cross-cultural psychology in Germany, the present situation is discussed with respect to the institutional basis, the major working groups, and the primary focus of research activities in cross-cultural psychology. Some recent trends in cross-cultural psychology in Germany are presented with reference to the international situation and to the general trends in psychology. Finally, some open questions, neglected issues, and unsolved problems of cross-cultural psychology in Germany are discussed.

State-of-the-Art Lecture

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African immigration to Europe: Induced stress and psychological sequelae

There is a long history of Africans migrating to other lands including Germany and other European Countries. What is worrisome and which is the bane of this paper is not that Africans travel to other countries but the current trend and manner of the travel is unprecedented. Many African youths believe that to put an end to ones problem is to travel to Europe and the North Americas thinking that it is all bed of roses-lands flowing with milk and honey. So they travel in droves and in fact many even travel by unsafe means. Some trek through the valleys and shadows of death of the hot Sahara desert, trolleys, dinghies and cargo ships. Some even meet their untimely death while trying to cross over borders. Those who succeed, on arrival find that the land that was supposed to flow with honey actually flow with racism, hardships, imprisonment, police harassments, daily apprehension of deportation and other hosts of hostile life situations. Coping life styles for some are then channelled into drug trade (a common sight in German Hauptbahnhofen-Main train stations), prostitution, and domestic thefts and as a result, find their homes in prisons, lockouts, asylums and mental institutions while some engage in petty and menial jobs such as dish washing in restaurants, corpse cleaning, etc. It is not uncommon to find university graduates washing dishes in restaurants, cleaning the streets, and many more menial jobs to 'keep body and soul together'. The consequences being psychological difficulties necessitated by settling in a new country, the frustrations and loneliness induced by racism, police harassments, and the inevitable clash of values which inevitably have implications for mental health and well-being. For some with strong resilience to stress the consequences may be in the long term while for those with weak resilience to stress, the consequences may be immediate. This paper therefore aims to explain from an empirical perspective the psychological experiences including value orientations and stereotypes of African migrants in Germany and mental health outcomes. The core assumption being that culture contact is inherently stressful and that culture-induced stress is related to psychopathology.

Poster Presentations

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Ethnocultural aspects of youth suicidal behaviors

In an effort to distinguish the boundary between individuals who think about suicide versus those who attempt or complete suicide, it has been suggested that individuals who think about suicide, have a 'factor' that prohibits them from acting. An ethnocultural perspective can enrich the assessment of suicidal behaviors by broadening the definition of protective factors. Family and the church have traditionally served as buffers against life stressors, fostering a natural resilience for African-Americans. Examining the reasons one has for living within a cultural context provides new insights into suicidal behaviors cross-culturally. Therefore, the current study examines ethnocultural aspects of youth suicidal behavior and the role protective factors play in suicide risk in a sample of African-American youth. Participants ($N = 60$) completed a comprehensive battery of self-report instruments chosen to assess the following variables: suicidality, family, social support and reason for living (protective factors). Logistic regression was used to investigate relationships between the predictor (independent) variables and to estimate the probability of the outcome variable (i.e., suicidal behaviors). Family involvement reduces the likelihood of a history of suicidal ideation by fifty percent (50%) and spiritual faith is related to a thirty percent (30%) reduction in suicidal ideation. Based on these findings, the assessment of risk in African American youth should be expanded to include an ethnocultural perspective, namely, spirituality, family and social support. Further continued study of ethnocultural characteristics on protective factors serves as a stepping stone to the integration of ethnocultural perspectives in the field of suicidality.

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Dealing with death

As stated (and empirically proven) by the Terror Management Theory (e.g. Greenberg et al 1997) one of the main functions of culture is to buffer against Mortality Awareness, an exclusively human attribute. It is proposed that Existential Anxiety can be construed as the "ultimate universal". Mortality Salience plays an integral part in socio-cultural processes, as stated (and empirically proven) by the Mortality Salience Hypothesis (i.e. mortality salience increases other-culture

intolerance, e.g. Rosenblatt et al 1989) and the Reverse Mortality Salience Hypothesis (i.e. other-culture intolerance increases mortality salience, Williams 2004). The notion of death is a complex problem that needs systematic exploration, given its central role in cultural and cross-cultural issues as well as beyond. The poster proposes to approach death and the concomitant existential anxiety from three aspects: 1. as a state /concept; 2. as a process; and 3. as a personal experience. By attempting an explicit systematization, it is hoped that the poster will contribute to supporting the basic premise of the aforementioned Terror Management Theory, - a theory increasingly recognised as one of the most influential of our day. The poster also hopes to act as a preliminary towards further work on "fate-control" as well as health-beliefs and health-behaviours.

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East meets West at the work place: Intercultural conflict and psychological stress

What happens when people from different cultures meet at the work place and need to communicate? What are the dynamics of their interaction? How do they deal with difference, conflicts and psychological stress? This case study introduces the work relations of six people in a family-style run Korean company which recently began conducting business in Germany. The situation analysis covers cultural differences between Korea and Germany on the one hand and differences in education, social status, professional experience, exposure to intercultural living experience and applied communication strategies on the other hand. A major focus will be on the communication dynamics which takes place in three languages, Korean, German and English. The two presenters are the only ones able to communicate competently in the German language. Thus, their main task at work is to interact with the German-speaking cultural environment and to keep harmonious relationships with clients and customers. Since there is no awareness of the complexities of intercultural communication processes, the two women basically work as 'undercover interculturalists'. They serve as the main communicators, translators and mediators between the Korean business and the German business world and as such function, as cultural bridge persons. This challenging task requires a considerable amount of intercultural sensitivity and diplomacy and often becomes a source of psychological stress. Furthermore, interpersonal, intercultural conflicts among the six co-workers remain largely hidden and are not verbalized. Attempts of gauging these problems are discussed from Eastern and Western perspectives. A video/ audio tape might be presented.

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A validation study of the Intercultural Development Inventory (IDI)

This study was performed to test the validity of the IDI (Intercultural Development Inventory) which measures the developmental stage of intercultural sensitivity based on the DMIS (Developmental Model of Intercultural Sensitivity) in Korea. One-hundred and thirty-four college student, 50 adults, and 32 multicultural specialists answered a questionnaire which included the items for the IDI, openness, uncertainty avoidance, authoritarianism, social desirability and multicultural experiences. The exploratory factor analysis of the IDI items produced 7 factors in Korean samples. That was different result of the 5 factors in America. The factors were Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, and Encapsulated Marginality. Although the number of factors was not identical to the original scale, contents of the factors were fitted to the theoretical structure of the DMIS. Among the factors, Denial, Acceptance, Adaptation, and Encapsulated Marginality were positively correlated with openness, Denial, Defense, Adaptation, and Encapsulated Marginality were negatively correlated with uncertainty avoidance, and Denial, Defense, Reversal, Minimization, Adaptation, and Encapsulated Marginality were negatively correlated with authoritarianism. But, social desirability was not correlated to any factors. The exposure to different cultures, including experience abroad, having foreign friends, learning foreign language, and concerning to different cultures showed significantly positive relations. Multicultural specialists showed higher IDI scores than the university students and the adults. Stability of the scale was confirmed by that the inter-item consistency reliability for the 7 factors were from 0.60 to 0.70, and the test-retest reliability showed from 0.56 to 0.86. Tests for convergent and discriminant validity as well as criterion validity of the IDI showed reasonably high validity levels. Specially, the validity of Denial, Defense, Adaptation were very strongly confirmed. Although the IDI substructure of this study was different from the original scale, theoretically similar factor structures were confirmed, and the validity of each factor was also confirmed. Finally, this paper discusses that we have to consider the cultural context in administration and interpretation of the IDI, and to develop a more sensitive measures to the Koreans.

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Ingroup favoritisms and outgroup derogation in a developmental perspective:

Italian children's attitudes towards national groups

Recently many researches have investigated intergroup attitudes among children, but only few studies have measured ingroup favouritism and outgroup derogation independently, affording participants the opportunity to provide both positive and negative views of ingroups and outgroups. On account of this, the present study was aimed at examining: (a) whether children's ingroup and outgroup attitudes are relatively independent, or instead are reciprocally related, such that positive views of the ingroup are associated with negative views of outgroups; (b) whether children's national attitudes vary depending on age. Six hundred-seven children (305 males, 302 females), aged from 6 to 12 years old and living in Italy, were asked to answer an individual interview, making various evaluations of the national ingroup and of two salient national outgroups. For the purposes of the research, three measures of ingroup positivity and outgroup negativity were used: overall evaluation of own and other national groups; number of positive traits applied to own and other national groups; number of negative traits applied to own and other national groups. Data analysis indicate that: (a) at all ages, children's ingroup and outgroup attitudes are relatively independent; (b) at all ages, effects of ingroup favouritism are apparent, whereas outgroup derogation is limited in extent and related to specific groups; (c) younger children favourable attitudes towards the ingroup seem related to more favourable attitudes towards outgroups, while a more complex picture emerges among older children. The findings are discussed stressing their importance for future research and for the field of the educative programs.

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Unpacking the complexity of individualism and collectivism measurement:
Perspectives from measurement theory, personality, and cross-cultural research

Individualism/collectivism (I/C) has been proposed as an important construct to explain cross-cultural differences across a wide range of psychological domains. However, a recent meta-analysis (Oyserman et al., 2002) has led researchers to cast serious doubt about the validity of I/C. This paper attempts to address the unexpected findings in I/C research from two perspectives: Examining the relations between the central components proposed in the conceptual definitions of I/C and the major elements represented in I/C scales; and investigating the psychometric properties of existing I/C measures. This analysis draws perspectives from measurement theory, personality, and cross-cultural research. A review of 72 studies identified several problematic issues in I/C measurement: (1) lack of a connection between the conceptual definitions of I/C and operational definitions of I/C represented in measured items, (2) lack of examination of factorial structure of the construct within cultural groups, resulting treatment of potential multidimensional constructs as unidimensional, (3) lack of examination of measurement equivalence across cultural groups, increasing the risk of "comparing oranges with apples," and (4) lack of a clear research program to validate I/C measures. It is concluded that the inconsistent findings in I/C research is due to inadequate conceptualization of the construct and lack of sound I/C instruments. Future directions and recommendations for the refinement of I/C construct as well as for the development of I/C measurement are discussed.

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Family, generations, life spam and geography

Objective: The aim of this study is to understand the female subjectivity construction through generations, time, and space in the perspective of women participants. Method: This is a qualitative study with three women generations of five families from different geographic localization in the South of Brazil through narrative interviews, and using discourse analysis to discuss the data. Results: The data revealed that generations are quite different one from another depending of home structure, cultural environments and networks, the emotional atmosphere in the family. Nevertheless they display some similarities due to historical practices into the family or cultural environments.

Conclusions: Family bounds are complex issues, and must be studied by multiple approaches to be better understood.

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Culture and suffering:

A Brazilian experience of overcoming the stigma associated to HIV/AIDS

After more than 20 years of the HIV/AIDS epidemic, it is noticed an intense connection with different forms of discrimination. The evolution of the epidemic has revealed that it stressed other forms of prejudice related to sexual orientation, to gender, race and social class. In Brazil, where the social inequality is very severe, the social exclusion is even a more important feature, once it exposes a bigger number of people to the infection by the virus and other sexual transmitted diseases. This situation generates an intense suffering, inhibiting emancipatory actions to face the stigma for a better quality of life of people who live with HIV/AIDS. By the practice of the Community Psychology at Cruzeiro do Sul University, in a Non-Governmental Organization (NGO), with poor communities in the periphery of São Paulo, it was intended to strengthen the psychological aspects of these people as an instrument for constructing more active citizens in the communities. The procedures were: 1. Community and Institutional Diagnosis, by means of interviews and participative observation; 2. Group work, focusing on the exchange of experience between soropositive and soronegative women; 3. Elaboration and discussion of the group meetings, registered in weekly reports over a 10-month-period. The results have demonstrated that the suffering, resulting from a little tolerant society and culture, can be transformed by group practices focused on the strengthening of intersubjective exchanges which 1. discuss the living experience of stigmatization and discrimination as a result of the articulation of subjective experiences with cultural background and social, political and economical aspects; 2. promote healthy mental aspects (affective and cognitive) related to the ability of noticing, in spite of the difficulties, the public space of an NGO as place for overcoming the stigma; 3. stimulate the strengthening of friendship between the participants and the social nets for support.

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Brand personality of beer in Serbian cultural context

The objective of this contribution was to explore the validity of Jennifer Aaker's brand personality dimensions as a set human characteristics that can be associated with brands in Serbia cultural environment. Five beer brands were considered in order to provide this unique model of symbolic use of brands. The two leading criteria were used to select these beer brands: market share and annual beer consumption. The male sample of 204, aged 25 to 43 years, secondary level of education, participated in this study. They were asked to rank five local beer brands on originaly Brand Personality Scale, that was translated/adapted to be applicable on a local sample. The Principal factor analysis with Promax and Varimax rotation, yieled to the eight first-ordered factors structure. The following dimensions of beer brand personality: Sincerity, Competence, Rouggedness, Friendliness, Individuality, Femaleness and Traditionally (60% variance explained), were identified. The incompatibility, here examined, of beer brand personality to Jennifer Aaker's model of five dimensions, was discussed in terms of recent beer advertising in Serbia which paid attention at traditional values. Eight first-ordered factor structure could be explained in terms of Serbia indexes on Hofstede's national culture dimensions: individualism-collectivism, power distance, uncertainly avoidance and masculinity- femininity. The first-order dimension Frendiness, derived in this study, may be culture specific dimension and it can be explained by collectivistic values and attitudes of a national sample. Dimension of traditionality may be related to Serbia's high index on power distance dimension.

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Emotional regulation, aggression and impulsiveness. A cross-cultural analysis

The presented study wants to examine the empirical relationship between emotional regulation, aggression and impulsiveness in a cross-cultural sample of German (n = 159), British (n = 190) and Bulgarian (n = 164) college students. Previous findings showed that aggression and impulsivity varied across different cultural contexts (Prochazka & Ekblad, 2000; Bond, 2004, Suris et al., 2005;

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Ramirez & Andreu, 2006). The impact of emotional regulation processes on aggressive and impulsive behaviours were neglected in the cross-cultural research so far. The following instruments were used in the questionnaire study: Perry & Buss Aggression questionnaire (AQ), Barrett Impulsiveness Scale (BIS) and Emotion Regulation Questionnaire (ERQ) by Gross & John. The results of the present study showed that the Bulgarian students scored significantly higher in aggression (verbal, hostile) than German and British students, whereas the British students scored higher in impulsivity (attentional) than German and Bulgarian. Referring to emotional regulation, Bulgarian and British students reported to suppress emotions in a greater extent than German students. Substantial gender differences across the culture groups were found for the aggression score; men scored higher than women (especially in the British sample). In all culture groups moderate positive correlations between aggression and impulsivity were revealed. The relationships between emotional regulation and aggression as well as impulsivity were rather low. The results are discussed on the background of the meaning of personality traits, such as aggression and impulsivity for emotional regulation processes.

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Perspective-taking, values and cultural identities among representatives of three generations of Poles

The relations between levels of ability for perspective-taking, individual and cultural values and cultural identities are explored. Perspective-taking was defined as all attempts of one person to understand another person's understanding of social situations. Values were considered from cultural psychology point of view as determining and embodied in cultural life-style. 164 subjects from three age groups (means: 16.48; 47.04; 68.82) completed 'theory of mind' test and the Emic Culture Value and Script Questionnaire. Applying ECVSQ on individual and cultural levels enables the cultural identity of the subject to be calculated. Subjects described Polish culture and that of the 'old EU' countries and theirs 'Polish' and 'European' cultural identities were estimated. The results show that values of the Humanism syndrome are personal values of subjects in different ages. Participancts with a 'Polish cultural identity' treat Polish culture as more 'humanistic' and less 'sarmatic'. Subjects with 'European cultural identity' consider culture of the 'old EU' countries as more 'humanistic' and less 'materialistic' and emphasize Sarmatism of Polish culture. Additionally, 'Europeans' exhibit higher level of ability for perspective-taking. The meanings of dominant role of 'humanistic' values for subjects who were born and grew up in different historical periods of Poland, descriptions of both cultures, and relation between cultural identity and perspective-taking are discussed.

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Cultural and ecological context of environmental values

S. Schwartz (1987, 2005) methodology used in cultural and cross-cultural research of environmental values showed interrelations between values, environmental attitudes, concerns and pro-environmental actions. According to Raudsepp (2001) universalism is considered a strongly positive predictor of environmental attitudes and concerns. Usually students and teachers are studied in value research schemes; nationality, age and gender are taken into account, less differentiation is made eco-cultural context. According to Schwartz, values are motivational constructs, according to Berry et. al. (2002) and Dasen (2003) cultural and ecological context influence human development and activity. The aim of the research done in Russia was to check for eco-cultural context effects in similar professional motivational groups as to its influence on value structure, especially preferences for universalism. Ten sample groups were arranged, one representing students of indigenous origin (representing 17 ethnics groups from Far North and Siberia and others), ethnic Russians, students of different professional orientation engaged and not engaged in ecological and sustainable development education, among them a group of active (young and mature) professionals in the field of ecology. Research results showed statistically valid differences between values priorities among groups. Universalism values were estimated as highly accepted in the indigenous Far North group of students studying ecology and Professionals' ethnic Russian groups. Universalism values were rejected by several groups living in Siberia and North-West Russia. Results are compared with international sample results (Schwartz) and Russian sample results (Lebedeva). Psychological accompaniment of a sustainable development process will be discussed.

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Analysis of artificial concepts formation in children of different socio-cultural levels

339 Mexican school children of both sexes from different socio-economic levels (from 6 to 9 years old), were selected and divided in four groups according to their socio-cultural origin: native, rural, lower urban and urban. Each group consisted of 90 children, except for the native group (69 children). The Protocol of formation of new concept (Flores 2002) was applied. The statistical and qualitative analysis shows differences. 105 children (30.97%) had acquired the action of formation of concept: 11 native children have it (15.94%), 20 rural children (22.22%), 30 lower urban children

(33.33%), and 44 urban children (48.89%). The analysis of variance shows significant differences between the four groups analized (One way ANOVA F (8.048) p<=0.000). However, there are no statistical differences in the analysis by gender. Discussion realized on the terms of the social context, of the characteristics of each population and the intellectual development. The findings have significant implications for the understanding of low scholar efficiency and for the development of psychological processes.

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The purpose of this presentation is to examine the relative importance of personality and social psychological variables in the prediction of acculturation of Albanian immigrant adolescents living in Athens, Greece. This research is part of the ongoing Athena Studies of Resilient Adaptation (AStRA) project. The sample consisted of 153 Albanian high-school adolescents and their 277 native Greek classmates. Big Five personality traits were measured using the NEO-FFI (Costa & McCrae, 1992). Social psychological variables included socioeconomic adversity (a composite score of SES and negative life events), identification with one's ethnic group (MEIM dimension Sense of Belonging; Phinney, 1992), and perceived discrimination (based on Phinney, 1998, and Verkuyten, 1998). It was found that Albanians described themselves as less extraverted and conscientious than native Greek adolescents; however, these differences became non-significant after social psychological variables were controlled for. Personality differences across four acculturation strategies, formulated on the basis of cluster analysis, were traced in extraversion and conscientiousness; marginalized individuals had the lowest scores while integrated ones were the highest on these two traits. The same pattern was evident after controlling for the effect of social psychological variables. The latter were more important predictors of ethnic involvement than personality dimensions, which in turn had a balanced contribution in the prediction of both ethnic and national involvement. Discussion of these findings focuses on the relative fit between individual and social factors in order to achieve optimal conditions of acculturation.

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Heritage language maintenance:
The role of motivation in Chinese learners with varying degrees of cultural relatedness

The retention of the heritage language is an important acculturation issue with which many immigrants must grapple. To better understand immigrants' motivation to learn or maintain a heritage language, this study examined 120 heritage and non-heritage learners of Chinese in light of Self-Determination Theory. It was hypothesized that students who were motivated because they found learning Chinese intrinsically satisfying or because it was personally meaningful to them would evidence more effort and greater intention to continue their language study than those who were motivated for external or internal pressures. Moreover, it was expected that the social environment which supported the learners' sense of autonomy, competence and relatedness would enhance self-determined motivation. Students registered in university-level Chinese classes completed a questionnaire that included closed-ended questions to assess the relevant constructs and open-ended questions to better articulate their reasons for learning Chinese. The results indicate that the heritage and the non-heritage groups were generally similar in their reasons for learning Chinese, except that the heritage groups indicated they were learning Chinese because it was an important aspect of their self-concept and because they felt social or self-induced pressures. Contrary to expectation, there were no significant differences in motivational orientation between the two heritage groups (i.e., those with Chinese versus English as a native language). Analysis of open-ended questions paralleled these findings. These results are discussed with reference to their implications for supporting the motivation of heritage and non-heritage learners.

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Coping strategies, mood and psychophysiological stress responses in Chinese and German college students

The previous study addresses differences in stress coping and mood in Chinese and Germans. College students from Berlin (52 Chinese: 25 female, 27 male; 76 Germans: 61 female, 15 male) completed the German Stress Coping Inventory (SVF), assessing adaptive and maladaptive habitual coping strategies and a German Mood Adjective Checklist (BSKE). A small female sub-sample (10 Chinese, 14 Germans) underwent an additionally laboratory study to investigate actually used coping strategies and stress responses with an acute stressor (cold pressor test) which also addressed the possible role of social context. Referring to habitual measures main differences were found with distinct higher scores in adaptive strategies (especially devaluation and distraction) in the Chinese sample. Unexpectedly the samples did not differ in Need for Social Support. By contrast results related to mood speak for raised negative mood in the Chinese. In the laboratory trail Chinese subjects showed lower subjective and physiological (electrodermal activity) responses to the stressor. As expected Chinese subjects scored slightly higher in current adaptive coping strategies, especially in presence of a friend. Remarkably Chinese subjects in presence of their friend scored particularly high in Need for Social Support. The striking discrepancies between habitual coping strategies and mood are discussed. Due to small sample sizes only cautious conclusions can be made regarding laboratory data. Nevertheless results speak for lower stress responses in Chinese whereas social context seems to be an important modulator. This study highlights the value of a mixed method approach namely to combine field studies with laboratory studies.

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Antecedents of emotions in Serbia and Trinidad

In this study we tried to investigate the degree of cultural similarity and specificity in emotional experience, asking subjects in Serbia and Trinidad to report their experiences concerning eight emotions: sadness, surprise, guilt, shame, disgust, joy, fear and anger. We were interested in examining which situations induced each of the eight specific emotions in Serbian and Trinidadian students. Did some situations arouse a specific emotion more often than others? Are there cross-cultural differences in the frequency of choosing situations that, in the subjects' opinion, triggered each of the emotions? The basic goal of this cross-cultural study was to obtain information on cultural differences and similarities in the subjective evaluation of emotional experiences of Serbs and Trinidadians. Our findings show that the mechanism of evaluating emotion-arousing situations can explain cultural differences regarding types of situations that represent antecedents for specific emotions. Emotions were primarily distinguishable in terms of typical antecedent situations. Our results suggest that some of the elicitors mentioned (social relations, success) could be classified as universal emotion antecedents. Likewise, the results we obtained show that certain antecedent situations are more often related to specific emotion categories than to others. Appraisal of an antecedent event depends on the interaction of biological, cultural and personal factors.

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The perversion as a subjective structure and its outcomes in the culture

Taking as standpoint the prevalent perverse logic, in the current cultural field, we discuss the effects over the representant of the law in the psychism – represented by the superego – and analyse the possible subjective responses to the imperactives of the psychic instance and its determinations. The gist of the discussion is: does perverse cultural logic tend to produce oerverse pathologies? By the way, we focalize some characteristicals features in today's subjectivities as: compulsion and perversive acts, connecting them to the development due the scientific progress of modern civilization. It based on reflections by freudian theory about the psychic apparatus constitution, considering formely the Ego organization and new approaches about perversion, as a subjective mode of psichic fonctioning. Thus, we intend to introduce the issue of perversion in contemporaneous time and statements on the theme by Foucault, from a social and cultural standpoint, and Lacan, whose importance in clinical we intend to emphasize. Contemporary man, in perversive acts, resents not only the anguish is linked at necessary time to the establishment of a personal identity, as is deprived of the continuity of symbolic referents, absent in a society that privileges the need of immediate responses and the excessive importance of the surface the images.

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The relationship between culture, family, and sexuality in second generation Chinese Canadians

Despite the large North American body of work on sexuality in young adults, research exploring the relationships between culture, family and sexuality among ethnic cultural groups remains sparse. This is surprising considering that several empirical studies have found that young immigrants are often confronted with conflicting sexual attitudes and behaviors compared to those of their culture of origin or those of their parents. In addition, young second generation immigrants may find it difficult to reconcile the potential discrepancies between their parents' and their own sexuality. The main purpose of this study is to investigate the relationship between culture, family and sexuality in second generation Hong Kong Chinese Canadians. Sexual attitudes, knowledge, and behaviors were assessed to explore the relationships between different aspects of culture and family, within various domains of sexuality. Eighty second generation Chinese Canadians between the ages of 18 and 25 completed the following measures: individualism and collectivism, sexual attitudes, sexual knowledge, sexual behaviors, parental permissiveness, and comfort with own sexuality. When compared to a sample of Anglo-Canadians, important differences between the two groups were found. Compared to young Anglo-Canadians, second generation Hong Kong Chinese were less comfortable discussing sexual matters with their parents, perceived their parents as more sexually conservative, were moderately sexually experienced, were less sexually permissive and were less comfortable with their own sexuality. The implications of the study will be discussed in the context of current findings in the cultural and sexuality literatures.

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Prediction variables of the suicide idea in adolescents in Mexico and Colombia

The OMS (2007) reports that the suicide rates have increased 60% in the past 50 years. It is particularly important in developing countries where it is the 13th leading cause of death and the 3rd amongst young people between 15 and 24 years of age. In Mexico, studies of adolescents reveal that the dysfunctional confrontation towards stress is associated with the suicide idea (Flores & Serrano, 2005, González-Forteza, 1996), as well as aggressive communication (Flores & Serrano, 2005), others report a negative attitude towards life, the typical beliefs of the parents, the suicide idea, and planning the action can predict the attempt of suicide (Pinto, 2000). In Colombia, the presence of some interesting factors have been reported for adolescents who have committed suicide which are associated with the family environment and sentimental relationships, including the relationships with the parents, teachers, and friends (Pérez, Rodríguez, Dussán-Buitrago & Ayala, 2007). The objective of the study was to analyze which personality variables (locus of control, impulsivity, self-esteem, assertiveness, confrontation, stress, and depression) are the best ways to predict the suicide idea in 200 adolescents between 13 and 17 years of age. 100 Mexicans and 100 Colombians were selected randomly in Merida, Yucatan, Mexico and in Bogota, Colombia. They answered an inventory to measure the personality variables and the suicide idea. The results obtained in the multiple regression analysis are represented by country. The findings revealed that the personality variables explored are relevant for the analysis of the suicide problem in both countries.

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The relationship between mothers' emotional expression and children's emotional competence: A cross-cultural comparison between Korean and Japanese mother-child dyads

The purpose of current study is to examine the cultural differences between Korea and Japan in parent-child emotional interactions. Korean and Japan are both located in East Asia, and geographically close, but surely two countries have lots of cultural differences as well as similarities which affect their mother-child relations. Data was collected from 65 Korean and 90 Japanese mother-child dyads in Seoul and Osaka. A lab observation setting was equally constructed in each country. The same materials and procedures were used. Korean and Japanese preschool children and their mothers were observed in the setting. In Korea, verbal and non-verbal behaviors in the dyadic interactions were videotaped, transcribed, and analyzed by two Korean coders in terms of mothers' emotion expressions, children's emotion expression, and children's ability to regulate distress. The same coding procedure was applied to Japanese data. Data analysis is still in progress. In preliminary analyses, Japanese mothers showed positive emotions more frequently than did Korean mothers, and Japanese children expressed more positive and negative emotion than did Korean children. There was no significant cultural difference in parents' negative expression. Within each context, negative expression of Korean mothers significantly affected emotional expression and regulation ability of Korean children. On the other hand, positive expression of Japanese significant predicted not emotion expression, but emotion regulation of Japanese children. Although data analyses about longitudinal relationships have been not yet finished, children's emotion competence seems to be influenced by both maternal behaviors in both culture, but their patterns seems different.

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Culture and the academic experience

The population of college students in the United States is more heterogeneous with respect to its racial and ethnic composition than ever before. Community colleges, by virtue of their open-access

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policies, affordability, proximity, and wide range of course offerings, play an essential role in education the US's diverse future workforce. Previous research has shown that the concerns of racial and ethnic minority students vary from those of their Caucasian counterparts (Constantine, Chen, & Cessay, 1997) and that the choices made by racial and ethnic minority youth with regards to educational courses are impacted by generational differences (Tseng 2006). Racial and ethnic minority students also face concerns such as discrimination in college that may affect their academic experiences. With a growingly diverse student population of over 5,500 students, Crafton Hills College presents an opportunity to examine how individual cultural characteristics affect academic experience and success. The major objective of this study is to examine factors affecting student behavior and performance at Crafton Hills College. In addition to traditional variables including aptitude and efforts, this study seeks to examine the effects of social-cultural-economic and university environmental variables on college performance. The study includes factors reflecting students' level of acculturation, ethnic identity, students' extra-curricular activities, classroom performance, and out-of-class experiences to examine the assumption that academic development is a result of complex and interactive conditions in-and-out of classrooms (ACPA, 1994). Surveys and focus groups/individual interviews will be used to examine the experiences of over a 1,000 total Caucasian, Latino, African American, and Asian

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Biculturalism and adjustment: A meta-analysis

One out of every 4 U.S. Americans has been exposed to more than 1 culture and can be described as bicultural (U.S. Census Bureau, 2005). These individuals participate in the acculturation process, which has implications for their adjustment; however, the relationship between biculturalism and adjustment is unclear. In this first-ever meta-analysis, we examined the psychological and sociocultural adjustment correlates of biculturalism, and sample characteristics and measurement variables as possible moderators of the biculturalism-adjustment relationships. Across 40 studies, biculturalism was found to have a weak, significant, and positive relationship with psychological and sociocultural adjustment. However, when unidimensional or typological acculturation scales were used, the relationship was null, thus attenuating the overall meta-analytic results. Conversely, when bidimensional scales were used, the relationship was moderate, significant, and positive. In other words, more bicultural individuals tend to be better adjusted (and vice versa), and this relationship was best detected when biculturalism was measured bidimensionally. Finally, the type of adjustment and sample characteristics were also significant moderators of the biculturalism-adjustment relationship. Implications for the research and measurement of biculturalism and for practical applications will be discussed.

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The effect of social networks on modest self-presentation:
Comparative study in Japan and Korea

Numerous studies have depicted a difference between self-enhancement in the West and self-effacement in the East (e.g., Heine, Lehman, Markus & Kitayama, 1999). Some studies argue that modest self-presentation among East Asians can explain this cultural difference (e.g., Kurman, 2003). Although other studies argue that self-effacement among Japanese cannot be explained merely by their feigned modesty (e.g., Heine, Takata, Lehman, 2000), it is certain that Japanese present themselves in more modest way than North Americans (e.g., Akimoto & Sanbonmatsu, 1999). If so, the next question is remained: Why do East Asians present themselves modestly? Typically, modest self-presentation style among East Asians is explained by their collectivistic norm and their effort to maintain interpersonal harmony. Although some ecological factors such as social immobility and population density are considered as possible antecedents of collectivistic culture (e.g., Triandis, 1995), empirical studies which examine this relation are rare. In this study, structure of social networks was examined as a key factor influencing self-presentation style among East Asians. In particular, we hypothesize that those who have dense, fixed and closed networks (typical in rural area) present themselves in more modest way than those who have sparse, fluid and open networks (typical in urban area) because costs of self-enhancement are higher and benefits of it are lower in former networks which consists of well-known people. To test this hypothesis, a comparative survey was conducted in Japan and Korea. Similarities and differences in these two countries are also discussed.

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Culture and gender as predictors of undergraduates' perception of gender roles

The study examined culture, and gender as predictors of gender-roles perception among undergraduates. Participants were drawn from two universities; one in the North Central region and the other in the South Western region of Nigeria. A questionnaire comprising thirty home-related activities was administered to 522 respondents from the two Universities; 284 from northern university (180 males and 104 females) and 238 from the southern university (109 males and 129females). Chi-square test was used to compare the responses of the four groups of respondents. The result indicated that both culture and gender determine perception of gender roles. The southern

participants showed greater flexibility in their perception. Furthermore, the tendency to perceive most tasks as appropriate for women was found more among the southern female participants than the other three groups. The findings were attributed to differences in levels of urbanization, educational attainment of parents and cultural values.

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The relations between 'value of children', maternal behavior, and adolescents' functioning in a Polish cultural context

The goal of this study was to explore the relations between values of maternal behaviors and adolescents functioning (family connectedness and psychological state) in a Polish cultural context. Thirty-eight pairs of mothers and their adolescent children were surveyed. The results showed that for Polish mothers, positive values of having children prevail over the negative ones. Among three categories of positive VOCs -- (a) family-relational, (b) instrumental, and (c) economical -- the first one dominated. However, the analysis revealed that the perception of positive and negative values depends on the mother's activity in the labor market. Contrary to working mothers, for the non-working ones there were no significant differences between the three types of positive values; they also felt more negative values of having children than working mothers did. As far as parenting styles are concerned, the authoritative style turned out to be the most popular . Additionally, only the authoritative style correlated positively with parental warmth; the other two styles, authoritarian and permissive, correlated positively with parental rejection. The analysis revealed very strong connectedness between Polish adolescents and their family. Yet only the material connectedness was positively correlated with parental warmth, which indicates that the more material things adolescents receive the more maternal warmth they feel. Finally, the studies revealed no relation between parenting styles and the psychological state of Polish adolescents. However, the behavioral problems were revealed to be dependent on the level of parental warmth: the more warmth adolescents Perceive the fewer conduct disorders they display.

