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Foreword¹

This e-book is a symbolic endpoint of a journey that started in 2008. A bid to present the 21st Conference of the International Association for Cross-Cultural Psychology in Stellenbosch, South Africa, was presented in 2010 in Bremen, Germany. The main objective of the conference was to facilitate networking opportunities, increase awareness of and disseminate cross-cultural research results on issues of a psychological nature. We also



wanted to give a boost to cross-cultural psychology in South Africa and indeed the whole African continent. Africa is clearly underrepresented in psychology; cross-cultural psychology is no exception. It is remarkable that diversity is not more studied on the African continent, given its remarkable diversity. Many African countries harbor a remarkable cultural and linguistic diversity. South Africa is a good example. The country has 11 official languages (<http://www.southafrica.info/about/people/language.htm#.U4bZsnKKWm4>). However, South Africa has a long history of racial oppression and discrimination. It is only with the abolishment

of apartheid in 1994, that the concept of racial equality was enshrined in the country's laws. The concept of the Rainbow Nation (http://en.wikipedia.org/wiki/Rainbow_Nation) exemplifies the country's desire to go beyond the racial divides and to build up a country in which diversity is an asset. The theme of the conference was chosen against this backdrop of the need to deal with diversity in South Africa and in Africa in general. The history of South Africa since the abolishment of apartheid shows that there is a long way to go from eliminating discriminating to fully embracing and enacting diversity in all spheres of life. On the one hand, the country has seen the rise of international icons such as the late Nelson Mandela and widespread international acceptance of the value of reconciliation. At the conference we celebrated Madiba's 94th birthday with a keynote lecture given by the Nelson Mandela Rhodes Foundation (<http://www.mandelarhodes.org>) on "Finding the future Mandelas". On the other hand, the history also shows that ethnic segregation is deeply seated in society. The conference theme was chosen to reflect this transition from oppression to multiculturalism: "*Nurturing diversity through sustainable development*". Being different is a main reason for conflict, not only in South Africa. On a symbolic level, Project Flower an indigenous Garden was established in the Stellenbosch area. The garden is now well established after two years with a diversity of cape floral blooming each year in July when IACCP conferences are taking place around the globe. The Fons van de Vijver Cross-Cultural Psychology Scholarship for disadvantaged students has also been established and launched. The first applications for scholarships in the area of cross-cultural studies in South Africa are awaited and scholarships will be awarded.

The conference was attended by 527 delegates, presenting a total of 518 papers and posters. In keeping with the aims and theme of the conference delegates were asked to submit manuscripts presented at the conference for publication in the biennial conference proceedings. More than 30 papers were submitted and we eventually ended with accepting the 21 published in this e-book.

In line with good IACCP tradition, the papers presented at the conference covered many domains. This also holds for the chapters of this volume. For ease of reference these diverse topics were grouped under five different sections namely, acculturation, assessment, human development, industrial and organizational psychology and religion.

The **acculturation section** contains contributions by Christophe Leys and Sarah Miller, Timothy Dean Keeley, Bruna Krimberg von Muhlen and Marlene Neves Strey, Angelica Staniloiu and Hans J. Markowitsch, Maja K. Schachner, Fons J. R. Van de Vijver and Peter Noack and Leon T.B. Jackson and Dudley R. De Koker.

¹ The editors gratefully acknowledge the help of Rinus Verkooijen in the editorial process.

Christophe Leys and Sarah Miller, in the paper *“Using perception of emotional behavior to assess the level of integration of a transgressor belonging to an ethnic minority: A way to define a penalty”*, report on an experiment examining whether judicial sentencing could be affected by the perception of the feeling of guilt expressed by a defendant belonging to an ethnic minority. The aim the authors was to uncover the relevant processes explaining the link between perceived guilt and the penalty in the out-group condition. They found that an out-group member feeling guilty triggers inferences about his/her level of norms adoption; this inference induces a perception of the defendant as possessing more social skills, which corresponds to a higher ability to be accepted in the group and in turn, being perceived as warm induces a milder sentence.



Photos: Michael Bond

Project Flower

Timothy Dean Keeley, in his paper titled *“Psychological traits affecting both cultural adaptation and foreign language Acquisition”*, reports on an empirical study that seeks to determine the psychometric variables that predict individual differences in the degree of success in both cultural adaptation and foreign language acquisition (FLA). The results of the study seem to suggest that the Global Competency Inventory (GCI) is a very strong predictor of individual differences in oral/aural performance in foreign languages.

