

4C IT Supported Training and Coaching for Cross-Cultural Competences: Overview of the First Phase of Research



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1. Introduction

1.1 The Reality of Intercultural Mobility

We live in an increasingly mobile world. Data from the International Organization for Migration shows that there are roughly 214 million international migrants in the world today, an increase of 64 million from the number of migrants in 2000 and double the number living or working abroad in 1965¹. If migrants were a nation, they would be the fifth most populous country in the world (cited in Carr 2010). Evidence also suggests that a greater number of careers in the 21st century will be internationally mobile, allowing a new generation of culturally diverse workers to cross international boundaries as they strive for economic success (Inkson and Thorn 2010).

Intercultural mobility is not just occurring across international borders, however. Cross-cultural interactions also take place at the local level in classrooms and workplaces across the globe. According to UNESCO, the number of tertiary students has multiplied by six since 1970, going from 32 million to 159 million university students worldwide. While this greater access to tertiary education is facilitating social mobility for first generation university students, the global workforce is also increasingly diverse, as previously disenfranchised groups now have access to a variety of career fields.

To navigate the culturally diverse situations in which they find themselves, interculturally mobile actors must develop a specific skill set that facilitates the mobility process. But who are these actors? Gone are the days when only diplomats or international businesspeople needed to be able to successfully communicate with other cultures. In today's globalized world, intercultural competence is a vital skill with universal applicability. Still, while most of us regularly engage in culturally diverse interactions, some groups find themselves completely immersed in a new cultural environment.

One such group, "migrants," includes millions who have moved abroad on a long-term or permanent basis because of professional or personal reasons. Short-term "sojourners", such as the 2.7 million students currently studying internationally are another interculturally mobile group². Socially mobile populations, or "strivers" who move beyond their ascribed social status, are harder to quantify. Such populations often encompass some of the above-mentioned groups as well as domestic students and professionals who are crossing cultural boundaries in their native countries. For all of these groups, intercultural mobility is both a daily struggle and a learning opportunity.

1.2 Why Study International and Social Mobility Together?

Though social and geographic mobility (both short-term and long-term) have typically been studied as separate processes, there are several benefits to tackling the

¹ International Organization for Migration:

<http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en>

² World Education Services: International Student Mobility: Patterns and Trends
<http://www.wes.org/educators/pdf/StudentMobility.pdf>

two together. First of all, studies of geographic mobility and social mobility often deal with the same or similar populations. In his study of social mobility among Scottish migrants to Canada, sociologist Brian Elliot notes that the interconnections of geographic and social mobility receive little scholarly attention, even though emigration to a new country is often the result of socio-economic motivations (Elliott 1997). In other words, as Elliot puts it, for some socially mobile groups “getting on” frequently means “getting out” or emigrating (201). Similarly, in their study of “self-directed expatriation”, Richardson and Mallon found that the career benefits of geographic mobility greatly influence the decision to expatriate (Richardson and Mallon 2005).

Social mobility does not always take place in an international context, however. Still, even domestic social mobility shares certain characteristics with geographic mobility. Consider two interview responses, the first from a socially mobile student in Hungary, and the second from a long-term migrant in France:

“There’s a lot to be made up for...Back home we learned no etiquette, nothing like a man letting a woman go first. And it’s hard to learn this. Or, when going to a restaurant, you get three kinds of spoons. What on earth should I do with three spoons?”

“Some people told me that I was impolite and I did not understand why asking too many questions was impolite according to them. I did not know how to speak with the French without being impolite.”

In the above excerpts, both respondents demonstrate an ignorance of the cultural norms of their new environment. Even without traveling internationally, the student in the first example, the first in her family to attend university, finds herself in a culturally foreign situation during her mobility experience. The migrant in the second example is also in new territory. Far from his native country, he learns that the behavior that he considers normal is unacceptable in his new environment.

Though social mobility and immigrant assimilation are often treated as two distinct and separate literatures, psychotherapist Sylvia Dominguez argues that there are overlapping themes in the experiences of their respective populations. With findings from her own research on Latin-American immigrant women living in public housing, Dominguez argues that socially and internationally mobile populations “must fulfill similar needs to get ahead” (Dominguez 2007). Considering social mobility and geographic mobility as two types of intercultural mobility is one helpful way to better understand the two processes as both involve similar feelings of anxiety.

The table below gives a picture of the interwoven nature of social and geographic mobility.

Table 1. Three Types of Intercultural Mobility

Three Types of Intercultural Mobility	
Mobility Type	Groups Affected
Long-Term Geographic mobility	Migrants: expatriates, refugees, asylum seekers
Short-Term Geographic mobility	Sojourners: students, short-term contract workers and their families, tourists, Peace Corps members and other international volunteers
Social Mobility	Strivers: immigrants, "second generation" immigrants (children of immigrants), professionals, students

2. Review of Research on Social and Geographic mobility

2.1 Definition of the Field and Historical Overview

Current understanding of the factors and influences on intercultural mobility is the result of a rich history of international and social mobility scholarship. Both fields typically focus on Western industrial societies, with social mobility studies generally concerned with minorities and the underprivileged and geographic mobility research concentrated on European and North American sojourners. The intercultural competence of foreign students in western universities is also sometimes a subject of interest. An exploration of recurring themes in intercultural mobility literature gives insight into the important factors that influence the mobility experience.