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Coping strategies and mood in Colombians and Germans

Life circumstances (e.g. security) of Colombians differ a lot from those of Germans (Europeans). The aim of the present study was to compare coping strategies and mood of Colombians and Germans. Participants were 124 Colombians from Bogotá (62 male, 62 female) and 125 Germans from Berlin (61 male, 64 female), 20 - 65 years old, all with higher education level. They completed a German Stress Coping Inventory (Stressverarbeitungs-fragebogen, SVF) assessing 21 habitual coping strategies, which include so called adaptive (e.g. situation control, relaxation) and maladaptive strategies (e.g. resignation). Positive and negative mood (trait) were assessed by a German mood adjective checklist (Befindlichkeitsskalierung anhand von Kategorien und Eigenschaftswörtern, BSKE). Additionally, stressful life events were controlled by a third instrument (Stresserfahrungsfragebogen, SEF). As expected Colombian subjects reported more experience with severe stressors like violence, kidnapping and physically threatening situations. Concerning coping they scored higher in strategies like devaluation, distraction, and avoidance and lower in maladaptive strategies like social withdrawal, rumination, and self pity. Regarding mood the Colombians reported a higher positive mood and a slightly lower negative mood. In sum the coping pattern of Colombians can be considered as adaptive, especially with regard to the kind of stressors Colombians have to deal with. It might also contribute to their positive mood, including their high life satisfaction.

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Locus of control and achievement orientation in two Latin-American collectivistic cultures

Locus of Control and achievement orientation are two personality traits which help explain behavioral patterns; they're especially useful in explaining academic and professional achievement. Based on Lefcourt's theory on locus of control and it's indigenization in Latin-America, which reflects the existence of four factors (external, internal achievement, family status quo and social-affective) and McClelland's theory on achievement orientation and it's factors (work, competency and proficiency), the purpose of this investigation was to establish profiles on both constructs and, to identify the similarities and differences between two Latin-American collectivistic cultures; as well as the effect of external attributions on success orientation. Short versions of the Locus of Control Scale (Reyes-Lagunes, 1998), and the Success Orientation Scale (Díaz-Loving & Reyes-lagunes, 1998) were applied to 373 university students of different majors (n=155 in Colombia, n= 178 in México). The profiles for both samples were significantly different: Colombian students obtain higher scores than Mexican students in the external, family status quo and social-affective factors of locus of control. On the other hand, Mexican students obtained higher scores in success orientation in general, specifically in the work and proficiency factors. Regarding the effect of external attributions on success orientation, the most affected factor was proficiency. Based on these results, we can conclude that, even though Latin-American cultures share some characteristics- like collectivism-, the historical, political and social aspects of each culture play a determining role in personality traits and behavior.

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Cultural competencies for global collaboration

Global organizations must develop cultural capabilities for cross-cultural success. International collaboration among governmental, commercial and NGO organizations is crucial for the promotion of global stability and provision of humanitarian aid. For such collaboration to be successful, it is imperative to overcome barriers posed by the racial and cultural backgrounds, language, histories and disparate cultural values of the interacting parties. A significant amount of such collaboration involves peacekeeping and national building efforts of militaries. Recent challenges faced by the U.S. military in its nation building efforts suggest a critical need for the enhancement of cultural competencies and "cultural intelligence" (CQ) in the United States military. A first step in this initiative is to assess the current cultural training needs and cultural capabilities at the individual and organizational levels of analysis within the U.S. Department of Defense (DoD). A qualitative (N=250) survey and a quantitative (N=7000) survey (the Defense Equal Opportunity Climate Survey - DEOCS) was administered to deployed and non-deployed active duty personnel. Content analysis of the qualitative results indicate a strong need for personnel to obtain more knowledge about the cultures in which they will deploy, clearer guidelines for cross-cultural interactions, and the laws of

other countries prior to deployment. Analyses of the DEOCS dataset, currently underway, employ multilevel modeling techniques to assess the training needs and provide an understanding of the contribution of current cultural capabilities to the cross-cultural effectiveness of the DoD. The implications of these results for training for CQ in high-stress, culturally complex contexts are explored.

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Germany and US: Cultural differences in friendship

Differences in friendship behavior between Germans and Americans are a re-appearing issue in the management literature and are often illustrated with the metaphor of Americans as peaches with soft outer boundaries, but impenetrable cores, and Germans as coconuts with tough surfaces, but relatively accessible interiors (Robinson, 2005). Anecdotally, Americans are described as showing more ease when making friends and less depth in friendships than Germans (Lewin, 1948). Underlying this difference could be that for Americans, the term 'friend' has a broad meaning which does not necessarily imply closeness (Fischer, 1982). Americans' friendships seem to be based on sociability rather than intimacy (Fischer, 1982; Wierzbicka, 1997). In the current study, we expected that compared to Germans, Americans would report feeling less close to their friends, particularly on measures of intimacy. In the first study, Germans reported more closeness to their 'friends' and 'acquaintances' on an IOS type measure (Araon, Aron, & Smollan, 1992) compared to Americans. In a second study, we assessed participants' personal relationships using statements that describe friendship behavior on 19 topics. Germans reported more empathy, while Americans reported more sharing and activities with their 'friends.' Relationships to 'acquaintances' were not as close as 'friends' in either culture, but for Germans they were more similar in character to 'friends.' Replicating past research (Sleeth-Keppler, 2005), Germans named fewer 'friends' than Americans. The studies show that the anecdotally observed lack of depth in American friendships might be particular to intimacy and not generalize to other facets of friendship.

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Intergroup perceptions and acculturation attitudes towards different minority groups of native and immigrant adolescents in Spain

Research on intercultural relations has traditionally dealt with acculturation and intergroup attitudes from two specific points of view: acculturation has been regarded as a non dominant group process whereas attitudes and prejudice have been considered a majority phenomenon exclusively oriented towards minority groups. However, an increasing importance is given to the intersection of both topics and the consideration of mutual perspectives for the understanding of intercultural relations in multicultural societies (Berry, 2006). In this study we will present data on the group-image and acculturation attitudes expressed by native and Latino immigrant adolescents regarding different immigrant groups from their school contexts. 300 Spanish and 160 Latin American adolescents from different multicultural schools in Madrid were surveyed. Considering that Latino is the biggest minority group in these schools and that these adolescents share more cultural characteristics (language, religion) with the Spanish than any other immigrant group, their view on these topics can be of interest to understand how they balance their minority / majority condition in different evaluation contexts. Differences and similarities between Spanish and Latino perceptions of a number of minority groups will be analyzed together with acculturation expectations in different domains in order to understand their conceptions of multiculturalism in a plural society.

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Moral codes and culture of honour

The personal hierarchy of moral content proposed by Shweder et al. (1987; 1997) suggests that people's explanations for their judgements are grouped in three main categories, which presented two

sub-factors each: the ethics of Community (Social rules and Family); Autonomy (Positive and Negative rights), and Divinity (Religious rules and Nature). These groups of moral norms are proposed to predict the endorsement to four groups of honour beliefs: family honour, integrity, feminine honour and masculine honour. Study 1 was conducted with 102 British university students. Multiple regression analyses were conducted, and the results showed that Family honour was predicted by the ethics of autonomy and the family sub-scale of community; Integrity was predicted exclusively by autonomy standards; Masculine honour was predicted by nature; and Feminine honour was explained by Religious rules. Study 2 aimed at corroborating previous results, and it was conducted on-line, to university students from three countries: 123 Brazilians, 71 British, and 87 Americans took part in this study. Family honour was predicted by family ethics in Brazil and UK, and by social rules and autonomy in the US. Integrity was predicted exclusively by autonomy only in the UK; in Brazil, it was also predicted by religious rules and in the US by social rules. The family subscale was the exclusive predictor of masculine honour in all three countries, as well as religious rules for feminine honour. Overall, the results of the study have confirmed the association between the proposed moral codes and endorsement of honour beliefs.

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"We didn´t introduce ourselves to the mirror"

De-constructing subjectivity in Central American combatant feminist women

The constructs "Self-concept" and "identity" provide answers to basic human concerns of existence related to self-definition and belonging. Self-concept is assumed to be unique, different and private. Yet the "individual self" is not the only construction of the self; we also develop "collective identities" through relationships with others with whom we identify. But can people disentangle their individual from their collective identities when there is conflict between the two? This study addresses the issue focusing on the case of three Central American women who are former guerrilla combatants and current feminist leaders. These women from El Salvador, Guatemala and Nicaragua, aligned their personal identities to "collective" ones as members of leftist guerrilla movements and gradually, as radical feminists. As they sought autonomy from the left and worked in creating autonomous feminist movements, their conflicts between subjectivity and those identities were not dealt with. Analysis of the contemporary feminist discourse in Central America provides evidence that at the movement, it is experiencing an identity crisis. Some analysts problematize the movement´s identity as in "need for deconstruction" and ask: "what are the signs and symbols of our identity?" I argue that these women have not yet found a discourse from which to name their selves and are still labeling their experiences from the big cultural paradigms that shaped their ideas of self and identity. Through content and discourse analytic methods, this study will attempt to deconstruct the subjectivity of these women in order to seek for signs and symbols of their new individual and collective identities.

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Testing an intergroup attitudes model in Peruvian migrants and Chilean host society

The present research examined a model of mutual intergroup attitudes between Peruvian migrants and Chileans host society members. This model was developed by using concepts related to social beliefs, social identity, Common Group Identity Model, and Integrated Threat Theory. The four exogenous factors were cultural distinctiveness, ingroup entitativity, national identity, and Latino identity. Intergroup anxiety and threat (symbolic and realistic) were examined as mediators of prejudice and positive attitudes toward both samples. The viability of the model was supported through Structural Equation Modeling (SEM). Also, the study evaluated acculturation orientations adopted by both groups. The research participants were 300 Peruvian migrants (194 female, 106 males; median age = 31.8), and 300 Chilean people (199 female, 101 males; median age = 33.2). Acculturation orientations endorsed by Peruvians were marginalization and assimilation. Marginalization and integration were strongly endorsed by Chileans. According to the hypothesis, it was found that entitativity and national identity were directly associated with both outgroup attitudes in Peruvian sample. In turn, these factors were mediated only by anxiety. However, these two factors and distinctiveness were connected direct and through intergroup emotions (anxiety and threat) to negative and positive attitudes in Chilean sample. Furthermore, Latino identity did not show direct or mediated effect over any endogenous factors. Data generated acceptable fit indexes for these models.

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Cultural perspectives on madness

My case study is – compared to the psychiatric approach – concerned with the very different handling of "mental illness" in the spiritistic centres of Candomblé, Umbanda and Kardecism in Brazil. These orientations have about 50 million followers there. Schizophrenia is regarded as a "spiritual problem" and is subject to an interesting reinterpretation, adaptation and social support in the social settings of the denominations. The need to find a sense with chronically mentally ill persons who have to deal with grave disruptions in their biographies is a central problem in our realms too, and in this sense the findings of my work are interesting. The data was collected according to the Grounded Theory by means of participant observation and ethnographic and problem-centred interviews. Based on the Grounded Theory the data was used to form a theory explaining the concept of mental illness and the way it is dealt with in these spiritistic centres. I constructed the following theory: If people suffering from mental dysfunctions, like a psychosis, come to a spiritistic centre, their disorder will be given a new meaning. While in psychiatry these people are considered individuals suffering from a biological process of illness that takes place in their bodies and strongly influences their personality, in the spiritistic centre they are diagnosed with "spiritual problems". Thus, a huge burden on the "ill persons" is lifted as the cause of disease – and partly the disease itself – is being externalised. The persons affected receive support from the group and become part of it.

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Those wonderful people across the sea:

Positive out-group bias by Caucasians toward Asians

Individuals have a tendency to favor their own ethnic in-group, but in some cases biases can favor the out-group, such as the higher expectations Caucasians show for Asians' mathematical performance. It is unclear, however, how much Asians themselves share these stereotypes.

Additionally, it is unclear whether Caucasians' positive stereotypes of Asians extend into other domains. To examine these ideas, three studies were performed that compared East and Southeast Asians with North American Caucasians. In Study 1, Caucasians rated their ethnic group considerably more negatively than they rated Asians on general negative personality traits, t (56) = 8.76, p < .001, Cohen's d = 3.33, but Asians rated both groups equally, t (76) = -.29, p = .77. In Study 2, Asians and Caucasians were equally likely to favor an Asian's response to a calculus problem over a Caucasian's response, even though all responses were actually incorrect, chi-square (1) = 1.06, p = .30. Sixty-eight percent of all participants identified the Asian's response as correct versus the Caucasian's response. In Study 3, Asians gave an essay writer significantly lower grades when the writer was identified as Asian than if the writer was identified as Caucasian, t (51) = 3.24, p = .002, d = 1.41, but Caucasians graded both writers equally, t (43) = .73, p = .47. Results indicate that, in the domains measured, Caucasians' views of Asians may be substantially more positive than either group's own judgments of themselves.

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Factors influencing physical activity in aging women with arthritis:

A comparative analysis of support in Germany and the United States

The number of older adults is increasing worldwide. More than 60 percent of adults of all ages do not achieve recommended amount of regular physical activity. Inactivity increases with age and is influenced by culture, ethnicity, gender, income, and education. The lack of activity has led to an increase in the number of older adults who struggle with a functional disability. A functional disability is defined as: "limitation in a major activity caused by a chronic condition" (Cohen & Van Nostrand, 1995). At least one in five men and women over the age of 65 struggles with FD, this number increases to over 40% of those over 70. Arthritis is a leading cause of FD. In the United States 46 million people have been diagnosed with arthritis (www.arthritis.org). Arthritis is one of the most prevalent chronic health problems and a leading cause of disability. It affects activities of daily living, including fundamental tasks of caring for one 's self. Numerous studies have identified a positive relationship between participation in exercise and increased physical and psychological well-being. Exercise has also been associated with lowered psycho-somatic concerns, increased psycho-social functioning, more positive self reported health and greater independence. Despite these findings the number of older adults who participate in regular exercise has not increased. This presentation focuses on a comparative analysis of cultural factors such as educational and awareness

programs, public spaces, access to exercise programs and facilities which influence participation in physical activity.

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"The grief in modern Greek society"

The grief is a process that everybody experiences when he/she loses someone. The way that every one grieves is unique but it is also very connected with the mentality and the country, he/she comes from. Greeks tend to put great emphasis in ceremonies and traditions after someone's death. Women wear black clothes, people stay with the dead all night long, they sing or talk about past stories, they break things in order to send the bad lack away, they eat all together. In some Greek areas even in our times they don't watch TV for the next 40 days or don't go out in order to be faithful to the dead one. Children are usually affected by all this and they learn to live with these traditions till their own third age. This means that the child who becomes adult and then a parent, heritages all this to his own children. Working with many people in grief it is very interesting to explore these stereotypes, traditions and prejudices in their own journey of personal development. Anonymous references on clinical cases will be presented and a brief presentation of grief through Greek mythology and history will take place.

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Extracting emics of networking and guanxi to develop a culture-general process model of relationships

I draw upon social capital theory, network theory, and relationship marketing theory to develop a comprehensive process model of relationship development. We accept that creating relationships is an etic (universal) practice. However, the nature of relationships, including their conceptualization and development, may differ cross-culturally because of emic (culture-specific) dimensions. Networking is commonplace in American and other western cultures. Similarly, the Chinese speak of the importance of guanxi, or relationships, to navigate through Chinese society. While the two terms are linguistic equivalents, culture-specific dimensions make each type of relationship unique. In addition to the aforementioned theoretical grounding, both informal conversations and structured interviews with American and Chinese individuals suggest behavioral differences rooted in culture that distinguish networking and guanxi. These emics further inform the process model of relationship development. Using this process model, the emics of relationships in any culture can be examined to arrive at a more complete understanding of relationships in that culture. Cultures and their indigenous

behaviors for relationship building can then be compared. Preliminary findings and implications for future research, including cross-cultural studies and training, are discussed.

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Patient-therapist value discrepancies and its relation to therapeutic alliance in cross-cultural psychotherapies

Aim. The cultural diversity as apparent in value discrepancies can be a hindering factor in cross-cultural psychotherapy. Such discrepancies might especially impair the therapeutic alliance. Therefore we hypothesized that the quality of the therapeutic alliance correlates negatively with the amount of value discrepancy at the outset of treatment. Method. Value discrepancies were assessed by the patients and therapists both completing a translated version of the Schwartz Value Survey (SVS; Schwartz, 1992) at intake and at termination as part of a larger assessment package. Patients received treatment at a Swiss Red Cross outpatient clinic for victims of torture and war. Treatment was provided by therapists of various professions and theoretical backgrounds. The working alliance was assessed by the translated short versions of the revised Working Alliance Inventory (WAI-SR, Hatcher & Gillaspy, 2006). Results. We will present preliminary data from the ongoing research. Discussion. The consequences of the findings for psychotherapy practice in cross-cultural dyads will be discussed, and potential directions for further research will be explored.

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Ethnic identity variability and psychological well-being among bicultural Canadians

This study builds on the growing acculturation research that investigates how individuals of more than one cultural background manage multiple identities. With regards to ethnic identity, some scholars have posited that people might choose to retain their original ethnic identity, assimilate to the new cultural group identity, integrate the two identities, among many other possibilities. Of the

variety of patterns shown by those who claim to integrate two identities, identity switching has been suggested to be linked to psychological well-being in two rather different ways. Some argue that situational variations in ethnic identity may contribute to poorer adjustment because the identity is unstable or even fragmented, as may occur during a developmental moratorium (Parham & Helms, 1985). Others suggest that situational variability is a sign of flexibility and contributes to better to adjustment (Kim, 1998). This study considers the link between situational identity switching and psychological well-being and considers several factors that may moderate the relation. First- and second-generation Canadian immigrants completed a questionnaire that assessed their situated ethnic identity, essentialist beliefs, bicultural identity integration, ethnic identity strength and commitment, and several aspects of psychological distress and well-being. Regression analyses tested the hypothesis that essentialist beliefs, oppositional identity beliefs, and identity commitment moderate the link between situational identity variability and well-being. The results are discussed in light of their theoretical and practical implications for acculturation and ethnic minority research.

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Validation of new power distance and uncertainty avoidance scales and relationships of these values with organizational commitment

Although numerous scales exist to assess cultural values at the individual level, there are several problems associated with them. First, many scales (e.g., Clugston and colleagues' Power Distance) focus on overly narrow construct domains. Second, value measures often utilize a mixture of preference and practice items (e.g., Hofstede's Value Survey Module), although practices are often inconsistent with values (House et al., 2004). Third, value items often take form of "should" statements which make it unclear whether individual's preferences or perceived behavioral norms are being assessed. Accordingly, we designed new scales for individual-level Power Distance (PD) and Uncertainty Avoidance (UA). Two separate sets of items were created for each dimension, one set covering preferences and the other covering organizational practices in order to further explore their relationship. Because the review of PD literature suggested that there are three facets including Autocratic Management, Obedience to Authority, and Unequal Distribution of Resources, the new PD items were designed to tap these facets. Currently, studies are being conducted in Ukraine and Canada to validate the scales (findings to be reported in this poster). Furthermore, we seek to provide solid evidence for the relationships of personal PD and UA with organizational commitment components (Meyer & Allen, 1991, 1997). Clugston et al. (2000) and Ilic (2004) provided preliminary support for the positive relationships of PD and UA with Continuance Commitment and of PD with Normative Commitment. Surprisingly, Clugston and colleagues also found positive associations between these values and Affective Commitment. Current studies will clarify these relationships.

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Adaptation of international students in Japan: The cultural fit of control orientation

This study aimed to explore the role of cultural fit for the adaptation of international students in Japan. The cultural fit proposition (Ward & Chang, 1997) suggests that resembling the host culture norms in certain dimensions is advantageous for sojourners' adaptation. We assumed that secondary/primary control orientation is one such dimension of importance for adaptation in Japan: Secondary control, i.e., the ability to adjust one's needs and to accept circumstances (Morling & Evered, 2006), is highly valued in Japan, while exercising primary control over the environment is less valued. Therefore, we predicted that international students who display a cultural fit with the Japanese norm for control orientation would show higher sociocultural and psychological adaptation. Participants (N = 80) completed an online questionnaire including measures of primary/secondary control, socio-cultural adaptation (social difficulties), and psychological adaptation (depression, subjective well-being, positive and negative affect). Cultural fit of control orientation was determined for each participant by calculating absolute differences between the participant's primary/secondary control scores and the respective mean values within a previously assessed Japanese sample. Correlation analyses indicated that, contrary to the hypothesis, a better cultural fit of secondary control was significantly associated with experiencing more "daily hassles", a factor of social difficulties, and was unrelated to psychological adaptation. The cultural fit of primary control was unrelated to both socio-cultural and psychological adaptation. Results and implications for future research within a cultural fit model are discussed from a perspective of sojourner acculturation.

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History as a component of personal past in old and young Russians

Individuals have in memory not only their private personal experiences but also the experiences they share with many others – historical memories, which are different in accordance with actual needs and beliefs, and within a given social framework. A few functions of historical memories have been identified: 1) to forge a cultural and national identity; 2) to form social solidarity, and to be aware of oneself as part of a higher-order totality; 3) to imbue daily routine with historical import; 4) to allow the person to actively create history. We propose that we have at least four types of individuals that might have memory for an important collective event: Participant, Witness, Contemporary, and

Successor, owing to their perspective with regard to the event. 240 subjects took part in the study. They got a standard sheet of paper with an arrow in the middle with instruction "Put here the most memorable events of your past, noticing the age when they happened and the emotion you experienced". 20% of participants spontaneously included historical events in their Life picture among private events. 40% of historical events mentioned by participants refereed to war theme ("evacuation", "Victory day"). 38% - refereed to political theme ("perestroika", "collapse of USSR", "XX Party Congress'). People included in their life story events which were experience from Participant or Witness perspective. Additionally we analyzed differences between "historically sensitive" subjects (people which included historical events) and "historically neutral" subjects (people which did not include historical events).

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Gender identity development and social change among Maya youth in Chiapas, Mexico

Indigenous communities in Chiapas are undergoing tremendous social change, moving from subsistence and agriculture to commerce and higher education, and also moving from a collectivistic to more individualistic orientation (Greenfield, 2004). Traditional gender roles emphasize men controlling resources and having access to public spheres of influence, and women walking barefoot, obeying men, and staying home to weave, make tortillas and raise children (Vogt, 1969). Now, many young Maya men and women are becoming the first generation to move to Mexican cities to attend university where they are negotiating new roles that are radically different from those of their parents and grandparents. Using ethnographic observations and semi-structured interviews, this study examines the ways in which young adults beliefs and practices depart from those of previous generations. Data show that young women are incorporating ideas about women's rights into their identities, which include notions of self-achievement, assertiveness and agency in family decision making. These themes, along with others regarding multiple selves in different contexts, egalitarianism, and new opportunities for choice among both young men and women show increased individualistic orientations among university students compared to previous generations. Data also suggest young men and women may be adapting to cultural models of individualism differently because male roles traditionally have been more individualistically oriented than women's. Goals for female roles and behavior appear to be moving in a direction approximating those of men. In addition, data show increasing importance placed on the peer group, rather than the family, as a resource in socialization.

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Stereotypes, prejudice and social exclusion in a multiethnic country: The Peruvian case

Based in a sample of middle class participants from Lima city (n = 81), intergroup relations' dynamic is analyzed. Considering the stereotypes and prejudices towards diverse ethnic groups, higher and lower status groups in the society are identified following their possibilities of power access. Results are analyzed in terms of social, cultural, cognitive and affective processes that mediate intergroup relations and result in social exclusion demonstrations. Finally, these results suggest that the institutionalization of exclusion practices is a cultural form of power perpetuation promoted by dominant groups.

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Substance use among young Micronesian

In Micronesia, research on substance use has focused primarily on men because of the high rates of social problems related to male drinking such as crime, violence, and suicide. Women in Micronesia are rarely studied because of the assumption that they do not use substances due to cultural factors and that they are not capable of crime and other forms of deviance. however, recent research and anecdotal evidence show that women in Micronesia are increasingly using substances, particularly the younger generation. This research is a qualitative study examining the life stories of young Micronesian women with a history of substance use. Participants were 20 female clients under the age of 18 from a juvenile detention center in Guam who reported having used various substances, including alcohol, marijuana, crystal methamphetamine, and inhalants. Their stories were obtained through semi-structured interviews conducted by the researcher. Data were analyzed following grounded theory to explore the common themes and unique perspectives in participants™ stories, highlighting the life experiences that led to their substance use. Discussion focuses on various sociocultural factors that contribute to the use of substances among young Micronesian women, including recent changes in women™s roles within Micronesian societies, breakdown of the extended family structure, conflicts within the family, exposure to abuse and violence, peer pressure,

and lack of alternative activities. The discussion also examines how substance use has come to serve several important cultural functions for young women in the Micronesian region.

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Aggressive content of television programmes: Effects on the level of anxiety and aggression in children with different cognitive styles: Indian perspective

Four hundred subjects, belonging to both the sexes, in the age range of 8 to 11 years participated in the study. Half of them were regular watchers of aggressive television programmes (APV) and the rest were non-aggressive programme viewers (NAPV). The subjects were matched in terms of all relevant variables. APV and NAPV were compared on the basis of their level of anxiety and aggression, and cognitive style. Their levels of aggression and anxiety were assessed employing Roseinzweig Picture Frustration Test (Children's Form) (RFPT) and State-Trait Anxiety Inventory (STAI) respectively, and their cognitive style was measured using Children's Embedded Figure Test (CEFT). The subjects in both APV and NAPV were further classified in Field Dependent (FDS) and Field Independent (FIS) group n the basis of their score on CEFT, and were then compared in terms of anxiety and aggression. Results indicate that in general APV had higher state anxiety than the NAPV. APV were more field dependent than the NAPV in the girls' group only. Heightened level of aggression and state anxiety were noted in the FDS compared to the FIS in the APV and not in the NAPV. Results were interpreted from Indian cultural perspective.

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Are fathers equal to mothers: A look at triadic co-sleeping (mother-father-baby) –
A child health perspective

In Africa, dyadic co-sleeping (mother-baby) on the same bed is a common strategy for night-time infant care. However, somehow, modern fathers are involved in triadic co-sleeping (mother-father-baby)which is still is less common. This study is an extension of Ball, Hoker and Kelly (2000) and it examines triadic co-sleeping in a convenient sample of parents from the Mowbray quarters of Cape Town, South Africa and explores fathers' expectations and experiences of sleeping with their babies.

Using a prospective study design, 21 sets of parents, pre- and post-natally, were interviewed about infant care strategies, particularly at night. Although they did not anticipate sleeping with their infants at the pre-natal interview, the majority of fathers (74%) had done so by the time of the second interview. Conversely, most first-time fathers were not panicking that they might squash or suffocate the baby in their sleep, however, some of them felt that the baby's presence might affect the quality of their own sleep. When it interpreted within the cultural context, it follows that the unique experience of these fathers sleeping with their infant ameliorates some of the distancing effects felt by fathers outside the breast-feeding relationship, and tends to improve and encourage paternal bedtime caring, child health and deeper involvement in night-time infant care-giving.

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Beyond the mission statement of internationalization –
Predicting satisfaction and performance in a culturally highly diverse environment

Market-driven forces of globalization are leading to an increased internationalization of the educational sector. The challenge for institutions of higher education is to develop sustainable organizational, administrative, and curricular structures that simultaneously support diversity and excellence in a multi-cultural environment. However, research results that can serve as pointers for institutional interventions are still scarce. To address this issue, undergraduate students (N = 477) were asked to complete the following measures within the framework of a campus-wide intercultural need assessment: a) an inventory assessing acculturation stress; b) an inventory assessing student perceptions of the value their faculty attributed to activities reflecting "Socratic" classroom culture c) a pictorial measure assessing perceived and desired inclusion in the university community; d) a compound measure assessing intercultural competence and value attributed to intercultural skills e)

self-reported academic and social satisfaction; f) as well as self-reported GPA. Results of structural equation modeling revealed that academic satisfaction was predicted by perceived acculturation stress, perception of importance attributed to "Socratic" classroom culture, and perception of community inclusion, explaining 31 percent of the variance. Social satisfaction was also predicted by acculturation stress, perceptions of community inclusion and intercultural competence, explaining 32 percent of the variance. In their turn, both satisfaction measures and acculturation stress jointly predicted undergraduates' GPA, explaining 11 percent of the variance. The results serve as valuable pointers for intervention strategies. To illustrate, interventions mitigating acculturation stress, fostering a sense of inclusion, and making classroom culture more transparent to students could increase student satisfaction and improve their GPA.

Paper Session

Work, Organizational, and Economic Psychology III

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Cultural values, innovation attitudes and leadership

The purpose of the study is to indicate the impact of cultural values on innovation attitudes and leadership in multicultural educational and organizational settings in Russia and Canada (4 ethnic groups, N= 400). There was used socio-psychological questionnaire including the measurement of cultural values (S. Schwartz, G. Hofstede), innovation attitudes and leaderships self-assessment (P. Koestenbaum). The multiple regression analysis has revealed as universal relationships between cultural values and innovation attitudes promote positive attitudes toward innovation) as well as culturally specific ones. The cultural differences in innovation attitudes and leadership are discussed.

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Culture as a contingency variable for leadership effectiveness: A case of service organizations

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

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to a simple participative leadership. By comparison, in organizations enveloped by a culture relatively low in status consciousness but strong in initiative taking and commitment, a participative leadership showed performance results as good as leadership marked by fierce resolve and humility combined with a strategist approach.

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Chinese and German management practices and values: How much do they really differ?

Over the last years, Germany has become one of the leading investors in China. Thus, the number of Sino-German business collaborations has increased. In these collaborations, culturally different ways of thinking and acting often lead to misunderstandings and conflicts. Therefore, our study investigated how much management practices and management-related values in Chinese and German companies cooperating with each other differ. To answer this research question, we conducted semi-structured interviews with both Chinese and German managers in 18 different companies who had regular and intensive contact with the foreign-cultural partner. In the structured part, participants judged their planning, decision-making and leadership practices and values on four-point Likert scales. Consistent with previous research findings supporting the divergence approach, we observed different practices of planning, decision-making, and leadership. But in contrast to the mainstream literature, both Chinese and Germans indicated rather similar management values. The question arises why the similarity of management values is not yet reflected in similar management practices. Especially on part of the Chinese managers high dynamics, social instability and inequality, as well as legal uncertainty may be restraining influences. As potential obstacles to a transformation of values into practices will decrease and Sino-Western business contacts will increase, behavior patterns are expected to converge in the future. To support the process of rapprochement, the existing cultural diversity can be used to find creative and effective ways to improve the Sino-German business cooperation.

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Organizational behaviors as indicators of a cross-cultural fit for German-Indian firm cooperation

Why do business ventures between international firms often fail? The reason is not lack of quantitative economic analyses. But these analyses are limited to financial dimensions whose linear model is insufficient for the multi-dimensionality of international cooperation. Namely, one field is

not considered: the cultural compatibility of the two organizations from different national cultures. The objective here is the development of an analytical tool predictive of a good fit. The development of this tool is based on the analyses of Indian companies for potential ventures with German companies. In this new approach the logic of personnel assessment is transferred to the assessment of cultural features of organizations, i. e. soft factors in the context of their national culture. (1) Experts in German-Indian firm cooperation (managers, consultants etc.) evaluated potential success factors for a German-Indian business venture (e.g. defining clear objectives and success criteria for the venture). (2) From this, personnel experts (not experts on India) derived corresponding competencies (e.g. planning competency). These competencies were then adapted to the Indian business culture (e.g. relationship-orientation). (3) Next, the authors describe instruments (e. g. content analysis; systematic interview) and their use in specified functional areas of the company (e.g. reward system) for assessing the relevant organizational features of the potential partner. This competency model provides companies with a flexible evaluation system for assessing the fit of potential business venture partners. The concept is not restricted to German-Indian cooperation but can be transferred to other potential cross-cultural alliances.

Paper Session

Stereotypes

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The effects of ethnicity, gender, and income on African Americans' evaluations of multiple category groups

Shelton (2000) challenged social psychologists to move beyond studying African Americans as passive targets and to begin assessing African Americans as active perceivers and influencers of their social environments. This research adds to the African American perspective in science and society by assessing and aiming to understand African Americans' evaluations of multiple category groups. Multiple category groups are groups that simultaneously represent two or more categorizations. The goal of this research therefore is to investigate African Americans' differential evaluations of twelve multiple category groups based on ethnic (African or White American), gender (men or women), and income (low, middle, or high) categorizations. African American participants (N=240) provided evaluations of the twelve multiple category groups created by the target group being either (1) African or White American, (2) men or women, and (3) of low or middle or high income. One example of the twelve groups is "low-income African American men." Participants evaluated groups in terms of how favorable/unfavorable they felt about each group. Results indicated a 3-way interaction between ethnicity, gender, and income (F = 3.03, p=.05). This result suggests that ethnicity, gender, and income interact with one another to shape others' global evaluations of various groups. In addition, results indicated main effects for ethnicity (F=25.03, p=.00), gender (F=4.16, p=.04), and income (F= 40.69, p=.00). Main effects suggest that each categorization influences participants' evaluations of groups. The evaluation and stereotyping of others based on these key categories can shape interactions between individuals and others encountered in their social environments.

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Social class, gender, and employment status as determinants of stereotype content

The Stereotype Content Model (Fiske, Glick, Cuddy and Xu, 2002) originated in an attempt to understand mixed stereotype content by deriving competence and warmth, two fundamental categories of meaning in human action, from the structure of social relations (status and competition). The present study aims to extend SCM by systematically cross-cutting social class, gender, and employment status of groups to determine their relative influence on stereotype content in two different cultures, the US and Turkey, using structural equation modeling to assess the mediational roles of status and competition. Four hundred eighty students at Bogazici University, Turkey (103 males, 137 females) and at University of Kansas, USA (115 males, 125 females) rated 12 target groups defined by their positions on these three dimensions on status, competition, competence and warmth. In support for our first hypothesis, constructs included in the model (status, competition, competence and warmth) were invariant when measured across the two countries. Social class was the strongest predictor in terms of effect size, and there was evidence of mediation in both countries through status on competence, and competition on warmth. The effect of working status on competence and warmth was mediated through status in both countries and competition (in the US), while gender had more direct effects on stereotypes. Significant interaction effects indicate that stereotypes of more specific groups may deviate a good deal from stereotypes of the overall group. In general our findings support the utility of assessing the two mediators (status and competition) in understanding stereotype content.

