Tilburg Conference on Methods and Culture in Psychology
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Symposium: Methods in Personality and Culture: Insights from Africa and Beyond

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Chair: Velichko H. Fetvadjiev

The field of personality and culture is characterized historically by a diversity of perspectives and methodological approaches. After a period of opposition between universalistic and relativistic views, there is a recent tendency for an integration of perspectives in an emic–etic approach. Areas that need further development are: 1) the structure of personality in understudied, non-Western societies; 2) the diversification of methods, going beyond the exclusive reliance on dictionaries or self-report questionnaires; and 3) the direct comparison of indigenous concepts across cultures. This symposium features three talks that address aspects of these challenges in personality-and-culture research. First, Amber Gayle Thalmayer presents a psycholexical study on the languages of two distinct African cultures in Kenya and Mali, and discusses forthcoming work on personality and mental health using mixed methods in Namibia. Second, Deon Meiring presents an overview of cross-cultural psychology in South Africa and of Fons van de Vijver's lasting engagement and contribution to this context, and gives a summary of the South African Personality Inventory (SAPI) project. Finally, Velichko Fetvadjiev presents a study on the replicability of social-relational personality concepts, identified in the SAPI project, in New Zealand, and their incremental validity for well-being and the locally salient concept of family orientation.

#1 Personality Structure in Africa: Lexical Studies of Personality in Maa, Senufo, and Khoekhoe

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Results from lexical studies in two parts of Africa are described, and plans for an upcoming project extending this work to the Khoekhoe language of Namibia are discussed. Indigenous lexical studies of personality define the most salient person-descriptive concepts and their structure in a population. Such studies can provide important tests of the generalizability of currently popular models of personality structure. Results are presented from studies in two of the four main language families of Africa. Maasai participants, herders in rural Kenya, have a "tight", highly traditional culture. Supyire-Senufo participants are agriculturalists in Mali. 203 common person-descriptive terms in Maasai were administered to 166 participants, who described 320 persons (166 highly regarded, 154 less so). Descriptions of well-regarded individuals were much more uniform than in Western settings. The optimal emic solution included 5 factors. In Senufo, 114 participants used 208 person-descriptive terms to describe 228 targets (104 highly-regarded). The optimal emic solution included 10 factors. In both languages, emic two-factor models matched the Big Two, but three-, five-, and six- factor models failed to overlap with etic Pan Cultural Three, Big Five, or Big Six models. A four-factor model (Anger, Laziness, Virtue, and Happiness) provided the best overlap between Maa and Senufo, a potential Africa-specific model to be compared to future results in other languages. The study in Khoekhoe will use similar methods but seek a larger sample and be followed by mixed-methods studies to explore the meaning of personality terms and their relation to mental health and illness.

#2 Cross-Cultural methodology tricks Fons taught us in a post-apartheid South Africa: A sixteen year journey and a legacy

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Cross-cultural psychological assessment as a field of study did not exist in apartheid South Africa with culture-group segregation. Since the first democratic elections, held in 1994, a new constitution and employment equity act 55 of 1998, Section8 demanded valid, reliable and fair assessment tests, as a means to eliminate unfair discrimination, promote affirmative action and redress past disadvantages individuals from minority groups experienced. At one of the cross-cultural conferences during the 1980's' Fons met a South African psychologist who described himself and his South African colleagues as "the skunks of the world". Those days are ove A new generation of psychologists started to emerge after 1994 and soon South Africa became an incubator for cross-cultural studies. Some of the first cross-cultural studies were presented at the 21st International Association for Cross-Cultural Psychology conference in Stellenbosch in 2012. The conference theme was "Nurturing diversity through sustainable development", which reflected the transition from an oppressive society to multiculturalism in a rainbow nation. This paper will focus on the impact and legacy Fons created within the new South Africa with his strong networks with the international scientific community and his emphasis on the use of modern cross-cultural theories and methodological analysis tools in assessment practices. I will present the South African Personality Inventory Project (SAPI) as a case study of Fons' legacy and his impact on a new generation of cross-cultural psychologists in South Africa

#3 Social-Relational Personality Concepts Across Cultures: The South African Personality Inventory (SAPI) and Family Orientation in New Zealand