Social Mobility Research

The field of social mobility has been studied from two very distinct approaches: the structural approach, which examines how societal structures affect social mobility and a second approach, which combines both psychological and sociological theories to explore how individuals successfully navigate that structure. With his book, *Social and Cultural Mobility*, published in 1927, Pitirim Sorokin laid the groundwork for a structural approach to social mobility. He focused on social mobility from a societal rather than individual perspective, outlining the basic theories and terms that would eventually define the field. Large-scale mobility studies that began to appear after World War II would follow this focus and mostly rely on the use of surveys and mathematical models. "New Structuralism," which was marked by an emphasis on the structural causes of social inequality such as labor markets, economic sectors, and segmented occupations, took root in the 1980s.

While the structural approach allows for generational and international comparisons of social mobility, it has failed to consider the role of the individual. This led to the development of a person-centered research approach which sought to explain why some members of a given population are socially mobile while their peers fail to move past their ascribed social positions. Achievement motivation theory has greatly contributed to this field, particularly the work of psychologists John W. Atkinson and David McClelland. With their colleagues, Atkinson and McClelland studied achievement behavior through the development of a series of models and tests. Atkinson attributed

differences in achievement behavior to variations in “need for achievement” (Atkinson 1958). In his human motivation theory, McClelland (McClelland 1961) argued that motivation is caused by three needs: the need for achievement, the need for affiliation and the need for power. Much of McClelland’s research was inspired by the work of Henry Murray during World War II, including his use of the Thematic Apperception Test (TAT), a picture interpretation technique that gives insight into achievement motivation.

Geographic Mobility Research

David McClelland’s work on achievement motivation has also contributed to the field of geographic mobility. In a chapter in the 1961 book, *The Achieving Society*, McClelland sought to illustrate how certain psychological factors play a role in geographic mobility choices by studying global mobility behaviors across different time periods and cultures (cited in Carr 2010). Other early psychological approaches to geographic mobility focused on the obstacles globally mobile individuals face in encounters with new cultures. Oberg’s development of the notion of culture shock and the subsequent creation of its four phases was a seminal work in this field.

By the late 1960s, geographic mobility studies had turned to efforts to identify predictors for successful cross-cultural adaptation. Early research projects proved unsuccessful, however, as assessments on Peace Corps volunteers failed to accurately predict the characteristics correlated with successful cross-cultural adaptation. Later studies turned to a focus on cross-cultural training and used “cultural assimilators” to prepare travelers for cultural clashes or misunderstandings (Mitchell, Dosset, Fiedler, and Triandis 1972). As the field of geographic mobility grew, more attention was given to cultural identity and cultural differences. While Furnham and Bochner described the ABCs of intercultural encounters in their book *The Psychology of Culture Shock*, in *Culture’s Consequence*, Geert Hofstede proposed a framework for understanding cultural differences across nations.

2.2 Predicators of successful mobility: some factors

Though studies on geographic mobility and social mobility have largely developed as separate fields, the two literatures share a number of common themes. An individual’s personality, intelligence level, family, and gender have all been considered as factors in his or her intercultural mobility. An overview of the research on the ways in which these factors influence social and geographic mobility serves as a starting point for considering an intercultural mobility framework that includes both processes.

Intelligence

The role of intelligence in facilitating social mobility is a frequent subject of research. In Gunnar Boalt’s study of young men in Stockholm, for example, he found a correlation between high IQ and achievement (Boalt 1951). Results from another study, conducted in Aberdeen, Scotland showed greater intelligence scores among women who move up the social scale through marriage (cited in Lipset and Bendix 235). Ultimately, however, it is difficult to establish a direct causation between heightened intelligence and increased social mobility because numerous factors are at play. Raw intelligence cannot be measured without consideration for the roles of education and social environment and without motivation to achieve, the impact of intelligence on social mobility is mitigated.

Using the Wechsler Adult Intelligence Scale, Matsumoto and colleagues have determined that general intelligence does not predict better adaptation in international situations ((Matsumoto et al. 2007). Thus, instead of focusing on IQ, looking at non-traditional forms of intelligence can give more insight into the process of intercultural mobility. Coined by Early and in 2003, the term "cultural intelligence," refers to one's ability to integrate successfully into new cultures. Cultural intelligence involves three essential facets: cognition, the ability to develop patterns from cultural cues; motivation, the desire and ability to engage others; and behavior, the capability to act in accordance with cognition and motivation (Early and Ang 2003). Nomadic intelligence also facilitates intercultural mobility. Nomadic intelligence is defined as follows:

"It lets itself be taken in and be surprised by events. It is driven by constant curiosity: it embraces unpredictability and overcomes fears of the unknown. It is intelligence as it always looks to the future and rests on past experience. One recognizes knowledge may stem from the unexpected; that ignorance is potentially fertile" (Fernandez, Mutabazi, and Pierre 2006).

Ultimately, both cultural and nomadic intelligence show that sometimes intelligence is not just a cognitive process, but also a relational skill.

Personality

Of the "Big Five" personality traits (openness, conscientiousness, extraversion, agreeableness, and neuroticism), four traits are significantly related to cross-cultural adjustment (Ward et al 2004). While psychological adaptation is associated with extraversion, agreeableness, and conscientiousness, sociocultural adaptation is linked to extraversion. Having low rates of neuroticism is also important in both forms of adaptation. In their study of 48 overseas volunteers, Hudson and Inkson (2006) found that volunteers displayed high levels of openness and agreeableness. On the other hand, another study determined that openness does not influence expatriate performance (Mol et al 2005). With her 24-item Attitudinal and Behavioral Openness Scale, Paula Caligiuri (et. al 2000) developed four dimensions for measuring openness: participation in cultural activities, foreign experiences, openness attitudes, and comfort with difference.