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Prejudice against and perceived discrimination from hosts:
A case of international students in Turkey

Prejudice against and perceived discrimination from out-group members are closely related to psychological and physical violence among groups. In the intergroup relations literature, research on ethnic prejudice has traditionally focused on perceived discrimination, however, little attention has been paid to minorities' prejudice against the majority. Perceived discrimination, as an individual's interpretation of others' intentions, is influenced by psychological variables related to this interpretation. Prejudiced attitudes against out-group members, in particular, can distort perceptions of social reality and lead to perceptions of discrimination. The aim of the present study was to examine the determinants of international students' prejudice and perceived discrimination with a special focus on the direction of the relationship between the two. A total of 118 international students at a Turkish university participated in the study. The causal model showed that prejudice against Turks was positively related to international students' Turkish proficiency, and negatively related to material aid support, host-national identification, and sociocultural adaptation. Perceived discrimination was negatively related to emotional support, psychological well-being, and pride associated with one's national identity, and positively related to prejudice against Turks. The direction of the relationship between prejudice and perceived discrimination was such that international students who were more prejudiced perceived more discrimination from the hosts. In terms of acculturation strategies, those who adopted integration reported lower levels of prejudice against and perceived discrimination from Turks.

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How do Israeli and Palestinian students perceive US-American students?

What image do Israeli and Palestinian University students have of US-American students? Do both have a similar image of US-American students? Do they think that US-American students are similar

to them? Which values do they think are important to US-American students? Bar-Tal and Labin (2001) found that stereotypes about groups are influenced by the relationship between the groups involved. This leads us to expect, that US-American students should be differently perceived by Israeli students than by Palestinian students, as the US has often sided with Israel in the past. Additionally, Kenny and Kashy (1994) found that in the perception of friends or acquaintances more similarity is assumed than with strangers. We would therefore expect that Israeli students see more similarities between US-Americans and themselves, than Palestinian students do. In order to test these assumptions, we used the Schwartz Value Survey and additional scales and asked 283 Israeli and 225 Palestinian students to rate the importance of different values: from their own and from the assumed perspective of a US-American student. Results show that, contrary to our expectation, Israeli and Palestinian students have a rather similar image of US-American students' values. Additionally, Palestinian and Israeli students see US-American students as rather different from themselves.

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Cultural grounding of stereotyping

Prevailing accounts of stereotyping and prejudice treat them as relatively static manifestations of individual personality. In contrast, a cultural psychology perspective emphasizes the extent to which these psychological phenomena are products of the everyday cultural worlds that individuals inhabit. To investigate the cultural dynamics of stereotyping and prejudice, we manipulated the salience of different cultural patterns among students at Bogazici Univeristy in Istanbul, Turkey. We then measured the effects of this manipulation on degree of gender stereotyping. Seventy eight students first read a description of Turkey that emphasized either its religious or secular identity traditions. They then completed trait ratings of men and women, the Ambivalent Sexism scale, and a measure of Religiosity. Results revealed a significant three-way interaction of Condition X Gender Stereotypicality X Participant Gender on gender stereotyping. Follow-up analyses indicated the hypothesized pattern—greater gender stereotyping of men and women in the religious condition than the secular condition—but only among female participants. In addition, results revealed a main effect of the manipulation such that regardless of gender, participants in the religious condition scored higher on the benevolent sexism measure than did participants in the secular condition. Overall the findings provide support for ideas about the dynamic nature of stereotyping. Rather than static properties of individuals, stereotyping is a dynamic process that is subject to contextual variation.

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Paper Session

Emotion

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Emotion recognition training and intercultural adjustment in international students

The following study investigated how emotion recognition and training in emotion recognition is related to successful intercultural adjustment in an international student population. Twenty-two international students participated in the longitudinal study. Participants completed self-report questionnaires addressing components of intercultural adjustment (e.g., depression, anxiety, life satisfaction, language ability, and grades), and attended an in-person session in which their existing levels of emotive facial recognition ability were tested using the Micro-Expression Training Tool or METT. Participants were then either shown a video on emotion recognition (placebo) or trained in emotive facial recognition using the METT (experimental). A second in-person session later re-tested participants on emotive facial recognition ability. After each in-person session, 22 friends of the international participants completed peer-reports to determine the international students' subjective and objective intercultural adjustment. Findings supported hypotheses that a) pre-existing emotive facial recognition ability is negatively correlated with depression; b) pre-existing emotive facial recognition ability is positively correlated with higher life satisfaction; c) training in recognition of emotive facial expression increases emotion recognition ability; and d) emotion recognition training is associated with subjective and objective measures of successful intercultural adjustment.

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When anger is expressed:
Anger communication in preadolescents examined cross-culturally

Although anger is considered a universal human emotion, anger expression depends on the cultural context in which the angering event occurs. Studies convincingly show that anger is less often expressed in collectivistic cultures than in individualistic ones, due to possible negative consequences for social relationships. These studies tend to focus on hiding anger in various situations and characterize anger as a dysfunctional emotion within collectivistic cultures. However, according to contemporary theories, the nature of all emotions is functional, if only it is expressed appropriately within a specific cultural context. More specifically, displaying anger does not necessarily have to threaten relationships. Especially in situations where anger is justified and can be expected, it is not important if, but how anger is expressed. The aim of the present study was to examine anger communication profiles in preadolescents with predominantly individualistic and collectivistic cultural backgrounds.

Our research questions were examined by means of hypothetical anger-provoking situations in presence of a friend. Subjects were asked about their anger intensity, reactions, the expected reactions of the peer, and the consequence for their relationship. The results show that preadolescents from a collectivistic culture, compared to peers from an individualistic culture, were more cautious in expressing their anger to friends and their expressions had different effects on their friendships, even though their anger intensity would not differ. These outcomes suggest that anger is expressed in both collectivistic and individualistic cultures, but that the appropriateness and the functionality of the way of expression vary between cultures.

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The mediating effect of exchange ideology on culture and psychological contract

Psychological contract describes people's perceptions on the exchange relationship between individuals and their organizations. People from different cultures have been found to hold various implicit assumptions about what to give to and take from the organization, perceive psychological contract breach from diverse perspectives, and react to the violations differently. It is believed that people from individualistic cultures tend to value short term, monetary obligations, while people from collectivistic cultures tend to value long term, social-emotional obligations. However, few researches have investigated the mechanism through which culture affects the psychological contract. The present studies hypothesized that cultural collectivism was positively related to relational psychological contract. Further, this relationship could be mediated by people's beliefs about fundamental nature of exchange relationship. Specifically, collectivism will increase people's beliefs about returning greater than previously received, which in turn increase the endorsement of relational contract. On the other hand, collectivism will reduce beliefs about reciprocity cautiously to avoid being exploited, which in turn reduces the likelihood of endorsing relational contract. One correlational and one experimental study were conducted to test the meditation of exchange ideology on the relationship between cultural orientation and psychological contract. Results showed that creditor ideology fully mediated the function of collectivism on relational psychological contract. Explanations of the result and implications for cross-cultural research in psychological contract are discussed.

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Emotion regulation, depression and culture

The norms for regulating, experiencing and expressing of emotions are hardly universal and are cultivated and grounded in specific cultural traditions and roles (Tsai, Knuston & Fung, 2006) and thus, they produce greatly different meanings and practices among cultures (Lutz, 1987). According to Mesquita and Albert (2007) these meanings and practices could be described as cultural models of self and relating (p. 487). Differentially among cultural models of self and relating influence emotional response as endpoints of emotion regulation process (Butler, Lee & Gross, 2007), resulting in differences in which emotional responses are encouraged, reinforced or sanctioned under what circumstances (Kitayama, Markus, & Kurokawa, 2000). Surprisingly the cultural embedment of emotion regulation and its consequences has hardly been addressed by previous research. The planned presentation brings together eight studies conducted in Turkey (n = 938), Japan (n = 830) as collectivistic society and England (n = 1219), Germany (n= 1435), Switzerland (n = 1130), Norway (n = 972), Sweden (n = 865) and Estonia (n = 534) as individualistic society investigating the question whether the associations between emotion suppression on one hand and depression and positive vs. negative affectivity on the other hand are culture-specific. The results, using multi-sample structural equation modelling, shows that while emotion suppression is highly significant positive correlated with depression and negative affectivity in England, Germany, Switzerland, Sweden, Norway and Estonia this relation is remarkably lower in Turkey and Japan suggesting that emotion suppression and its relationship to depression and affectivity is culturally embedded.

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Cross-cultural differences in affect regulation

The present research represents a cross-cultural comparison of mood regulation based on the affect control model of Larsen (2001), in which affect regulation is a function of the discrepancy between current and desired affect. According to the model, a positive relationship is assumed between the need for affect regulation and the relative discrepancy between current affect and desired affect. A large body of research has investigated cultural differences in current affect. Moreover, there is evidence for cultural variation in the affective standards (e.g., ideal affect). However, the number of studies regarding cultural differences in affect regulation is rather small. Using a one-day diary and a general self-report in one German (N=93) and two Indian samples (total N=170), the present research investigates whether cultural differences in current affect also mirror differences in the affective standard. The question of whether the discrepancy between desired and current affect is predictive for regulatory endeavors within and across cultures as predicted by the aforementioned model will also be examined. Finally, cultural differences in the situational cues that relate to affect regulation, the efficacy of regulation and the role of extraversion and neuroticism will be investigated.

Paper Session

Health and Clinical Psychology IV

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Javanese humanity concepts to be used to cope with disasters

Lately people in Indonesia have experienced so many natural and man made disasters. They face floods, mount eruptions, mud floods, earthquakes, land slides, tsunami, and small tornadoes. They also experience man made disasters such as ethnic conflicts, bombing, riots, and war. People have to cope with those disasters any where they live in Indonesia. Specifically when there was a heavy earthquake on May 27, 2006 in Yogyakarta Special Province and parts of Central Java, people recovered relatively in a short period of time from the shocking experience when they lost their loved ones and their houses. The purpose of this on going study is to collect Javanese humanity concepts as tools to cope with the disasters. Method used is action research cycle when subjects of the study are involved in every steps of the study. Subjects are people in 5 sub villages in Bantul Regency where the earthquakes struck heavily. To collect the Javanese humanity concepts, interviews, observations, and the Javanese Wisdoms Scale are used. The Interactional Group Discussion (IGD), that had been used successfully in health service (see Prawitasari-Hadiyono et al., 1996), is used as a method of intervention to raise awareness toward people's own cultural wisdoms. The presentation will focus on the discussions of the Javanese humanity concepts and how people used them when they faced the heavy earthquake in 2006. How Javanese old people recovered from the shock relatively quick will also be illuminated.

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Exploring post trauma thriving in the Philippines:
Developing and validating the Post Trauma Thriving Scale

This study presents the development and validation of Post Trauma Thriving Scale (PTTS). The scale was developed Philippines and offer good psychometric properties. All the instruments were translated into five languages through a modified multiple forward-backward translation procedure.

All the scales have high content and face validity. To ascertain evidence for construct validity, the PTTS underwent two phases: initial validation phase and final validation phase. During the initial validation (n = 446), Exploratory Factor Analysis (EFA) with varimax rotation was done. Factors were extracted, analyzed and subjected to internal consistency. The reliability coefficients of the factors range from .92 to .96. With the results of the item structure generated by EFA and the content validity, a model of the scale was identified, specified and respecified. On the final validation of this scale (n = 965), confirmatory factor analysis using Structure Equation Modeling (SEM) was conducted. The results yielded that the item and the four factor structures identified in the PTTS has good fit. Goodness of fit was based on the following indices: Goodness of Fit Index (GFI); Adjusted Goodness of Fit Index (AGFI); Normed Fit Index (NFI); Comparative Fit Index (CFI); and, Root Mean Square Error of Approximation (RMSEA). The internal consistencies during the final validation were high, ranging from .9 to .98. Two validity scales were developed. To determine the criterion evidence for validity, multiple studies were conducted. Results of these studies demonstrated supporting evidence for both convergent and discriminant validity.

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Exposure to war trauma and PTSD among parents and children in the Gaza Strip

Purpose: Exposure to war trauma has been independently associated with posttraumatic stress (PTSD) and other emotional disorders in children and adults. The aim of this study was to establish the relationship between ongoing war traumatic experiences, PTSD and anxiety symptoms in children, accounting for their parents equivalent mental health responses. Methods: The study was conducted in the Gaza Strip, in areas under ongoing shelling and other acts of military violence. The sample included 100 families, with 200 parents and 197 children aged 9-18 years. Parents and children completed measures of experience of traumatic events (Gaza Traumatic Checklist), PTSD (Children's Revised Impact of Events Scale, PTSD Checklist for parents), and anxiety (Revised Children's Manifest Anxiety Scale, and Taylor Manifest Anxiety Scale for parents). Results: Both children and parents reported a high number of experienced traumatic events, and high rates of PTSD and anxiety scores above previously established cut-offs. Among children, trauma exposure was significantly associated with total and subscales PTSD scores, and with anxiety scores. In contrast,

trauma exposure was significantly associated with PTSD intrusion symptoms in parents. Both war trauma and parents' emotional responses were significantly associated with children's PTSD and anxiety symptoms. Conclusions: Exposure to war trauma and its impact on children's mental health is mediated by parents' emotional responses, albeit they may be affected through different mechanisms than their children. Both universal and targeted interventions should preferably involve families. These could be provided by non-governmental organisations in the first instance.

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Who is more prone to posttraumatic stress disorder following stroke?
The British or the Chinese?

Objectives: This study investigated cultural differences (British versus Chinese) in: 1) the manifestation of post-stroke PTSD and psychiatric co-morbidity; 2) the dispositional variables: alexithymia and health locus of control. Methods: Ninety stroke patients (M=43, age=75) were recruited from Plymouth, U.K. One hundred and two patients (M=64, age=64) were recruited from Beijing, China. Approximately 1.5 months post-stroke, they were assessed with Posttraumatic Stress Diagnostic Scale, General Health Questionnaire-28, 20-Item Toronto Alexithymia Scale and Multidimensional Health of Locus of Control Scale. Results: Thirty percent of British patients had full-PTSD. The figure was 16.7% for Chinese. British samples were 2.15 times more likely to develop Full PTSD than Chinese. Compared with British patients, Chinese patients experienced more severe somatic problems, anxiety, and depression. The two groups did not differ in difficulty in identifying feelings. However, Chinese patients reported more difficulty in describing feelings, and more externally oriented thinking than the British. The two groups did not differ in internal health locus of control or powerful other locus of control. However, Chinese patients had lower scores on chance health locus of control than the British. Conclusions: British patients were at greater risk for developing post-stroke PTSD, while Chinese patients developed more psychiatric co-morbidity symptoms. The differences found in dispositional variables did not entirely correspond to previous cross-cultural studies suggesting that the Chinese scored higher on all three factors of the alexithymia scale. It also runs contrary to most studies suggesting that the Chinese were more external in locus of control than the Westerners.

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Secondary exposure to trauma and self-reported distress among orphaned youth:
The role of cultural resiliency

Since Figley's first suggestion that family, friends and professionals are susceptible to developing traumatic stress symptoms from being empathetically engaged with victims of traumatic events, several authors have argued that traumatic stress symptoms are contagious and can produce similar effects in those who interact with trauma victims. The phenomenon of learning about another's traumatic ordeal, and in the process, experiencing traumatic stress is what is called secondary traumatic stress (STS), and the condition of young people orphaned by AIDS is suspect to STS. This study assessed the prevalence and extent of severity of secondary traumatic stress among young people orphaned by AIDS, identifying the predictive factors of STS that influence quality of life among orphans. Three hundred and nine orphans from Rachuonyo district, Kenya participated in this study. Using a survey research design, up to 23.74% and 30.02% of the participants reported symptoms on at least one sub-scale of STS, between 86% male and 81% female respondents were found to be experiencing emotional distress associated with STS. Levels of care giver work exposure were found to be strongly associated with these symptoms. Consequently, preventive and interventive strategies must address these.

Paper Session

Adolescents I

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Study of adolescents' stress in relation to perceived family environment:
A cross cultural perspective

It has been long established that the relationship between adolescents and their parents plays an important role in the psychosocial adjustment of adolescents. Adolescence is a period of storm and stress. The family can be a source of stress and certain family environments (e.g., increased conflict, decreased cohesion and support, decreased organization, less emotional expression, and more control oriented) have been associated with psychiatric and behavioral problems in adolescents. However, recently researchers have begun to develop attention to understanding variations in parenting in different cultures and how it is related to psychosocial outcomes in children and adolescents. The present research was conducted to study stress among the adolescents of two different cultures i.e., Iran and India in relation to perceived family environment. A sample of 200 subjects in the age range of 16-19 years was selected from adolescents of each country which included 100 males and 100 females. Subjects were administered a booklet of standardized tests including the Family Environment Scale by Moss and Moos (1994); Stress Symptoms Rating Scale by Heilbrun and Pepe (1985); and Daily Hassles and Uplifts Scale by Delongis et al. (1982). Data analyses carried out using correlations and t-ratios. Results revealed that perceived family environment has significant relationship with levels of perceived stress among adolescents. Adolescents with lower conflicts, more cohesion, expressiveness, organization and control in their family environment, perceive less stress than others. It is also shown that there are cultural and gender differences in above said variables, which are discussed.

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Rites of passage: A comparison of US, Brazilian and Malaysian adolescents

Brief surveys were distributed to approximately 250 Brazilian adolescents, 250 Malaysian adolescents and 250 U.S. adolescents. Those who completed the survey were asked to rank several items, including having a child, financial independence from parents, military service, completing secondary education, voting in national elections, religious ceremonies and other descriptors of common events experienced during late adolescence and early adulthood, based on the question "What determines when you become an adult?" Surveys were completed in the native language of the adolescents surveyed and back-translated. This replicated an early study of Italian and U.S. adolescents by Prandini & Hollingsworth (see McCarthy & Hutz, 2006). In the earlier study, U.S. adolescents identified obtaining a driver's license as the most important "rite of passage" into adulthood, while Italian students considered having a love affair as the most important event identifying entry into the adult stage of development. Other items had similar rankings. Similar to the first study, perceived rites of passage differed slightly for adolescents in each country surveyed, based on the socialization processes commonly experienced, though many events were seen as important by all cultural groups. The paper presents the survey data in light of research on the value of formal or informal rites of passage embedded within various societies in identity formation and acceptance of adult social roles. The influence of various cultural socialization processes, as well as the influence of media and Westernization are also discussed. Reference: McCarthy, S. & Hutz, C. (2006). Preventing teen violence: A guide. London: Praeger.

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A cross cultural study of perceived family environment and mental health among adolescents

Family is the only institution which provides the security and support without any rewards in return. The family interactions play an important role in the development of an individual. The healthy functioning of these interaction patterns enhances mental health of the individual. Perhaps the well-documented domain impacting adolescent functioning and mental health is the family context. It is within a secure and stable family setting that a young adolescent can best learn concern for the well-being of others as well as self; moral values; empathy; and genuineness. Therefore, the aim of the present investigation was to study perceived family environment and mental health among adolescents in two different cultures i.e., Iran and India. For this purpose a sample of 200 adolescents from each country (100 males and 100 females) in the age range of 16-19 years was selected and administered a battery of standardized tests that included the Family Environment Scale by Moos and Moos (1994) and the WHO Measure of Mental Health by Wig (1999). Correlations and t-ratios were found and results indicated that perceived family environment has significant relationship with mental health among adolescents. Adolescents who perceive less conflict and more cohesion, expressiveness, personal growth, and organization in their family environment, show higher levels of mental health. Furthermore, significant cultural differences were found on dimensions of family environment and levels of mental health among the subjects. Gender differences were also found, which are discussed.

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Culture and competence – Adaptive skills in Romany children

Introducing the results of the anthropological research the paper is assumed to contribute in the following areas: What is traditional Roma family (in Slovakia) like? Why do "Gypsies" differ? To what extend do the Roma parents reproduce the values of traditional Romany culture in their family education "paths"? Which interpretations of Romany ethnic identity are the matter-of-fact and which are the matter of prejudice? Research was designed (using combination of qualitative and quantitative research procedures) to obtain reliable facts about cultural specifics of Romani ethnic

group so as to determine: (1) Inventory of children's key skills (domains) preferred in Roma families (considered by the author as "adaptive" and thus serving as a potential pattern for culturally specific home education as well as a base of Roma identity development), (2) domain related range of knowledge, competences and (adaptive) skills of Romani children preferred nowadays within both their family and wider community, differences in knowledge, skills and competences of Roma boys and girls (gender related differences), (3) differences in knowledge, skills and competences of Roma children of different age groups (age related differences), (4) differences in Roma children's adaptive skills and competencies preferred in Roma families relevant to both family's differing socio-economical status (SES), and the type of Roma community (assimilated, separated and segregated), (5) differences in children's knowledge, skills and competences preferred in Slovak Roma ethnic subgroups of Rumunger, Walach Rom (OLAS), and Hungarian Rom, and (6) differences in children's knowledge, skills and competences relevant to parents' level of education.

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Friendships: Perceptions among adolescents

Adolescence is an exciting time of great challenges, opportunities, and growth. It is during adolescence, more than any other stage in life that individuals come to explore who they are and how they want to interact with others. Friendship represents a significant phenomenon in most societies. They are based on a completely different set of structure and are more symmetrical and involve sharing and exchange. The present study was conceptualized considering the importance of relationships in an adolescents' life. The study is descriptive in nature and aims to understand friendship pattern among adolescents (13-17 years), across age and gender. The sample was from the middle-income group families of Vadodara city, India. Qualitative data was collected, analyzed and interpreted. Results indicated that trust, good behavior and helpfulness were the most preferred qualities expected for friendship across age and gender. Friendship pattern was explored on three components time, mode of contact, and most preferred activity. On an average 1 to 3 hours were spent with friends daily. Telephone was found to be the most preferred medium of contact and teasing teachers and friends was the most preferred activity with friends. Academics were the main reason to have friends among both the sex. Parental and societal restrictions were found to be the main factors for not selecting mixed sex friends. Difference was found among older and younger age groups and gender as well. The discussion highlights the socialization trends in Indian context, which leads to setting a definite thought pattern and role discrimination

Paper Session

Work, Organizational, and Economic Psychology IV

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"Show me the money!" Corruptibility as intercultural competency in transnational business relationship management

Intercultural interaction is an indispensable component of international business development. Senior executives need to negotiate with their overseas clients and suppliers regularly even if they do not share the same perspective in business or ethical protocols (e.g., views on bribery and guanxi). This experience is often narrated in anecdotal reports by expatriates (usually from developed nations) who managed businesses in the less developed and relationship oriented countries. The current research shows the development of an Intercultural Business Corruptibility Scale (IBCS) – An assessment of individual differences on receptivity to using exchange related strategies (including bribery) in transnational business relationship management. Three studies were performed to validate the construction of this scale. Study 1 correlated the 14-item IBCS scale with the Big Five personality traits and the Multicultural Personality Questionnaire; Study 2 examined IBCS using measurements on Authoritarian Personality, Uncertainty Avoidance, International Orientation and Social Desirability; and Study 3 used a series of Situational Judgment Tests to predict culture appropriate behaviors based on IBCS scores. The overall results were in line with our expectations. IBCS can be utilized as an assessment of individual competence in intercultural communication and relationship management.

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Cultural bounded rationality: Cultural capital vs. behavioral economics

"Cultural Bounded Rationality" is a Behavioral Economics concept economists use to adapt their models to cultural diversity and differences. The aim of this paper is to present, review and compare the main theories of "Cultural Bounded Rationality" and evaluate their impact on Cultures and Cultural studies. Part1: "Bounded Rationality" is a concepts created by Herbert Simon. His work aims to understand, model and explicate the cognitive, systemic, organizational and economic principles underlying human knowledge building. (Simon, 1979, 1982, 1997, 1996) Herbert Simon received in 1978 a Nobel Prize in Economics for his research on "Decision Making". "Cultural Bounded Rationality" is for him a way to elucidate the cognitive, social, cultural and institutional capital of each culture in order to enrich it in its own knowledge capital (Simon, 1996). Part 2: Since 1999 three new approaches of "Cultural Bounded Rationality" have emerged. They use a limited understanding of human behaviors to calculate how individuals from different cultures belong to their standard economic models (Klaes and Sent, 2005; Camerer, 1999; Jolls, 2004, 2005; Sunstein, 1998-2008; Gabaix, 2000). Their aim is to limit the impact cultural differences can have on their standard model, by defining cultural bias, maximizing utility functions and cost benefit analysis. We look how these theories use cross cultural differences studies to justify their discriminatory approaches. Part 3: Contrasting the different theories we show the advantage to use Herbert Simon approach in Behavioral Economics, in order to respect, preserve and develop the social, cultural and knowledge capital of each culture.

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Employee perception of appropriate and effective HRM practices at the cross-cultural interfaces: The context of developing countries

The present study aims at examining hybrid human resources management (HRM) practices of multinational companies (MNCs) operating in developing countries (DCs) and the outcomes of this hybridization in terms of their perceived appropriateness and effectiveness. With the increased investment of Western industrialized world to DCs, managing HR in MNCs becomes an issue of critical importance (Jackson, 2004a). However, to balance the incompatible demands of being locally responsive while preserving global integration is a challenging task for HRM managers in MNCs

(Horwitz, Kamoche, & Chew, 2002) and this challenging task eventually leads to adoption of hybrid models. Not only the hybridization of HRM practices but also its outcomes are missing in the literature. According to Jackson (2004b), the effects of HRM hybridization must be examined with a specific focus on their effectiveness and appropriateness both at the organizational and individual levels. For instance, implementation of a hybrid HRM system in an MNC may have a positive effect on its business outcomes, but may create resentment among local employees, since at the cross cultural interface (where individuals from different cultures meet and interact) perceptions about appropriate and effective HRM (e.g. what 'good' HRM practices are and how HR is managed effectively) will vary (Janssens, 2001). Data collection from MNCs in Turkey and Romania* through a large scale survey data is in progress. Findings and implications will be presented. *While in Romanian sample, Turkey represents the home country of MNCs, in Turkish sample, needless to say, it represents the host country.

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Perceived organizational support, organizational commitment and intercultural adaptability of professional expatriates in subsidiary international companies in Chile

The objective of this research is to know the effects of the perceived organizational support (Eisenberger, 1986) on the intercultural adaptation (Kealey, 1996) and how this relation influences the commitment to the organization (Meyer and Allen, 1991) of expatriate professionals (Guzzo et al., 1994). The sample is constituted by 80 expatriates of diverse cultural origins, directors and mid-level managers working in a variety of international subsidiary companies in Santiago, Chile, for a period of 1 to 4 years. The following questionnaires were applied: Psychosocial Data (Olivos, 2004); Intercultural Adaptation (Ward & Kennedy, 1996); Perceived Organizational Support (Eisenberger, 1986); and Organizational Commitment (Meyer & Allen, 1991). The results show that those expatriates who perceive a higher level of organizational support, also have a higher degree of intercultural adaptation, and those who are interculturally adapted are more closely commited to the organization. Besides, those expatriates who develop friendship relations and whose spouses perform a regular activity in the country of residence, experience a higher degree of intercultural adaptability.

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Perceived ethnic effect on paternalism, power distance and fatalism among Nigerian workers

This study was aimed at finding the perceived ethnic effect on Paternalism, Power Distance and Fatalism among Nigerian workers. Data were collected from 521 workers drawn from the three major ethnic groups in Nigeria. The relevant scales of the Work Opinion Survey designed by Mendoca & Kanungo (1994) were used to obtain measures of the dependent variables. Analysing the data with the One-way ANOVA, revealed significant differences among the three ethnic groups in paternalism at $p < .05$ and in power distance and fatalism at $p < .01$ respectively. The results were discussed in terms of the historical background of the subjects and that their work behaviour was influenced by their traditional value orientation.

Paper Session

Learning V

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The Chinese cultural features in the structure of secondary school students' gratitude

In the research, the author hopes to cover some goals as 1) to develop a comprehensive picture of the Chinese secondary students' gratitude; 2) to identify the Chinese cultural features of the gratitude. Qualitative and quantitative methods are combined to conduct the research, including in-depth interview, semi-constructed survey and questionnaire developed. Data analysis was carried out by Confirmatory Factor Analysis (CFA) method. 3040 students from three urban cities in Mainland China participate in the research. Several findings can be summarized as follows: (1) Chinese secondary school students' conceptual structure of gratitude was identified from the perspective of relationships, including the relationships of the "self" with parents, with others, with life and with adversity. The process by which the conceptual structure of gratitude emerged was deeply influenced by Chinese traditional culture, with its concepts of filial piety, [zhi en tu bao] (One should return the favor because of the benefit received), [qing] (affection), [yi] (loyalty), and [chi de ku zhong ku, fang wei ren shang ren] (hardship increases stature), etc. (2) Chinese secondary school students view gratitude as five-dimension structure, including Parental Gratitude (PG), Helped Gratitude (HG), Life Gratitude (LG), Sense of Abundance from life (SA), and Adversity Gratitude (AG). Compared with the structure hypothesized from Western culture, HG, LG, SA and AG shared basic commonalities, while PG signified the unique feature of Chinese culture. The implication of the research will also be discussed later.

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More than just rote learning:
Evidence from a cross-cultural investigation of Malaysian adult learners

One of the significant impacts of 'learning economy' is the changing demography of higher education. With not only a rise in the number of matured adult learners, there is also a tremendous

increase in the number of international students (in particular students from the East, e.g. China, Malaysia, Hong Kong, India, Taiwan) in the western universities. In UK 2005/6 alone, there were 50,755 Chinese students from PRC, 19,205 Indian students, 11,450 of Malaysian students, and 9445 Hong Kong Chinese students, with 50% of the postgraduate students being adult learners. Despite the cultural diversity and widening participation in the western universities, there is an appalling lack of awareness of cultural differences in learning and teaching in the western higher education. International students from the eastern cultures are often stereotyped as rote learners, regurgitate information without understanding. The current study which adopted a culturally sensitive framework provides verification that when adopting memorisation approach, learners from the eastern cultures are not just rote learning. About 1000 Malaysian Malay and Chinese adult learners who were engaging with professional development were involved in the current study. The data in the current study provides concrete evidence that when memorisation is a culturally ingrained approach; it can lead to meaningful learning and deep understanding, even for non-traditional students like the adult learners.

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The relationships of epistemological beliefs and values:
An exploratory study with Chinese teachers

Epistemological beliefs (EB) refer to people's conception of the nature of knowledge and knowing. Schommer (1990) conceptualized EB as multidimensional and found four epistemological dimensions in American sample, viz "simple knowledge", "certainty knowledge", "innate ability" and "quick learning". The proposed "authority knowledge" was not extracted. However this dimension, together with "certainty knowledge", "innate ability" and "effort", was identified in Chinese samples (Chan & Elliott, 2000, 2002; Lin, 2001). Chan (2006) attributed this unique epistemological dimension to global cultural influences like Confucianism where respect of authority is significant. To uncover the specific cultural factors specifically related to EBs, the present study sought to explore the relationship of values and EB dimensions. 275 pre- and in-service teachers in Hong Kong completed Chan's Epistemological Beliefs Questionnaire (Chan, 2003) and Schwartz's Value Survey (Schwartz, 1992). It was hypothesized that "authority knowledge" would be positively associated with the value "tradition" but negatively with "self direction". The strong emphasis on effort by Chinese as a virtue and a success prerequisite make a link between the value "achievement" and "self-direction" and learning by "effort" likely. Those who perceive knowledge as certain probably would also attach importance to values like "security" and "conformity". Striving for "achievement" in an exam-oriented place like Hong Kong may make one adhere to the notion of "certainty knowledge" as well. These and other hypotheses were investigated by correlation. Most of these hypotheses are supported, and some unexpected value-EB relationships are found.

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The meaning of learning across cultures

Previous studies have shown cultural differences in beliefs about learning: the Western "mind orientation" sees discussions as an essential component of the learning process which is primarily enjoyable and aims at realizing one's personal goals. The ideal teacher is seen as a knowledge provider only. The Chinese "virtue orientation," however, conceptualizes learning as a gradual process that requires frequent rehearsal before the learning material can be discussed. Diligence and endurance of hardship are important virtues of the learner who aims at improving himself morally and socially. Accordingly, the teacher is also seen as a moral model. However, this previous research was limited in that these orientations were assessed with school children from only two cultures (American and Chinese). To extend this research, we assessed the beliefs about learning (i.e., mind vs. virtue orientations) of N=525 university students from various cultural zones (including Western Europe, ex-British overseas, Catholic-Eastern Europe, Orthodox-Eastern Europe, sub-Saharan Africa, the Islamic zone and India) at an international university in Germany. Participants also indicated their academic life satisfaction and GPA. The results showed significant cultural differences in virtue orientation with ex-British overseas having the lowest and sub-Saharan Africans and Indians the highest scores. By contrast, no significant cultural difference was found in mind orientation. Across cultures, mind and virtue orientation significantly correlated with students' academic satisfaction, which in turn predicted their GPA. The results are discussed with regard to implications for teaching in multicultural contexts.

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Principals' efficacy beliefs: The case of Omani principals

The current study investigated the efficacy beliefs of Omani school principals by adapting a Western measure of principals' efficacy beliefs. The Principal Sense of Efficacy Scale (PSES, Tschannen-Moran & Gareis, 2004) has not yet been used in the Arabic school settings. The adaptation of the PSES should allow examination of the existence of principals' efficacy belief constructs in Arabic culture and testing for the universality of perceived self-efficacy concepts (Bandura, 1997). The researcher followed the International Test Commission's (ITC) guidelines to adapt the PSES. A total of 120 principals from 120 elementary and middle schools in the Sultanate of Oman participated in the study. Initial statistical analyses showed evidence for construct comparability of the Arabic version of the PSES when examined for Omani principals. The researcher elaborates on the findings based on social cognitive theory (Bandura, 1997) and provides implications for cross-cultural research.