Bruna Krimberg von Muhlen and Marlene Neves Strey, in their contribution *“Brands of gender and acculturation in immigration process of Second World War survivors in Southern Brazil”*, investigated the process of acculturation of Jewish survivors of the Second World War who immigrated to the South of Brazil decades ago. Using documentary and discourse analysis of interviews, the authors found that Jewish survivors of the Second World War have gone through a process of acculturation in which their ethnic identity gradually acquired new brands from a new social construction from this international migration to Brazil.

Angelica Staniloiu and Hans J. Markowitsch in their chapter, *“High prevalence of dissociative amnesia and related disorders in immigrated people”*, use a literature review to explain how in immigrant populations, stressful experiences can arise during pre-emigration, migration or post-migration phase and that stresses related to various phases of migration and acculturation can trigger dissociative amnesic disorders via a dysregulation of hormonal stress responses.

The contribution of Maja K. Schachner, Fons J. R. Van de Vijver, and Peter Noack, entitled *“Characteristics of the country of origin and immigrant children’s psychological and school adjustment”*, set out to examine if these differential outcomes can be linked to group-specific acculturation patterns, following similar processes to those observed at individual level; and to what extent characteristics of the country of origin could help to explain differences in the acculturation process and school adjustment of immigrant children in Germany. The

results of their empirical study confirm that country-level relationships between different components of the acculturation process are very similar to what has been found at individual level. In addition, they found some relationships between characteristics of the country of origin and acculturation conditions; yet, the relationships with children's acculturation orientations and outcomes were much weaker.

Leon T. B. Jackson and Dudley R. De Koker, in their paper *"Negative acculturation conditions, well-being and the mediating role of separation in the workplace"*, report on the results of an empirical study which assessed adverse acculturation conditions as predictors of both physical and psychological acculturation outcomes. The results of their study seem to suggest that mainstream segregation demands, discrimination, and subtle racism, coupled with a dominant ethnic separation acculturation strategy and co-ethnics demanding that their members keep to themselves at work (with limited or no intercultural contact), were associated with the experiences of higher physical and psychological ill-health, and frequent thoughts of intentions to quit.

The **assessment section** contains contributions from Stanley O. Gaines, Jr. and Sarah C. White, Jia He, Alejandra del Carmen Dominguez Espinosa, Ype H. Poortinga and Fons J. R. van de Vijver, Sarah Flint and Kristen Pammer, and Alexei V. Matveev and Miwa Yamazaki Merz. In their chapter, *"Impact of non-normality on evaluating construct validity concerning Inner Wellbeing scales for Zambia and India, 2010-2013"*, Stanley O. Gaines, Jr., and Sarah C. White summarize the results of a research project about domains of inner wellbeing as experienced by individuals in villages within two non-Western nations (i.e., Zambia and India). Results of confirmatory factor analyses for Zambia at Time 1 and for India at Time 1 indicated that, although they had expected seven to eight intercorrelated domains to emerge, inner wellbeing was best regarded as a unidimensional construct. However, after they engaged in intensive reflection and extensive reconceptualization and a new assessment of inner wellbeing, results for Zambia and India Time 2 indicated that inner wellbeing was best regarded as a multidimensional construct with seven intercorrelated domains.

The chapter *"Acquiescent response style and social desirable responding in cross-cultural value surveys"* by Jia He, Alejandra del Carmen Dominguez Espinosa, Ype H. Poortinga and Fons J. R. van de Vijver, presents two studies examining the differential effects of acquiescence and social desirability on value scores across cultures. In the first study, they found that affluence explains a substantial proportion of the variance in the association of response styles with value scores in all the surveys. The second study investigated effects of score standardization and found that value score standardization had some effect on the correlations of acquiescence with various value types, but only limited effects on social desirability.

The paper *"Principles of Test Development in Papua New Guinea"* by Sarah Flint and Kristen Pammer proposes a framework to develop psychometric tests within Papua New Guinea. Linguistic, cultural and social factors are all addressed and strategies for when working within these cultural boundaries are suggested. Models for translation and validation are assessed in light of the unique challenges presented by the linguistic diversity of Papua New Guinea and an alternative methodology of translation more appropriate for Papua New Guinea is also proposed. Furthermore this paper provides a working example of these test development principles while the application of these principles to other Melanesian countries is also discussed.

Research has identified different dimensions of intercultural competence (IC). However, the focus remains inconsistent across different disciplines and contexts. Existing assessment tools do not focus on all dimensions of Intercultural Competence. Instead, each focuses only on a subset of the IC dimensions. To fill this gap, the chapter *"Intercultural Competence Assessment: A Review of Assessment Tools"* of Alexei V. Matveev and Miwa Yamazaki Merz aims to provide a review of currently available assessment tools for IC and to identify a comprehensive list of the key dimensions of IC to help researchers agree on a unified definition of IC and develop a measurement of IC that is applicable across contexts and disciplines. The authors suggest that a comprehensive IC definition and measurement should take into account cognitive, affective, and behavioral dimensions.