In social mobility studies, personality is typically considered from the perspective of personality orientation. For example, in his study of two groups of Harvard students, one upper-middle class and the other middle-class, Charles McArthur found that members of the latter group showed a greater orientation towards work, while the former was more complacent in their status. Research on reward and cost orientation (cited in Bertaux 1997) and inner- and other- directedness (McArthur 1954) have found that reward-oriented and inner-directed attitudes positively affect social mobility. Similarly, those who see themselves as the locus of control over what happens to them rather than their social surrounding tend to be more successful, while those who feel that what happens is outside their control tend to practice self-defeating behavior (Coleman et al. 1966, Lefcourt 1976).

Family

Factors such as home and family environment can also affect intercultural mobility. When it comes to social mobility, family size, and the socioeconomic attainment of parents greatly influence a child's aspirations and achievement (cited in Bertaux 1997). Bernard C. Rosen's development of the Family Achievement Syndrome established a framework for studying how family influences achievement (Rosen 1959,1973). Similarly, in her study of 100 working-class high school boys, Elizabeth Cohen

explored how parents can influence mobility aspiration in their children. Family can also play an important role in successful geographic mobility. The adjustment of a spouse is particularly important in the successful completion of overseas job assignments (Lauring and Selmer 2010).

Gender

The influence of gender was noticeably absent from early studies of social mobility as women were assumed to attain mobility through marriage. As more women entered the workforce, studies comparing male and female social mobility have produced mixed results, with some arguing for gendered differences in social mobility and others affirming similar results across genders (Ataca, Berry 2002). Results on the importance of gender in international cultural adjustment have been similarly mixed. While some studies report that women, particularly those from traditional cultures, experience more adjustment difficulty than their male counterparts, others argue that it is in fact women who experience fewer intercultural adaptation issues. Carr, for example, argues that gender roles can directly influence geographic mobility by affecting push and pull motivations, and issues involving work-life balance can make for a more complex process for internationally mobile women than their male counterparts (Carr 11). Furnham, on the other hand, stresses that such concerns are culture-specific (Furnham et al 2006).

Studies of immigrant students in the United States have shown how gender can play a particularly important role when both geographic and social mobility are at issue. The female students in these studies were more likely to have a social network supportive of academic success, and were thus afforded more flexibility in maintaining bi-cultural identities than their male counterparts (Qin 2006).

Identity

While identity is linked to intercultural experiences in most theories, it is almost exclusively with regards to collective or cultural identity, and usually restricted to situations of geographic mobility (for an example see Ward et al 2001). In this vein, acculturation processes are invoked to show the change of cultural identity through the exposure to a new cultural environment (Berry 1988), and the dynamics of social identity are cited to explain inter-group relations. However, it is not only collective identity, but also the integrity of the self system that is involved in such situations, including personal aspects of identity. Indeed, for French social psychologist Cohen-Emerique, all intercultural encounters are potential identity threats (2002). Identity threats occur when we are unable to satisfy basic needs or principles related to identity (Breakwell 1988). Identity conflict is indeed a natural companion of humans living in cultural contact zones. Tensions can appear along different fault lines, for example:

- Between the identities one claims and those assigned or attributed: in this case strategies aim at repositioning oneself, manipulating categorisations.
- Along incoherence of identities corresponding to different sub-cultures one is immersed in (e.g. simultaneous handling of company culture, local culture, expatriate culture etc.)
- Between pragmatic and ontological functions of identity, i.e. its faculty to create links with the social environment and to give sense to the world (Camilleri 1985)

Identity strategies are efforts to answer such tensions, in order to integrate different facets of a multiple identity, overcome incoherence, regain self-esteem and re-establish desired social relations. Identity strategies can comprise a wide range of conscious and non-conscious actions: how we present ourselves in interaction (including body appearance), how we explain ourselves and with whom we chose to spend time, and what activities we perform. There were many attempts to catalogue identity strategies employed by immigrants in general (see Camilleri et al 1985, Fernandez and his colleagues 2006, the Identity Management Theory (IMT) proposed by Imahory and Cupach (e.g. 2005) or Ting Toomey’s Identity Negotiation Theory (INT)).

High or low self-esteem can affect identity formation. Research has shown that self-esteem is predictive of life outcomes of potentially socially mobile groups (Bertaux 1997). In situations in which both international and social mobility is at stake, a modified acculturation model has developed. Immigrants that are able to accommodate to the mainstream society without full assimilation have been found to be the most successful in cross-cultural adaptation (Gibson 1988, Suárez-Orozcos 1995). This process has been termed “selective acculturation” (Portes and Rumbaut 1996, 2001).

Social Relations

Intercultural mobility involves a variety of social challenges. Managing social relationships is a major concern in social mobility, as strivers may find themselves stuck between two cultures. As Howard London notes in "Transformations: Cultural Challenges Faced by First-Generation Students," first generation college students may undergo a separation from their past relationships with friends or family members who may be unsupportive or even hostile towards their new lifestyle. They must then renegotiate these relationships to avoid tensions (London 1992). Strivers may feel awkward in social situations in their new environment or unaccustomed to the negotiation and management of new responsibilities and relationships. Through social positioning, socially mobile actors establish networks that facilitate social mobility. The social flow framework, developed by Dominguez includes four components of social positioning.

Table 2. Social Flow Framework

Social Flow Framework	
Self-propelling agent (SPA)	Efficacious individuals with social and economic advancement as a goal within their reach
Frames/narratives	Filter every individual’s perception of the social world and cognitively shape people’s understanding of the social world
Networks	Provide support and leverage that <i>socially position</i> SPAs for mobility
Bridges	Cross race and class divisions as well as other interventions that open up educational and employment opportunities for meeting the identified needs of SPAs

In geographic mobility, migrants and sojourners must be able to handle cultural differences in communication styles and worldviews as well as identity threats. Forming relationships with members of the host culture has been linked to successful cross-cultural adaptation (Abe and Wiseman, 1983; Ward and Kennedy 1992). On the other hand, while strong ties with members of one's ethnic or cultural community can initially serve as a support that eases the adaptation process, ultimately, these ties can lead to the development of an insular community, preventing cross-cultural adaptation.