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Indigenous personality research in various countries such as China and South Africa has identified social-relational concepts as a salient aspect of personality. These concepts deal with predispositions in the domains of interpersonal and social behavior, and are not well represented in the Big Five model. How relevant are these social-relational concepts beyond the cultures where they were initially identified? The present study investigates the construct and predictive validity of the South African Personality Inventory (SAPI) model in the different, although similarly multicultural context of New Zealand. European ($n = 428$) and Maori ($n = 226$) university students in New Zealand completed the SAPI, the Big Five Inventory (BFI), and measures of family orientation and well-being. The SAPI model was clearly replicated and had metric invariance between Europeans and Maori. The social-relational concepts had substantial incremental validity above the BFI for family orientation and well-being in both groups, and especially in Maori participants. The results are discussed with respect to the integration of universal and culturally specific aspects of personality.

Symposium: Measurement in cross-cultural psychology

Chair: Isabel Benítez Baena (Universidad Loyola Andalucía, Spain). ibenitez@uloyola.es

One of the most relevant issues in cross-cultural studies consists on assuring the equivalence between groups involved in possible comparisons. Many procedures have been proposed to assess equivalence by, for instance, identifying bias at item level or analyzing the invariance level at the construct level. The aim of this symposium is to present and discuss challenges when assessing the equivalence in comparative studies. First, a general framework for understanding and analyzing bias will be presented. Benefits and future steps will be conside

Secondly, a proposal for optimizing habitual procedures used for assessing invariance will be illustrated and justified. Finally, the contribution of alternative approaches, such as qualitative procedures, when analyzing bias will be described by presenting an example. The final discussion will focus on integrating main conclusions about the measurement of equivalence in cross-cultural studies and future trends to be explored.
Keywords: Methods, invariance, equivalence, bias.

#1 How to unravel measurement non-invariance across many countries

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A critical assumption in cross-cultural comparative research is that the instrument measures the same construct(s) in exactly the same way across all groups (i.e., measurement invariance). Otherwise, comparing the constructs across cultures would be like comparing chopsticks with forks (Chen, 2008). Nowadays, cross-cultural studies often include many countries, which implies that measurement invariance is tested across a large number groups (Byrne & van de Vijver, 2010). When the assumption is untenable, one may resort to pairwise comparisons of group-specific measurement models to pinpoint sources of non-invariance, where the number of comparisons exponentially increases with the number of groups. On the one hand, the multitude of comparisons makes it hard to see the forest for the trees and, on the other hand, it elevates the chances of falsely detecting non-invariance (Rutkowski & Svetina, 2014). To increase insight, efficiency and specificity, an intuitive solution is clustering the groups (countries) into a few clusters based on the measurement model parameters. Not only does this pin down the number of comparisons needed to identify sources of non-invariance, the clustering of the countries is also an interesting result in itself. The clustering may point out interesting crosscultural differences, for instance, in the functioning of a questionnaire item or in the underlying latent variables.

#2 Equivalence levels and kinds of bias: Key conceptual contributions that made a difference in cross-cultural research

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In the late 90s in the last century and first years in this one were published a bunch of articles and book chapters that made a difference in the way comparability was understood in cross-cultural research. Equivalence levels and kinds of bias were defined and pointed out in a series of articles and book chapters by Fons van de Vijver, Ype Poortinga, Norbert Tanzer, and Kwok Leung. Some of these contributions are still commonly cited in the introductions of articles focused on cross-cultural research. For example, van de Vijver and Poortinga (1997) has been cited around 380 times according to Google Schola The objective of this paper is to highlight the conceptual contributions made by Fons and his co-authors to the cross-cultural research field. We analyze benefits of the integrated framework for equivalence and bias concepts. In addition, we develop the conceptual framework to integrate both concepts within the current version of validity theory in psychometrics. Lastly, we raise some own ideas of the future of cross-cultural research to discuss on and honor Fons without whose ideas, help and friendships, our work would have been different and, for sure, worse.