The **human development** section includes contributions from Berrin Özlem Otyakmaz, Widya Risnawaty, Sri Tiatri Tjibeng, Jap and Sesilia Monika, Marieke C. van Egmond and Ulrich Kühnen, Anna Chernaia, and Anjali Ghosh. The chapter *"Maternal expectations of child development in two cultural groups in*

Germany” by Berrin Özlem Otyakmaz, reports a study that examined the role of culture on developmental expectations by comparing Turkish-German and German mothers with preschool aged children in terms of their estimations regarding children’s mastery on eight different developmental domains (e.g., cognitive, physical, social). The results of her study suggest that Turkish-German mothers expected children to attain developmental milestones later than German mothers in nearly all domains, although the differences differed across domains. Furthermore Turkish-German mothers who grew up in Germany differed in some domains less from German mothers than mothers who grew up in Turkey.

Widya Risnawaty, Sri Tiatri, Tjibeng Jap, and Sesilia Monika in their contribution “*Could the profile of orphans represent the Javanese position in the indulgence versus restraint culture dimension?*” report the findings of a project that was aimed at investigating the dimension of restraint in the behavior and psychological dynamics of Javanese late adolescents, who live at two orphanages in Central Java. The results of the study suggest that the behavior and psychological dynamics are quite similar in the two orphanages. Participants in both orphanage houses tend to control ways to express their feelings, present themselves as calm, tight in norms, and under control. In addition, showing control of emotions and being not easily surprised was also important. These observations may represent the characteristics of Javanese culture as have been found in previous research, namely the tendency to be restrained.

The paper “*Cultural diversity in meta-cognitive beliefs about learning: Within-European similarities and differences?*” by Marieke Christina van Egmond and Ulrich Kühnen addresses the question of how culture influences the beliefs of Western and Eastern European students. Their study was based on the theory that the beliefs of students and faculty in the Western cultural context can be characterized as primarily ‘mind oriented’, whereas previous research has indicated that the beliefs of East-Asian academics have a stronger ‘virtue orientation’. In the mind orientation, the development of one’s cognitive thinking skills is at the heart of the concept of learning. In the virtue orientation, learning is primarily seen as a process of social and moral development of the person. The two-fold survey study was conducted in the Eastern European countries of Poland and Russia and the Western European countries of the Netherlands and Germany. The results suggest that students from both European regions endorse mind oriented beliefs about learning more strongly than virtue oriented ones on the level of both attitudes and behavioral intentions, pointing to a striking cross-cultural similarity across the European region in the domain of beliefs about learning.

The chapter “*Girls’ plays with dolls and doll-houses in various cultures*” by Anna Chernaya presents an analysis of the historical and contemporary context of girls’ plays with dolls and doll-houses. The author suggests that the anthropological materials about children’s plays with dolls and doll-houses help to recreate the doll context as a cultural representation of evolutionary development and that the archaic functions of the doll used in rituals and traditional ceremonies objectivize the historically inherent cultural status of the doll. Dolls plays enhance mastering ethical and the moral values handed down from generation to generation. They also highlight that another aspect of the analysis is connected with the traditional “school” of play replacement of an object. This is illustrated by the material about manufacturing and use of a ‘simple’ doll in many traditional world cultures. Chernaya proposes that dolls plays reflect socially significant images and senses of idealized adult life and that the development of the sign world of dolls is closely connected with the interpretation of the doll image.

Anjali Ghosh in her chapter “*Emotional display rules of visually and hearing impaired students*” reports on a study that seeks to understand the pattern of emotional display rules for three emotions, namely happiness, sadness, and anger, of visually and hearing impaired students towards different members of the society under two different situations, i.e., private and public. The results of this study indicated that overall expression of emotions varied from target person to target person and also from situation to situation. Happiness was observed to be expressed more by visually impaired than hearing impaired students towards parents, friends and teachers in private context. However, the overall expression of anger was found to be more for hearing – impaired students. The study further indicates that impaired individuals like normal individuals regulate both positive and negative emotions depending upon the target person and social situation.

The **industrial and organizational psychology section** contains contributions by Sharon Glazer, Nina Hamedani, Kristina Kayton and Amy Weinberg, Andrew A. Mogaji, and by Anton Grobler and Renier Steyn. Sharon Glazer, Nina Hamedani, Kristina Kayton and Amy Weinberg in “*Culture research landscape throughout the United States Department of Defense*” describe the U.S. Department of Defense Regional Expertise and Culture (REC) research landscape from 2005 through 2011, including major research efforts and topics of study, key contributors and publications, collaborative practices, and future research opportunities. The authors noted the need for better REC research coordination, more social science expertise and personnel, and more collaborative practices. Their investigation identified validation studies for cross-cultural competence requirements, validation studies of REC training and education programs, role of technology in culture training, and mitigating cognitive dissonance.