Cognitive Coping Strategies

Cognitive coping strategies include all thoughts employed to deal with stress. Stress management is considered to be central to successful intercultural mobility and is included as a component in Matsumoto's Intercultural Adjustment Potential Scale (ICAPS) and Gudykunst, Furnham and Bochner's Uncertainty Management Theory. Resiliency is another important cognitive tool. Research on resilience, the process of coping with adversity or stress, has expanded knowledge on how certain individuals are able to adapt to overcome risky or disadvantaged situations. Resilience is a key component in social mobility literature where the idea of "beating the odds" is frequently associated with mobile individuals who rise from poverty to achieve success.

Folkman and Lazarus show that emotion-centered coping strategies are most used in uncontrolled rather than controlled situations (Folkman and Lazarus 1988). Avoidance, on the other hand, is a strategy that is only effective in the short term. Emotion-centered strategies can also become dysfunctional in certain circumstances (Billings & Moos, 1981; Felton & Revenson, 1984; Holahan & Moos, 1987; Holahan *et al*, 1996; McCrae & Costa, 1986). Active coping and planning have been tied to successful adaptation and problem resolution (Billings & Moos, 1981).

Other cognitive strategies are less focused on coping with a specific stressor or negative emotion and are instead based on the broader mindsets that are effective in intercultural mobility. Open-mindedness and flexibility are considered two particularly useful characteristics in mobility processes and are included as dimensions in a number of questionnaires and inventories such as the Multicultural Personality Questionnaire (Van Oudenhoven, Van der Zee 2002), the Cross-Cultural Adaptability Inventory (Ruben 1976), and the Attitudinal and Behavioral Openness Scale (Caligiuri *et al*. 2000). Introspection is also an important tool in mobility. In her study of socially mobile individuals, Margaret Archer presents autonomous reflexivity as an integral component of successful social mobility. She defines reflexivity as follows:

"Reflexivity is the capacity that all normal individuals have to consider themselves in relation to their social context and their social context in relation to themselves. We all have this capacity. Reflexivity is a mediating process; how we react to given situations to obtain some portion of self government and become to some extent the human being we want to be."

Ultimately, both mindfulness and reflexivity involve using processes of introspection to face the challenges of a new cultural environment.

Other Factors

A variety of other factors also influence intercultural mobility. In a review of the literature on the effectiveness of cross-cultural training spanning from 1988 to 2004, Mendenhall found that 60% of trainings increased participant knowledge about their new culture, isomorphic attributions, and their awareness of cultural differences. Behavior

training, on the other hand, produced no significant results in 57% of studies, while another 39% found success in trainings on problem solving abilities, dealing with misunderstandings, and cultural competence. Previous work experience abroad was shown to facilitate work adjustment for expatriates, but not general cultural adjustment (Black 1988). Citizenship and the development of a social network were also found to correlate with decreased acculturative stress (Lueck, Willon 2011). Other areas of explored research include studies on the importance of length of stay (Ward, Kennedy 1996) and education (Ataca 1996) to successful intercultural mobility. The role of income on cross-cultural mobility has been found to be culture-specific (Furnham et al 2006).

The cultural differences that exist between countries are sometimes described in terms of culture novelty, culture toughness, and culture distance and are believed to affect the level of culture shock in the mobility experiences (Mendenhall, Oddu 1985 Church 1982). Language proficiency has been shown to decrease acculturative stress as it facilitates interaction with members of the new culture (see Church 1982 p 546 for references). Better proficiency in one's language of origin, however, has been found to correlate with increased acculturative stress (Lueck, Wilson 2011).

General mental health is also a factor in cross-cultural mobility. A study on the Pakistani population in Canada has found negative mental health to be associated with the use of emotion-focused strategies, lower sense of coherence, low perceived social support, and higher levels of acculturative stress. Furthermore, negative mental health also correlates with demographic variables such as low perceived income comfort level, and non-relevant jobs (Jibeen, Khalid 2011).

2.3 A Sampling of Intercultural Mobility Models

Cultural Adjustment Models

A number of models have been created to delineate the different stages of cultural adaptation involved in geographic mobility. While Oberg was the first to develop the four phases of culture shock, Lysgaard's similar U-Curve model (Lysgaard 1955) argued for a curve of adjustment experienced by all sojourners. The W-Curve model extended the adjustment process to include readjustment after the return to one's home culture (Gullahorn and Gullahorn 1963). In his 1975 model of adjustment, Adler argued that once a sojourner successfully adjusts to a new culture, he will then be able to more easily adjust to a third or fourth culture, an argument not proposed by the creators of earlier models. Bennett's 1986 model focused on intercultural sensitivity and described a process in which the sojourner passes from ethnocentrism to ethno-relativity.