#3 Extending the analysis of bias to the qualitative side

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Bias has been widely studied in the last years. Most efforts have been made on defining the concept and the levels of bias and on specifying procedures for its identification. The key role on that goal has been played by quantitative methods but it is also relevant to understand the origin, the nature and the reasons of bias. Qualitative procedures seem to be a good alternative to reach that aim as they are able to provide information about the

context where the phenomenon is occurring. The aim of this study is to illustrate how qualitative procedures can be implemented to gather data where bias is present in respondents' narratives. We will describe the process for designing and conducting Cognitive Interviews (CI) as well as steps for the analysis when focusing on identifying and describing the presence of bias. Results will be presented by showing evidence of item, construct and method bias when comparing responses of participants from the Netherlands and Spain who responded to Quality-of-Life (QoL) items included in international survey research projects. Advantages and limitations of the procedure will be discussed as well as the utility of CI to inform about bias when solely used and when its results are integrated with quantitative data. The importance of the evaluation of bias in cross-cultural studies will be debated.

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Symposium: Acculturation and Identity

Chair: Derya Güngör, Yaşar University, Turkey

Identity is the most commonly studied but probably the less well understood dimension of acculturation. In face of unprecedented cultural diversity at demographic and attitudinal levels on the one hand, and challenges in negotiating and bridging diverse cultural allegiances on the other, understanding identity as a fixed and monolithic entity is no longer relevant to acculturation research. Thanks to recent conceptual and methodological advances in acculturation research, including those coined by Fons van de Vijver, researchers are able assess identity acculturation in a more empirically sophisticated and rigorous manner. This symposium highlights some key advances with a specific focus on contextual influences.

First, *David L. Sam* presents major developments in the study of identity acculturation that still poses pressing questions. Next, three presenters address some of these questions from research on Muslim immigrant minorities whose ethnic and religious identities are increasingly contested by the national majority in the West. Building on the integrative conceptual acculturation framework delineated by Arends-Tóth and van de Vijver (2006), *Youssef Azghari* examines the role of historical and social-cultural context of Moroccan-heritage Dutch Muslims' acculturation orientations and outcomes. *Derya Güngör* incorporates a distinct religious dimension into this integrative framework to outline a road map for the assessment of religiosity in acculturation. Finally, *Karen Phalet* addresses the question of the inclusivity of European national identities by comparing the levels and processes related to national identification of religiously diverse youths across five European countries. The symposium demonstrates that identity acculturation is negotiated and constituted in specific sociocultural contexts.

#1 Theoretical challenges and methodological advancement in acculturation research on identity
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There is no gainsaying that the quality of any research is based on a sound methodological approach, and this is certainly true for acculturation psychology. Unfortunately, acculturation psychology has had its own challenges and limitations. In this presentation, I will highlight the development and evolution of models, measures and methods that are specific to psychological acculturation research on identity. This will be done by describing three generations of acculturation theory and research on identity in terms of their areas of emphasis and major contributions to the field: 1) Models; 2) Measurements and Methods; and 3) Mechanisms. The presentation will give special attention to Fons van de Vijver's contribution to acculturation research on identity. I will conclude with a note on envisioning acculturation research on identity and speculate about the next cycle of developments.

#2 The Historical and Social-Cultural Context of Acculturation of Moroccan-Dutch

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Moroccan laborers and their families started migrating to the Netherlands from the 1960s. We used research findings on migration and acculturation to examine the historical and social-cultural context of Moroccan-Dutch. Dutch administration at national, regional, and local level had no integration policy upon their arrival. Later, when many Moroccan-Dutch stayed longer in the Netherlands than anticipated, the Dutch administration favored a multicultural policy based on integration and maintenance of ethnic culture. This contrasted with the Moroccan policy: Moroccans abroad were told not to integrate in Dutch society but to invest in Morocco. Due to the weak outcomes and a negative attitude towards migrants, the focus in Dutch policy changed to assimilation policy. We argue that this policy reinforced the negative factors, such as exclusion, segregation, and low social capital. Compared to other non-western migrants in the Netherlands, Moroccan-Dutch score relatively high on some vital participation domains (e.g., education), but also high on risk factors (e.g., unemployment and ill-health). Studying the sociolinguistic situation and social environment related to migration contributes to a better understanding of acculturation of Moroccan-Dutch. Insights in these factors can shed light on how to understand and improve acculturation outcomes.