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Values and approaches to learning:

A longitudinal study involving students at an international university

A longitudinal study was undertaken to investigate the possibility of a relationship between values and approaches to learning in a cohort of undergraduate students predominantly from Germany and Eastern Europe who were studying at a German university where English was the medium of instruction. In the study values were measured using the Portrait Values Questionnaire (PVQ) (Schwartz et al., 2001) and approaches to learning were assessed with the Study Process Questionnaire (SPQ) (Biggs, 1987). Relationships between values and approaches to learning were estimated at the end of the first and third years of the study using the canonical correlation analysis macro found in the SPSS Program, Version 15. Initial results suggested a definite link between values and approaches to learning in this group of students. Four significant pairings emerged with values variables that were similar to Schwartz' (1992) higher order values types and were linked to the achievement, surface and deep approaches to learning variables. An analysis of the data collected at the end of the third year showed strengthened relationships between the four significant variable pairs and demonstrated that students' value structure was strongly centered on achievement, stimulation and power with the retention of security, conformity and tradition values reported in the first study. After three years, the achieving approach to learning remained strong and there was a marked increase in the importance of performance goals.

Paper Session

Identity

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Ethnic identity: The case of the Alamanni of Ermatingen

The case of Alamannic identity is used to illustrate how a multidisciplinary approach to prehistoric events and developments may be useful to persons engaged in the process of self-definition. Ermatingen, Switzerland, is the focus; what archaeological, linguistic, and genetic approaches can tell us about its Alamannic origins and nature is explored. Archaeologists have investigated what appears to be the burial place of the Alamannic founders of the village. Linguists maintain that today's Alamanni are descendants of putative prehistoric ancestors with names like Ermuot, Atto, and Mulcho; and that the original bearers of these names can assume fairly concrete form when the name has a known meaning (e.g., Atto--the father, Mulcho--the milker) and when they gave, or may have given, their names to present-day Alamannic villages and towns like Ermatingen, Attinghausen, and Mulchingen. Geneticists pursue mutations (markers) which link modern populations and individuals to historic events and prehistoric migrations of the nomadic Kurgan people, the farmers from the Middle East, post Last Glacial Maximum (LGM) Mesolithic hunter-gatherers from ice age refugia, and pre LGM Gravettian and Aurignacian migrations from the Middle East and/or Central Asia. The main conclusion reached is that the flows of information from archaeology, linguistics, and genetics can converge to provide a promising context for individual efforts to grow deep and extensive roots, i.e., to link to persons, groups, and events in the distant past which helped shape one's self and identity.

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

The present study examines cognitive and social identity models of ethnically different minority groups: Totonacs (Mexico), Guadeloupean (France), Hungarian (Romania), and Jewish (Argentina).

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

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Developing a multi-dimensional framework for ethnic identification

Globalization and increase in ethnic diversity in many countries have sparked active research on issues such as pluralism, acculturation, and ethnic identification. In the case of identification, there have been numerous theories and studies examining specific ethnicities, often with a strong emphasis on minority groups in North America (e.g., African-Americans and Hispanics). Nevertheless, different theories placed emphases on different aspects of identification, highlighting some while ignoring others. This often meant studies could not be compared or generalized. Moreover, while associations between various dimensions of identification were implicitly assumed, they were not explicitly described or empirically tested. As such, current literature on ethnic identification is in need for a comprehensive, organizing framework/measure. As a first step for developing such organizing framework, the present study sought to empirically ascertain underlying structure of ethnic identification. Thus, all relevant items found in social sciences literature on ethnic identity (or very similar concepts) were gathered. In some cases, new items were created in order to produce reliable and comprehensive scales in order to uncover every possible dimension. These items were then organized into a questionnaire. Factor analysis (PAF) of the data (N = 459) revealed 9 distinct factors or dimensions that appear to be common across different ethnic groups included in the study. These dimensions were labelled: Centrality, Evaluation, Behavioural Involvement, Prototypicality, Salience, Loyalty, Certainty, Affect, and Attachment. Implications of the findings are discussed in the light of previous studies and future research is outline. Limitations of the present study are also listed.

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Eastern and Western differences in the content of personal identity

Personal identity refers to knowledge of one's most important strengths and weaknesses. We examined Eastern and Western cultural differences in the content of identity by asking cross-cultural samples of Hong Kong Chinese (n=102), Japanese (n=108), American (n=104), and Canadian (n=90) undergraduates to report 5 important positive and 5 important negative attributes, which were then content-analyzed. There were two sets of competing hypotheses: (1) an internalization hypothesis which argues that individuals should directly internalize their cultural values (in terms of individualism-collectivism) into their identities and hence would report attributes consistent with those values. For example, individualists should report more autonomy-associated attributes (e.g., self-reliant) as strengths; and (2) an imbalance hypothesis which argues that individuals have basic psychological needs for relatedness and autonomy; and that because collectivistic cultures and individualistic cultures tend to prioritize one need at the expense of the other, identities are formed such that they incorporate an awareness of the unmet psychological need. For example, individualists should identify more relatedness attributes (e.g., caring) as strengths because these qualities are more difficult to achieve in their cultural context and hence more personally important. The findings indicated that North Americans were more likely to report relatedness attributes as their strengths, compared to East Asians. East Asians tended to report attributes associated with a lack of autonomy (e.g., too dependent on others) as their weaknesses, whereas North Americans tended to report attributes associated with a lack of relatedness (e.g., aggressive) as their weaknesses. These results were consistent with the imbalance hypothesis.

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From fairy tales to superheroes: Brazilian women and men remodel hanging identities.
An endogenous perspective

This work presents the results of a study in which we interviewed 25 male and 25 female Brazilian university students, aged 18 to 28, enrolled in different courses of private and public universities, so as to observe how the contradictions of contemporary social discourse on men and women influence these young people's views and expectations regarding important aspects of their lives. The resulting texts were submitted to a discourse analysis according to the following categories: maternity/paternity, marriage, family, sexuality, close relationships, physical appearance and professional career. Our data suggest that new attitudes and behaviors on the part of both women and men are perceived as not only possible but also as desirable – such as the fact that women should

work out so as to make them more independent and interesting, something important for the development of a good marriage relationship, that should be based mainly on companionship and complicity, according to them. However, these new attitudes and behaviors still keep traces of the old discourses that used to define the identity of men and women – such as the fact that women are the main responsible for the care of children and men the main provider of the family. The result is the coexistence of contradictory and often conflicting discourses. It seems, then, that contemporary Brazilian young men and, especially, women multiplied their functions but have not yet divided responsibilities, ending up by trying to fit the image of the modern superheroes they have learned to admire during their childhood.

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Terrorism, culture and identity: A cross-cultural study

To a great extent, social psychologists agree that threats, challenges, social tension, crises and the need for security of life and property contribute to strong identity development. This study compared identity development between two similar religious minorities, Muslims in India and Thailand. Though their numerical position as an ethnic (religious) community is similar, there is no cultural similarity between them. Moreover, in both nations the Muslim community is allegedly involved in terrorism and insurgency. In Thailand it is confined to the southern part of the country, whereas in India it is observed in many parts of the country because of spread of the Muslim population. The majority of Thai Muslins are from Malay stock, but the Indian Muslims are highly diversified culturally. In order to examine the strength of identity development of two minority groups from two nations, 100 Muslims from each country were administered an identity scale by the author (1992) yielding religious, cultural, linguistic and national identity scores. The results showed that there is strong cultural, religious and linguistic identity among the Thai Muslim minority in comparison to Indian Muslims. However, both the groups showed relatively poor national identity scores. The paper concludes that religion plays important role in South East Asia, whereas culture has more significant impact in India.

Paper Session

Morality

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Responses to collective expressions of guilt vs. shame

Two between-subjects experiments were conducted to explore Kenyans' and Britons' evaluations of hypothetical emotive statements expressed by Britain for colonialism. In study 1, emotion (guilt vs. shame) and identity salience (salient vs. not salient) were manipulated and 82 Kenyans took part. Emotion had a significant ($p<.05$) main effect on perceived emotional suffering, responsibility taking and closeness between Britain and Kenya, such that shame produced higher values than guilt. Identity salience and emotion did not have significant interaction effects on those variables. Study 2 was conducted in Britain using 62 British participants and there were three emotion conditions (guilt, shame and pride). Emotion had a significant ($p<.05$) effect on Britain's perceived emotional suffering, the expectation of forgiveness of Britain by ex-colonies, and closeness between Britain and ex-colonies. Shame produced higher values than guilt, which produced higher values than pride. Study 1 and 2 results suggest that, compared to guilt, shame may be the most reconciliatory emotion for groups to express and that this may be cross-culturally universal.

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Construction of moral orientation scale:

Comparison of moral orientations of North Americans and Japanese

In this study, we aim to explore how people's moral judgments are culturally determined. For this purpose, we devised a new tool to assess individual difference in people's "moral orientation", or judgment of social domain (Turiel, 1983). Moral Orientation Scale (MOS) was constructed, composed of 30 behaviors in the mixed domains. With MOS, respondents engage in social domain judgment by choosing either the behaviors are morally wrong, socially not inappropriate, personally unrewarding, or acceptable. MOS was administered to 356 American and 172 Japanese university students in mass settings. Multiple choice responses were coded as binary data depending on whether participants answered the behavior as "acceptable" or not. Principal components analysis was conducted on these variables independently for the two cultures to extract the patterns of participants' categorization on the dimension of acceptability of the behaviors. For American sample, the three components were named "Stealing, lying, and cheating", "Tolerance of sexual and drug-related misconduct", and "Issues related to life and religion". For Japanese participants, different structure emerged. With the four component solution, the components were "Behaviors with no direct victims", "High self-relevance", "Very low self-relevance", and "Impurity". There was a stark cultural difference in the structure of judgments: American participants' responses were guided by a religiously oriented categorization, and considered as judgment through the inductive route. On the other hand, Japanese participants' responses were structured with two principles of self-relevance, in addition to ethics of harm and divinity. Japanese participants were theorized to have used both the inductive and deductive routes.

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Reward and punishment allocation in an Indian sample:

A possible cultural-cognitive interpretation

Cross-cultural variations in justice rule preferences and distributive fairness perceptions have predominantly been interpreted in terms of cultural collectivism. Alternative cultural-cognitive interpretations have rarely been suggested in this context. The present study was conducted in order to examine whether distributive fairness perception could possibly be interpreted in cultural-cognitive terms. Subjects from a relatively collectivist culture (India) responded to a reward allocation and a punishment allocation scenario, taking into account specific situational variables, namely, the internal/external locus of merit and need, the allocator-recipient relationship, the nature

of allocation and the allocator/ recipient role. The responses revealed differences in perceived fairness of merit-based, need-based and equal allocation. Equality orientation was strong in both reward and punishment allocation, especially in the latter. Although allocator-recipient relationship did not have significant effect, there was a weak interaction between Locus of merit / need and Nature of allocation, and evidence for self-interest in the recipient role. While the overall equality orientation was consistent with a cultural collectivist explanation, it was suggested that alternatively, equality orientation might reflect a cultural-cognitive tendency among Indians to attempt to integrate all given contextual information, converging on equality as the cognitively, interpersonally and culturally 'safe' policy. Elaborating on the suggestion, an investigation is being carried out excluding the equality alternative in reward/ punishment allocation. Further inquiry is needed with regard to punishment allocation.

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Students' preferential helpers in facing various areas of concerns: An Indonesian study

This paper describes a study designed to investigate preferred helpers in various areas of concern among Indonesian students. A questionnaire consisting of 14 areas of concern and 14 choices of helpers was distributed to 1,279 students. Findings showed that Friend was consistently the most frequently selected helper in the areas of Academic, Transitions, Romantic Relationships, Other Relationships, Loss, Depression, and Anxiety. In the areas of Welfare, Parental Relationships, and Physical Health, Mother was the most common choice. In the problems related to Self, Compulsive Behavior, Abuse, and Sexual Issues, students relied on their own resources. The study confirms that the selection of helpers is influenced by the nature of problem.

Paper Session

Acculturation III

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The acculturation process on a university campus in South Africa

Prior to 1994 higher education institutions were designated as being for the exclusive use of certain racial groups. However, after the first democratic election new democratic structures were and are still only weakly founded. Higher education in the new South Africa appears to be very much in the process of development, in particular in terms of socialising black and white into peaceful co-existence. What individuals do when they come into continuous contact with foreign cultures has been referred to as acculturation. The bidimensional model of acculturation postulate that ethic and host cultures constitute two independent dimensions and the adherence to the one may not affect adherence possibilities to the other. The aims of this research were to determine the psychometric properties of an adapted version of a previously used acculturation instrument and to determine the impact of acculturation context variables in both the mainstream and ethnic domain, on outcomes variables. Results indicated that situational as well as individual variables could be used to predict psychological and socio-cultural acculturation outcomes.

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Acculturation attitudes at work: The role of threat and relational identity orientation

The present study focused on majority attitudes towards acculturation strategies of cultural minorities at work. This issue is important because it affects both the willingness to accept minority members in organizations as well as their satisfactory inclusion in everyday collaborative structures. Native Dutch students (N = 400) responded to behaviorial descriptions corresponding to Berry's (1991) strategies of integration, assimilation and separation. In line with earlier findings (Van Oudenhoven & Hofstra, 2006) we showed that integration was most preferred, whereas separation was the least preferred strategy. Second, we examined the influence of threat on acculturation preferences. Several theoretical perspectives have associated threat with reduced openness to different cultural perspectives and enhanced attachment to the own culture (Greenberg, Solomon, & Pyszczynski, 1997; Stephan & Stephan, 2000). Threat was induced by means of a Terror Management Intervention. Threat indeed evoked enhanced preferrence for assimilation and reduced appreciation of separation. Finally, we examined the influence of a relational identity orientation on acculturation preferences. A relational orientation is associated with a tendency to frame diverse groups in terms of interpersonal relationships rather than cultural subgroup memberships (Brewer & Gardner, 1996; Vos & Van der Zee, 2008). We predicted that this orientation is associated with lower assimilation pressure, and with a stronger preference for integration. Unexpectedly, the data showed that a relational orientation was associated with higher preference for both assimilation and integration and lower appreciation of separation. Apparently, such a focus reflects a preference for acculturation strategies implying mutual contact, regardless of cultural maintenance.

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Situated ethnic identity: Theoretical and methodological considerations

Clément and Noels (1992) argue that ethnic identity varies depending upon the situation, such that in some contexts one might identify with the heritage group, and in others with the majority group. In a first study of this issue, 815 immigrants completed the Situated Ethnic Identity Scale (SEIS), which assesses identification with the heritage and Canadian groups across family, friendship, academic, and public domains. Confirmatory factor analysis supported the factorial validity of the instrument, and the SEIS correlated consistently with other indices of acculturation. A second study examined the hypothesis that acculturation takes place first in more public domains and eventually penetrates more intimate domains. Consistent with this hypothesis, the results indicated that, for first-generation immigrants (N = 266), heritage identity was stronger than Canadian identity in the family and friendship domains, but Canadian identity was stronger than heritage identity in the school and public domains. For second-generation immigrants (N = 248) this pattern was attenuated, and in the friendship domain Canadian identity was stronger than heritage identity. These results underline the importance of a situational perspective on the acculturation of ethnic identity, and provide evidence of a psychometrically sound instrument to measure situated identity.

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Acculturation and gender aspects of Iranian refugees and Surinamese immigrants in the Netherlands

This study focuses on the impact of acculturation and gender aspects on the psychological functioning of 300 Surinamese immigrants and 200 Iranian refugees living in the Netherlands.

Whereas Iranian refugees are forced from their home countries and "pushed" into a new environment, Surinamese immigrants are generally "pulled" toward their new country. Iranian refugees made the decision to flee their home country and had hardly time to prepare their departure. Surinamese immigrants originate from the former Dutch colony and these immigrants generally expect a better future in the Netherlands. Comparing these two Dutch immigrant groups is especially interesting because the psychological part of the acculturation process, such as the consequences of discrimination, non-acceptance by Dutch mainstreamers, loneliness, and homesickness, is expected to be different for both immigrant groups. This study aims at getting more insight in the antecedents and moderators/mediators of the psychological part of the acculturation process. Especially, the study looks at the effects of push and pull mechanisms, gender, education and labor market achievement, perceived discrimination, acculturation orientations, and future expectations of Iranian refugees and Surinamese immigrants in the Netherlands. Results and implications will be discussed.

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Collectivism in the New Zealand context:

Differences in collectivist value orientations between four ethnic groups

We refer to individualism-collectivism (IC) as one important dimension of cultural variation and acknowledge the need to directly assess each of its hypothesized elements separately, distinguishing between values and behavior and different social contexts. In this paper we present findings on individual variation on collectivism among four ethnic groups (New Zealand European-NZE, Maori, Pacific Islanders-PI and Chinese) within the New Zealand context, using the Individualism-Collectivism Interpersonal Assessment Inventory (ICIAI) developed by Matsumoto, Preston, Brown and Kuppersbusch (1997). It was intended to test the reliability of the ICIAI instrument with different ethnic groups in a different national context as well as to reveal prevalent value orientations and behavioral implications for the largest ethnic groups, measured across three social contexts (family,

friends, strangers). There were a total of 400 participants (36% NZE, 20.8% Maori, 18.5% Chinese and 14.3% PI). The scale has proved to be cross-culturally valid and reliable in the New Zealand context, contributing to the development of cross-culturally equivalent measures for individual variations. According to our predictions, family proved to be the most important social context for all ethnic groups and NZE indicated the least collective preferences in all domains. Interestingly, Pacific Islanders showed the most collective preferences and distinguished the least between family, friends and strangers. The differences between NZE and Maori were less, and the similarities between Maori and Chinese were more than expected. These findings, their interpretation and implications for inter-group relations add to the available body of international and intra-national multi-ethnic data on IC.

Paper Session

Adolescents II

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The psychological well-being and cultural identities of Jewish adolescents emigrating from Russia and Ukraine to Israel: Comparison of two cohorts (1999 and 2005)

This study analyses changes in the socio-economic conditions in Russia and Ukraine that occurred during the last years and examines how these changes affected adolescents emigrating from these countries to Israel. The psychological well-being and cultural identities of adolescents who planned emigration from Russia and Ukraine to Israel in 1999 (n=654) and in 2005 (n=243) were compared. In Russia, adolescents who planned emigration in 2005 had significantly less emotional and behavioral problems and suffered less from loneliness than their peers in 1999. In Ukraine, no improvement was found in psychological well-being; moreover, the school competence of adolescents who planned emigration in 2005 was significantly lower compared to their peers in 1999. Adolescents who emigrated from Russia and Ukraine in 2005 reported a more positive attitude towards their homeland and stronger identification with the homeland ethnic majority than the adolescents who emigrated in 1999. The emigrants' attitude towards Israel did not change from 1999 to 2005. Their identification with Jews was lower in 2005 as compared with 1999. In both cohorts, attitude towards Israel was more positive than the attitude towards Russia or Ukraine, and identification with Jews was stronger than identification with Russians or Ukrainians. In 1999, Russian/Ukrainian and Jewish-Israeli facets of the emigrants' cultural identity were contradictory, while they were complementary in 2005.

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Impact of area inhibition (industrial/nonindustrial) on creativity in children

The present study was undertaken to examine the effect of living in industrial area on the creative performance of school going children. The study was also undertaken to examine the differences in the performance of male and female children of industrial and nonindustrial areas on the verbal and

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nonverbal tests of creativity. The underlying assumption was that the children living in industrial area would be more creative than the children living in nonindustrial area because the former group is exposed to greater stimulation, competition, encouragement and dynamism. The level of intelligence and SES were controlled in order to isolate their effects on creativity. Both verbal and nonverbal tests of divergent thinking and verbal test of intelligence were applied to measure creativity and intelligence. The sample consisted of 300 male and 300 female children of Tatanagar (industrial) and Gaya (nonindustrial) cities. Male and female children of both industrial and nonindustrial cities were compared in terms of creativity in them. Findings suggest that, in general, male and female children of both industrial and nonindustrial areas differ significantly in terms of creativity (p<.05). The findings further show that the children (both combined as well as examined separately) living in industrial areas are far more superior to children living in nonindustrial area (p<.01) leading the investigator to conclude that industrial culture facilitates the growth of creativity in children.

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Culture, family and cognitive behaviour

In recent years, the relevance of cultural variables in psychological inquiry has been accepted and the quality of pertinent studies has improved considerably. These studies show that people from enriched cultural environments are much better in all respects as compared to their counterparts living in impoverished cultural surroundings. This study was planned with these views in mind and it aimed to find out the developmental pattern of memory and meta-memory in tribal and non-tribal children. Two thousand children ages 7-12 years served as participants. They were arranged according to the requirements of a 5*2*2 factorial design, with 5 sub-cultural groups (Bhotia, Tharu, Buxa, Raji and General Kumauni), 2 levels of sex (boys, girls) and 2 levels of age (7-9 and 10-12 years). Measures of meta memory and potential memory were administered and it was found that the differentials in meta-memory and potential memory were more pronounced in General Kumauni and Bhotia groups followed by Tharu, Buxa and Raji tribals, respectively. In addition, it was also noted that meta-memory/potential memory discrepancy was relatively low among older girls. In study two, an attempt was made to discover the pattern of family climate in the children of tribal and non-tribal societies in a developmental perspective. Children taken earlier were considered using the Home Environmental Scale (Dhaundiyal, 1993). Results showed that more supportive family climate was experienced by Kumaunies and Bhotias as followed by Tharu, Buxa and Raji tribals, respectively.

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Future time perspective, risk behaviors and social insertion in adolescents from two Latin-American countries

After ten years of research focusing on future time perspective changes in different groups of youngsters in Peru, a big gap has been found between their planning and actions, especially in the educational life domain. Taking into consideration that secondary school students in Latin American countries have a high drop-out rate, attention has again been focused on some psychosocial variables that are related to this situation and specific risk behaviors linked to limited social insertion or exclusion among secondary school students from Peru and Costa Rica. A sample of 800 adolescents who are finishing secondary school has been assessed in terms of future orientation, the content and extent of future time perspective and the tendency to develop risk behaviors; the data obtained were described and compared. The main hypothesis indicates that adolescents who are future-oriented with clear and realistic goals are less likely to develop unhealthy or risky behaviors and they have also better options of getting a high Social Insertion level. Psychometric considerations have been taken into account for the Zimbardo Time Orientation scale, the Motivation Induction Method and the Risk scale. According to the local results and comparison of the data from the two countries, some intervention pathways have been suggested for reinforcing Social Insertion or Inclusion of adolescents.

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Expressed emotion: It is cross-culturally psychological constructs? The study in Iran

It is clear from past research that family atmosphere influences the course of many mental illnesses such as schizophrenia. Expressed emotion (EE) is a measure of the emotional response of a relative towards a person with a diagnosed health problem (Lobbon et al., 2006). EE has three aspects, such as critical, hostile, and emotionally over-involved attitudes that relatives have toward patients. The goals of this study investigate the role of EE in Eastern countries, especially Iran, and compare them

to Western countries. One-hundred-and-twenty schizophrenia patients and their key relatives selected to answer the family questionnaire. The results indicated that in Iranian families emotionally over-involved attitudes were seen more often than in Western countries. Parents who were emotionally over involved report self-blaming and are more controlling parents. When the EE in Iranian families is compared to Western countries, the differences were clear. For instance, in Western countries hostile and critical attitudes were more common than in Iranian families. In addition, they were less self-blaming and controlling of their patients. But in Eastern countries, mental illness is viewed as fate or predestation, so there are fewer attempts to follow up therapeutic interventions. It is important to note that the role of culture is explored in explaining the specific manner in which EE relates to relapse among Iranian families, as well as for programming and family psychoeducation interventions.

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Effect of optimism and pessimism on depression and coping strategies among Indian youth

The aim of the present study was to evaluate the effect of optimism and pessimism on depression and coping strategies adopted by Indian youth. Two-hundred subjects, divided equally into male and female groups, were administered the Optimistic- Pessimistic attitude scale (D.S. Prasar, 1998), depression scale (Shamim Karim and Roma Tiwari), and coping strategies (Folkman and Lazarus, 1985). The results revealed that optimistic and pessimistic groups differed significantly on depression and its dimensions (fatigability, irritability, social withdrawal, dejection, self-harm somatic, indecisiveness). Pessimistic groups were also found to be significantly different from optimistic groups on coping strategies. Pessimistic subjects showed higher levels of self-control seeking, self support, accepting responsibility, planned problem solving, and positive reappraisal than optimistic subjects. Optimistic subjects were found to be higher on escape avoidance and conformative coping strategies than pessimistic subjects. Gender differences were also observed on level of depression and coping strategies. The findings of the study will be discussed in light of Indian culture.

Paper Session

Work, Organizational, and Economic Psychology V

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Community forestry and behavioural issues: A cross cultural analysis of India and Nepal

Owing to the failure of earlier system of managing forests without people's participation, Joint Forest Management/Community Forestry came into practice since last decade which was based on psychological principles of management with people's participation. Its establishment has allowed staff to redefine their relationship with the village people to regain their trust and alliance by changing attitudes, perceptions and leadership styles. Although both India and Nepal share the commonalties of having community based forest management, owing to the cultural differences, there was the likelihood of differential preferences for leadership styles and behaviours. Since, leadership is essential to the introduction and efficient implementation of Community forestry, a study was conducted in western Terai region of Nepal. Total 130 households were selected on the basis of wealth ranking. Results show the existence of participatory style of leadership in Nepal and the people also preferred the same. They wanted their leader to be more participatory and less autocratic than existing and also preferred the use of nurturant leadership style as back up style of participatory style. Results were discussed in line with cultural variations in personality, local traditions, and forestry situation. Comparative behavioural models for effective forest management in India and Nepal were also prepared.

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Attitudes toward cross-cultural usability of Personal Information Management (PIM) in Germany and Indonesia

The nature of the Internet facilitates Personal Information Management (PIM), e.g. documents, blog, photo, songs, and bookmarks, activities across nations. The fundamental problem, nevertheless, is the

fact that although IT applications might be brilliant, some are accepted with excitement and some others are struggling to find acceptance from the targeted users. According to a Technology Acceptance Model (TAM), perceived usefulness and ease of use are key factors in the user's attitudes toward online PIM technologies. It is proposed that cultural dimensions, based on Hofstede's model, may influence the user' ways utilize Internet in a PIM system. The aim of this research is to explore how national cultures may affect attitudes toward online PIM systems usability in Germany and Indonesia. The pre-data collection has been done to explore Indonesian and German users` perceptions of effectiveness and efficiency of online PIM. The results explain that the users in both countries believe that online PIM affect their abilities to perform more effective and to bring more benefits. However, the further analysis shows that the Indonesian users prefer to share personal information to others than the German ones. The further study will be conducted in a between subjects experiment design testing differing attitudes toward online PIM usability (German vs. Indonesian users). To exclude confounding variables, stratified and matched analysis will be applied and analysis of covariance will be used in this study to analyze the data.

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Does team-based working in health care organizations function differently across cultures? A comparison between UK and HK

Team-based working is increasingly common in health care organizations for improving service qualities. Despite of its apparent advantages, the effectiveness of team-based working is suggested to be dependent on the larger cultural context in which it is implemented, as well as certain circumstances such as good team structure and team job design. This study examined cross culturally the impact of team structure and job design on well-being of staff working in health care organizations. Cultural differences in their impact on job satisfaction and work stress among staff from health care organizations in United Kingdom and Hong Kong were explored. Study 1 involved over 120,000 staff from 324 National Health Service organizations while in Study 2 a sample of 197 staff from 2 Hong Kong hospitals were compared to a similar group of 270 UK staff. Results showed that the contribution of team-based working to employee well-being was small, whereas team structure and job design were significantly associated with greater employee satisfaction and lower stress in both UK and HK participants. Differences in team structure, job design and employee well-being were found among UK and HK participants, and culture was found to moderate the impact of job design on employee well-being. Findings of the study were of practical significances as they provided insights to policy planning on cross-cultural team building in health care organizations.

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Values and organizational practices: The local reproduction of a global proposal

The reproduction of organizational practices in varied societies has been object of discussion and studies lately in view of the globalization of organizations. This study is part of a project which objective is the comprehension of how organizational values that are proposed by a group of businessman from several countries to be adopted by companies of the Economy of Communion-EoC, can be affected by cultural values of the countries in which the organizations are inserted. The research, of exploratory nature, conducted in one of the largest companies belonging to the EoC, in Brazil, has used the strategy of case study, adopting the qualitative methodology. The empirical content resulting from the interviews, participant observation, naturally occurring talks and document analysis were treated according to discourse analysis in the light of pragmatic and hermeneutics. It has been observed that the principles of the EoC have been apprehended by the owner-partners of the organizations under this study, which had as filters the Brazilian culture indicating that "imported practices" go through a process of appropriation. The group that "receives" them has built new meanings over them, regarding the context and the culture in which it is inserted. This study is also aimed at discussing the possibility of qualitative research in cross-cultural researches.

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The mediating effect of exchange ideology on culture and psychological contract

Psychological contract describes people's perceptions on the exchange relationship between individuals and their organizations. People from different cultures have been found to hold various implicit assumptions about what to give to and take from the organization, perceive psychological contract breach from diverse perspectives, and react to the violations differently. It is believed that people from individualistic cultures tend to value short term, monetary obligations, while people from collectivistic cultures tend to value long term, social-emotional obligations. However, few researches have investigated the mechanism through which culture affects the psychological contract. The present studies hypothesized that cultural collectivism was positively related to relational psychological contract. Further, this relationship could be mediated by people's beliefs about fundamental nature of exchange relationship. Specifically, collectivism will increase people's beliefs about returning greater than previously received, which in turn increase the endorsement of relational contract. On the other hand, collectivism will reduce beliefs about reciprocity cautiously to avoid being exploited, which in turn reduces the likelihood of endorsing relational contract. One correlational and one experimental study were conducted to test the meditation of exchange ideology on the relationship between cultural orientation and psychological contract. Results showed that creditor ideology fully mediated the function of collectivism on relational psychological contract. Explanations of the result and implications for cross-cultural research in psychological contract are discussed.

Paper Session

Values IV

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Values and beliefs as predictors of social network formation amongst Polish migrants in Britain

The expansion of the EU eastwards in 2004 has seen a rapid migration of Poles into the UK. However, we know little about how the values and beliefs of these new migrants relate to their formation of social relationships in their new country. We questioned 560 Polish migrants in an online survey that included measures of relationship integration, individual values and axiomatic beliefs, and language competency. Three quarters of these had arrived during the previous 3 months. Participants were from across Britain and a range of occupations. Results indicated that language competency was predictive of a willingness to have close relationships with British people. Those high on Conservation values were significantly more likely to maintain contact with older Poles and had less close relationships with British people; in contrast, Openness to change was positively correlated with closer relationships with British people. Self-transcendence was significantly related to a greater willingness to have British guests at home. Those high on socially cynicism and reward for application were less likely to contact older Poles who migrated during World War II. 'Socially flexible' respondents were more likely to establish close friends with British people. Those high on fate control were significantly less likely to make contact with old Poles and more likely to have British guests at home. Finally, those high on religiosity were significantly less likely to have business relations with British people. These findings suggest the potential role of values and beliefs in the formation of personal relationships in a new country.

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Exploring conflict patterns among husbands and wives in Greece:
The role of values, self-disclosure, and relationship satisfaction

This study examines the links between conflict patterns in married couples, in relation to partners' values, degree of self-disclosure and level of satisfaction. The sample consisted of 133 married couples living in Greece. Participants completed the Individualism-Collectivism Value Scale (Schwartz, 1992), the Accommodation Scale (Rusbult, Johnson, & Morrow, 1986), the Self-Disclosure Questionnaire (Jourard & Lasakow, 1958) and the Kansas Marital Satisfaction Scale (Schumm, Nichols, Schectman, & Grisby, 1983). Results indicated that positive conflict tactics were predicted from self-disclosure and collectivist values (for both partners), as well as from marital satisfaction (only for males). Individualism was a stronger predictor of negative conflict tactics than collectivism. Level of marital satisfaction was more related to negative, rather than to positive, conflict tactics. In general, partners' reports explained a lower, yet significant, amount of variance of both positive and negative conflict tactics, compared to self-reports - the only exception being negative conflict tactics of females, which were not related to any of spouse's variables. Theoretical and applied implications of the different conflict patterns in marital relationships are discussed.

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An Asian American couples' challenge:
Interplay of individualism and collectivism traditions

For Asian American couples who have been socialized in American culture while being raised in collectivist households, the socialization process has an impact on the way in which they relate to one another and on the values that they hold and operationalize in their relationship. This presentation will explore the degree to which the values of individualism/collectivism relate to dyadic interaction among Asian-American couples. Using grounded theory to analyze the 20 in-depth interviews of Asian American couples, the results indicate the process of blending both cultural perspectives influences the couples' role expectation, personal choices and the motivations behind those familial and work domains. As individuals from historically collectivist culture interact with the values and mores of the dominant individualistic culture, their orientation in a relationship tends to move from being guided by role expectation, to being guided by personal choice. Couples also seem to forge a new concept of harmony (NH) which is understood by these components: a) space for two voices to be heard, b) more collaboration in day-to-day responsibilities, c) a greater emphasis for a more relational family model rather than a traditional one, d) a stronger sense of individuality, e) role flexibility, and f) appreciation for individual investment into the whole. They seem to be finding a new equilibrium in their relationship that allows for both collectivist and individualist values. Implication for couples' relationship will be discussed.