Table 3. Cultural Adjustment Models

Cultural Adjustment Models				
Oberg: Culture Shock	Lysgaard: U-Curve	Gullahorn and Gullahorn: W-Curve	Alder: Sojourner Adjustment	Bennett: Intercultural Sensitivity
Honeymoon	Honeymoon	Honeymoon	Contact	Denial
Negotiation	Culture Shock	Culture Shock	Disintegration	Defense
Adjustment	Recovery	Recovery	Reintegration	Minimization
Mastery	Adjustment	Honeymoon at home	Autonomy	Acceptance
		Culture shock at home	Independence	Adaptation
		Recovery at home		Integration
		Adjustment at home		

Models of social mobility tend to approach the subject from a life-course perspective, focusing not on defined stages of social mobility, but the factors involved in the process. One such model, the Status Attainment Model developed by sociologists Peter Blau and Otis Duncan (Blau and Duncan 1967), considered the importance of mobility factors such as motivation, education, intelligence, and family background. In the years following the development of this model, William H. Sewell and his colleagues sought to expand upon the fundamental factors developed by Blau and Duncan. Their Wisconsin Model added ability, aspirations, and the influence of outside actors to the initial five factors proposed by Blau and Duncan. According to the Wisconsin Model, status attainment is affected by both family background and schooling, largely through the effects of social psychological processes.

Self-Adjustment Processes

One way in which social mobility and geographic mobility are similar is that both processes can involve phases of self-adjustment. In both processes, interculturally mobile actors learn how to align their identities with the norms and practices of their new culture. Peter Kaufman, for example, lists three phases to describe the micro-analytical strategies of identity formation among socially mobile strivers. Similarly, in their study of international executives, Fernandez, Mutabazi, and Pierre provide three identity strategies that are employed during cultural immersion.

Table 4. Self-Adjustment Processes

Self-Adjustment Processes			
Social Mobility: Social Transformation		Geographic mobility: Immersion Process	
Associational Embracement	Actions that reflect an effort to move towards a desired identity	Immersion-Adjustment	Stage of discovery of new cultural environment
Associational Distancing	Dissociation from groups/activities that do not correspond with desired identity	Immersion-Comprehension	Learning process, increase in knowledge, understanding about new environment/experience
Presentation of Self	Changes in behavior or appearance	Immersion-Integration	Acquire specific cultural competences

2.4 Assessing Intercultural Competence

As the research has shown, intercultural mobility is a difficult process that involves a host of different factors. For migrants, sojourners, and strivers seeking to adapt to a new cultural environment, intercultural competence is a vital tool. While a variety of assessments have been developed to measure different aspects of intercultural competence, an assessment that considers both international and social mobility as linked intercultural mobility processes has yet to be developed. Though an outline of the steps and factors involved in international and social mobility gives insight into their similarities and differences, the question remains: Are there shared competences that facilitate both of these processes? Is there one process of cross-cultural mobility?



Plan for WP2 Development of an on-line competence assessment tool for mapping intercultural competence

3 Research process

a. Objectives

To understand the relationship between three different situations of intercultural mobility and to explore the similarity of the challenges and resources, we have planned a primary research work package composed of a qualitative and a quantitative phase.

The objective of the research was to explore the differences and similarities between three specific types of intercultural adaptations:

- a. Long term adaptation to a country where one settles
- b. Short term adaptation to a new country during geographic mobility experiences
- c. Adaptation to new cultural environments / norms / attitudes during social mobility

In particular, we wished to explore whether the same types of challenges appear during the three types of experiences, the commonalities present in each learning situation, and any similarities in the competences needed to best manage each experience.

b. Procedure:

1. *Data collection of the qualitative phase*

In each country, partners conducted 18 semi-structured interviews with 6 respondents representing each identified target group. An interview guide was proposed to ensure the comparability of the interviews across partner organizations. Upon the request of the coordinator organization the interview guide was structured according to consecutive phases of the mobility experience (before, during, after) and comprised several questions to help the interviewer keep the interview moving. A pedagogical guide was also proposed to help partner organizations in the process (see interview guide and pedagogical guide in annex 1).

Table 5 Distribution of interview respondents

	Age	Type of change	Number of interviewees
migrants	No restriction	Settling in a new country, having spent there 1 year at least	6
people (especially young people) in mobility situation	18-35	Short term sojourn in a new country: 3-18 months Having returned for 2 month at least	6

people (especially young people) in social mobility situation	No restriction	Social: Having a (much) higher educational level, than the parents have (e.g. obtaining baccalaureate while the parents did not obtain it) Having a job with (much) higher prestige than the parents have (e.g. university lecturer whose parents are porters)	6
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2. Data analysis

a) Data gathering: the interviews were transcribed and translated to English. A transcription template was sent to partners with some basic instructions on the type of transcript and the information to record on the transcript. This included specifications of content driven transcribing (not recording pauses, intonation, paraverbal or non verbal communication, nor accent and grammatical mistakes) but focusing on the message. (see annex 2)

b) Open coding:

Three researchers coded three texts independently through open coding to identify a basic set of codes to use. We mainly focused on content and not linguistics, although some discursive features were considered (types of narratives: active / passive etc) After contrasting the three different code trees a consensual code hierarchy was constructed, then checked again through 1 transcript by each researcher. This gave a preliminary set of codes, that served as a starting point (see annex 3).

c) Coding of all transcripts

After the establishment of the coding hierarchy, the full range of transcripts was coded with Atlast.ti where the initial set of codes was used as input to allow coding-by-list.

d) Analysis, comparison

With the 64 transcripts coded, we looked for similarities and differences between the three types of mobility. To elicit the differences, we have relied on content analysis, more concretely on frequency tables indicating the frequency of appearance of a given code in the three different target groups. A particular aim of the analysis was the drafting of a model on intercultural mobility. The results are exposed in the following section of the report.

3. Preparation for the quantitative phase - generation of items for questionnaire

Based on the results of the qualitative analysis, we generated the first version of the questionnaire for the quantitative phase of the research.