#3 Contextualizing religious acculturation: Conceptual framework and comparative studies

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Religion is an integral part of the acculturation experience of religious immigrant minorities, especially when their heritage and receiving societies have contrasting views on religion. Until recently, acculturation research has largely ignored the religious dimension of culture as subject to acculturation, partly due to the ambiguities and complications related to the conceptualization and assessment of religiosity. In this presentation, we propose that (changes in) religiosity can and should be reliably assessed in acculturation research across different cultural and religious groups and contexts. Based on Arends-Tóth and van de Vijver's (2006) conceptual framework, we conceive a distinct religious dimension of the acculturation conditions, orientations, and outcomes for ethnoreligious minority youth. This conceptualization of religious acculturation is grounded in empirical evidence from our cross-culturally comparative research program on the religious acculturation of second-generation European Muslim youth. Specifically, we articulate variability and change in individual religiosity with generic processes of cultural transmission, acculturation, and adjustment as acculturation conditions, orientations, and outcomes respectively.

#4 Religion and National Identification: A Cross-Cultural Comparison of Muslim Youth in Europe

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How inclusive are European national identities of Muslim minorities and how can we explain cross-cultural variation in inclusiveness? To address these questions, we draw on large-scale school-based surveys of Muslim minority and non-Muslim majority and other minority youth in five European countries (Children of Immigrants Longitudinal Survey [CILS]; Belgium, England, Germany, the Netherlands, and Sweden). Our double comparison of national identification across groups and countries reveals that national identities are less strongly endorsed by all minorities compared with majority youth, but national identification is lowest among Muslims. This descriptive evidence resonates with public concerns about the insufficient inclusion of immigrant minorities in general, and Muslims in particular, in European national identities. In addition, significant country variation in group differences in identification suggest that some national identities are more inclusive of Muslims than others. Taking an intergroup relations approach to the inclusiveness of national identities for Muslims, we establish that beyond religious commitment, positive intergroup contact (majority friendship) plays a major role in explaining differences in national identification in multigroup multilevel mediation models, whereas experiences of discrimination in school do not contribute to this explanation. Our

comparative findings thus establish contextual variation in the inclusiveness of intergroup relations and European national identities for Muslim minorities.

Individual Presentations

Alienation and Group-Focused Enmity in European Context

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Andreas Zick (Institute for Interdisciplinary Research on Conflict and Violence, Bielefeld University)

In the presentation, I investigate whether alienation can in a cross-cultural context predict prejudice. I use three key theoretical constructs capturing the phenomenon of alienation after Seeman (1959), which are powerlessness, meaninglessness, and social isolation. To address prejudice, I use the concept of group-focused enmity syndrome (Heitmeyer, 2000; Zick et al., 2011). The syndrome of group- focused enmity encloses prejudices towards immigrants, Muslims, Jews, as well as racism, sexism, and homophobia. Drawing on the concept of disintegration, developed by Heitmeyer (1997), I claim that alienation can be viewed as a predictor of prejudice towards outgroups.

I use the data of the project "Group-Focused Enmity" carried out in 2008 in eight European countries (Great Britain, Germany, Italy, Hungary, Poland, Netherlands, Portugal, France, N = 3500). Using OLS regressions with interaction effects for countries, I show that alienation along with authoritarianism (Adorno et. al., 1950) and social dominance (Kuepper et. al., 2010) can be used to predict group-focused enmity. When country differences are accounted for, alienation could better predict prejudice. The effect of alienation on Group-Focused Enmity was stronger in "old democracies" Germany, Great Britain, and Netherlands, and weaker in Hungary and Portugal.