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The sociocultural adaptation of Polish brides in the Netherlands:
Marital and occupational status

This paper examines different aspects of social adjustment of Polish brides in the Netherlands. In order to delineate the potential contribution of marrying a Dutch spouse in the adaptation process, marriage immigrants and non-marriage female immigrants are compared. From interviews of 108 Polish brides and 68 Polish female immigrants, marriage is shown to produce better sociocultural and

psychological adaptation. However, when all factors are considered, the occupational status of Polish female immigrants, perhaps more so than the marriage to a Dutch partner, becomes a salient factor accounting for the overall adjustment of Polish immigrants. In addition, qualitative data from 10 interviews with Polish brides, concerning their marital satisfaction and main domains of cultural differences between the spouses were obtained. This study is particularly important in two aspects. On the one hand, it adds to the emerging research area on cross-border marriages by focusing on the major sending and receiving countries in Europe. Findings confirm that Polish brides, relative to their non-marital counterparts, do enjoy a better adjustment because of their marital status in the receiving country. On the other hand, findings point out the vital role of occupational status which significantly facilitates migrant's Dutch identity, language fluency as well as satisfaction with life. Therefore, this study documents that a specific structural position after migration contribute to the overall adjustment for migrants, whether marriage is involved or not. The argument adds to the on-going investigation of various mechanisms operating in the social adjustment of cross-border spouses.

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A cultural look at parenting and attachment styles in Eastern and Western Europe

In the present study we investigated the differences in attachment styles between Eastern and Western Europeans. We found that Eastern Europeans have more preoccupied attachment than Western Europeans. This difference, as the results suggest, exist mainly due to the differential parenting practices, more than due to the direct influence of the culture on an individual. Also we addressed the question of weather the generation of Eastern and Western Europeans, which grow up in more unified and internationalized world, show more similarities in their attachment styles, than the generation of their parents. The results imply a negative answer to this question. In addition, we found that the secure attachment of parents positively predicted a secure attachment style of the child and negatively insecure attachment styles of the child. The results showed as well that an authoritative parenting style increases the chance that the child will develop a secure attachment style. Consistent with earlier findings the present study showed that parental psychological health, regardless of cultural context, is an important factor facilitating the development of a secure attachment style in a child.

Paper Session

Attachment

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The moderating effects of culture and personal social beliefs on the attachment transference from mother to partner

This study examined the role of personal social cynicism beliefs and self-direction values in the transference of anxious attachment style from mother to romantic partner using undergraduates from U.S. (N = 214) and Hong Kong (N = 153). Cross-cultural differences in the impacts of social cynicism beliefs and self-direction values across the two national groups were also investigated. Results showed that anxious attachment to mother and to partner was moderately correlated. Social cynicism beliefs were found to moderate the relation between anxious attachment to mother and attachment to partner among U.S. participants but not Hong Kong. This observed differential effect of social cynicism beliefs could be explained by differences in self-direction values across the two national groups. Findings of the study are of theoretical significance as they provide insights to further research on the influence of cultural variables or personal values on attachment transference.

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Understanding children's psychological adjustment in a cross-cultural context

Interracial families have become increasingly common in today's society (Spickard, 1989; Root, 1996; Owen, 2001). Given the unique family experience and complex family dynamics among interracial families, the paper examines the extent to which mixed-parentage children differ from their mono-racial peers in their levels of emotional and behavioural adjustment in different cultural context. In order to assess children's psychological adjustment, a cross-sectional survey was

administered among children aged 8-18 years in both Malaysia and Estonia. All children were administered Goodman's (1997) Strength and Difficulties Questionnaire, with sections focusing on prosocial behaviour, emotional symptoms, conduct problems, hyperactivity and peer problems. In addition to the subscales, a total difficulties score was used to assess the overall emotional and behavioural adjustment among children from interracial and monoracial families. Results showed that mixed-parentage children have more positive psychological adjustment compared to their mono-cultural peers when controlling for the variation in socio-demographical characteristics in the Malaysian context. The study also suggests that parent's minority status is linked to more problematic behaviours among children and impacts children's adjustment in the Malaysian sample. However, there were no significant differences in children's adjustment when comparing mixed-parentage children to their monocultural peers in the Estonia sample. The authors suggest potential explanations for differences in findings and discuss the implications for cross-cultural research.

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A cognitive development approach to intercultural understanding:

Conceptual frameworks

Intercultural understanding becomes more and more the target of school curricula. There is however lack of research on the individual cognitive foundations of the understanding of cultural phenomena and of intercultural differences. In a research project funded by the German Mercator Foundation, the cognitive basis of intercultural understanding was investigated by adopting and testing a series of developmental psychological models. In a first approach, the model of subjective epistemology was applied to cultural issues, but age differences emerged not very clearly. Since culture causes individual differences in reasoning and evaluating, we next investigated the development of the understanding of such influences using the theory of mind approach. Clear age differences in primary school children could be shown. To expand this investigation to secondary school, Selman's model of development of social cognition was adopted to intercultural differences but this approach failed to demonstrate clear developmental trends in late adolescents and young adults. Finally, we used Kurt Fischer's model of skill development to postulate age differences and age-related changes in the level of cultural and intercultural understanding. This model had been successfully applied to investigate developmental trends in social cognition, and so we developed a model of development of intercultural understanding and furthermore derived diagnostic instruments to test the individual level of that cognitive skill.

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A cognitive development approach to intercultural understanding: Empirical support

Cognitive components of intercultural understanding (see Benet-Martinez, 2006) were conceptualized as developing skills according to Fischer's skill theory (1980; Karcher & Fischer, 2004). Six to seven increasingly complex and abstract competency levels of intercultural understanding were derived from theory and tested via interviews and paper-pencil tests in 306 school and university students between 9 and 33 years of age. The assessment targeted at the minimum level of understanding, at the maximum level using a testing the limits approach, as well as at level and intensity of interest in different domains of culture. As hypothesized, six consecutive developmental steps for a minimum and a maximum intercultural understanding could be demonstrated to match different age stages. When stimulated by instruction, an average gain of one step on the competency scale could be demonstrated. Instructional gains were facilitated by increasing age, higher learning abilities, and intense intercultural experience. Large differences between minimum and maximum levels of intercultural understanding indicating developmental spurts showed up from about age 16. Level of interest could be shown to lie between minimum and maximum level of understanding, being a good indicator for the individual level of intercultural understanding. Girls were more interested and showed more complex internal differentiation of culture than boys did. Empirically based recommendations for teaching principles and instructional strategies which take age and gender specifics into account are presented.

Paper Session

Coping with Modernity

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ICTs and immigration:
A comparative study of Africans in Barcelona and Mexicans in Ciudad Juárez

Immigration is becoming one of the main topics in current European social and political discourse. Quite frequently, immigrants are portrayed in mass media as individuals coming from the "Third World", arriving into "developed" countries of Europe in search of the social benefits that the Welfare State can offer them. Little is mentioned regarding the benefits the immigrants provide to the receiving society through their work and the taxes they pay. Furthermore, most of the people who arrive from societies in which the network-society is in its most rudimentary form are assigned to jobs in areas that do not make use of new information and communication technologies (ICTs), such as agriculture and construction. Very little research has been done regarding the relationship of immigrants with ICTs, their impact on the immigrant's everyday life, and the metaphoric language used by the immigrants to adapt themselves to new forms of communicative interaction. This paper aims to inquire into such interaction comparing two contexts of immigration: African immigration in Barcelona, Spain, and southern-Mexican immigration in Ciudad Juarez, México. A mixed qualitative-quantitative methodology was used in this initial phase of the study, consisting of ego-network analysis and semi-structured interviews of a sample of immigrants in both countries. Preliminary results are shown, and their implications for understanding how people relate to technology in every day communication are discussed.

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The use of mobile phones and its effect on indigenous social structures

Mobile phones are part of a major growing industry in the Third World, and like in other places, the use of mobile phones radically changes communication behaviour. We investigated the influence of these changes on indigenous social structures with a mixed-type questionnaire that targeted at parameters such as in-group vs. out-group communication, involvement with dominant industrial culture and the use of financial resources. Data were collected from indigenous representatives at the UN in Geneva, as well as in West Africa from subjects of various cultural backgrounds. The results of the survey reflect a widespread use of mobile phones among indigenous persons. The use of mobile phones, on the one hand, has a segregating effect within the indigenous community; on the other hand, it enhances in-group communication, and especially the use of the indigenous language. But mobile phones also facilitate moving from village to town, with the opportunity of frequently being in touch with other in-group members, be it those who remain in the village, or those who have also moved to town.

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The determinants of urban-related identity in different cultural contexts

In this study we discuss the central role of culture in the construction and maintenance of urban identity with a comparison of German and Turkish cultures. Lalli (1992) operationalized five dimensions of urban-related identity according to a study carried out in Mannheim (Lalli & Thomas, 1988; 1989). These dimensions are "evaluation, continuity, attachment, familiarity and commitment." The findings of different field studies in Turkey's various regions (Göregenli, 2005; Göregenli et al., 2006; Karakus, 2004; Karakus, 2007) show that the weights and the number of these dimensions are differentiated in a Turkish sample. Three basic dimensions which are the determinants of urban-related identity in Turkish culture are "evaluation, attachment and commitment." Length of residence and place of birth appear as significant factors in urban-related identity in both cultures. The comparison of the factorial determinants of place identity in two different cultures offers encouragement for further development of place attachment theory as a framework for inquiry in cultural socialization process which is constructed by different cultural contexts.

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Coping strategies, risk and protection factors in immigrants: Mexico-United States

Migration is a process that can be seen as threatened or obstructed by diverse factors of risk. Its importance has a determining influence on the way of life and level of social adaptation that the migrant adopts (Salgado, 2002); its experience and survival by definition implies change. A decisive factor in successful adaptation to a new culture is the development of coping styles. The objective of the present investigation was to identify the coping styles used by migrants. The perception and appraisal of the risks as well as evaluating the existing relation among them were explored in a sample of 157 Mexican migrants in the United States. The risk factors and protection scales (Dominguez y Polo, in press) were applied as well as the multidimensional and multi-situational of coping styles (Gongora & Reyes, 1998) in a short version and under a cuanti-cuali model. The results show that the more they perceived abuse, family vulnerability, discrimination, difficulties in the management of the language and the fear of deportation, the less migrants resorted to direct strategies; they relied in greater measure on passive strategies, and the perception of social support is lower. The adaptive coping strategies development (direct and active) can help the migrant population to face the risks they are exposed to in a more efficient way and serve as protection factors.

Paper Session

Health and Clinical Psychology V

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Religious, cultural and social cognitive correlates of alcohol use among second-generation Turks and Moroccans in the Netherlands

The aim of the present study was to examine religious (religious beliefs and practicing Islam), cultural (acculturation) and social cognitive correlates (attitude, perceived social norm and alcohol expectancies) of alcohol use among second-generation Turks and Moroccans in the Netherlands. Data were obtained from an experimental study, performed among 744 Moroccans and 753 Turks; 189 Turks and 166 Moroccans responded to a mailed questionnaire and 111 Turks and 116 Moroccans responded to a face-to-face interview. Logistic and linear regression models examined religious, cultural and social cognitive correlates of alcohol use. Analyses were corrected for data collection mode and relevant socio-demographic factors. Additional regression models examined interaction effects with ethnicity. The results show that both the prevalence of alcohol use and the amount of alcohol use were related to social cognitive factors as well as religious and cultural factors. Important social-cognitive factors were the injunctive ('what others think') and the descriptive ('what others do') norms of family members and Turkish/Moroccan friends. Furthermore, positive alcohol expectancies were related to mean alcohol use. With regard to religious and cultural factors, acculturation (number of Dutch contacts and importance of religious and cultural traditions) and the extent in which the Islamic religion is practiced played an important role.

Although religious and cultural as well as social cognitive factors predict alcohol use among second-generation Turks and Moroccans, social cognitive factors appear to be more important. Implications

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of the results for prevention activities regarding excessive alcohol use among Turks and Moroccans will be discussed.

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Health behaviour and protective factors among school children in six African countries

Background: Increasing trends of non-communicable diseases is a worldwide phenomenon including in the developing countries. Few studies focus on adolescent's positive health and their predictors. Purpose: The aim of this study was to investigate aspects of adolescent's positive health practices, as predicted by adolescents' protective factors. Method: The sample included 20765 students at the ages from 13 to 15 years from six African countries (Kenya, Namibia, Swaziland, Uganda, Zambia, Zimbabwe) chosen by a two-stage cluster sample design to represent all students in grades 6, 7, 8, 9, and 10 in each country. The measure used was part of the Global School-based Health Survey (GSHS) questionnaire including various domains of health behaviour. Results: More than 70% of the participants scored positively for the items concerning non-tobacco use, limiting alcohol consumption, non-drug use, eating vegetables, washing hands before eating and after toilet use, no suicide plan, not more than one or no sex partner, while fewer than 51% fulfilled criteria for never or rarely went hungry, washing hands with soap, never bullied, no passive smoking, condom use, and being physically active. The study found that school attendance, parental or guardian connectedness and peer support at school are important for adolescent health in this sample. Conclusion: These findings enable health care professionals and researchers designing intervention studies to promote positive health practices.

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People's negative attitude on counselling based on the multicultural competency literature

This study tries to investigate people's attitude on counselling based on the multicultural competency literature, taking into account the cultural differences between clients and counsellors and introducing another possible parameter. This is the non-native English speaker parameter data for which has been previously reported by Casemore (2006) and Nelson-Jones (2006). By collecting data

from real-based clients or people who have had counselling experience in the past by using the The Session Rating Scale: Preliminary Psychometric Properties of a "Working" Alliance Measure (Session Rating Scale (SRS V.3.0), this study tries to shade light on the ways that multicultural competency may negatively affect clients' attitudes to counselling.

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The significance of positive perceptions of counselling in willingness to seek counselling help: An Indonesian study

This paper describes a study designed to investigate the relationships between perceptions relevant to counselling and willingness to seek counselling. A total of 1,279 undergraduates volunteered to participate in the questionnaire survey. Results found that those who were potentially highly likely and those who were less likely to seek counselling showed significant differences in most of the areas of perceptions of counselling. Generally the potential high seekers had better perceptions of counselling than the potential low seekers did. The study suggests that those with more positive perceptions are more disposed to seek counselling. Widespread and accurate information about counselling is recommended to improve students' willingness to seek counselling.

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Compassion fatigue: Understanding the cost of caring between cultures

This study assessed the prevalence and extent of severity of secondary traumatic stress among young people orphaned by AIDS, as depicted by compassion fatigue- an individual's work-related, secondary exposure to extremely stressful events. Respondents were male (n=180) and Females (n=129) AIDS orphans from a rural district in Kenya. The study adopted the questionnaire as the main tool for primary data collection. Qualitative data were collected in focus groups and through key informant interviews while quantitative data was collected using questionnaires. These were analyzed both quantitatively and qualitatively. Findings include the fact that on average AIDS orphans reported being in distress. More than half of the respondents thought that they might have been "infected" by the trauma of their parents. For males, 30% reported symptoms of compassion

fatigue while for Females, close to 28% reported symptoms consistent with compassion fatigue. Here's a call for strategies to address these findings.

Paper Session

Methods II

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Concurrent and cross-cultural validity of the Mexican Social Desirability Scale

Since Edwards' (1957) first studies, it has been documented that social desirability (SD) is a source of potential error that can affect the reliability of numerous psychological instruments, especially those that evaluate personality traits. The most popular instrument used to measure this variable is the scale developed in the United States by Crowne & Marlowe (1960), which contains a series of items that evaluate "culturally" accepted behaviors and actions, but which are improbable in occurrence. Following these authors' premises, Dominguez (1997) developed a social desirability scale sensible to the Mexican cultural context that showed adequate psychometric qualities. However, the Mexican scale lacked external validity studies, so parallel studies were conducted in Mexico and Colombia to determine the concurrent validity (with the Crowne & Marlowe Scale) and the cross-cultural (ecological) validity of the scale. For this research, 193 Mexicans and 190 Colombians responded to the Dominguez (1997) Scale, and to the Spanish version (Collazo, 2005) of Crowne & Marlowe's SD Scale. Both samples included people of both sexes, with ages ranging from 17 to 32 years of age. We conducted reliability and validity analyses, obtaining moderate to high reliability indexes. We also conducted correlation analyses between the scales and for both samples, and obtained moderate associations between both the dimensions of the scales and both samples. In general, the psychometric data from both studies suggest the adequacy of the Mexican scale to measure SD in different Spanish-speaking cultural contexts.

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Psychometrics of mental lexicon for quantitative concepts:
Experimental comparison of languages

Mental lexicon is the stored knowledge a person possesses about the content and depth of a given language. The purpose of experiment was to measure the students' lexicons for 5 quantitative concepts (preference, cost, agreeability, probability, and frequency) and compare them in 5 languages (English, Nepali, Bengali, Chinese, and Russian). The students - native speakers of those languages – participated. The experiment consisted of two main parts: generating of individual mental lexicon and rating of word units generated. Three main characteristics of language's mental lexicon were scored and analyzed: cognitive complexity (depth and intricacy of language), lexical distribution (general layout of content), and ambiguity (extent to which words' meanings are agreed upon). The number of word units, which participants generated, served as a measure of cognitive complexity of mental lexicon. The layout of the average rating of each word unit served as psychometric distribution of quantitative concept. Standard deviation of rating served as the measure of ambiguity of the words. The analysis shows similarity in the shape among graphs for different quantitative concepts and languages. It is broken down into clusters, plateaus, and jumps. All languages and quantitative concepts have three levels of words in their mental lexicon that are most represented, despite the general evidence of gradual psychometric curve. Even though the mental lexicons of languages share a broad commonality, each language was still able to distinguish itself within the data. The position of plateaus, jumps, and size of clusters all varied from language to language.

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Five years of cross cultural psychological testing using the MCMI-III

For more than 20 years, the Millon Clinical Multiaxial Inventory-III (MCMI-III) has been used in many settings and with patients from different language and cultural groups. One such setting is where the MCMI-III is used by clinicians to help formulate appropriate intervention programmes to address the problems and issues that patients bring to treatment. In this study, the author analyses the MCMI-III profiles of more than 500 patients who presented for therapy in a psychology private practice located in rural Limpopo Province. The results are analysed with a view to identifying the emerging patterns shown by the patients in terms of response styles, clinical syndromes, severe

personality pathology and clinical personality patterns. Problems and challenges, particularly those relating to language and culture are discussed and suggestions are made regarding the adaptation of MCMI-III for use in a multicultural South African context.

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Dealing with diversity:

The measurement of culture specific intercultural competence in the classroom

Intercultural competence is widely classified as a psychological construct which is difficult to measure. Consequently there are only a few instruments which satisfy psychometric criteria. In order to evaluate the effects of intercultural teaching and training reliable and valid instruments are necessary. One of the constituent parts of the construct is the subtle interplay between many factors, thus not a unidimensional conceptualization but a sequence of specific typical configurations of factors which define stages of intercultural competence is suggested. The work presented was part of a large assessment study called "DESI" ("Deutsch-Englisch-Schülerleistungen-International" that is "International study on students'achievements in German and English") on behalf of the Standing Committee of the Ministers of Education in Germany. The measurement procedure was validated on the basis of the data of about 11.000 students which is representative of the school system in all German states. The method for the assessment of culture-specific intercultural competence within the scope of English lessons was developed on the basis of Milton Bennett's „Developmental Model of Intercultural Sensitivity" (Bennett, Bennett, & Allen, 2003) and the work about critical incidents of Stefan Schmid and Alexander Thomas (2003). The presentation concerns the basic concept and the data analysis by means of a hypothesis-oriented model of „Latent-Class-Analysis". The descriptive and model based analyses of the data underline the importance of student's individual characteristics like gender, basic cognitive ability and mother tongue which obviously influence the development of intercultural sensitivity.

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Humane orientation and agreeableness as cultural dimensions:
Individual-level measures vs. culture-level measures

The global leadership and effectiveness study (GLOBE, [House, Hanges, Javidan, Dorfman, & Gupta, 2004]) has introduced the new concept of humane orientation, that is the degree to which members of a society are fair, altruistic, friendly, generous, caring, and kind to others (Kabasakal & Bodur, 2004). In our study we examined the relationship between humane orientation and agreeableness. We assumed that agreeableness may be on the level of individual personality what humane orientation is on the cultural level. We sampled 876 students from 25 countries. Countries were selected for their high or low scores on humane orientation practices in the GLOBE study. Both measures aimed at the cultural level (i.e. the agreeableness measure was revised so that all items used society as a reference anchor). Measures showed high internal consistency, within-group agreement, and factor equivalence across countries as well as little cultural response bias. Agreeableness correlated r=.82 with humane orientation. We regard this as tentative evidence that humane orientation and agreeableness may constitute the same construct when measured at the same level of analysis. However, agreeableness and humane orientation scores were unrelated to aggregate country scores based on individual-level self-report data on agreeableness (i.e. the mean trait level of societal members; McCrae & Terraciano, 2005). We assume that bias effects (e.g. social desirability or the reference-group effect) may distort aggregates of individual-level measures, and stereotypes may affect cultural-level measures.

Round Table

Valery Chirkov & Dan Landis
(Convenors and Chairs)

Is there a crisis of acculturation psychology and what we can do about it?

This Round Table is designed to follow the Symposium "Reflection on and analysis of current acculturation research in psychology". It is expected that the participants of the above-mentioned symposium will need a place and time to discuss concerns and ideas that are raised by the presenters of this symposium and to express their opinions regarding the situation in acculturation psychology. The Round Table will start with a short summary of the presentations delivered on the Symposium followed by a 'Questions and Answers' session. All the presenters together with the discussant will be invited, and an interactive and productive exchange of ideas is expected.

Pawel Boski
Polish Academy of Science
Poland
Dina Birman
University of Illinois at Chicago
Canada
James Creswell
University of Alberta
Canada
Andrew Rider
Concordia University
Canada
Peter Weinreich
School of Psychology, University of Ulster
United Kingdom

Information Session

Michele Gelfand & Chi-yue Chiu

Advances in culture and psychology

This session will offer information on the establishment of a new edition of the "Advances in…" series.

Harry and Pola Triandis Dissertation Award

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Refining theory and practice in the cultural psychology of emotion:
Tibetan "anger" and the roots of the modern Tibetan commitment to non-violence

Using data collected during two years of fieldwork in the long-term Tibetan refugee settlements of India, this study integrated methods and models of cross-cultural psychology with those of cultural anthropology to systematically compare Tibetans' understandings and experiences of "rlung langs", a focal emotion in the family of anger, with American understandings and experiences of "anger" across eight component domains. The author recruited three samples of adults for the study: a sample of lay Tibetans (n = 42), a sample of Tibetan Buddhist monks and nuns (n = 67), and a sample of Americans (n = 41). Data were collected in face-to-face structured interviews with respondents in their native languages in their home communities. Tibetan and English versions of the interview protocol were piloted and serially back-translated. To establish a framework for interpreting the study's comparative data, the dissertation begins by examining the socio-cultural context of life in the Tibetan settlements. Drawing upon classical and contemporary texts, interviews, and source materials, the author reviews key elements in the Tibetan Buddhist ethno-psychology of emotion and uses these to generate hypotheses for the three-group cross-cultural comparisons that follow. Revising the work of Shweder (1993, 2000) the author has proposed an eight-domain heuristic model for conducting comparisons of emotion across cultural groups. The study eschews what Mequita, Frijda, and Scherer (1997) have called a "limiting dichotomizing view" of emotion. Instead of asking whether "anger" occurs in both cultures, the study sought to test the ways in which emotions at the center of the modal emotive family of "anger" are similar or different in Tibetan and American cultures. Methodologically, within each of the eight component domains, the study reports results of cross-cultural tests and analyses in three stages. *Primary hypothesis tests* were conducted that consisted of inferential tests for between-group differences of formally-stated research hypotheses. In *secondary tests of derived constructs*, data from open-ended responses to questions were coded, aggregated, and tests for cross-group differences in the frequency of endorsement of particular constructs were conducted. It was in this second stage that culturally-rooted constructs began to appear and could begin to be interpreted. In *tertiary analyses*, the researcher examined culturally prototypic or exemplary open-response data, and did so using traditionally anthropological analyses, including analysis in the light of ethno-linguistic and ethnographic data. Through this approach, the author proposes a set of procedures by which to bridge the epistemological rift that has often impeded collaboration between anthropological and psychological research on emotion. The main findings of the study were the following. Consistent with key doctrines from Mahayana Buddhist ethno-psychology, Tibetans regarded "rlung langs" anger-related states as uniquely harmful and destructive. Tibetan and

American respondents were asked: "In general, if you think about anger/lung lang, do you think of it as a good or a bad thing?" They were then asked: "For what reasons is it good or bad?" Citing views grounded in Mahayana Buddhist ethical and metaphysical thought, Tibetan respondents, lay and clerical, unequivocally viewed "lung lang" as morally bad. They assimilated it to the sentiment "she dangs" (anger/hatred), one of the "three moral poisons" (Tib: dug gsum) held to be the root sources of suffering for all sentient beings. Americans, by contrast, viewed anger as a morally ambivalent, neutral, or natural process. While Americans recognized the potential harmful effects of anger for others, they were significantly less likely than Tibetans to insist on anger's harmful effect for the person who experiences it. Indeed, Americans emphasized several positive aspects of anger: it gives one energy that can be used in a positive way; it can lead to problems being addressed that might otherwise persist; it can be beneficial to society. Tibetans, by contrast, viewed anger/lung lang as a fundamentally destructive sentiment. They viewed it as arising from an intrinsically flawed motivational state (a desire to harm another sentient being) and generative of ultimately bad results. Reflecting the local understandings of karma, they insisted upon the symmetry of lung lang's harmful effects for all parties involved. Tibetans and Americans were alike in predicting adverse social and health effects for individuals who experience chronic, habitual anger. The most common metaphoric expression for the anticipated social effects of chronic anger/lung lang was identical in the two cultures. Tibetans and Americans agreed that people will "become more distant" (Tib: thags ring po chags) from the chronically "angry" individual. For Tibetans, the predicted social effects tended to involve community-level judgments and processes than Americans. Tibetans were much more likely than Americans to believe that anger/lung lang can be prevented and even permanently transcended. Further, many were able to point to individuals whom they believed had achieved such a state. Americans, by contrast, actively pathologized the hypo-expression of anger, doubting whether anger-free living was either possible or desirable. When the hypothetical question was posed: "What kind of person would it be who never becomes angry?" Americans offered responses like: "People who don't show it and then one day they explode;" or, "Maybe someone who was severely abused as a child." Some rejected the question outright, saying things like: "We shouldn't be talking about this like it's a good thing." When the characteristics of recent incidents of anger were examined, both lay and clerical Tibetans reported angry feelings of shorter duration than did Americans. Tibetan Buddhist clergy reported less intense feelings of anger than other respondents. These differences were significant when respondents' age, gender, education, and time since incident were controlled in stepwise regression analyses. Respondents from both cultures showed a reluctance to attribute a deliberate intention to harm to the other party in the incidents they described. Across all groups, however, respondents rated their feelings of anger/lung lang as stronger when they said they had made such an attribution. Tibetans, both lay and clergy, were much less likely than Americans to judge the other person's provocative actions as typical or usual for them. American respondents, by contrast, tended—chronically and spontaneously in open emotion narratives—to connect the other person's provocative behavior in the current situation with their past behavior and to assert that a dispositional pattern existed for the individual to act in that way. This attribution bias is consistent with prior cross-cultural research on the Fundamental Attribution Error and attributional differences across collectivist and individualist-oriented cultures. Americans were far more likely than were Tibetans to report feelings of lingering anger at the end of anger incidents. Tibetans (particularly the Buddhist clergy) were more likely than Americans to report experiencing a host of other dysphoric emotional states, including sentiments similar to those lexicalized in English as "regret," "shame," and "unhappiness," as ensuing at the end of incidents. Several individuals from the Tibetan clerical sample described the experience of anger in dissociative terms, e.g. "It felt as though I were drunk or crazy at the time." Lingering differences in the encoding and retrieval of memories of experiences of

anger/lung lang were suggested by the fact that when respondents were asked; "If you think about that situation now, do you still feel a little angry?" Americans were far more likely than Tibetans were to say they felt angry when recalling the original incident. Americans did so whether the original feelings of anger were intense or mild. By contrast, only in situations where original feelings of "lung lang" had been reported as very strong were Tibetan respondents likely to report feeling anger/lung lang on recall. Although Americans and Tibetans endorsed different ideal strategies for managing anger/rlung langs, in practice, they appeared similar in many of the action tendencies and behaviors they reported engaging when the emotion had been triggered. Actions ranged from taking time out, practicing patience (a set of specific Tibetan Buddhist techniques), seeking mediation, to issuing open criticisms or threats, and, in some cases, exchanging blows with the other party. Consistent with the normative ethical rejection of anger in Tibetan culture, during incidents in which anger/lung lang was openly expressed and witnesses were present, Tibetans were more likely than Americans to report that bystanders showed disapproval of open displays of the emotion. In assessing the limits of this study, the author notes that some of the data in the study consisted of recalled characteristics of a recent incident of anger. Such data are subject to numerous limitations. Normative cultural idea of emotion, self-presentational motives, and other factors systematically bias subjects' recall of emotion incidents. The characteristics of Tibetans' recalled incidents of anger were quite consistent with the author's long-term ethnographic observations of life in these communities. Further, it can be argued that the ecological validity of the findings are enhanced by the use of data drawn from respondents' day-to-day lives in their home communities. In concluding, the author suggests that a close examination of Tibetan emotional practices around anger sheds light upon the complex character of the Tibetan commitment to political non-violence. Similar studies may help to illuminate a range of anomalous socio-cultural phenomena, including the characteristics of culture-bound syndromes and culturally-linked patterns of psychological risk and resilience.

Paper Symposium

Dan Landis
(Convenor and Chair)

Ethnic conflict and peace

It is estimated that two thirds of the violent conflicts around the world are ethnic conflicts. Such conflicts have claimed millions of lives in the 20th and 21th centuries, and injured, displaced, and disenfranchised many millions more. As the world becomes even more entwined, such conflicts have repercussions far from where they originate. Who cannot recoil at the mention of the Holocaust, the horror of the recent war in the Balkans, and the deadly conflicts in sub-Saharan Africa? There is an urgent need to learn something that will permit us to understand and lead to the prevention of such conflicts, wherever and whenever they occur. Hence, this symposium. While there are more than four dozen conflicts occurring around the world as this conference begins, we have chosen three that are emblematic of the range of causes and possible solutions.

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Theories of ethnic conflicts: Roadmaps to understanding

This paper will serve as the introduction to the symposium. We will review the micro and macro theories of ethnic conflict that have been proposed over the past century to provide a template for the audience as they consider the various conflicts that will be described. These theories will range from the familiar (contact theory) to the somewhat less familiar (e.g., equity theory, realistic conflict theory, identity theory) and even some theories from outside of psychology (e.g., constructionism from political science). It is our hope that the contributors to this symposium will use some or all of these theories to inform their analyses of the conflicts described in their papers.

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Ethnic and religious conflicts in India: Some indigenous solutions for peace.

India has been embroiled in many conflicts both with its neighboring countries, China, Pakistan, Nepal, Sri Lanka, and Bangladesh, and within its own boarder, which has been related to religion, ethnicity, and language. These various conflicts are examined in the historical context to get a better understand of their causes and consequences. India is also known for its tradition of accommodating and assimilating differences over its thousands of years of history to maintain peace despite a variety of cultural diversity. The sources of such understanding and indigenous models of peace will be examined this paper. It is hoped that an examination of various types of conflict and conciliation processes in India will lead to a better understanding of the human behavior in situations conducive to conflict. The examination of indigenous models will hopefully lead to developing solutions for peace for our global village.

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Interethnic conflict in Malaysia

Based on archival data, my paper will describe the multicultural issues in Malaysia. I will give a background of how the Bumiputera movement started, and how there was peace before that movement, how people had worked together to drive the British away, and so forth. I will also describe the concept of 'muhibbah'; an emic concept that is central to preventing ethnopolitical conflicts in Malaysia. What is 'muhibbah'? What is its origin? How does it relate to ethnopolitical conflict? How does it relate to the reduction of polemics? Why it had worked in the past? Why it is not working at present? How does it relate to the future of Malaysian multicultural society? These are some of the questions that my paper will attempt to answer.

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Ethno-cultural conflict and cooperation in Hawaii

When peoples from diverse ethno-cultural group come into contact the consequences may range from murderous conflict to mutually enriching and beneficial cooperation. This paper considers factors related to these varying potentials in general and in the particular case of Hawaii where diverse peoples have lived in relative peace in the most remote landmass on the planet. Cultural conflicts are fueled by numerous factors and conditions and maybe particular vicious due to the psychological stakes involved. The varying answers that cultures provide to critical and common human problems (such as mortality and the ontological problem of "how to be") contextualize Becker's (1971) proposition that cultural differences are threatening because they provide a living example that life can go on heroically within a value framework totally alien to one's own. At the same time the varying answers that cultures provide to common human concerns may be essential to our common survival by offering needed alternative solutions to complex human problems. Hawaii has experienced a colonial imposition on an indigenous people, immigration of diverse populations, labor struggles, and military attack. Given these factors potential for conflict between peoples from diverse ethno-cultural groups seems high yet Hawaii has been described (Worchel, 2002) as a potential beacon of hope in a world bloodied by intercultural conflict. This paper examines the nature of intercultural conflict and seeks to illuminate factors that may enhance the probability of peace and fruitful cooperation among culturally diverse peoples.