4 Research results

a. Three Profiles of Intercultural Mobility

Stéphane: A Sojourner in Jujuy, Argentina

When Stéphane, a young Frenchman, arrived in Argentina for a four month internship, it was his first time traveling outside Europe. In fact, before his stay in Latin America, he had only left his native France to visit relatives in Portugal. Though he'd chosen Argentina because of its reputation as the most European country in Latin America, he soon learned that the culture of Jujuy, the small town where he would be staying, had a very different culture. Twenty-two hours from the cosmopolitan capital of Buenos Aires, Jujuy is a poor community nestled in the mountains, heavily influenced by Andean culture.

Stéphane's short stay in Jujuy proved to be a life-changing experience. While he'd always had few friends in France and had been very reliant on "modern conveniences," in Jujuy, he found himself with no television, no indoor toilet, and limited Internet access. Instead of depending on material comforts, Stéphane turned to his growing network of local friends and soon learned to embrace the change of pace of his life in Argentina. Now back in France, Stéphane is currently planning for a definitive return to Jujuy. He looks back on his short stay in Jujuy as the most beautiful experience of his life.

Keiko: A Migrant in Paris, France

Like Stéphane, Keiko has found her geographic mobility experience to be much different from what she had expected. Instead of the romantic boulevards and stylish Parisians she had imagined while studying French in school, upon her arrival in Paris, Keiko was confronted with the noise, dirt, and bustle of city life. She struggled to understand not only the language of the French, but also their culture. Despite her initial culture shock, Keiko's open-minded personality and curious nature made her eager to expose herself to new experiences in France. Unlike some of her colleagues and friends at the Japanese clothing firm where she works, Keiko refuses to retreat into an insular Japanese community. She now sees things from a different perspective, drawing on both French and Japanese cultures to inform her decisions and behavior. Today, Keiko speaks highly of her migration experience and says she feels completely at home in Paris.

Kati: A Striver in Budapest Hungary

Kati has big plans for the future. As a member of her country's privileged cultural elite, she feels it is her responsibility to help improve the Hungarian education structure, and hopes to contribute to future institutional initiatives and social policies. Kati has not always had a position of privilege, however. She grew up the daughter of working class parents who did not attend college, but instilled in their children the importance of doing so. Kati was accepted to Corvinus University, one of the most elite universities in Hungary. There, being around motivated peers further fueled her ambition.

Kati's academic journey has not always been easy, however. She has had to struggle with feelings of isolation at school and conflicts with her parents and friends from home. Despite these obstacles, Kati has managed to flourish. After finishing her studies at Corvinus University, she will soon enter a doctoral program at Oxford. After completing her doctorate, Kati plans to return to Hungary to be a professor.

As the above examples illustrate, no two cross-cultural mobility experiences are alike. The analysis of interviews with our diverse respondents has similarly shown us the ways in which their personal backgrounds, characteristics, and worldviews shape their experiences of long term, short term, or social mobility. Still, our research reveals a certain amount of overlap in the experiences of our respondents. A number of recurring themes and notions from the intercultural mobility literature appear in their responses.

b. Review of phases of the mobility experience (before, during, after)

Before: Preconceptions

The decision to engage in intercultural mobility is not always an easy one. It can often be accompanied by fear of the unknown and stress about potential difficulties. Still, these worries are not always predictive of the realities of cross-cultural mobility. In our research, among the ten respondents with the most positive evaluations of the intercultural mobility process, three mention having had negative preconceptions of the experience, and only one of the ten reports having predicted that it would be positive. Another portion of respondents expected to notice a difference between their native and new culture. It is interesting to note that this preconception is just as true for those engaged in social mobility, which shows that the cross-cultural experience raises similar concerns whether it is domestic or international.

Examples from interviews:

I was rather afraid of this situation. Because here at home you have your established life, you have lived here for 20 years, you have your friends, your people. And all this formed over the years. Then you go there and you have to start from the beginning (Resp. from Hungary, short-term mobility).

I didn't have a detailed image of how they would behave to me. I was only afraid of the unknown..." (Resp. from Hungary, social mobility).

Table 6. Preconceptions

PRECONCEPTIONS		Negative	Positive	Different	Similarity	Sources
Long Term	3	4	12	31	5	13
Short Term	6	9	12	18	7	15
Social	1	11	14	29	10	8

Table 7. Expectations

EXPECTATIONS		Difficult	Easy	Failure	Success
Long Term	0	4	6	1	3
Short Term	4	14	4	4	4
Social	5	19	2	9	7

Motivations

So, what made respondents want to engage in an intercultural experience despite being afraid or having negative preconceptions? It turns out that intercultural mobility is motivated by a variety of factors. A difference at first glance is that social mobility tends to be triggered more often by an urge for departure, a need to leave – so called “push” factors – than the two other types of mobilities. In short-term mobility, professional reasons are a powerful motivator, while migrants and the socially mobile were twice as likely to refer to personal motivating factors rather than professional. If we look at external motivational factors, family influence and narratives are particularly important in social mobility. Respondents often mention how their parents insisted on the need for education and finding a better life. Geographic mobility (both short-term and long-term), on the other hand, is often triggered, not by any prior explicit intrinsic motivation, but by an opportunity that presents itself, such as a scholarship or an exchange program. An interesting form of “pull” motivation that we found was a non specified curiosity for exploration, for getting to know the unknown, without being particularly attached to one specific culture of destination. This “non-specific pull” motivation characterized a small but equal portion of respondents from all three target groups.

Examples from the interviews:

I must say that my parents have always noticed since childhood, the importance of having a university degree. At the same time they told me of their regrets about not being able to have one. So for me, at the age of 18, it was clear I was going to go to college (Resp. from France, social mobility).

Studying was not an option. For my parents it was obvious: I was going to continue college (Resp. from France, social mobility).