Evaluating the Comparability of Scores across Cultures using Person-Fit Analysis

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An important concern in cross-cultural research is the equivalence of the measurements obtained. Measurement invariance can be evaluated using factor analytic approaches, which focus on the cross-cultural equivalence of the relationship between the item responses and the underlying attributes. However, even if the test has adequate properties in the population, the responses of some individuals may be idiosyncratic or governed by other factors than the attribute of interest. The result may be an item-score pattern that is inconsistent and atypical compared to others in the sample. If these inconsistencies are related to cultural differences, we may have doubts about the comparability of scores. Person-fit methods are tools to detect such atypical response patterns. A distinction is made between group-based and parametric person-fit statistics. The latter require a parametric model and therefore are more restrictive than group-based statistics. A well-known example of a group-based statistic, which originates from cross-cultural research, is Van der Flier's U3 statistics (1982). Van der Flier proposed statistic U3 to study the comparability of test scores for persons having a different language background. In the last decades, person-fit analysis has been a lively research area. In this presentation, we discuss the main approaches within the context of cross-cultural research. To do so, we will apply person-fit analyses to PISA data obtained in the Netherlands and Turkey.

Religious identity among Emerging Adults in Pakistan: A Qualitative Analysis with Leximancer

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This article presents a qualitative analysis of Pakistani adolescents' views on religion and religious identity. Thirty-five participants participated in five semi-structured focus groups (FG). Semi-automated content analysis with Leximancer software revealed four dominant themes: Follow, Knowledge, Religious, and Islam. Furthermore, the sub-themes that were explored from the focus group discussion were lack of religious knowledge about sect, influence of parents on religious beliefs and values, role of social media in developing understanding, and following of religion in everyday life matters were emphasized. Based on the results of the study, ideas for future research and utilization of the research method are offered.

Beyond the ingroup vs. outgroup dichotomy: exploring multiple crossed categorization patterns across cultures

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Studies on crossed categorization, where targets representing two cross-cutting group memberships are evaluated, repeatedly find that (1) the more group memberships a participant and a target share, the more positive is the attitude towards the target (additive pattern), and (2) when real-life social categories are used, some categories produce more intergroup bias than others. Using a factorial survey design with nine real-life dimensions of social categorization in four countries (Armenia, Australia, Brazil, and India, total N = 1281), we test (1) whether additive pattern replicates when more than two categorization dimensions are used and (2) what predicts the strength of intergroup bias on the dominant dimension of categorization. We find that additive pattern holds in all four countries. The dominant category differs across countries: in Australia and India the strongest bias occurs on the dimension of religion, in Brazil – on political orientation, and in Armenia – on sexual orientation. We find that perceived threat, conflict, and importance of the categorization dimension for the participants' self-concept predict the strength of bias on the dominant categorization dimension. However, perceived threat only predicts the strength of bias when majority group members are evaluating minority group members, but not the other way around.

Cultural Tightness-Looseness in Six African Countries

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The construct of cultural tightness and looseness highlights unique qualities of the longevity of societies. Depending on ecological circumstances and human interaction, societies develop their own forms of social coordination and measures of deviant behavior. Groups with strong norms and a low tolerance for deviant behavior are said to be culturally tight, those with weak norms and a high tolerance for deviant behavior to be loose. Cross-cultural studies support this line of thinking across a large number of countries worldwide, but countries from the African continent are curiously missing from these analyses. This is a missed opportunity, as systematically different set of current and historical socioeconomic, political and environmental circumstances characterize the African region, thus giving effect to differences in norm regulation practices. The current study contributes original data on cultural tightness-looseness in six African countries, namely Ghana, Ethiopia, Kenya, Tanzania, Mozambique, and South Africa (N > 2400). Using a multi-group confirmatory factor-analysis, the two-factor structure of the six-item cultural tightness-looseness scale was found. Meaningful relationships between

cultural tightness and selected country level indicators that operationalize the function, cause, history, phylogeny, and ontogeny of human behavior across the six countries were also found.

Mediational Effects of Work-to-Family Enrichment in The Netherlands and South Africa

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The work-family interface is a broad construct that not only includes a negative side, but also a positive one. This positive side is often conceptualized as work-family enrichment and relates to the processes by which participation in one role (e.g. work role) is made better or easier by virtue of participation in the other (e.g. family role). With increased interest in these reciprocal beneficial effects, one element that has received very little attention so far is traditional family roles. Based on the theories of social exchange and the conservation of resources, purpose of this study was to test a model in which work-to-family enrichment mediates the impact of work resources on job satisfaction in The Netherlands and South Africa. Measures of work-to-family enrichment as well as work resources and job satisfaction were administered to 220 (NL) and 310 (SA) working adults. This mediating role was tested using structural equation modelling, with subsequent multi-group analyses to assess differences in regression coefficients across the two groups. Results showed that work-to-family enrichment mediates the impact of work resources on job satisfaction, but that countries differ in the size of the mediation. The results have significant applied cross-cultural psychological meaning, allowing customized management on the work floor