Paper Symposium

Johny R. J. Fontaine
(Convenor and Chair)

The GRID approach for empirically studying the meaning of emotion words:
New empirical findings

Both for theoretical and for practical reasons the comparability of emotion terms across language and cultural groups is a central issue for cross-cultural emotion psychologists. Studying the meaning of emotion terms forms a good battleground for the vigorous debate in cross-cultural emotion psychology about the universality versus cultural relativity of emotion processes. From a relativist stance, culturally-construed meanings are assumed to have a fundamental impact on psychological functioning. The meaning of emotion words should therefore be one of the first places were cultural-specificity will emerge. From a universalistic stance, emotions are universal, biologically-rooted processes. Emotion words should refer to the same underlying dimensions across languages and cultural groups. Also from a practical point of view the comparability of the meaning of emotion words is very important. Almost all cross-cultural emotion research relies in some way or another on translated emotion words. Unnoticed shifts in the meaning of translated emotion words could lead to spurious cross-cultural differences. The GRID approach has been developed to map the meaning of emotion words in an empirical and systematic way that can be compared between language and cultural groups (Fontaine, Scherer, Roesh, & Ellsworth, in press). The GRID approach takes the componential emotion framework as a starting point. According to the componential emotion framework, an emotion is to be conceptualized as a rather synchronized process of activation in different biological and psychological subsystems, also named components, in order to react quickly to events that are relevant for the concerns of a person. The most common components that have been distinguished are (1) the appraisal, (2) the psychophysiological, (3) the expressive, (4) the subjective experience (feeling), (5) the action tendency, and (6) the regulation component. Within the GRID approach each component has been operationalized on the basis of one well-known theory for that component, for instance the sequential evaluation check theory of Scherer for the appraisal component and the action tendency theory of Frijda for the action tendency component. In total 144 features that characterize emotion processes covering all six components have been identified in this way. Moreover, 24 emotion terms that are representative of the emotion domains in English, French, and Dutch have been identified. Thus, the GRID approach consists of a grid of 24 emotion terms and 144 emotion features. Each participant is asked (for 4 of the 24 terms) to rate the meaning of each emotion term on each of the 144 emotion features. A first research with the GRID in the UK, Switzerland (French part), and Belgium (Flemish part) has demonstrated that the overall meaning across the 144 emotion features could be well represented by a four-dimensional structure of evaluation/pleasantness, power/control, activation/arousal, and unpredictability. While identifying stability in the underlying referents of emotion terms, the first research also revealed notable differences in the specific meaning of translation equivalent terms between the three groups. In this symposium, new work with the GRID approach in other language and other cultural groups will be presented.

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GRID approach for the assessment of emotions in Basque and Spanish

In the universality vs. cultural relativity debate of the meaning of emotions, various approaches have been followed for the cross-cultural study of emotions. Even though the usage of a wide range of methodologies and techniques may be enriching to the field in some respects, sometimes it might also represent an impediment for the comparison of studies carried out in different cultures. Therefore, it is necessary to develop measures and approaches that can be applied to the study of emotions worldwide. The GRID approach is a promising project because the original questionnaire is being currently translated into languages spoken in different continents. With this method, three languages have been analyzed so far, but all of them are Indo-European. In this study, using back-translation procedures, the Basque and Spanish GRID versions were created and applied to two samples of Spanish-speaking and Basque-speaking adults. The aim was twofold: a) to replicate the four-dimensional structure found by Fontaine, Scherer, Roesch, and Ellsworth (in press) in these new languages, being Basque a non-Indo-European one; and b) to compare the profiles for the terms in the two languages. Since language is one of the main features of each culture, it is possible to see to see to what extent there is a different (or similar) conception behind a certain emotion used when this is named with terms from two languages distinct in origin, but spoken in the same region of Spain.

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Where do emotional dialects come from?

A comparison of the understanding of emotion terms between Gabon and Quebec

Recently, Elfenbein et al. (2007) presented evidence for cultural dialects in the expression of certain emotions by Gabonese and Quebecois individuals. The present research aims to test the hypothesis that cultural dialects in expression are due to subtle differences in the meaning of the emotion term. For this 280 each participants from Gabon and Quebec completed the GRID for a total of 10 emotion terms: anger, contempt, disgust, embarrassment, fear, happiness, sadness, serenity, shame and surprise. The similarities and differences between the two cultures in the connotations associated with these terms will be discussed and related to emotional dialects theory.

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Dimensions of Greek emotions and the "emotion" emotion

Older work based on similarity sorting of emotion terms has repeatedly revealed the three dimensions of evaluation/pleasantness, power/dominance, and activation/arousal in the meaning

structure of emotion terms. The GRID project constitutes a novel approach to the study of the emotion space, by studying the covariance of emotion features (selected from the componential theory of emotion) across emotion terms (words). A robust four-dimensional solution seems to emerge cross-linguistically, which includes the three aforementioned dimensions plus an unpredictability dimension, thus lending support to the componential/ dimensional approach. Here we present data from a Greek student sample evaluating the 24 standard emotion terms of the GRID instrument on 144 features across six domains (appraisal, physical symptoms, expressions, action tendencies, feelings, and regulation). We compare the resulting factor structure to the findings from other linguistic-cultural groups. In addition, we explore the meanings of some Modern Greek emotion terms that are not readily rendered cross-linguistically (e.g. into English). Specifically, we examine the meaning of "emotion" (as in "being emotional," "moved," or "touched"), the semantic characteristics of which seem to include ambiguities (e.g., in valence) that have not been previously analyzed. In addition, we seek to locate romantic love and a state of anticipatory suspense (the Modern Greek meanings of "eros" and "agony," respectively) within the four-dimensional GRID space, and discuss the implications for further semantic analyses of these terms in Greek.

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Identifying the meaning of emotion words across cultural groups in South Africa

The South-African GRID project is a replication of the GRID approach that has been developed in Gent and Geneva with culturally relevant material (words and features) and aims to reveal the meaning structure of the emotion domains in various ethnic groups in South-Africa. The question is whether emotion words refer to all six emotion components (appraisal, subjective experience, bodily sensations, expression, action tendencies, regulation) in different languages in South-Africa like they do in Western-Europe. Four ethnic groups and three language groups are involved in this project, namely Whites-Afrikaans speakers, White-English speakers, Indian-English speakers, and & Black-Tsonga speakers. While the White-Afrikaans and the White-English speakers, speak a different language they occupy both a comparable political and economical position in South-Africa. They are the most comparable to West-European and Anglo-Saxon samples. The Black-Tsonga speakers can be considered as a traditional black group. Moreover, they speak a non-Indo-European language. The Indian-English group takes a mid-position. While this ethnic group uses mainly English as its mother tongue, and while it has a fairly high socio-economical status in South-Africa, it does preserve its own ethnic identity. The impact of linguistic and ethnic differences on the meaning of emotion terms is empirically investigated in this study by means of the GRID approach.

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A comparison between the meaning, the frequency, and the episode structure of bodily sensations

Research on the structure of bodily sensations is rather scarce. The present study used the GRID terms of the bodily sensation component to investigate bodily sensations in everyday emotion episodes in two countries. A sample of 348 Belgians and 180 Turks reported their last three emotional episodes. They rated the episodes on the 17 bodily sensations taken from the GRID-study. In addition, the frequency of these sensations during the last month was rated. In the GRID-project, three meaning factors reliably emerge across language groups, namely a bipolar sympathetic activation versus deactivation factor, a unipolar parasympathetic activation factor, and a unipolar warmth factor. In the current study, four factors emerged reliably in Turkey and in Belgium during the emotional episodes, namely parasympathetic arousal, sympathetic activation, sympathetic deactivation, and warmth. The structure of the frequency of bodily sensations differed from the episode structures. Three unipolar factors emerged both in Turkey and in Belgium when people were asked to rate the frequency of bodily sensations, namely parasympathetic arousal, sympathetic arousal, and warmth. In conclusion, the structure of bodily sensations is very comparable between Turkey and Belgium and three factors repeatedly emerge using different methodologies, namely parasympathetic arousal, sympathetic arousal, and warmth. How the sympathetic arousal emerges in the data, however, depends on the context of measurement (meaning, episodes, frequency).

Paper Symposium

Michele Gelfand & Chi-yue Chiu
(Convenors and Chairs)

Culture as socially-situated cognition: Theoretical developments and empirical evidence

Explaining cultural influence through the use of psychological constructs is the sine qua non of cross-cultural psychology. The offering of psychological explanations for cultural influence has been expressed in vivid metaphors such as "unpackaging culture" (Whiting & Whiting, 1975), "peeling the onion" (Poortinga, van de Vijver, Joe, & van de Koppel, 1987), and more recently, "dispelling the fog" or the "magnum mysterium" of culture (Bond & van de Vijver, in press). Thus, the mandate of cross-cultural psychology is not simply to note culture's consequences, but also to account for them. As Bond & van de Vijver (in press) admonish us, "we must organize our findings theoretically before we drown in a welter of differences, we must dispel the thickening fog of culture" (p. 9). As is standard in many fields of scientific inquiry, however, there is a dominant paradigm firmly entrenched in the quest to unpackage culture which could be referred to as the difference-in-personal attitudes and values perspective. Personal attitudes and values have been used to explain cultural differences in a wide range of phenomena such as well-being, self-esteem, emotions, attribution style, persuasion, duty violations, negotiation, conflict management, communication, group work and organizational behavior (Gelfand, Erez, & Aycan, 2007; Lehman, Chiu, & Schaller, 2004; Oyserman, Coon & Kemmelmeier, 2002; Smith, Bond, & Kagitcibasi, 2006). Yet, while studies illustrate that attitudes are fruitful explanatory concepts (e.g., see Smith & Schwartz, 1997), a single paradigm is unlikely to be able to fully account for all cultural influence (Bond, 1997; Bond & van de Vijver, in press; Kagitcibasi, 1997, Matsumoto, 2007). Accordingly, along with others, we advocate that the quest to demystify cultural influence will be aided by considering a wider range of psychological constructs, thus developing a broader toolkit of theoretical accounts for cultural influence. In this symposium, the authors present theory and empirical evidence that illustrates how a more socially-situated lens on cultural differences, and in particular, how cognitions about the beliefs, values and behaviors of one's group can serve as powerful cultural "defoggers." In the first paper, Shteynberg, Gelfand, and Kim illustrate the utility of descriptive norms in unpacking cultural differences. Descriptive norms are individual cognitions regarding the typical beliefs, values, and behaviors of one's cultural group. The authors posit that, unlike personal values, descriptive norms can be seen as a part and parcel of a situational construal that informs the individual as to the state of his or her social reality that is important for both epistemological and utilitarian reasons. In other words, the knowledge of groups' shared realities help individuals ascertain correct and useful courses of action (Hardin & Higgins, 1996) which informs one's own decisions. Through two studies, they illustrate the construct validity of descriptive norms from personal values constructs, and demonstrate that descriptive norms are better able to unpackage cultural differences in the domains of attribution and conflict resolution than personal values. More generally, the authors offer a promising and socially-situated lens on cross-cultural theory that is rooted in the social psychological tradition (e.g., Cialdini & Trost, 1998), and is in line with more recent social cognitive theory on shared reality theory (e.g., Hardin & Higgins, 1996; Hogg & Abrams, 1993). Along similar lines, in the second paper, Zou,

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Morris, and Chiu suggest that cultural variation can be best explained by measuring individuals' conformity to perceived ingroup values, rather than their own personally held values or forms of self-expression. In other words, differences in social cognition are largely influenced by individuals' tendencies to act consistently with the values they believe to be important to their perceived ingroup. They found support for this theory across a wide variety of domains, such as differences in persuasion tactics, attribution style, and counterfactual thinking style. Additionally, they found that manipulating the salience of various ingroups led bicultural individuals to shift their cognitive style in accordance with the values perceived to be important to that particular ingroup. These findings illuminate the importance of considering individual levels of conformity to perceived ingroup values when making attributions across and within cultural groups. In the third paper, Wan and Chiu also show the utility of examining perceptions of cultural values of one's group as predictors of important cognitions. As they cogently argue, typically core values are identified through an actual self-importance approach, in which core values are those that members of the culture as a group strongly endorse. The authors propose a perceived cultural importance approach to identifying core values, in which core values are values that members of the culture as a group generally believe to be important in the culture. In 5 studies, the authors examine the utility of the perceived cultural importance approach. Results consistently showed that, compared with values of high actual self-importance, values of high perceived cultural importance play a more important role in cultural identification. Their findings have important implications for alternative ways to conceptualize and measure cultural differences. In the final paper, Hong extends the previous analyses by discussing the conditions under which knowledge about one's cultural group will be activated and used in constructing one's cognitions. In particular, she proposes the important distinction between cultural knowledge (mind) and cultural identification (self), and argues that cultural knowledge about a group will not inevitably applied to construct reality, but will rather be moderated by identification processes. They show in a series of intriguing studies that the beliefs about the impermeability of group boundaries constrains frame-switching among biculturals, and thus, illustrate that merely having cultural knowledge does not always lead to the use of that knowledge. Collectively, the papers in this symposium provide evidence that illustrate the utility of conceptualizing and measuring e culture as socially-situated cognitions%u2014cognitions about the beliefs, values and behaviors of one's cultural group%u2014as an alternative to cognitions about one's own beliefs, values, and behaviors. The evidence for the approach comes from different laboratories and is found across a number of diverse domains including attribution, conflict resolution, persuasion tactics, counterfactual thinking style, and cultural identifications. In all, they broaden the toolkit of conceptualizations and measures of culture in ways that hold promise for cultural and cross-cultural psychology.

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Culture and the explanatory power of descriptive norms

Unpacking cultural differences with personal value constructs is characteristic of most cross-cultural research. However, given the complexities of cultural influence on human behavior, a multiplicity of

theoretical approaches to cross-cultural research may be needed. Accordingly, there has been a marked increase in the calls for greater conceptual diversification and elaboration in cross-cultural psychology (e.g., Markus & Kitayama, 2003; Miller, 2002; Oyserman, Kemmelmeier, & Coon, 2002). In our paper, we aim to broaden the toolkit of psychological explanations for cross-cultural differences by exploring the unpacking utility of descriptive norms, which are cognitions about typical beliefs, values and behaviors of one's group (see Cialdini & Trost, 1998). The Importance of In-Groups: Seminal thinkers in psychology (Festinger, 1954; Tajfel & Turner, 1986) have commented on the profound influence of the social group on the individual mind. Building upon above approaches are scholars who explore how social groups manufacture important shared realities upon which individual cognition and behavior is based (Hardin & Higgins, 1996; Hogg & Abrams, 1993). From this latter, social reality perspective, to thrive in a social environment, people must not only be keenly aware of the thoughts and intentions of others but also allow such social cognitions a unique status in their behavioral decisions. In fact, the theory of mind perspective on human development coupled with recent neuroimaging evidence point to an existence of a specialized neural system for processing and recalling the beliefs and intentions of social others (see Saxe, Carey, & Kanwisher 2004). We argue that descriptive norms are particularly potent representations of others' beliefs as they are grounded in perceptions of culture-wide meanings and practices. In line with the social reality perspective, descriptive norms can be seen as a part and parcel of situational construal that informs the individual as to the state of his or her social reality that is important for both epistemological and utilitarian reasons. In respect to cross-cultural theory, we posit that descriptive norms (1) vary systematically across cultures and (2) can at least partially explain cross-cultural differences in cognition and behavior. In this research, we examined the utility of descriptive norms with individualism-collectivism as content and the nation as target to unpack cultural differences in two domains: attribution and conflict resolution. More particularly, consistent with the literature in the attribution domain, we expected that collectivistic descriptive norms will influence the role of action intentionality in attributions of blame (e.g., Chua, Leu, & Nisbett, 2005; Menon, Morris, Chiu, & Hong, 1999). Additionally, in line with the findings in the conflict resolution domain, we expected that collectivistic descriptive norms will influence the level of felt harm after a duty versus a right violation (e.g., Hong, Ip, Chui, Morris, and Menon, 2001; Gelfand, Nishii, Holcombe, Dyer, Ohbuchi, & Fukumo, 2001). Summary of Findings and Discussion: In our first study involving 158 participants from a mid-Atlantic U.S. university and from a university in Seoul, South Korea (U.S. n = 77; S.K. n = 81), we found that collectivistic descriptive norms predicted the theorized cross-cultural differences in blame attribution. The predicted interaction was replicated across two separate collectivististc descriptive norm scales (see Figures 1 & 2). In our second study, involving 163 participants from the same universities as in study 1 (U.S. n = 80; S.K. n = 83), we found that collectivistic descriptive norms predicted the theorized cross-cultural differences in felt harm. Again the predicted interaction was replicated across two separate collectivistic descriptive norm scales used in study 1 (see Figures 3 & 4). At the same time, in a test of two well-established collectivistic personal values scales, we did not find evidence that personal values explained cross-cultural differences in the attribution and conflict resolution domains. We believe that the primary difference between personal values and descriptive norms is that the latter incorporate aspects of situational construal while the former do not. In other words, unlike values, descriptive norm scales are focused on particular socialities that are part and parcel of the situational context. It is possible that given that the research domains of attribution and conflict resolution engross the individual in specific social situations, one would expect that descriptive norms that capture an important aspect of situational construal are more adept at predicting context-specific behaviors. Still, of critical importance is further research on the relative efficacy of personal values and descriptive norms across a variety of theoretical domains.

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Perceived cultural importance and actual self-importance of values in cultural identification

Culture involves shared meanings that guide people's processing of social information and their actions in almost every aspect of life. One of these shared meanings consists of the cultural values that are shared among members of a culture, which to a large extent, define what the culture is. Core cultural values are important in defining a culture because their importance in the culture is widely shared. However, there is more than one way for cultural values to be shared among members of a culture. One way for such sharedness is for most members of the culture to actually endorse some common values so that a group aggregate of members' self-endorsement shows consensus in what values most members of the culture consider to be personally important. We refer the importance of values identified through this type of sharedness as actual self-importance. A second way for cultural values to be shared is for most members of the culture to have similar representations of the culture's values. We refer the importance of values identified through this type of sharedness as perceived cultural importance. With perceived cultural importance, instead of inquiring about what values members of a culture actually endorse, we ask what values these members think are endorsed by the culture. Thus, perceived cultural importance allows one to identify values that members of a culture represent to be important to the culture. In the extant literature in cultural and cross-cultural psychology, core cultural values are often identified through the actual self-importance approach. In this paper, we propose that the perceived cultural importance approach to identifying core cultural values has additional utility in the understanding of culture-related psychological processes beyond that of the actual self-importance approach. In a series of studies, we examined the contribution of perceived cultural importance in the identification of core cultural values and the process of cultural identification, beyond the contribution of actual self-importance. In one study, participants were asked to rate the importance of the Schwartz values to themselves, and to an average member of their culture. These two ratings allowed us to identify values that were important to the participants (actual self-importance) and values that the participants thought to be important to the culture (perceived cultural importance). Participants' personal endorsements of these two types of values were then used to predict their identification with the culture. Results showed that compared with values of high actual self-importance, values of high perceived cultural importance play a more important role in cultural identification. In another study, such unique utility of perceived cultural importance was replicated in a longitudinal study setting. Participants' endorsement of values perceived to be important to their culture uniquely predicted their change in identification with the culture over time, whereas their endorsement of values with high actual self-importance in the culture did not. Following the correlational studies, two experimental studies tested the causal role of values with high perceived cultural importance in cultural identification. Results showed that such values have causal consequence on cultural identification instead of the other way round. Taking the studies together, the findings show that perceived cultural importance is a useful alternative to the study of cultural values that complements the common actual self-importance approach. The introduction of

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the perceived cultural importance approach to cultural values has important implications for conceptualizing and measuring cultures, and the understanding of culture's role in the psychological processes.

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The influence of perceived ingroup values on social cognition

One of the most enduring lessons in social psychology is that individuals conform to their ingroup's majority views, whether actual or perceived. Yet, this lesson has commanded little attention in the literature on cultural influences on social cognition. Cultural variations have been explained almost exclusively in terms of expression of differing selves or personal values rather than conformity to differing perceived ingroups (Markus & Kitayama, 1991). This focus on the self--on inner, private, personal values--is surprising given that culture is an inherently social and collective phenomenon, involving a group and its traditions. Whatever the salient ingroup, individuals develop beliefs (from socialization and everyday social perception) about which values are widely shared within the group. We propose that the perception of ingroup is a mechanism in many cultural effects. That is, cultural influences on social cognition come largely through individuals' tendency to act consistently with values that they perceive to be widely shared within their ingroup. Several past streams of culture research are similar to the proposal we shall develop here. First, constructivist research focuses not on the individual's values but on cognitive structures such as implicit theories (Chiu, Hong, & Dweck, 1997; Dweck, Hong, & Chiu, 1993; Morris & Peng, 1994). Perceived ingroup values could serve to guide behaviors in much the same way as implicit theories. Depending on the most salient ingroup values perceived at the moment, individuals' culturally specific characters may easily shift as a function of their cultural environment. Second, dynamic constructivist research also looks at the conditions that magnify cultural effects. One such condition is accountability to ingroup others. Gelfand and Dyer (2000) found that this accountability to ingroups made Chinese negotiators become more conciliatory and American negotiators become more competitive. Likewise, another magnifier is need for closure, which creates a desire to act consistently with ingroup consensus. Individuals higher on dispositional need for closure are more likely than others to make culturally specific attributional judgments (Chiu, Morris, Hong, & Menon, 2000) and to make judgments about conflicts in line with the norms of their culture (Fu et al, 2007). The third stream of evidence comes from the recent studies on the perceived culturally important values. Wan and colleagues (Wan et al. 2007) recently demonstrated that people have values about the value priorities of the cultural group they belong to. Their own value is often different from what they perceive to be important for their culture. The perceived value that is important to the culture is akin to our concept of the perceived ingroup values. When a view is perceived to be widely shared by the ingroup members, it is naturally considered to be important to the culture. In Wan and colleagues' studies (2007), it is the endorsement of values that are perceived as important to their culture, not that are important to themselves, that predicts individuals' identification with a culture. This differential effect between

individuals' personal endorsement to the values and the perceived cultural endorsement to the values supports our hypothesis that, it is not individuals' personal endorsement of pertinent values, but individual differences in perceived ingroup endorsement of these values, that accounts for cultural differences. The research presented in this paper drew upon several well-established cultural differences to test whether these differences were mediated by participants' perceived ingroup values as much as by their personal values. Study 1 examined the classic individualism and collectivistic dimension in explaining cross-cultural difference of persuasion tactics (Cialdini, Wosinska, Barrett, Butner, & Gornik-Durose, 1999). We found that the perception of in-group members' Individualism/Collectivism value, not the self-belief of these values, mediates the cross-cultural difference. Studies 2 and 3 extended our account to two other domains %u2013 the attribution style (Morris & Peng, 1994) and the counterfactual thinking style (Chen, Chiu, Roese, Tam, & Lau, 2006). To tease apart perceived ingroup values from correlated individual differences, such as life experience, Study 4 varied the primes to which biculturals were exposed in order to manipulate which ingroup was salient. By experimentally manipulating a relevant cultural ingroup, we found that participants shifted their attribution styles according to the culture identity of the appropriate in-group members. Results from these studies provided consistent support for our central proposals: 1) Cultural difference is observed the largest by measuring individuals' perceived views of ingroup on the culturally characteristic values; 2) Individuals' perceived cultural ingroup-values accounts for the cultural difference over and beyond individuals' personal values.

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The distinction between cultural mind and cultural self

Cultural learning, directly through personal experiences with the practices in a culture or indirectly through observations of how the knowledge tradition is institutionalized in a society or implemented in practices, is the process whereby a knowledge tradition is acquired. A knowledge tradition available to an individual increases in cognitive accessibility as it is repeatedly called out and applied to understand one's experiences and coordinate social actions. However, it would be a mistake to assume that individuals who possess knowledge of a particular cultural tradition will necessarily identify with that cultural tradition. We emphasize that learning and acquiring a certain knowledge tradition does not entail identification with it. The main theme of this talk is to differentiate cultural knowledge (mind) and cultural identification (self). By extension, individuals who have been exposed extensively to two (or more) knowledge traditions may have developed some degree of fluency in both knowledge traditions. Again, acquisition of the bicultural (or multiple) cultural knowledge does not entail identification with the cultures. Instead, the identification process could moderate the fluency of applying the knowledge traditions. Making a distinction between bicultural knowledge (mind) and bicultural identification (self) allows us to discuss the possible interactions between these two constructs. For example, we have shown that Asian American bicultural individuals switch between Asian and American cultural frame when they were primed with the respective cultural icons (Hong, Morris, Chiu, & Benet-Martinez, 2000; Hong, Benet-Martinez, Chiu, & Morris, 2003). This effect illustrates the activation of the bicultural knowledge (mind) under

different contexts. However, this cultural switching process is not inevitable. We found that the switching process could be undermined if the minority individuals believe that "race" is essentialistic (i.e., race reflects deep biological essence, is unchangeable, and is indicative of abilities and traits), thereby seeing the interracial boundary as impermeable. In this case, the bicultural identification (self) seems to constrain the operation of bicultural knowledge (mind). To illustrate this point, I will report studies (Chao, Chen, Roisman, & Hong, 2007; No, Hong, et al., 2008) which used a wide range of methods and measures, including priming, reaction time measures, and physiological measures (skin conductance and heart rate). In summary, by bringing a sharper focus to the seemingly blurry distinction between the bicultural mind and the bicultural self, we seek to shed some light on the dynamic processes whereby multicultural individuals choose between different cultural lenses to construct the reality depending on the changing needs of the moment. We also strive to illuminate how multicultural individuals construct a self-identity that fits their experiences in an evolving multicultural environment.

Paper Symposium

Claudio Torres
(Convenor and Chair)

Symposium in honor of the contributions of Alvaro Tamayo to the study of basic human values

This symposium honors the contribution to cross-cultural psychology made by Dr. Alvaro Tamayo, whose untimely and tragically sudden death occurred on late 2007. Professor Tamayo was an Emeritus Professor at the Institute of Psychology at the University of Brasilia – Brazil, as well as a member of IACCP. The symposium highlights in particular his consistent focus upon the study of human values in different contexts, and his influential role in the study of human values in Brazil in particular, and South America in general. He explored ways in which knowledge of values can aid our understanding of how to address real world issues including work, regional identities, and health in beneficial ways. The symposium also reflects his role in advancing the development of cross-cultural psychology in Latin America.

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Effects of cultural value distance on the international flow of investment

Cultural distance between countries should deter firms from investing in a foreign country because it increases transaction costs. However, a meta-analysis of studies using an index of distance based on the Hofstede dimensions found that cultural distance predicted cross-national investment inconsistently if at all. Using my cultural value dimensions, I present research examining effects of cultural distance on investment among 55 countries over 25+ years. Distance on each of my three cultural dimensions influences cross-national investment over and above other factors such as geographic proximity, size of the economy, common language, common colonizer, bilateral trade treaties, similarity of corporate taxation, similarity of legal system, and more. Egalitarianism/hierarchy distance reduces investment whereas Harmony/Mastery distance increases it. Moreover, investment tends to flow from high Mastery to high Harmony cultures and from low Embeddedness to low Autonomy cultures. I will elaborate upon and interpret these findings.

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The work value structure

The aim of this study was to test a structure for Work Values based on Schwartz' Theory of Human Values. Work Values are defined as hierarchically organized principles or beliefs about goals and desirable rewards that people seek out through work. A questionnaire was elaborated upon previous instruments and the 10 motivational types proposed by Schwartz. A sample of 349 workers from a Brazilian government organization and cooperatives participated in the survey. The exploratory factor analysis with oblimin rotation yield 7 factors: Self-direction/Stimulation - SS (alpha=0,85, n=11), Achievement - AC (alpha=0,80, n=5), Security - SE (alpha=0,79, n=5), Universalism/Benevolence – UB (alpha=0,73, n=5), Hedonism - HE (alpha=0,71, n=3), Conformity - CO (alpha=0,67, n=5) and Power – PO (alpha=0,61, n=3). The MDS showed support for the circumplex structure, as predicted by theory. Also, it was observed a partial correlation (with the control scale used in rating values) between work values and the level of cooperation with colleagues at work (UB: $r=-0,17$, $p<0,01$; CO: $r=0,04$, $p>0,01$; SE: $r=-0,07$, $p>0,01$; PO: $r=-0,08$, $p>0,01$; RE: $r=-0,03$, $p>0,01$; SS: $r=-0,06$, $p>0,01$; HE: $r=0,08$, $p>0,01$) and protective action to the organization (UB: $r=-0,16$, $p<0,01$; CO: $r=0,12$, $p<0,05$; SE: $r=0,03$, $p>0,01$; PO: $r=-0,16$, $p<0,01$; RE: $r=-0,07$, $p>0,01$; SS: $r=-0,13$, $p<0,05$; HE: $r=0,12$, $p<0,05$), as expected. Therefore, the study concludes that the structure represented here has a promising future. Reapplications on other samples coming from different South American countries are testing its universality in the Region

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Value structure - On the use of weakly constrained confirmatory MDS

Ordinal Multidimensional Scaling (MDS) has become a central approach for analyzing value structures in cross-cultural studies. Starting from regional hypotheses, MDS displays the discriminability of value types in an easily accessible geometric representation. Furthermore, this approach is relatively free from mathematical restrictions and additional assumptions not relevant to the problem under study (Borg & Shye, 1995). However, MDS configurations of identical data sets may differ, depending on the respective starting configuration. Such artefacts can be avoided by computing a weakly constrained confirmatory MDS that uses a theory based starting configuration. Drawing on Schwartz' (1992) values theory, a design matrix is presented for deriving such starting configurations (Bilsky, Gollan & Döring, 2007). Its use is demonstrated by analyzing different data sets collected with the Portrait Values Questionnaire (PVQ).

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Organizational values: Differences and similarities in different Brazilian regions

Many papers have tested the structure and hierarchy of value systems in various countries. The majority of them consider the country as a homogeneous culture. But some have argued that there is a considerable amount of within country variance that challenges this view. This work is aimed at describing differences and similarities in the structure of values in different Brazilian regions. Brazil is a continental country with cultural traits that make it a single nation; also, it is a multicultural country with different geographic and cultural regions according to the colonization singularities that coined the development process of each one of them. Business management is supposed to have specific features in these regions and organizational values priorities are not the same, which means to say that organizational values are affected by the regional culture features where the organizations are inserted. Three of the five Brazilian regions have been included in the survey (South, Southeast and Northeast). The data were collected applying IPVO (Organizational Values Inventory Profile), an indigenous measure of Organizational Values, which is the most applied in Brazil, and was developed and validated by Alvaro Tamayo. The results are discussed and implications for business management in a multicultural country, and in South America region, are considered.

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Relations between personal values and work well-being

One of the latest interests of Alvaro Tamayo relied on the study of work well-being and its associations with personal variables , such as basic human values. The literature suggests the relation between well-being and motives, goals and values, but little research about this has been developed in South America countries. This research aimed to investigate the relation between personal values and work well-being. This construct covered an hedonic dimension (positive/negative emotions and humor at work) and an eudaimonic dimension (perception of expressiveness and self-achievement at work). 403 employees of a Brazilian Public Organization responded the Portrait Value Questionnaire, and an indigenous measure of well-being. Factor analysis pointed to a 3-factor solution: a factor of positive, and another of negative affect; and a third factor, relating to expressiveness/achievement at work. Data were then analyzed by standard multiple regression. Results reveal self-direction and stimulation had significant and negative associations with positive affect and expressiveness/achievement and positive associations with negative affect. Conformity and tradition had significant and positive associations with positive affect and expressiveness/achievement and negative associations with negative affect. Also, conformity was the main predictor of work well-being. Employees who emphasized conformity related more positive affect and expressiveness/achievement and less negative affect. Tradition and conformity seem compatible with the organizations context. Differences within South America were suggested. Data are discussed in terms of the moderator effect of values on organizational context impact and the work well-being.

Paper Symposium

Peter B. Smith
(Convenor and Chair)

New approaches to the measurement of culture

Since the time of Hofstede's (1980) study the principal approach to the measurement of culture has been to focus on values and beliefs. Considerable attention has also been given to measurement of the self-construals thought to predominate within individualistic and collectivistic cultures. While each of these approaches has merit, it is desirable to explore a fuller range of options, not as alternatives, but as ways of fleshing out the ways in which values and self-construals find expression in a given culture. If prevailing values and beliefs characterize cultures, their effects are likely to achieve uniformities of behaviour both by influencing the norms that arise and through the ways in which culture members communicate with one another. The papers by Fischer and by Smith explore these alternative perspectives. Exploration of values associated with cultural differences has also been excessively focused upon the dimension of individualism-collectivism. Use of the data from the broader range of nations sampled by the World Values Survey enables exploration of additional less-known dimensions. The papers by Smith and by Minkov and Blagoev underline the value of doing this. The measurement of self-construals has also been unduly associated with the concepts of individualism and collectivism, in ways that contribute to reduced measurement validity. The paper by Vignoles outlines a more fully differentiated range of ways in which self-construals may vary across cultures.

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Measuring culture using a descriptive norm approach

Cross-cultural researchers have typically measured and conceptualized culture using self-reported importance ratings of values or beliefs. However, at the same time these self-report measures tend to predict only limited variance in psychological attitudes and behaviours. An alternative descriptive norm approach is introduced in this presentation. Respondents are required to report on what other/most people in their culture do or which values or beliefs other people in their culture endorse. A series of studies are reported that show that these descriptive norm descriptions along a number of dimensions predict self-reported behaviour and attitudes over and above traditional self-reported value ratings. Criticisms of this approach (e.g., similarity to stereotypes, unclear relationship between norms and self-report measures of cultural values, reliability and validity of perceptions of norms and

perceptual biases, meaning, agreement and salience of descriptive norms, lack of context) are discussed in light of the potential contribution of normative approaches to the study of culture.studies are reported that show that these descriptive norm descriptions along a number of dimensions predict self-reported behaviour and attitudes over and above traditional self-reported value ratings. Criticisms of this approach (e.g., similarity to stereotypes, unclear relationship between norms and self-report measures of cultural values, reliability and validity of perceptions of norms and perceptual biases, meaning, agreement and salience of descriptive norms, lack of context) are discussed in light of the potential contribution of normative approaches to the study of culture.