Andrew A. Mogaji, in his chapter “*Goal-setting and task performance among Nigerian managers in a cross-cultural context*”, reports on a study that assessed goal-setting and task performance with data from 521 managerial employees in Lagos, Nigeria. Findings of the study showed a significant ethnic difference in task significance/performance but not in goal setting among the Nigerian managers studied. Analysis of his data showed cultural differences in performance-intrinsic reward contingency and task significance but not in goal-setting and performance-extrinsic reward contingency. The results are supported by the findings of previous studies that suggested that ethnic group background has differential effects on workers’ motivation. Mogaji’s results are discussed in terms of the influence of culture on human resources management practices and suggested that managers who value performance-intrinsic reward allocation should engage in goal-setting.

The chapter “*A psychometric evaluation of the Integrity Profile 200 (IP 200) and the adaptation thereof for use in the South African Police Service*” by Anton Grobler and Renier Steyn describes a study to psychometrically evaluate the IP 200, an instrument widely used in South Africa, to assess its utility as an integrity measure for use in the South African Police Service. Results of an exploratory investigation in the South African Police Service revealed poor reliability and unacceptable inter-item correlations. This suggests poor factorial validity (model fit). Subsequently they conducted an exploratory factor analysis to adapt the scale. Four factors were extracted and analyzed, and satisfactory psychometric properties were found for these factors, including the absence of race-based item bias. The factors were Integrity Restricting Orientation, Moral Conscientiousness and Accountability, Organizational/Management Integrity, and a Lie Scale. The results account for a significant deviation and simplification from the original instrument structure. The authors recommended that the original IP 200 should not be used in this context but that the adapted scale be used.

The **religion section** contains chapters by Lesiba Baloyi and Molebogeng Makobe-Rabothata, Jennifer Kyle, and Nkeke Lesolang. The chapter “*The African conception of death: A cultural implication*” by Lesiba Baloyi and Molebogeng Makobe-Rabothata, focuses on how traditional Africans conceive and deal with the bereavement process. The authors adopt the African worldview and philosophy as their framework and dispute the often held view in mainstream psychology that behavior, in this case the concept of death and the bereavement processes have universal applicability, articulation, representation and meaning. They explain that for Africans, death is accompanied by the performance of series of rituals which connect the living dead and the living. Two case studies are presented and discussed to illustrate the African conception of death, its meaning, significance and accompanying mourning rituals and process. The data suggest that the experiences in the participants’ stories in the workplace reveal that African indigenous ways of dealing with death are still not recognized, respected and understood in organizations which have a dominant Western culture.

The contribution “*Spirituality as a predictor of reduced suicide risk in a religiously and ethnically diverse youth sample*” by Jennifer Kyle describes a study that was aimed at examining spiritual faith as a predictor of passive suicidal ideation in a racially and religiously diverse sample of college-aged youth in the US. Kyle’s results suggest that although racial group differences were not significant, the analysis yielded significant results for gender, where females reported more reasons for living than males. In addition, participants with a religious affiliation reported higher levels of social support, religious well-being and reasons for living. The author also found that over and above the influence of gender and religious affiliation, positive faith-based beliefs along

with social support was associated to lower levels of passive ideation. Implications of findings and future research are discussed.

Nkeke Lesolang, in the final chapter entitled *“The role of spiritual faith healers in reducing or reinforcing the HIV stigma: A qualitative study”* explores spiritual faith healers’ understanding and conceptualization of HIV/AIDS stigma and the role they play in reducing or reinforcing HIV/AIDS stigma in their communities. Lesolang focuses on the participants’ conceptualization of HIV stigma, from the context of the African world view in order to gain insight into the roles of these spiritual faith healers. The findings indicated that spiritual faith healers tended to show a less positive attitude towards people living with HIV/AIDS. However, the findings suggest that spiritual faith healers perceive themselves to be having a definite role to play in reducing HIV/AIDS stigma in their communities. These findings are discussed in the context of South African national policies relating to HIV and AIDS. The submission concludes by suggesting that HIV testing must be compulsory for every person who consults a hospital. Such a policy move could contribute positively to health promotion.

In conclusion, we wish that this e-book helps to shed light and provide new insight on reasons for and dynamics behind cross-cultural differences and similarities, and to promote diversity as an inspiring asset and resource, thereby reducing the negative consequences of conflict alluded to earlier.

Editors,
Stellenbosch, June 2014