Acculturation trajectories of Turkish, Moroccan and other European minority adolescents: A contextual and dynamic approach

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In line with a contextual and dynamic approach of entwined acculturation and developmental processes in adolescence, the acculturation orientations of minority and majority adolescents change over time as a function of (inter alia) peer norms of acculturation in culturally diverse classrooms and schools (Hillekens et al., 2018). The present study takes a more fine-grained person-centered approach of differential trajectories of acculturation and development (using latent growth curve models and latent growth mixture modelling).
Drawing on large-scale school-based panel data (i.e., an accelerated longitudinal design with 3 waves and 3 cohorts, Mages 12, 13 and 14 at wave 1), we compared two minority subsamples in Belgian secondary schools: most devalued Moroccan and Turkish minorities (N=1189) and less devalued European minorities (N=530). We tested how acculturation orientations towards both mainstream and heritage cultures changed over a three-year time period, distinguishing differential acculturation trajectories between and within minority groups.
Our findings showed linear trends for adoption and non-linear trends for maintenance preferences across both samples. We differentiated three latent trajectories in both subsamples for mainstream culture adoption (one increasing, one stable, and one decreasing). For heritage culture maintenance, three latent trajectories were identified in the European-origin sample, whereas four latent trajectories were identified in the Turkish- and Moroccan-origin sample. Follow-up analyses predicted different trajectories as a function of minority peer presence and peer group norms of acculturation in classrooms and schools. To conclude, our findings document the dynamic and contextual nature of acculturation trajectories in minority adolescents.

Stability and change in personality traits and ethnic identity during study abroad

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International students are a rapidly growing group of migrating individuals for whom sojourning abroad may constitute a significant life event which may have an effect on their psychological functioning. We studied personality and ethnic identity among international students sojourning in the Czech Republic (N = 69) and Czech students in various foreign countries (N = 158) over the course of one semester (beginning compared to end). Both groups showed lower agreeableness scores at the end of their semester abroad. Czech students increased in extraversion, and did not change in terms of conscientiousness, neuroticism, and openness. International students increased in neuroticism, and did not change in terms of extraversion, conscientiousness, and openness. The control group (Czech students who did not leave the Czech Republic , N = 148) did not change on any of the Big Five traits during the semeste Regarding the dimensions of identity formation (commitment and exploration, Erikson, 1968, Marcia, 1980) particularly in terms of ethnic identity (Phinney & Ong, 2007), Czech students showed lower commitment (a sense of belonging to an ethnic group) at the end of the semester, but did not change in exploration (inquiring into the meaning of one's ethnic belonging). International students did not change in either exploration, or commitment, while the control group increased in both exploration and commitment. Our findings corroborate that a foreign sojourn may prompt psychological changes that affect relatively stable psychological structures, such as personality and identity.

Longitudinal Associations between Relationship Quality, Mainstream Acculturation, and School Adjustment of Moroccan-Dutch Adolescents

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Close relationships, such as with parents and peers, can help ethnic minority youth navigate through normative as well as acculturative challenges. This longitudinal study investigated bidirectional paths between mainstream (Dutch) acculturation orientation and school adjustment of Moroccan-Dutch adolescents, and how they link to perceived support and power by parents and the best friend. As demonstrated in previous research, we expected that parents and the best friend would facilitate school adjustment when adolescents perceive high relational support and low power distance. In addition, based on the acculturation framework (Arends-Tóth & Van de Vijver, 2006), we hypothesized that Dutch acculturation orientation would positively predict school adjustment. Analyses were based on 111 Moroccan-Dutch adolescents (Mage= 15.26 at Wave 1; 56.8% female) who were surveyed over three waves in three years. Cross-lagged panel modeling revealed that, in line with hypotheses, more perceived dominance by parents or the best friend negatively predicted school adjustment over time. However, challenging prior assumptions about directions of effects, school adjustment positively predicted perceived support by parents and the best friend, and Dutch acculturation.