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Communication styles as dimensions of national culture

Previous characterizations of national cultures have been derived from surveys of values and beliefs and from a variety of socio-economic indicators. This paper presents evidence that national cultures may also be distinguished in terms of prevalent styles of communication, as exemplified by survey response styles of extremity and of moderation. A distinction is also made between the average communication style within a given nation and the dispersion of communication styles within that nation. Secondary analyses of published data are used to test hypotheses concerning the attributes of nations that differ in terms of their citizens' tendencies to agree and to disagree, and in terms of response extremity versus moderation. A higher tendency to agree is associated with nations high in in-group collectivism and low in wealth. Dissent is associated with nations whose cultures are humane, loose, and low on institutional collectivism. Moderation is most pronounced in nations characterized by high institutional collectivism, flexumility, and tightness. The consequences of these response tendencies for extracting style-free measures of cultural variation and for defining a fuller range of cultural dimensions are discussed.

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From social variables to cultural dimensions

The usual approach to the building of cultural dimensions is to analyze a survey and find intercorrelated items that form independent factors. The next step is to validate the cultural dimensions behind the factors by correlating them with external variables. Here, the reverse approach is proposed. Starting from a social variable of interest (suicide rates, educational achievement, etc.), one can identify items in a database such as the World Values Survey (WVS) which correlate with that variable. Next, a series of factor analyses can be performed in order to identify which of those items form a single dimension yielding the highest correlation with the social variable of interest and having the closest conceptual relationship with it. Using this approach, we started from GDP-per-person change from 1998 to 2006, and from 1970 to 2005, across all WVS countries. We demonstrate that these variables are correlated at .62 and .50 with a single cultural dimension extracted from the WVS that we called "economic dynamism". It contrasts the importance of thrift to the importance of leisure and human relationships (family, friends, service to others, etc.). Economic dynamism correlates with Long Term Orientation at .64 or .70, depending on the data treatment. The highest scorers are Eastern Europe and East Asia (which also have the fastest growing economies since the 1998-1999 WVS wave). The lowest scorers are Latin America and parts of Africa, followed by the Anglo world and the Arab world (which are also the slowest growing economies).

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Rethinking "culture and self": Measuring identity motives in cultural context

Common thinking in cross-cultural psychology is that people raised in individualistic cultural environments typically construe themselves as independent and are especially motivated to seek distinctiveness and positive self-regard, whereas people raised in collectivistic cultural environments tend to construe themselves as interdependent and are especially motivated to seek belonging. Yet, existing measures of independent and interdependent self-construal typically show neither convergent validity nor structural invariance across cultures, and the cultural specificity of identity motives remains to be demonstrated. Recently, findings about culture and positive self-regard have been hotly debated, but there has been very little critical reflection on common assumptions about the strength of motives for distinctiveness and belonging in different cultural contexts. In this talk, I will

argue theoretically that cultural values and beliefs are more likely to moderate the means by which people achieve feelings of distinctiveness and belonging in their cultural environments, rather than the strength of their motivation to do so. I will also present a new measurement technique, focused on intrapersonal variance across multiple aspects of identity, which can be used to identify culturally appropriate ways of satisfying diverse identity motives (positive self-regard, distinctiveness, belonging, continuity, efficacy, meaning), while potentially circumventing the problems of individual- and ecological-level response style which have plagued traditional measures of self-construal.

Paper Symposium

Seger Breugelmans
(Convenor and Chair)

Advances in acculturation and multiculturalism research

Acculturation research is developing at a fast pace. Increasing globalization and migration call upon researchers to develop more specific models of acculturation processes, as well as concrete predictions of antecedents and consequences of acculturation. The value of this research is increasingly recognized by policy makers and studies are becoming ever more refined in their predictions and measurements. Building upon the foundations laid by researchers in the 1970s and 1980s (e.g., the acculturation model by Berry), current studies are becoming more detailed in the areas where acculturation is studied. The papers in this symposium provide a good reflection of this development. The paper by Groenvynck is a prime example of how an acculturation context can be used to test long-standing hypotheses about cross-cultural differences in psychological functioning. The paper by Te Lindert and Korzilius shows how differences in the background of migrant groups (migration because of pull or push factors) can lead to substantially different acculturation strategies and outcomes within the same host society. In contrast, the paper by Van de Vijver and Suanet focuses on migration of a single group (Russians) into several countries. They show that local conditions, such as ethnic vitality of the migrant group, can lead to different levels of psychological and sociocultural adjustment. The paper by Van Osch focuses on the interactive nature of acculturation within a single country. She shows how perceptions of minorities by majority group members interact with acculturation strategies by majority members to shape distinct acculturation processes for each group. Finally, the paper by Breugelmans describes the factors that can lead majority members to be more positive (or negative) with regard to cultural diversity in their country. Taken together, the papers in this symposium can give a good representation of current advances in acculturation and multiculturalism psychology. They show how acculturation studies can be linked to other research areas, such as social psychology and emotion psychology, and provide some insight into possible organizing principles of acculturation, such as and ethnic vitality, ethnic hierarchy, intergroup competition.

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Differences in guilt and shame amongst Belgians and Turkish immigrants:
Contrasting the guilt and shame culture hypothesis

Starting with Ruth Benedict and Margaret Mead, there is a long-standing hypothesis in cross-cultural psychology that cultural groups differ in the salience of guilt and shame. This hypothesis has been taken up by recent theorizing on Mediterranean Muslim immigrants in Western societies. In comparison with the majority group, shame would be more salient and guilt less salient among Mediterranean Muslim immigrants. This hypothesis is tested with Turkish immigrants in Belgium. Moreover, it is investigated whether guilt and shame proneness is related to acculturation within the immigrant group. A newly constructed scenario instrument was used that consists of eight typical guilt and shame scenario's and 25 typical guilt and shame reactions (appraisals, subjective experiences and action tendencies). A factor analysis on the guilt and shame reactions revealed an equivalent two-factorial structure in both cultural groups: not with a guilt and shame factor, but with a guilt and humiliation factor (with shame loading on both factors). In line with the prediction, Turkish immigrants in Belgium report more humiliation reactions. Contrary to the prediction, the Turkish immigrants also report substantially more guilt reactions. Moreover, only a small relationship is found between acculturation and guilt and humiliation proneness within the immigrant group: maintenance is related to more guilt-proneness. The present study thus disconfirms the hypothesis guilt would be far less salient than shame among Mediterranean Muslim immigrants compared to the western majority.

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Perceived discrimination and acculturation among Iranian refugees and Surinamese
immigrants in the Netherlands

This study focuses on the relations between perceived discrimination, perceived acceptance, acculturation orientations, and acculturation outcomes (psychological and sociocultural adjustment) investigated in a sample of 232 Iranian refugees and 230 Surinamese immigrants in the Netherlands. Whereas Iranian refugees are forced from their home country due to the Iranian Islamic regime and "pushed" into a new environment, Surinamese immigrants are generally "pulled" toward their new country for economical reasons. Moreover, Iranian refugees are not familiar with the Dutch language

and culture. In contrast, Surinamese immigrants originate from the former Dutch colony and therefore, they learn the Dutch language and Dutch history at school in Surinam. This study aims at getting more insight in the antecedents (i.e. discrimination and acceptance) and moderators/mediators (i.e. acculturation orientations) of the psychological part of the acculturation process. It is to be expected that Surinamese participants perceive less discrimination and more acceptance than Iranian refugees, leading to more positive and less negative outcomes. Results will be discussed.

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The role of ethnic vitality in acculturation among Russian emigrants in Western European countries and the United States of America: A comparison of five countries

This study focused on the role of perceived ethnic vitality in acculturation among Russian emigrants in Western European countries and the United States of America. A total of 1479 Russian emigrants (569 women and 910 men) from France (N = 229), Germany (N = 240), the Netherlands (N = 182), the United Kingdom (N = 209), and the United States of America (N = 619) were involved in the current study. The hypothesis was confirmed that Russian emigrants to France and the U.S.A., whose communities have a high ethnic vitality, showed higher levels of psychological and sociocultural adjustment than do emigrants in the other countries with ethnically less vital communities. Extraversion was found to be negatively related to psychological adjustment and positively to sociocultural adjustment; psychoticism and neuroticism were positively related to psychological outcomes and negatively related to sociocultural outcomes. Seeking social support and attitudes towards host domain were positively related to adjustment. Russian emigrants of the second generation in France and the United States are more orientated to the host country and better adjusted than first-generation emigrants.

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An interactive acculturation account of majority and minority groups in the Netherlands

This paper reports on a large-scale study among 1045 members of majority and minority groups (Antilleans, Moroccans, Surinamese, and Turks) in the Netherlands. The aim of the study was to show how acculturation processes by minorities are shaped by the interaction with majority perceptions and preferences, as has been proposed by the Interactive Acculturation Model by Bourhis et al. (1997). Measurements included perceived interethnic distance, perceived discrimination, ethnic identity, support for multiculturalism, acculturation in public and privated domains, and language use. The data reveal a clear distinction between minority groups high in the ethnic hierarchy (Antilleans and Surinamese) and those low in the ethnic hierarchy (Moroccans and Turks). Majority Dutch perceived the latter groups to be more distant from themselves and show less congruence between desired acculturation strategies and actual acculturation strategies. In addition, the more ethnically diverse majority members' friends and the less strong their national identity, the more support for multiculturalism was found. Minority groups higher in the ethnic hierarchy experienced less discrimination, showed more acculturation strategies that were in line with majority members' expectations, made less strong distinctions between public and private domains, spoke Dutch more often, and perceived themselves to be closer to the majority group when compared to minority groups lower in the ethnic hierarchy. These findings are integrated in a model of how the interaction between majority and minority groups can lead to differential pathways of acculturation.

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Determinants of multiculturalism

Attitudes of people towards multiculturalism are an important determinant of the context in which minority acculturation takes place. It is widely acknowledged that knowledge of these attitudes is necessary in order to fully understand why minority groups opt for specific acculturation strategies. However, until recently, very little was known about the determinants of the multicultural attitudes themselves. This paper discusses the results of several studies that, together, provide a more detailed picture of what determines the level of support for multuculturalism among majority members. The first is a study of support for multiculturalism in the Netherlands (N=2785) over a time period of nine years. It is shown that various national and international incidents (e.g., 9/11) may have a short term but not a long term influence on the level of support for multiculturalism. Second is a study of support for multiculturalism with respect to specific minority groups (N=193). It is shown that support is directly related to the position of the minority group in the ethnic hierarchy. Finally, a series of studies is discussed linking support for multiculturalism to stereotype content as described

by Fiske. It is shown that it is mainly the warmth dimension (driven by intergroup competition) of stereotypes that drives the differences in support for multiculturalism with different minority groups. These findings are integrated in a discussion of the role of multiculturalism in acculturation research.

Poster Symposium

Changiz Mohiyeddini
(Convenor and Chair)

Emotion regulation, emotional expressivity and culture

The field of emotion regulation has experienced a surge of research attention. A growing body of literature and empirical results has helped to expose the meaning of emotional processes to various aspects of health and optimal functioning in social life. Emotion regulation refers to the evocation of thoughts or behaviours that influence which emotions people have, when they have them, and how they experience or express these emotions. Empirical results indicate that the norms for regulating, experiencing and expressing emotions are hardly universal and are cultivated and grounded in specific cultural traditions and roles.The aim of this poster symposium is to bring together five studies which emphasize the cultural embedment of emotion regulation and its relation to central aspects of well-being and health.The study of Jamelina, Sörms and Mohiyeddini addresses the relation between emotion regulation and well-being by comparing samples from Estonia and England. Comparing a Turkish and a German sample, the study of Yel and Mohiyeddini emphasizes that well-being is also related to culture-specific aspects of emotional expressivity. The study of Hayakawa, Nishijima and Mohiyeddini demonstrates that the relation between reappraisal and depression varies between a Japanese and a British sample. Based on cultural differences between a Swedish and a Japanese sample, the study of Thomas, Bjerregaard, Hayakawa, Nishijima and Mohiyeddini shows that the relation between cognitive reappraisal and depression is mediated by positive affectivity. Finally, the study of Mehraj, Aziz and Mohiyeddini on Afghan refugees in England shows that acculturation acts as a mediating variable between posttraumatic growth and depression. In summary, the results of these five studies emphasise the impact of culture on processes of emotion regulation and emotional expressivity. Identifying culture-specific components of emotion regulation and emotional expressivity seems essential to improve our understanding of emotional processes and their link to depression and well-being in general. Furthermore, acculturation seems to be a protective factor in the process of adaptation to a new cultural environment. Future studies should investigate whether tailored intervention programmes that foster acculturation processes can minimize the 'side effects' of immigration.

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Emotion regulation and well-being: A cross-cultural study comparing Estonia and England

The recent results of the New Economics Foundation (2007) and the European Commission (e.g. Eurostat, 2004) indicate that Estonians have a very low level of well-being and a high suicide rate in comparison to other European countries. One factor that might account for this is the issue of emotional regulation. Furthermore, empirical results show that the relation between emotion regulation and well-being may be moderated by cultural background. Hypothesis: A lower level of well-being and a higher level of emotional suppression were expected in the Estonian than in British sample. Furthermore it was expected that in the Estonian sample emotional suppression has a stronger negative impact on well-being. Method: Subjects: A total of 1219 British participants (498 male, 721 female) with a mean age of 31 years were recruited in London. The Estonian sample consisted of 534 participants (211 male, 323 female) with a mean age of 29 years. Instruments: A battery of questionnaires including the Emotion Regulation Questionnaire (ERQ, Gross & John, 2003) and the Satisfaction with Life Scale (Diener, Emmons, Larsen & Griffin, 1985) was used. Results: The Estonian sample reports a lower level of well-being and a higher level of emotional suppression ($p<.001$). Furthermore the results of multi sample structure equation modelling (Lisrel 8.8) show that in the Estonian sample the negative relationship between emotional suppression and well-being is significantly stronger than in the British sample. Conclusion: The results of this study indicate that the impact of emotional suppression on well-being is culturally embedded.

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Emotional expressivity, emotion regulation and well being:
A cross-cultural study comparing Turkey and Germany

According to Matsumoto (2006) cultures differ in their worldviews which characterize central aspects of a culture. While in individualistic cultures the interests of the individual are the guiding principle, collectivistic cultures are group-oriented. It seems plausible to assume that in a

collectivistic culture the impact of negative expressivity on well-being is stronger and the impact of emotional suppression on well-being is lower than in an individualistic culture. This assumption was investigated in a comparative study between Turkey as a collectivistic culture and Germany as an individualistic culture. Subjects: The Turkish sample comprised 938 (417 male, 521 female) participants with a mean age of 33 years. The German sample included 1435 (787 male, 648 female) participants with a mean age of 34 years. Instruments: Emotional suppression was measured using the Emotion Regulation Questionnaire (ERQ, Gross & John, 2003), negative expressivity was measured with the Berkley Expressivity Questionnaire (BEQ, Gross & John, 1997), and well-being was assessed via the Satisfaction with Life Scale (SWLS, Diener, Emmons, Larsen & Griffin, 1985). Results: The Turkish sample shows higher levels of emotional suppression and negative expressivity (ps<.001). The results based on multi-sample structural equation modelling show that only in the German sample emotional suppression is negatively correlated with well-being. Furthermore, the negative correlation between negative expressivity and well-being is stronger in the Turkish than in the German sample. Conclusions: The results indicate that there are considerable differences between cultures regarding emotion regulation and emotional expressivity and the relationship between these variables and well-being.

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Cognitive reappraisal and depression:

A cross-cultural study comparing Japan and England

A substantial body of research shows that individuals have considerable control over their emotions, and that they use a variety of strategies to influence their emotions. Cognitive reappraisal involves construing a potentially emotion-eliciting situation in a way that changes its negative emotional impact (Gross & John, 2003, p. 349). Empirical results indicate that reappraisal is negatively related to depression. Considering the variability in cultural norms for emotion regulation, the present study investigates the cultural differences in the context of reappraisal and depression comparing Japan and England. Hypothesis: A higher level of reappraisal and depression was predicted in the Japanese sample. It was further expected that in the Japanese sample reappraisal would have a stronger (negative) impact on depression. Method: Subjects: The Japanese sample comprised 830 (317 male, 513 female) participants with a mean age of 35 years. The British sample consisted of 1219 (498 male, 721 female) participants with a mean age of 31 years. Instruments: Reappraisal was measured using the Emotion Regulation Questionnaire (ERQ, Gross & John, 2003) and depression was measured using the Center for Epidemiologic Studies Depression Scale (CESD, Radloff, 1977).

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Results: The Japanese sample reported a higher level of reappraisal and a lower level of depression (p<.001). Using multi-sample structural equation modelling (Lisrel 8.8) the results revealed a negative relationship between reappraisal and depression in both the British and Japanese participants. This relationship is remarkably stronger in the Japanese sample suggesting that the link between reappraisal and depression may be moderated by cultural background.

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Positive affectivity as mediator between reappraisal and depression:
A cross-cultural study comparing Sweden and Japan

A growing body of research indicates that cultures differ in appraisals that lead to (positive) emotions and that cognitive reappraisal is negatively related to depression. The purpose of this study was to investigate the role of positive affectivity as mediating variable between cognitive reappraisal and depression comparing a Swedish and a Japanese sample. Hypothesis: A higher level of reappraisal and positive affectivity and a lower level of depression were predicted in the Japanese sample. It was further expected that in the Japanese sample the positive link between reappraisal and positive affectivity and the negative link between positive affectivity and depression are stronger than in the Swedish sample. Method: Subjects: The Japanese sample comprised 830 (317 male, 513 female) participants with a mean age of 35 years. The Swedish sample comprised 865 (417 male, 448 female) participants with a mean age of 32 years. Instruments: Reappraisal was measured using the Emotion Regulation Questionnaire (ERQ, Gross & John, 2003), positive affectivity was measured via the PANAS (Watson & Clark, 1994) and depression was measured using the Center for Epidemiologic Studies Depression Scale (CESD, Radloff, 1977). Results: The Japanese sample reported a higher level of reappraisal and positive affectivity and a lover level of depression (p<.001). The results of a multi-sample structural equation model (Lisrel 8.8) demonstrated that the positive relationship

between reappraisal and positive affectivity and the negative relationship between positive affectivity and depression are substantially stronger in the Japanese sample.

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Acculturation as a mediating variable between posttraumatic growth and depression

The purpose of this study was to investigate the role of acculturation as mediating variable between posttraumatic growth and depression in a sample of Afghan refugees living in England. Background: Empirical results indicate that posttraumatic growth (growth occuring after the experience of traumas) is negatively correlated with depression and anxiety (Morrill et al., 2007; VAL & Linely, 2006). The role of acculturation as a mediating variable has hardly been considered by previous research. Based on Barron and Kenny's (1986) approach we expected a positive correlation between posttraumatic growth and acculturation (Hypothesis 1), a negative correlation between acculturation and depression (Hypothesis 2) and a negative correlation between posttraumatic growth and depression (Hypothesis 3). Sample: A total of 578 English speaking Afghan refugees (341 male, 237 female) with a mean age of 26 years and an average period of residence of 10 years were recruited in London. Measurements: A battery of questionnaires including the Posttraumatic Growth Inventory (Tedenschi & Calhoun, 1996), the Depression Anxiety Stress Scale (Lovibond & Lovibond, 1995) and the AHIMSA acculturation scale (Unger et al, 2002) were administrated. Results: The results of the mediator analysis using structural equation modelling (Lisrel 8.8) show that posttraumatic growth is negatively linked to depression and that acculturation is positively related to posttraumatic growth and has a negative impact on depression. Conclusion: Acculturation as a process of cultural interchange seems to be a protective factor and should be considered in the investigation of the influence of traumatic events in refugees.

Workshop

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At home in your body: Support "global nomads" with bioenergetic methods

Global Nomads or everyone who has spent a significant part of his or her developmental years outside the parents' culture or has lived a long-time outside of his or her culture of origin share often the same experience: They know more than one culture and their life is filled with high mobility. They are politically astute and speak more than one language. They have mostly learned to adapt quickly to unfamiliar countries and people. They are used to make great culture bridges because they have multiple frames of reference. They are sensitive and excellent observers of other people. But they could face as well many challenges: The sense of belonging everywhere and nowhere makes them feel homeless. They feel often different from others and not belonging to them. Because of frequent need to change countries and homes they could feel rootlessness and restlessness. Finally many of them ask themselves about their (cultural) identity: Who am I? When we're exposed to an unfamiliar environment we have to cope with uncertainty. Intercultural adaptation involves change and change always means confronting established structures in the body, emotional patterns, belief system etc, e.g.: We tend to synchronize our breathing to that of people around us. Spaniards who go to China are likely to experience a variety of collective spaces. They may perhaps change their way of breathing which will alter body perception and state of consciousness. If they maintain their Spanish breathing they may feel ill adapted to their new surroundings. Body awareness techniques are useful to build intercultural competencies in a globalized world. We can learn how to adapt in an unfamiliar environment through observation of our body in our cultural context and how our body reacts to cultural differences in space, shape, rhythm, temperature etc. The concept of bioenergetic therapy, according to Alexander Lowen, the "creator" of Bioenergetic Analysis, focuses on deeply rooted emotional pain that has been suppressed but that is unknowingly being expressed through such traits of ones own body movements, body structure/posture, and areas of muscular tension and/or pain. By addressing such areas and bringing such emotions "to the surface," energy that was once blocked now becomes available for positive use. Bioenergetic Therapy seek to help the individual gain greater understanding and awareness of old patterns of action and reaction, enlarge the capacity to tolerate and resolve old pain and increase the ability to experience power in living, feeling connected to oneself, to others, and to one's surroundings. This interactive workshop will try to give you some impulses how to use Bioenergetics in Cross Cultural Psychology to support others to feel at home in themselves, in times they feel rootlessness and when around them everything is continuous change. After presentation of the principles of Bioenergetics and Intercultural Adaptation we'll experiment together the way these methods can be used in coaching and therapy. This session will provide an opportunity for participants to work "in practice", in a direct way themselves.

Workshop

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From theory to practice:
Cross-Cultural psychology solves business management issues in the European context

Understanding the role of national culture in organizational processes is an important aspect of present-day management practice. Globalization has had an enormous impact on the way companies conduct business across borders. In the last 20 years, mergers and acquisitions have put great demands on management teams, often operating with different styles and areas of competence. This trend has also highlighted the need for successful companies to be culturally sensitive. Modern organizations operating internationally face challenges and handle intercultural dilemmas in their everyday management practice. In contemporary mixed national and cultural environments, effective implementation of methods in cross-cultural psychology are a crucial factor in seeking, engaging, and retaining the best talent, for reaching higher performance and productivity, to expand in new potentially unexplored markets, and hence, for a company to achieve a competitive advantage. This interactive training seminar aims to reveal major relevant themes in cross-cultural psychology that link to the practical issues facing European companies operating globally. Using a combination of theoretical, experiential, and practical approaches, the workshop will draw on insights from psychology, business anthropology and the intercultural field to show the importance of these issues and clearly make the case for business professionals developing relevant intercultural skills.

Workshop

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Cross-cultural identity projects that foreground indigenous psychologies

Identity Structure Analysis (Weinreich & Saunderson, 2003) provides a conceptual framework of concepts and process postulates for cross-cultural investigations of identity that foreground indigenous psychologies. ISA is implemented by way of the user-friendly ipseus computer software that enables the generation of culturally-customised identity instruments in any language. The workshop demonstrates the facilities of ipseus for carrying out practical work of instrument generation, data capture, data analyses in respect of etic parameters of identity and emic qualities of identity (etic = cross-culturally universal; emic = culturally specific). Participants will be afforded practical training in the basic procedures for generating customised identity instruments and will have the opportunity of testing out these procedures with a simple instrument assessing the (etic) big five personality traits but which also accesses emic identity qualities. Weinreich, P., & Saunderson, W. (Eds.) (2003) Analysing Identity: Cross-Cultural, Societal and Clinical Contexts. London & New York: Taylor & Francis/Routledge/Psychology Press.

Paper Symposium

Dharm P. S. Bhawuk
(Convenor and Chair)

Innovations in intercultural training

Globalization has led to increased interconnectedness among nations and we are much more interdependent than we were in the past. This interdependence requires us to work with people from different cultures, and it also requires many of us to live in cultures far away and quite different from our own. Despite the similarities offered by technology and urban centres, differences persist, and the vision of a homogeneous world is quite unlikely and perhaps flawed. The variety of religions and languages present in the world today offers ample evidence that if anything human kind loves diversity. So we need to prepare ourselves to have a meaningful dialogue with people from different cultures to help each other solve our problems and also to learn from each other. Intercultural training as a field of research has become all the more relevant in today's shrinking world. Just like we are all lay social psychologists, all of us interculturalists, those who have spent some time away from home in a foreign culture, are also lay intercultural trainers – we can teach what we have learned just like any other knowledge or skill. However, since intercultural training has developed a rich literature as an academic discipline, which is grounded in theory, it offers opportunity to researchers and professionals to provide a systematic approach to developing, implementing, and evaluating intercultural training programs. This symposium intends to contribute by reporting new ideas that have emerged in the literature and pointing new direction of research in the field of intercultural training. One challenge within the field is that programmes aimed at international sojourners and programmes aimed at domestic inter-ethnic relations have not always sufficiently benefited from interaction from each other. Among other things, the symposium addresses the potential cross-fertilization between these two sub-fields. Three major reviews of the field of intercultural training (Bhawuk & Brislin, 2000; Landis & Bhawuk, 2004; Bhawuk, Landis, & Lo, 2006) have helped synthesize and extend the field of intercultural training in the new millennium. Bhawuk and Brislin (2000) provided a historical perspective tracing the evolution of the field, and concluded that the field has always been theory driven (Hall, 1959, 1966; Fiedler, Triandis, & Mitchell, 1971; Triandis, 1975). They noted that in recent times it had become more so with the integration of culture theories (Triandis, Brislin, & Hui, 1988; Cushner & Brislin, 1997; Brislin & Yoshida, 1994; Bhawuk, 1998, 2001; Bhawuk & Brislin, 1992). Landis and Bhawuk (2004) presented a number of nested models leading to a comprehensive theoretical framework, such that through a program of research the framework could be evaluated by testing each of these models. Bhawuk, Landis, and Lo (2006) synthesized the fields of acculturation and intercultural training breaking new theoretical grounds for the development of various intercultural training strategies, and also presented its applicability for training military personnel (Landis & Bhawuk, 2005). This symposium reports on the state of the art in the field of intercultural training and also suggests way for research in the future.

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Developing intercultural training programs for civilian and military organizations:
A theoretical framework

This paper presents the model proposed to the US military to support its recent efforts to develop training material for the soldiers to be effective in the middle-east. It is clear that we need to go beyond the culture-specific and culture-general debate, and include both these elements in training programs for them to be effective. It is also clear that culture theories can play a critical role in developing training material for intercultural interactions. Particularly, the role of theory of individualism and collectivism and the constructs of time and space are examined. The model also suggests that personal safety needs to be incorporated in intercultural training programs, which has been neglected in the literature. The model helps synthesize the intercultural learning models in a comprehensive framework, which can be used in developing training programs. It is hoped that this paper will also guide practitioners to systematically develop intercultural training programs that are informed by theory.

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Intercultural relations including central Eastern Europe:
An identity negotiation perspective

This is a conceptual paper, proposing an identity negotiation perspective towards intercultural encounters with Central Eastern Europe. The paper starts with a brief overview of the approach and its relevance for intercultural communication, following the seminal work of Ting-Toomey (1999). While identity-based approaches have not been uncommon when dealing with domestic diversity, they have received much less attention in studies on intercultural communication across national borders, which tend to focus on value differences. Special attention will be paid to the impact of social representations in intercultural encounters. In relation to Central and Eastern Europe, various forms of potential identity frictions are discussed, the most important of which probably occurs when people do not feel fully respected in their identity of historically belonging to Europe. The sources of these frictions are put into historical perspective, in particular related to the question how perceived boundaries between the regions have been shifting back and forth over time. The paper rounds off with some suggestions of dealing with communicative friction on the identity level in an

international context. This perspective is additional to better known value-based models of reconciling cultural tensions. Special attention is given to the role of Mindfulness, that is, the need to consider each communicative situation in its own context, and to apply concepts and prior knowledge only when observation of the concrete situation merits its relevance.

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Intercultural training in multicultural societies: The case of Malaysia & Singapore

The focus of intercultural and race-relations type of trainings is different, though they share many theoretical basics. The intellectual integration of these two fields has not received much attention as researchers in these fields have focused on different audiences. Cross-cultural researchers have focused their energy on developing the content of intercultural training for people to go from one country to another, and race-relation researchers have focused on intergroup relations within a country. This is unfortunate as most countries in the world are becoming increasingly multicultural. Combining innovations from both race-relations and intercultural training seems to be a promising strategy towards developing training programs for addressing issues facing multicultural societies. In this paper, using examples from Malaysia and Singapore, I will describe how the integration of both intercultural and diversity training approaches can address the training needs in multicultural societies. I will give a background of how diverse these societies are, and how there is a need for intercultural training at the society level, due to the tension existing between various ethnic groups and propose a way to develop such training programs and to deliver them through business, governmental, and educational institutions.

Poster Symposium

Jenny Kurman
(Convenor and Chair)

Immigration and adjustment: The child's point of view

The child's perspective has been relatively neglected in developmental literature in general and in the literature of immigration in particular. One of the purposes of the present study is to contribute to filling the gap regarding the adaptation and adjustment process that immigrant children undergo within the context of their families. Four presentations are included, all investigating the childhood experiences of adolescents and young adults. Using the Roer-Strier's four metaphors, the first looks into perceived parenting strategies in immigration. These metaphors describe four types of families that reflect different acculturative attitudes and levels of perceived socialization efficacy. These styles are investigated as predictors of various adjustment variables among offspring of families who immigrated to Israel from the FSU and from Ethiopia. The second presentation investigates a group of Arab immigrants to Canada and compares them to both Anglo-Canadians and Arabs living in Middle Eastern countries in terms of the influence of parental acceptance and rejection on adolescent adjustment. The next two presentations deal with role reversal and adjustment among university and high school students whose families immigrated from the FSU to Israel. The third presentation is a quantitative study which identifies dominance of the child and parental support as two separate factors in role reversal, and demonstrates their differential relations to adjustment. The fourth presentation offers a parallel qualitative study aimed at capturing the ways in which the changing roles of immigrant children are experienced. The unique challenges of immigration for children and the importance of combining qualitative and quantitative methods for studying this issue will be discussed.

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Perceived immigration parenting strategies and their relations to adjustment

Immigration parenting strategies, reflecting acculturation attitudes parents wish for their children, were described metaphorically as a result of qualitative studies (Roer-Strier, 2000). These styles are affected by how important it is for parents to socialize their children into the old culture, and how important it is for them to socialize their children into the new culture. Their beliefs in there own ability as socializing agents is also crucial to strategy preference. A Kangaroo Strategy describes families that see themselves as their children's chief socializing agents into the old culture, as if they

protect their offspring in a secure pouch. The Cuckoo strategy, whose offspring are cared for in the nests of other birds, is typical to parents who tend to disqualify themselves as an effective socializing agent in the host culture and entrusts its children to the socializing agents of the host culture. The bi-cultural style is represented by the Chameleon metaphor, which reflects the ability of the chameleon to change its color to match the environment. The Butterfly strategy calls for quick assimilation of the child accompanied by change in the parent. The present study measures these strategies quantitatively, shows the validity of the scales, and presents the relative frequencies of each parenting strategy and their differential relations with various adjustment variables. The studied groups are children of families who immigrated to Israel from the FSU and from Ethiopia. The differences between these two groups are presented and discussed.

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A cross-cultural examination of parental acceptance and rejection

Parental Acceptance-Rejection Theory (PARTheory) examines effects of parental acceptance and rejection in child development and adjustment (Rohner & Khaleque, 2005). At the core of acceptance is parental expression of love, affection, approval of child's personality, child's activities, and his or her well-being. At the core of rejection is absence of acceptance and feeling of resentment toward the child. In the present study we examined the PARTheory cross-culturally. We investigated the influence of parental acceptance and rejection on adolescence adjustment including, positive (life satisfaction), negative (risky behaviour), and acculturative (sociocultural adaptation) adjustment. We also examined the mediation role of psychological well-being (PWB) in the relationship between parenting (acceptance-rejection) and adolescent adjustment. A total of 450 university students participated in the study; 150 Arabs living in two Middle Eastern countries (Egypt and Lebanon), 150 Arab-Canadian immigrants living in Canada, and 150 Anglo-Canadian who were born in Canada and their mother tongue was English. The study explored the difference between these ethnic groups and examined the relation of parenting style on psychological and socio-cultural adjustment of adolescence in different context.

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Role reversal in immigrant families and its psychological implications

Parent-child role reversal, when the child adopts parental behaviors while the parent acts helplessly, has been investigated in immigrant families from the Former Soviet Union to Israel. Two studies

have measured this phenomenon and its consequences on psychological adjustment and self-perception, the first among immigrant college students and the second among adolescents. In the second study, language brokering (i.e., children acting as translators and interpreters for their parents), was tested as well, for the first time in Israeli context. Two major role reversal factors have emerged: the dominance of the child in the family and his or her feeling of support received within the family. Together, the results have clearly showed that immigrant adolescents and young adults feel having more dominant roles and parental responsibilities in their families, as well as experiencing less support from their parents than their Israeli-born peers. In general, role reversal tendency was negatively related to adjustment of young immigrants. Nevertheless, not all role reversal components were related to adjustment difficulties. Dominance of the child was not associated with difficulties in self-perception, whereas family support was the most crucial factor for young people's adjustment. Surprisingly, language brokering, while related to dominance, was found highly and negatively related to self-efficacy and self-esteem. It was suggested that the psychological support provided by parents to an immigrant child could act as a resiliency factor and moderate negative correlates of role reversal. This hypothesis was partly confirmed, showing that high parental support moderate negative relationship between language brokering and self-efficacy.