I am about ideas, so living over a long period of time on a small island made me feel restricted. I felt the need to travel to explore, and try new things. I wanted to break cultural stereotypes and also reconsider my own priorities in life. The USA was my destination. I couldn't think of a better place to experience a different culture and see the world from a very different perspective. Being considered as a 'melting pot,' America is a country of people, a country where cultures come together. I went to the US only with the expectation of learning; about their culture, identity and geography. I wanted to get to know the people in the community (Resp. from Malta, short-term mobility).

Table 8. Motivation Factors

Motivation factor	Long Term	Short Term	Social Mobility
PUSH	15	15	25
PULL	34	47	20
Economic conditions	6	1	6
Need to "leave"	15	5	8
Relational	7	8	12
Competence	5	12	11
Opportunity	10	14	2

A Return to the Research Literature

Our findings support the literature on the importance of parental influence in social mobility (Cohen 1965, Rosen 1959, 1973). Several respondents mentioned being motivated to have a different life from their parents or having been encouraged to pursue education.

During: Stages

The stages experienced by all three groups of respondents have certain similarities. Each group tends to divide their mobility experience in terms of phases based on social changes (making new friends or losing touch with old friends), difficulties encountered, and dealing with practical issues such as administrative paperwork. The socially mobile gave particular attention to changes of status (going from intern to full-time employee for example, or from student to worker). Long-term migrants were most likely to divide their experience into much broader phases based on important life events such as marriage or divorce. For them, cross-cultural mobility experience has been integrated into their overall life-course. Members of all groups, especially long-term migrants, mention experiencing a stage in which they felt "at home" or adapted to their new cultural environment.

Difficulties

The majority of difficulties encountered by our respondents are practical in nature. While internationally mobile respondents mention language, finances, accommodations, and administrative obstacles as difficulties, for the socially mobile, practical difficulties are most often linked to their studies. Long-term migrants are the most likely to describe difficulties related to family issues and report missing family and friends from home. They also cite difficulties finding a job (8 mentions), while short term and socially mobile respondents mention having trouble with the actual job task (9 and 12 mentions respectively). A related difficulty for socially mobile migrants is an overall lack of self-confidence or feelings that they need to prove themselves because of their gender, age, or physical characteristics. Both long term and socially mobile respondents report feeling discriminated against based on racism or stereotypes. While those who are the most satisfied with their overall mobility experience list difficulties related to isolation, the least satisfied cite identity difficulties as the most common (15 mentions versus 1 in the most satisfied group).

All three groups report difficulties related to interactions with members of the host community. Short-term respondents struggle with shyness, anxiety, and being paralyzed by fear. In fact, seven short-term respondents say that their shyness prevented or blocked communication with members of the new culture. For internationally mobile respondents, getting to know locals on a deeper level proves difficult. Socially mobile respondents report roughly twice the number of relational difficulties as their internationally mobile counterparts, usually related to conflicts at work or school. For all three groups, cultural difficulties are tied to having a hard time being understood by members of the host culture.

Examples of common difficulties:

Later my boss told me this story: "When I announced that we would have a Gypsy colleague then there were a few people who said that 'Very nice. Now I will have to watch my bag'" (Resp. from Hungary, social mobility).

All those changes, those novelties made me tired and I was fed up trying to understand the customs and habits of American people (Resp. from France, short term mobility).

But basically their communication is different. Regarding the Dutch it was quite typical that they were very friendly and they were willing to chat with you and they were very open, but there was a point where you just reached a wall. I had a roommate with whom we had coffee everyday together. We discussed the things going on everyday. On one occasion when we started such a conversation he asked if I had a boyfriend. I told him I didn't have one and asked him how he was doing with his girlfriend. "Well, now we are having problems." And I just asked what kind of problems these were and 'bang' came the wall. And that was the end of it (Resp. from Hungary, short term mobility).

Table 9. Difficulties

Difficulties							
Cultural	Identity	Isolation	Job	Personal	Physical Basics	Practical	Relational
23	19	16	35	15	38	44	22
27	9	17	22	26	25	49	27
8	13	20	22	31	12	58	52

Strategies

Our respondents employ a variety of strategies to face the difficulties that come with cross-cultural mobility. Control planning and relational strategies are the most used by all three groups and seem to correlate with a positive mobility experience. The six respondents who evaluate their mobility experience the most positively have used a combination of the two approaches twice as often as the eight least satisfied respondents. While respondents from the short-term group use control planning and relational strategies twice as much as their next most used strategy, socially mobile respondents use control planning strategies two times as often as relational techniques.

Control planning strategies include a variety of techniques such as: planning for the mobility experience before hand, taking a hands-on approach to daily issues, and

accommodating others when necessary. Relational strategies, on the other hand, include reaching out to mediators and institutions and making new friends with which to create joint rituals and engage in new activities. Observation and asking for help when needed are approaches involved in both strategies. Geographically mobile respondents sometimes use a special type of relational strategy known as the “comfort zone” approach. Those who used this approach seek the company of those from a similar background. Socially mobile respondents rarely used this approach unless they had a migrant background.

Examples from interviews:

The strategy was to have a vision, to focus. If you know where you are going to, then it does not really bother you. If you know that it will take you 4 or 5 years to get to where you are going to. That is not your target. So it is a big advantage to let things go. Apart from that I am focused, I know what I am doing, I know where I am going. It is part of the experience (Resp. from Hungary, long-term mobility).

I remember that I was closely observing the people. I want to adapt, maybe, a little bit too much. When I get into new company, whether it’s big or small, I always watch the reactions of the people. I try to observe the rules and the habits that they have and if I can accept them, then that’s fine. I pick them up and try to adapt (Resp. from Hungary social mobility).

I look forward to adapting when and where necessary without losing my focus of what I want out of life (Resp. from Malta, long-term).