Our results suggest that, adding to established acculturation frameworks, being well adjusted in the predominantly mainstream school context may facilitate a mainstream culture orientation. Furthermore, the links between relationship qualities (support, power) and school adjustment are comparable across relational contexts (parents, best friend). In conclusion, our results highlight the importance of longitudinal research to understand processes at the intersection of acculturation and development.

Broadening the individual differences lens on party support and voting behavior: Cynicism and prejudice as relevant attitudes referring to modern-day political alignments

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Social-cultural and economic-hierarchical ideological attitudes have long been used to explain variation in political partisanship. We propose two additional, stable attitudes (political cynicism and ethnic prejudice) that may help explaining contemporary political alignments. In a Belgian (N = 509) and Dutch sample (N = 628), we showed that party support can be segmented into four broad families: left, libertarian, traditionalist, and far-right parties. Both studies revealed that social-cultural and economic-hierarchical right-wing attitudes were negatively related to left party support and positively to libertarian, traditionalist and far-right support. Importantly, additional variance was consistently explained by political cynicism (lower libertarian and traditionalist support), ethnic prejudice (lower left support), or both (higher far-right support). Study 2 additionally demonstrated these patterns for self-reported voting.

Studying the Classroom Cultural Diversity Climate – Multigroup and Multilevel Analyses amongst Secondary School Students in Germany

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One of the challenges of the 21st century is to create settings in schools where all students can do well, regardless of ethnic background. Such settings should promote understanding and acceptance of people of diverse cultural backgrounds and prepare students to become citizens of a culturally diverse society. On the basis of an earlier version for early adolescents (Schachner et al., 2016), we developed the Classroom Cultural Diversity Climate Scale (CCDCS) for mid-adolescents, which included the six subscales contact and cooperation, equal treatment, critical consciousness, heritage and intercultural learning, colorblindness, and polyculturalism (31 items in total). Factorial invariance across students of immigrant and non-immigrant background was demonstrated using data from 1335 students (Mage = 14.7; 51% male; 51% immigrant background). Subscales showed meaningful correlations with students' individual diversity beliefs as well as psychological and school adjustment outcomes (life satisfaction, subjective school values, grade average and behavioral disengagement). Although some differences in associations were observed between subscales and students of immigrant and non-immigrant background, the overall pattern suggests that a positive diversity climate, characterized by positive interethnic relations and opportunities to learn about cultural diversity, is associated with better outcomes amongst all students.

The role of Cultural Conflict in Cross-border International Partnerships

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For individuals living in another culture than they grew up in, the degree of conflict they may feel between the two cultures is important predictor of their behavior in either culture. Those who experience low levels of cultural conflict are likely to develop intercultural competence, defined as the ability to shift responses in a way consistent with the salient culture. But those who experience pronounced levels of conflict often behave in ways that do not align with the expected patterns of behavior in either culture.
Do these findings hold for a population interacting with another culture at a distance in 'virtual' mode? We set out to test the role of perceived conflict in intercultural competence with a rapidly growing population in today's

interdependent economies: IT specialists who live in their own country (i.e., Greece, the Netherlands) and are employees of a local branch of the same multinational corporation and cooperate with each other on a daily basis. We activated cultural knowledge via Culture Frame Switching (Hong et al., 2001) and find evidence that IT employees experiencing low levels of Greek-Dutch cultural conflict appear better at developing intercultural competence. Those that experience high conflict show inconsistent behavior with the salient culture. Overall results reveal heterogeneous dynamics within each cultural group, with somewhat less variance in the Dutch group. We discuss implications for communication in multinational corporations, and conclude that employees experiencing low conflict are the best ambassadors for cross-border cooperation or assignments abroad.