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Perceptions of the effects of children's role change following immigration

This presentation is based on a qualitative study of adolescent and young adult who immigrated as children from Former Soviet Union to Israel. The study focused on the changes in the role children in the family following migration and their effects on the children and families. Two age groups adolescents and young adults, who immigrated with their parents from age 10 onward, were studied. Ten semi-structured interviews and one focus group were conducted for each age group (overall 36 participants). Participants identified several changes in the roles they assumed in their families following immigration. Some of the new roles found were language brokering, taking care of the administration issues of the family, supplying emotional support for parents, advising parents in making decisions, and leading the family. These findings clearly indicate the existence of new roles in a direction of high dominance of the child. We further found that these role changes had both negative and positive implications on individuals and families. Negative experiences included: feeling burdened, overwhelmed with the responsibilities and feeling that their childhood was taken away from them. Among the positive experiences were: gaining experience and maturity, higher self esteem and special meaning for their lives. The older group described more positive effects than the younger group, possibly because of their ability to reflect on their immigration experience when older. The presentation will conclude with directions for further research and implication for practice.

Paper Symposium

Márta Fülöp
(Convenor and Chair)

The potentials of social capital in the Visegrad context (Czech Republic, Hungary, Poland, Slovakia): Competition, cooperation, trust and responsibility

The main goal of the comparative research presented in the symposium is to investigate social capital in terms of cooperation, competition, trust and responsibility among the so called Visegrad countries (Czech Republic. Hungary, Poland and Slovakia) and to reveal the existing cultural-psychological facilitators and inhibitors of a well-functioning cooperative relationship in a competitive environment among them. The Visegrad countries have a shared history, as they are all post-socialist countries and they have a relatively new market economy. Different cross-cultural comparative studies point to several similarities among them e.g. Hapden-Turner and Trompenaars (2000) found the respondents of the Czeck Republic, Hungary and Poland to be particularistic, highly individualistic, non-achievement oriented, outer directed and synchronous. Competition – especially in the business context - is a key concept of the transitional societies therefore our purpose was to reveal: 1. how young people, aiming to business life conceptualize this notion in these four countries; 2. the cultural similarities and differences in the meaning of competition and the related concepts e.g. cooperation, trust, and responsibility; 3. the attitudes towards the members of the Visegrad countries in situations that require competition, cooperation, trust and responsibility. Specifically we studied the static and dynamic aspects of the representation of competition, cooperation, trust and responsibility among the four countries in a business context. The sample in each country consists of 100 business and economics students (50 female and 50 male; 50 from the capital and 50 from a city in the country). Our main method is the AGA technique (Associative Group Analysis) (Szalay, 1967) that we apply in order to reveal the subjective meaning of the studied concepts. This method has been used for cross-cultural research and proved to be successful in pointing to cultural similarities and differences in the representation of different social phenomena (e.g. Pecjak, 1994 Szalay et al., 1999). In order to reveal the attitude of our respondents towards the different Visegrad nations in relation to cooperation, competition, trust and responsibility in the business environment, following the association task, respondents are presented with short scenarios and have to make a rank order: e.g. which nationality they would choose e.g. to cooperate with, and then they are asked to explain their answer. The four papers will present partial results of this comparative research. The first paper will discuss Hungarian business students' concept of competition and trust and then will discuss these concepts in relation to the representatives of the other three nations. The second paper will discuss the "Slovakian" notion of trust and responsibility in the business environment in relations to Czechs. The third paper will bring in the Polish perspective by presenting data on trust, cooperation and competition. Finally the last paper will give a theoretical framework and embeds in it results from the Czech Republic on competition and trust. There are relatively few systematic cross-cultural studies among the former socialist countries of Europe. By revealing the culturally constructed meaning of a limited number of phenomena, we aim to deconstruct the role of the common socialist past in contrast to the specific cultural characteristics of each country compared.

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Who do we want to compete with and who do we trust?
Hungarian business students' attitudes towards Poles, Czechs and Slovaks

Tjosvold et al (2003) found that one of the main conditions of a constructive competition is the fairness of the process and a strong positive relationship among the competitive parties, and a history of confirming each other's competence. Fülöp (2004) found that a competitive process is constructive when it contains a high degree of cooperation among the parties. But this requires trust. In the International Social Survey (2001) Hungarians proved to be the most distrustful and they endorse a concept of rival that is more an enemy than a partner. The present paper will describe how Hungarian business students conceptualize the notion of competition and trust and their attitude towards Slovaks, Czechs and Polish in a competitive business context. The description will be based on the analysis of the associations (both qualitative and quantitative) and the responses to the presented scenarios. Our hypothesis was – based on national stereotypes research results (e.g. Csepeli, 2002) - that the most trustful competitive relationship will be towards the Poles, Czech will be in between and the least trustful competitors will be the Slovaks.

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The Slovaks and Czechs – Are they still "the brothers"?

The focus of this study is the analysis of the research results in terms of the following research questions: 1. Is there any relationship between the factor of "common recent history" (the coexistence of Czechs and Slovaks in the Chechoslovak Federation) on the one hand, and "the social capital of the prospective business people in Slovakia" proved in their opinions on business behaviour, on the other hand? In other words, can we discover some differences between the level of trust and responsibility in the business behaviour of prospective businessmen in Slovakia towards the partners from Czech Republic compared with the level of trust and responsibility in business relations towards the partners from other Visegrad 4 countries? 2. Does the factor of „Slavonic identity and solidarity" and affiliation to the Slavonic language group influence the quality of social capital manifested in the level of trust and responsibility towards the partners from particular counties of Visegrad 4? 3. Does the regional context (local proximity of the business partner - eastern part of Slovakia → Poland, Hungary and Western part of Slovakia → Czech Republic) determine the attributes of the business behaviour with respect to the partners from particular countries of V4?

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Interdependence of social and cultural capital in inter-group relationship within the Visegrad context

Identity and the strategies of social communication are cultural phenomena. Identity is shaped in the process of changing one's personal life and relationships with other people (inside and outside of own cultural group). Social strategies and culturally rooted patterns of behaviour have an impact on the perception of and relations between different social and cultural groups. In preceding historical eras the collective cultural/social identities were mainly constructed based on the tendency toward an ethnocentric social exclusion of "otherness". Nowadays the inclusive identity based on the tendency towards cultural relativism is a goal, therefore the issue of social capital (defined as an attribute of a society, as a quality of relationships enabling individuals and groups to cooperate and act collectively) is analyzed here. Image of self-made man (tending even towards radical individualism) and image of pro-social individual (able and willing community building and team-work) are two trends of identity developing within the Visegrad context of last fifteen years. Mentioned trends influence cross-cultural relationship both on general level and particularly on the level of economic cooperation. The attitudes of students of two Czech Universities of Economics (capital and provincial) are analyzed. Offered analysis is based on the Associative Group Analysis technique (Szalay, 1967) and is focused on the concepts of competition and trust and on the questionnaire related to the same concepts.

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Trust as a social capital value versus future business people's concept of competition and cooperation: The Polish perspective

In the first years after the socio-political and cultural transformation of 1989, we could observe the affirmation of the ethics of productivity, an increasing level of anomia (Korzeniowski, 2004) and anxiety about disintegration of social capital based on trust (Sztompka, 1999) in Poland. Research that was conducted in recent years (Krzywosz-Rynkiewicz, 2005) on work values among the employees of Polish firms, indicate that collectivistic values are of greater significance than values related to effectiveness and success. Therefore, it is interesting, how the concepts of the two phenomena that are fundamental for work environment - competition and cooperation – are connected with trust, which is a value of social capital. Is trust understood as a value supporting only attitudes of cooperation, or does it allow the possibility of competition as well? Is it possible to combine rivalry and pressure on success together with indulgence of collective needs and going by trust? This problem is especially interesting from the point of view of young people, who enter the occupational world of business and who are going to create the labor culture in the near future. This

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paper will present the Polish business students' concepts on competition and cooperation and their relationship towards trust.

Paper Symposium

Héctor Grad
(Convenor and Chair)

Maria Ros memorial symposium:
Her contributions in values, geopolitical social identities and intergroup relations

On December 1st, 2006, our dear colleague María Ros died in Madrid at 56 years of age. She was an active member of IACCP Executive Council, serving as a European regional representative at that time. This symposium will honor her contributions to cross-cultural psychology as well as her leading role in building networks of Spanish cross-cultural research with Europe, Israel, and North and Latin America ¬- increasing the contribution of theory and research from Spanish-speaking nations to the advancement of cross-cultural psychology. The symposium will cover diverse fields, representing the range of María's research interests: From regional identities and linguistic vitality to comparative identity and cultural and work value orientations. Regarding value theory and method, firstly, Gouveia, Fischer and Milfont draw on the analytical approach that led to the Schwartz' (1992) value model in order to develop a specific model for terminal values. Secondly, drawing on Schwartz' value theory, Döring and Bilsky develop a picture-based instrument to assess children's value preferences. This instrument is shown as appropriate to study the development and the differentiation of value structures in young children. Regarding values and intergroup relations, thirdly, Schwartz focuses on the relation between values, ethnicity, and diverse attitudes in native and immigrant ethnic groups in Spain. His analyses show ethnic differences in personal and cultural-level values as well as in social and political attitudes. The individual value priorities have a reliable mediation role for some of the attitudinal differences. Fourthly, Rodriguez Monter continues her work with María Ros on the relation of cultural values to attitudes towards immigration in European countries. The analysis of data from the first wave of the European Social Survey (2002) shows that the acceptance or rejection of immigrants by native people is mainly related to the importance of Egalitarianism or Harmony cultural values. Fifthly, Grad applies the Ros' concept of comparative identity to study the contributions of personal values, regional and state-related identities, and civic or ethnic representations of the nation to European identity in four European countries. The implications of the different meanings of European Union in the studied populations, and the utility of the concept of comparative identity are discussed. Regarding work values, sixthly, Mendes Teixeira focuses on the relation between the structures of work and personal values in Brazil and Spain. Her analyses of the SVS and a different work values' scale at each country support the cross-cultural invariance of work values' structure and its relation to the structure of personal values. Finally, González-Castro, Guijo, and Ortego focus workforce cultural diversity in organizations. They show differences in styles of conflict resolution at workplace between Moroccan, Romani and non-Romani Spanish workers, and interpret these differences in terms of cultural and value orientations.

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A functional approach to terminal values: Testing content and structure hypotheses

I worked with María Ros in themes as human values and individualism-collectivism. As result of our partnership, it was published a book (Social Psychology of Human Values) and some papers. However, I am also indebted to her by insightful moments that she provided me, which permitted me to think about the functions of values. The current presentation reveals part of these contributions. Specifically, it describes a new model of human values based on a theoretical analysis of the functions of terminal values. Two consensual functions are identified: (a) values as guides of human actions and (b) values as expressions of human needs. The first function differentiates three types of value orientations (social, personal or central), whereas the second function classifies values as either materialistic (pragmatic) or humanitarian (idealistic). A combination of these two functions yields six sub-functions of values (structural hypothesis) with specific marker values (content hypothesis). These hypotheses were supported in a national sample (N = 5,176) of Brazilian students. The model is theoretically-grounded, parsimonious, and integrative, allowing specific predictions about the content and structure of values. Implications for future value research and interpretations of existing value scales from a functional perspective are discussed.

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Asessment of children's vales preferences: Development of a picture-based instrument

Value research has covered a broad spectrum of topics until today (Ros & Gouveia, 2006). However, studies on the development and the differentiation of value structures in young children are scarce. This applies because instruments tailored for this age group are still missing (Bilsky et al., 2005). In our talk, we present a picture-based self-report instrument for young children which was developed

against the background of Schwartz' (1992) value theory. This task was accomplished step-by-step in cooperation with a designer, considering findings from cognitive developmental psychology (Harter, 1999; La Greca, 1990): First, the quality of our pictorial material was investigated, taking both the feedback of children and the comments of experts into account. Next, a stepwise item analysis and item selection was conducted, based on conceptual and methodological criteria. Then, the final set of pictures was embedded in an instrument, which was applied to a German sample of children aged 6-11. Finally, additional studies were conducted with a special focus on the validity (criterion validity) and the reliability (retest-reliability) of the new instrument. Even though the children participating in our studies were very young, the basic polar value structure postulated by Schwartz emerged in all age groups. These and related results are discussed with respect to conceptual and methodological aspects.

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Ethnic groups in Spain: Similarities and differences in values and attitudes

This presentation concerns an important focus of Maria Ros' work, values and ethnicity in Spain. Representative samples of Castilian, Catalonian, Galician, Basque, Arab Immigrant and Latin American Immigrant groups in Spain, drawn from European Social Survey data from 2002-2005, provided information on their basic values and on various attitudes and behaviors. Some of these ethnic groups differ substantially from others in their age, educational, and gender distributions. Controlling these factors, we still find numerous differences in basic individual values as well as in the cultural value orientations of the groups. The ethnic groups also differ significantly on such attitudes as perceptions of and openness to immigration, trust in various institutions, satisfaction with life in general and with aspects of the Spanish economy, education system, health system, democracy, etc. Political orientations and behavior also vary across groups. Individual value priorities mediate some of these differences, but others persist even when controlling values and demographic variables. The Basque and Arab groups have the most opposed value priorities and differ most on many attitudes. The majority Castilian group is most frequently in the middle on values and attitudes.

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Contributions of values, comparative identity, and representations of the nation to European identity

I enjoyed from the friendship, academic supervision, and research partnership with Maria Ros since my arrival to Spain. Since then, we shared research on the relation of values to work experience, academic achievement, and geopolitical identities. This paper applies her construct of comparative identity - the contrast of regional vs. national identities (Ros, Cano, & Huici, 1987) – to data of our last joint research project. Classical political and social identity theories relate the development of superordinate identities (like European identity) to universalist value orientations and to the weakening of lower levels (i.e. national) of self-categorization, attributing a civic (vs. ethnic) character to European identity. Nevertheless, the "Optimal distinctiveness model" (Brewer, 1991) suggests that identification with more inclusive categories reflects the need of assimilation and would be related to Conservation and Self-Enhancement values. Random samples (N=400) of young adults (18-24 years old) from six locations in four countries answered to a short version of the PQ questionnaire; regional, national, and European identifications; and civic and ethnic representations of the nation in the framework of the European project 'Youth and European identity'. Multiple regression analyses within cultures show that European identity has a clear "civic" component of meaning but its relationships to values and comparative identity present significant cross-cultural variation. European identity is always correlated with the state-related identity, even where a regional identity is dominant. The implications of these findings and the utility of comparative identity for current research on social identities and the European Union building process are discussed.

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Work and personal values: A cross-cultural study in Brazil and Spain

By this paper I wish to honor Maria Ros' crucial contributions to the development of our research team and value research in Brazil. She was always ready to share her helpful ideas, knowledge and experience in enjoyable talks and research collaboration. This paper draws from her long time interests on the structure of work values and their relations to personal values. The relations between personal and work values have been studied earlier by Ros, Schwartz, and Surkiss (1999). This study continues that research line in Brazil and Spain, verifying the relation of SVS values to a different work values' scale in each country. The cross-cultural analyses show that work values have a similar two-dimensional structure and consistent correlation patterns with the basic individual values dimensions in both countries – in spite that the data were collected by two different work scales at

different times. These results suggest that work values have a cross-culturally reliable structure, reflecting basic values orientations in the work setting.

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Psychosocial and cultural differences in conflict resolution:
The case of Spanish, Romani and Moroccan workers in Spain

María Ros was possibly the person with whom you had to speak when studying values in Spain. Not only because of her knowledge on theses issues, but also due to the ideas and helpful comments she was always prepared to share. This was precisely my case. When this study on values and labour decisions in various cultural groups was in its first phase I talked with María sharing the main ideas behind the research. She listened and then started to point out some problems she had found with the design, whilst also sending us some articles on the theme. As we all know when we start a new study it is always useful to have someone to help you sort out your own doubts. María did just this. I hope she likes the result.   Managing cultural diversity in the workforce is an important issue in organizations. This implies understanding psychosocial and cultural differences between cultural groups. We will compare responses from Moroccan, Romani and non-Romani Spanish workers regarding conflict resolution in the workplace. Results show that there are important differences in the way they resolve labour problems. An assertive resolution style will be mainly used, although Spanish non Romani workers will tend to minimize conflict, stressing novelty and adventure, whilst Romani and Moroccans will stress harmony and respect for customs and tradition. Results will be interpreted in terms of cultural and value differences.

Paper Symposium

Chunchi Lin
(Convenor and Chair)

Interplay between individuals and their social images in interpersonal relationships:
A cross-cultural perspective

The phenomena that people care about how they are presented in public seems to be universal. Individuals not only pay attention to their social images/impressions, but also actively engage in the social process to formulate, present, and manage them. On the other hand, the perceptions of these social images/impressions would turn back to influence individuals' psychology and social behaviors. The present symposium focuses on this interplay between individuals and their social images/impressions, and intends to enrich our understandings of it from a cross-cultural perspective. First, Anthony Hermann will present his work, which compares the relationships among individuals' self-esteem, perceived self-esteem, self-monitoring and life satisfaction between Japanese and North Americans. He will discuss how the role of perceived esteem may function differently between collectivistic cultures and individualistic cultures. Then, Chunchi Lin will take up the issue of face and facework. She will present her recent work on cultural comparison of face perception and facework between East Asian cultures and North America, and will discuss whether face and facework is an universal matter or an unique issue for East Asians. Further, Eri Shigemasu will focus on a specific interpersonal behavior, namely communication of negative feedback. She will present her study, which collected dyad data of two friends from China, Japan, Korea and USA, and she will discuss the results in terms of face-concerns and face-threats from cultural perspectives. And finally, David Matsumoto will provide a discussion based upon the three presentations and will explore the possibilities for future research.

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Perceived esteem, self-esteem and self-monitoring across cultures

Recent research conducted to investigate individual differences in perceived esteem (perceptions of how positively one is viewed by others) and the relationship between perceived esteem, self-esteem, self-monitoring, and life satisfaction across cultures will be discussed. A study with Japanese and American college students (and a pilot study with Caucasian and Asian American participants), indicated that a ten-item measure of perceived esteem, assessing such perceptions across a variety of target others, was internally consistent and had a unitary factor structure across cultural groups.

Among Japanese participants, perceived esteem predicted unique variance in other-directed self-monitoring and life satisfaction beyond that of self-esteem, while self-esteem accounted for perceived esteem's effect on both variables for Americans. These findings suggest that perceived esteem, independent of self-worth, is particularly important to social functioning and life satisfaction for those in collectivistic cultures, and that face saving is motivated by different factors in each culture.

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Is "face" a universal matter?

Comparison of face and facework between East Asians and North Americans

The concept of "face" is used as a metaphor to represent individuals' social images that they want to claim or to maintain in front of others (Goffman, 1967). The importance of face is suggested to be universal; on the other hand, cultural diversities in the conceptualization and the practices of face also exist (Ho, 1976; Ting-Toomey, 2005). This concept of face has been used to interpret cultural differences in the literature, especially to represent East Asian people's psychology and social behaviors (e.g., Heine, 2005). However, due to the lack of a consistent and clear conceptualization as well as empirical evidence, unsolved questions and controversies remain. Therefore, the present study was conducted to examine: (1) how people from different cultural backgrounds perceive "face", (2) how they practice it in real interpersonal relationships, and (3) whether the practice of face facilitates people's relationships or not. Dyad data were collected from undergraduate students and one of their friends of the same sex in China (119 pairs), Japan (134 pairs), Korea (139 pairs) and USA (142 pairs). All participants and their friends separately answered the questionnaire, which consisted of items about face and facework, items about their relationships as well as other psychological scales. Results confirmed that while apparent cultural differences in face and facework were found between East Asian cultures and North America, there were also considerable differences found among East Asian cultures. Details of the results will be presented along with a discussion of their theoretical implications.

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Determinants of face-concern and face-threat:
Comparison among Chinese, Korean, Japanese and American paired data

This study examines cultural differences among East Asians (Chinese, Korean, and Japanese) and North Americans, in how the degree of face-concern and face-threat caused by face-threatening act are determined. Previous research has examined the influences of culture on facework/face-concern. It is unclear, however, 1) how the degree of face-concern differ among East Asians, 2) how culture affects the degree of face-threat of recipients, 2) how the determinants of face-concern and face-threat differ depending on cultures. About 120 pairs of the same-sex friends from each country participated in the survey. One answered the scale measuring face-concern when he/she delivered negative feedback regarding his/her friend's tardiness. The other answered the scale measuring face-threat in the same situation as a recipient. Results show, for example, 1) Chinese and Koreans show more face-concern than Japanese, 2) Japanese recipients' negative face (needs for autonomy) are less threatened than others, 3) closeness weakens face-concern and face-threat only in Chinese relationships, 4) relative power strengthens face-threat only in Korean relationships. These cultural differences among East Asians will be interpreted by differences in cultural values, using American data as a comparison criterion. In addition, consistency and discrepancy between face-work and face-threat will be discussed by analyzing paired data.

Paper Symposium

Christin-Melanie Vauclair & Ronald Fischer
(Convenors and Chairs)

A close-up on morality in different cultures - Examining its link to values

Morality is omnipresent in our everyday life shaping our attitudes, influencing our judgments about right and wrong and guiding our behaviour in such a way that we act in a socially acceptable manner. However, what is socially acceptable in one culture may be regarded as socially unacceptable in another, turning it into a complicated issue in the multi-cultural world we live in today. In this sense, morality is probably one of the most vexing topics in psychology. Its lack is regarded as a pathological condition in any society (Sunar, 2002). However, its existence raises complex issues for researchers such as identifying and understanding cultural differences without neglecting the possibility of universalistic elements of it. While most of the past research in morality has primarily dealt with the structure of moral reasoning and its cross-cultural validity, we examine the content of morality by focusing on the concept of values. Our symposium emphasizes values as an important part of the system that governs the moral sense of right and wrong. In the first presentation Guerra and colleagues examine the preference of certain moral codes and respective values when a person is judging an act as right or wrong. A new scale will be presented measuring the moral codes of Autonomy, Community, and Divinity as proposed by Shweder et al (1987, 1997). The results show that these codes relate directly to individualism/ collectivism and country of birth (Brazil, UK, and USA). The second paper by Vauclair and colleagues deals with the measurement of moral values and its distinction from personal values. In order to identify moral values, a modified Schwartz Value Survey was used with eight different response scales targeting either the moral or the personal domain. Results are presented from New Zealand, Germany and Brazil. The following presentation by van Oudenhoven addresses a special case of moral values, namely the concept of virtues. The study examines the virtues of opinion leaders (Catholic, Protestant and Muslim religious leaders, teachers, and city councilors) and respondents from a representative sample. All samples reveal the importance of 15 core virtues which became part of a new virtue questionnaire presented in the symposium. The final contribution by Flader deals with the consequences of holding different moral values in cross-cultural encounters. Qualitative interviews with expatriates from Western countries in Poland reveal that some of them found difficulties in accepting the Polish work ethic. It will be shown that the expatriates' frustration and negative attitude is a result of ignoring the historic and cultural context of Poland. The four presentations of this symposium will be discussed by Sunar. The aim of the symposium is to focus on the content of morality by examining values and considering culture as a possible influential variable. The symposium addresses a wide array of different methodologies and theories. It highlights the importance of investigating and understanding morality and values from a cross-cultural perspective. It is expected that the symposium will offer a comprehensive and interesting insight into the topic of moral psychology.

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Nationality and individualism-collectivism as predictors of moral codes endorsement

Shweder et al. (1987; 1997) propose the existence of a personal hierarchy of morality that is expressed when a person is judging an act as right or wrong. People's explanations for their judgements are usually grouped in three main categories: ethics of Autonomy (rights, fairness, freedom); Community (duty, respect, obedience to authority); and Divinity (purity, religiousness, and dignity of human nature). Following the development and testing of the Community, Autonomy, and Divinity Scale, these three groups of moral norms were found to divide themselves into six sub-factors: Religious rules and Nature (Divinity); Social rules and Family (Community); and finally, Positive and Negative rights (Autonomy). Participant's nationality, as well as individualism and collectivism cultural orientations are proposed to predict these three groups of moral norms. Study 1 was conducted with 288 Brazilian and 460 British university students. Multiple regression analyses were run, and the results have shown that country of birth predicted religious rules, nature, social rules, family, and negative rights above and beyond the influence of individualism and collectivism. Study 2 aimed at corroborating previous results, and it was conducted on-line, to participants from the general population in three countries: 123 Brazilians, 71 British, and 87 Americans took part in this study. Religious rules, nature, social rules, family, and negative rights were again predicted by country of birth beyond cultural orientation. Overall, the results of the study have confirmed the hypotheses of a direct relationship between the proposed dimensions of morality, individualism and collectivism and country of birth.

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The desired vs the desirable - Or: What are moral values and how to measure them?

Values are considered to be one of the defining concepts for differentiating cultural groups from one another (Smith & Schwartz, 1997). However, despite a long tradition of value research in the social sciences, there is still some uncertainty whether the concept of values pertains to something 'desired'

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(personal values) or 'desirable' (moral values). We will argue that this distinction is crucial if culture is the research focus: While personal values reflect merely individual preferences, moral values reveal internalized group norms through socialisation processes. Moral values have been measured in many different ways, mostly by inferring them implicitly from norm violations which has often limited the investigation to socially undesirable behaviour or delinquent individuals as research participants. We will propose an explicit measurement of the concept by using values of the Schwartz Value Survey (Schwartz, 1992). We employed eight different response scales targeting the moral or personal domain to distinguish moral from personal values. We will present the results of our empirical study based on university students from New Zealand, Germany, and Brazil and focus on cultural differences and similarities between these three groups.

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Virtues as factors of integration

May virtues play a role in the enhancement of intercultural relations? The purpose of the research project is to find out which opinion leaders have the greatest moral influence on citizens and how this influence may be materialized in intervention measures. The study focused on religious leaders (N=36), teachers (N=83) and city councillors (N=194). These three groups have in common that all have an explicit or implicit moral mandate to the community. First, the religious leaders were interviewed on virtues. All virtues were categorized by five judges and reduced to 15 core virtues. These were then rankordered by the teachers and councillors. There were no clear differences between religious groups (catholics, protestants, muslims), nor between religious and non-religious groups. The most important virtues were: respect, justice, reliability and love. In a second more representative sample of 570 respondents who rated over 600 virtues, the 15 virtues also appeared to be highly important, and to be relatively independent (correlations between .00 and .46). A new virtue questionnaire is presented.

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Using "culture shock" as a research instrument for existing differences in moral values

Qualitative interviews with 52 expatriates from Western countries living and working in Po-land were analyzed regarding typical interaction difficulties with Poles. The analysis will start with the argument for the need of reflecting the "Janus-face" character (Lakoff & Johnson, 1980) of the metaphor of "culture shock" (Oberg, 1994) which refers to the phase of "alien-ation" in the process

of intercultural learning. However, an important linkage is faded out by this metaphor within the framework of action theory and has so far not been in the focus of modern psychological theories on "culture shock" (e.g. Ward et al, 2001): This is the link between the indefinite individual non-knowledge about existing cultural differences regarding specific social acting in everyday life and the psychological reactions to the (partial) loss of the orientation function. This orientation function is fulfilled at home by the collective knowl-edge about forms and elements of acting. The qualitative approach focuses on this linkage by analyzing the typical complaints about Polish staff by which a certain group of interviewees has communicated their "alienation". Defining moral values as a matter of structural elements of social acting, it will be demonstrated how general pejorative judgements about the Poles can be reconstructed as a result of the clash of existing different maxims of "work morals". It will be argued that the work morals on the Polish side come mostly from the still effective organizational culture of bureaucratic socialism (Wedel, 1992), which the expatriates have not been acquainted with.

Paper Symposium

Ute Schönpflug & Colette Sabatier
(Convenors and Chairs)

Theoretical approaches to cultural transmission

Three papers and a discusssion present theoretical issues in the investigation of cultural transmission. The first paper by C. Sabatier and J. Berry is based on a conceptual model of cultural transmission that incorporates sources from the parents' side impinging on the immigrant child and contextual societal sources summarized under 'Zeitgeist'. The samples were immigrant families in Montreal Canada and Paris, France. The second paper by A. Vedder, J. Berry, C. Sabatier & D. Sam looks at the transmission of acculturation strategies among immigrant families when families deviate in varying degrees from the 'Zeitgeist'. The more distant the familys were from the 'Zeitgeist' the more transmission was observed. The samples are part of the ICSEY study in 13 societies. The third paper applied the two-step-model of internalization by Grusec and Goodnow (1994) to analyze parent-child similarity in Israel, focusing on the ten values described by Schwartz (1992). They identified accuracy of perception and acceptance of perceived parental values as important sources of variance to parent-child congruence. The fourth paper by Bernard Nauck points out that the variability of the transmission of cultural capital in migrant families of various ethnic origin cannot be explained by assimilation theory. Instead a new model is suggested. The discussion points out open theoretical issues and illustrates some points by looking at a comparative data set from Germany and Shanghai, China.

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Cultural transmission of acculturation attitudes and identities in Montreal and Paris

In this study two acculturation attitudes and two cultural identities (both toward own ethnic group and toward the national society) were assessed in immigrant parents and adolescents in Montreal and Paris using the same measures in both generations. Participants were all immigrants: 714 second generation adolescents; 627 mothers and 518 fathers. Correlations revealed a pattern of positive relations between between parents and adolescents on all variables. However, there are variations to

this general pattern: ethnic acculturation attitudes are better transmitted than ethnic identity, while there are no differences in transmission of national acculturation attitudes and national identity. Mothers transmit more ethnic than national acculturation attitudes and fathers transmit more national than ethnic identity.

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Cultural transmission of acculturation attitudes and family relationship values in immigrant and national samples in 13 societies

In this study acculturation preferences with respect to cultural traditions were assessed using items for assimilation, integration, separation and marginalisation in both parents and adolescents, and in both, national and immigrant samples. Immigrants expressed their own acculturation attitudes, while nationals expressed their expectations for immigrant acculturation. Family relationship variables were assessed using scales on two dimensions: family obligations of adolescents and adolescents' rights in four samples (2278 adolescent-parent dyads). Correlations revealed a consistent pattern of positive relationships between parents and their children in immigrant and national samples. These parent-child correlations remained largely unchanged when zeitgeist variables were partialed out. Further analyses partly confirmed previous findings that correlations were higher when the acculturation preferences or value climate in the family were more distant from the zeitgeist.

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Parent-child congruence in values:
Accuracy if perception and acceptance of perceived parental values

The two-step model of internalization (Grusec & Goodnow, 1994) is applied to analyze parent-child value congruence, focusing on the ten values described by Schwartz (1992). In this study 1591 adolescents and their parents reported their own values and the values they perceived their parents to hold, and parents reported their values for their children. Value congruence varied substantially across father-mother and daughter-son combinations. As hypothesized accuracy of perception and acceptance of perceived parental values contributed to the variance in parent-child value congruence

and parents' and perceived parental values generally mediated the relationship between parents' and children's values. Gender differences in parent-child value congruence were largely accounted for by gender differences in accuracy of perception and acceptance of parental values. In Study 2, 90 young adults and adolescents participated, using a different measure of values. There was cross-study consistency in that adolescents in the two studies and students tended to perceive some values more accurately or accept some values more than others. Study 3 examines and tests explanations for the variation in accurate perception and acceptance of specific values. Study 4 identifies and tests explanations of some gender differences in value transmission processes. We explore potential causes of value congruence that go beyond the two-step-model (shared heredity and environment, children's influence on parents and projection of own values and parenting behavior).

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Intergenerational transmission, social capital and interethnic contact in immigrant families

The impact of intergenerational transmission processes on the intercultural contact and ethnic identification of second generation adolescents is studied in five different groups of migrant families: Italian, Greek, and Turkish work migrants, German repatriates from Russia and Jewish immigrants from Russia to Israel. In each group 400 dyads of parents and adolescents of same sex were interviewed with a standard questionnaire in the language of origin or of the receiving society. Four possible outcomes of intercultural contact are distinguished: integration, assimilation, segregation, and marginalization. An explanatory model is proposed that relates these possible outcomes systematically to the availability of social and cultural capital in migrant families and to intergenerational transmission processes. The empirical analysis uses structural equation modelling and group comparisons. The results cannot be explained by classical assimilation theory and thus demonstrate the adequacy of the suggested model.

Keynote Address

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Changing values and how societies evolve

Empirical data from the World Values Surveys demonstrate that the value systems of people around the world vary a great deal, but are remarkably coherent. One can plot the positions of the world's societies on a two-dimensional map that captures most of the cross-national variation on scores of important beliefs and values across a wide range of domains, including religious, political, social, and economic norms. A country's position on this map reflects (1) its level of economic development and (2) its historical heritage. Economic development is linked with coherent and roughly predictable changes in what people believe and what they want out of life. Individual-level value systems and a society's socio-economic order tend to be mutually supportive, and the transition from agrarian to industrial society is linked with a shift of emphasis from Traditional to Secular-rational values, but the transition from industrial society toward a knowledge society moves in a different direction, bringing a shift of emphasis from Survival to Self-expression values. A society's culture is a survival strategy that gradually adapts to new conditions. The rise of the knowledge society is linked with a shift from maximizing economic development, to maximizing free choice and subjective well-being.

Keynote Address

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Shifting pathways of child development:
Linking sociocultural change and developmental change

I argue that theory in cultural developmental psychology should start with the nature of larger social structures. For this purpose, I select Tonnies' (1887/1957/1988) contrast between Gemeinschaft (community) and Gesellschaft (society). I then integrate these contrasting social ecologies into an earlier theory of two cultural pathways through universal development (Greenfield, Keller, Fuligni, & Maynard, 2003). Worldwide forces, through internal social change and immigration, are constantly moving environments away from Gemeinschaft toward Gesellschaft characteristics. These sociodemographic trends include movement from rural residence, informal education at home, subsistence economy, and low technology environments (Gemeinschaft) to urban residence, formal schooling, commerce, and high technology environments (Gesellschaft); the trends apply to the developed as well as the developing world. All these changes shift cultural values and development in a particular direction. Integrating social structure concepts with developmental theory resolves two essential issues: 1) sociocultural environments are not static and therefore must be treated dynamically in developmental research; 2) both social and cognitive development are affected by the same forces and consequently need to be integrated into one unified theory of culture and human development.