Coping with shame: Assessment and implications for depression and anger/hostility

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Although shame is an adaptive emotion, it can lead to maladaptive outcomes, including depression or aggression, depending on how one responds to it. The Compass of Shame model of shame regulation (Nathanson, 1992) includes four response styles: Withdrawal (WD), Attack Other (AO), Avoidance (AV), and Attack Self (AS). The Compass of Shame Scale (CoSS; Elison, Lennon, & Pulos, 2006) is a psychometrically sound 48-item self-report based on Nathanson's model, which is employed by therapists and clinicians in many countries. This study aimed to develop a short 20-item form of the CoSS (CoSS-20) and validate it using three independent samples from the Italian general population (N = 1,491). Findings based on confirmatory factor analyses supported the original 4-factor structure and the CoSS-20 measurement invariance across modes of administration (i.e., web-based vs. paper-and-pencil) and genders. As evidence of criterion-related validity, results of two structural equation models indicated that WD, AS, and AV mediated the positive direct association between dispositional shame and depression, while AO was a mediator in the direct negative relationship between self-esteem and anger/hostility. Reliability, assessed as internal consistency and temporal stability over a 4-week interval, was adequate. The CoSS-20 could be employed in clinical settings where time constraints may exist or in large online or in-person studies where researchers are concerned about the total number of items to respond, in order to deepen our understanding of the antecedents and consequences of each shame-regulation style.

Cultural fit: a new method and cultural psychological approach to acculturation

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Central to Cultural Psychology are the ideas that: i) people's psychological tendencies are attuned to the socio-cultural contexts in which they engage, and ii) these culture-specific ways of feeling, thinking, and behaving help them navigate these contexts. From this perspective, the process of acculturation can be defined as the recalibration of one's psychological tendencies to the new (or multiple) culture's meanings and practices such that one can successfully navigate these contexts (De Leersnyder, 2014; Mesquita, De Leersnyder, & Jasini, 2018). Yet, neither monoculturals nor immigrant minorities and biculturals embody a culture's meanings and practices in the same ways or to the same extents. This implies that there may be huge individual variation in the extent to which people fit with a culture's psychological tendencies in a specific domain, such as emotion, motivation and personality. Furthermore, and tying this insight to the ideas that are central to cultural psychology, this suggests that 'cultural fit' may be an excellent candidate to explain individual variation in both monoculturals' and biculturals' well-being (De Leersnyder, Kim, & Mesquita, 2015). In the current presentation, I will briefly outline this novel perspective on acculturation and introduce a way to study people's 'cultural fit'. I will illustrate this methodological approach in the domains of emotion and personality. Finally, I will highlight how these measures of cultural fit can be used in research, both as 'outcomes' (e.g., that are predicted by cultural exposure) and as predictors themselves (e.g., predicting well-being).

Dipping one's toe in Fons' publication lake: Instant lessons for personnel psychology
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In the high-stakes world of personnel selection and assessment, one of the most-used selection methods is the job interview. The job interview mostly takes place in an unstructured way. An important issue is the extent to which individual differences in impression management tactics during such interviews influence selection decisions, and what such differences represent. Fons et al.'s research on the job interview and on more general self-presentation topics shows how important it is for researchers in this field to open their eyes for cross-cultural differences in the endorsement of impression management tactics. Such differences may have large decisional consequences. Striving for inclusivity and diversity at work implies the need to be aware of these differences. Fons' research also has deepened theory-development in this domain, such as providing a likely solution to conflicting views among researchers on what the general factor of personality (gfp) in self-reported personality scores refers to. This presentation focuses on several take-home messages from Fons' research for personnel psychology. Getting into deep and challenging cross-cultural waters has demonstrated to have an uplifting effect on this domain in psychology.

Retaliation Behaviour in Indonesia and Germany
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Retaliation Behaviour is conceptualized in this paper as the extent to which one punishes a perpetrator of an unfair behavior. Participants in two societies (Indonesia and Germany) were asked in an open-ended questionnaire, how they would feel and how they would behave in an unpleasant situation. They then participated in a retaliation game in which a rigged dictator game was played, resulting in an unfair money division, followed by an opportunity to punish by taking money away from the perpetrator. The retaliation behavior manifested in three forms (1) severe punisher, (2) equal fifty-fifty punisher, (3) equal as-I punisher. Results show remarkable consistency of the percentages of each retaliation type across the different societies. In Indonesia, as compared to low SES, those with higher social economic status retaliate less. These findings suggest that there is an ideal proportion of different extent of retaliation in a population and that context such as society being equal or unequal contributes to the pattern of the retaliation behavior.