Table 10. Strategies

STRATEGY	Cognitive	Control Planning	Emotional focus	Avoidance	Comfort zone	Continuity	Relational
1	14	18	4	8	15	10	18
4	7	22	5	10	10	6	29
1	20	48	5	4	6	8	24

Resources

Personal and relational resources are the two most commonly used categories by our respondents. Respondents in both the long-term and short-term groups most often rely on their own past experiences as well as those of their family to inform their actions. Sojourners and the socially mobile also take advantage of available institutional assistants such as courses and tutors. Members of the new environment are an important resource for all three groups (10 mentions by members of the long term group, 17 in short term, and 8 in social mobility).

Examples from Interviews:

My personal resources were already there, I was ready to face up to problems, to try to change the world, if it was possible! Resp. from France, long-term mobility

I am open-minded, curious and I like to discover new things (Resp. from France, long-term mobility).

We must never forget that if we are where we are, it is thanks to our efforts, but sometimes also to other people, in my case, my parents, my teachers, my classmates, my friends and the people who one way or the other also helped me to succeed (Resp. from France, social mobility).

Since I had the support of my sister and also an encouraging friend who kindly accompanied me to Rome till she saw that I found residence there while attending a University there (Resp. from Malta, social mobility).

Table 11. Resources

Resources			
Antecedents	External Situational	Personal	Relational
17	16	31	39
10	11	35	47
10	18	58	69

Identity

The ten respondents who report having the most difficulties related to identity are 60% less satisfied with their mobility experience than the average. Yet while identity affects all three groups, they see it in different ways. Long-term migrants are more likely than members of the other two groups to describe themselves in cultural terms. The socially mobile, on the other hand, most frequently define themselves as individuals. Finally, sojourners are the most cognizant of having experienced an identity change. This is perhaps because the brevity of their mobility experience makes it easier to reflect upon, unlike the extended mobility experiences of the other two groups.

Identity change is a key process in the mobility experience. The ten respondents with the most positive evaluations of their experience mention identity change three times more often than those with the most negative evaluations. Being too linked to one's culture can make the identity change process more difficult. The respondents who have had the most negative experience use cultural terms to identify themselves four times more often than other respondents. Similarly, the eight respondents with the most cultural self-definitions rate their experience 40% less positively than the average.

Examples from interviews:

I eventually qualified as a doctor and my entire life could not be more different than that of my parents - where I live, my social circle, my cultural life, how I raise my children - everything is different. Sometimes when I look back I cannot believe that the person I have been describing to you was me. I am now very self-assured and confident (Resp. from UK, social mobility).

But now, I am not as Italian as before. I am an Italian with some French characteristics (Resp. from France, long-term mobility).

These three months that I was abroad somehow changed everything (Resp. from Hungary, short-term mobility)

Table 12. Identity Types and Changes

Mobility Type	Cultural	Individual	Relational	Change	No change
Long Term	27	20	10	17	2
Short Term	10	24	5	29	5
Social	10	32	16	25	6

A Return to the Research Literature

Using social strategies to facilitate intercultural mobility is important for all respondents. The socially mobile are particularly reliant on relational resources and take advantage of “bridges” (a component in Dominguez’ social flow framework) to facilitate their success. They also seem to demonstrate the internal locus of control described as vital in social mobility, which is characterized by their tendency towards control planning. Our respondents also use mindfulness or reflexivity in their mobility experiences, shifting their approaches to correspond with the challenges they face and observing situations before acting. Concerning the 4 acculturation strategies proposed by Berry’s model (1988) the only strategy that is more linked to positive evaluation is the integration strategy, which implies keeping connected to both the new and the old culture in Berry’s model.

After: Return

After having experienced cross-cultural mobility, the majority of our respondents have found it hard to re-integrate into their former communities. Most display an orientation towards their new culture, or a mixed orientation in which they feel at home in both their native and new cultures. Long term migrants are either not interested in returning home, or find it difficult because of financial reasons or because of ties or responsibilities in their new culture. Several short-term sojourners express feelings of longing for the experiences of the new culture after the return home, even if they are happy to go back. The return process seems to be particularly difficult for the socially mobile. Even though returns home are typically just for visiting purposes, socially mobile respondents report feeling stifled or misunderstood in their home culture, particularly by their family or former friends. Even if they describe home as a place of fond memories, they report not being able to see themselves living there again.

Examples fro interviews:

“My home is France now.”

“I was happy to see all of my family and my friends and at the same time, I was sad to leave this environment of perpetual discoveries. I wanted to go back home, to France, but I also wanted to stay...”

“I was sad because I had found new friends there and had built a life there,”

"The rhythm, the monotony of this small town is heavy for me, chokes me."

"Regarding my parents, I felt it when I went home, and I still feel it. Especially now when I go home. We try to have a conversation, but I feel it stronger and stronger that they just have no idea about things here."

When I am here, I don't want that people say bad things about Ivory Coast but when I am there, I don't want that people say bad things about the French. So it is difficult for us, the migrants, because we are between two cultures.

A Return to the Research Literature:

While strivers report more relational conflicts in their new environment than the other two groups, they also are more likely to mention experiencing tension with their parents or childhood friends. These experiences correspond with the feeling of being "stuck between two cultures" described by Howard London (London 1992) in which strivers may find former friends or family members to be unsupportive or even hostile towards their new position or feel that they no longer have anything in common with their old lifestyle. London suggests that renegotiating these relationships may help prevent the formation of tensions.

The relationship between identity related difficulties and a negative mobility experience reflect the importance of theories on identity threat and identity transformation (Cohen-Emerique 2002 and Breakwell 1988).

4.3 Learning outcomes of the mobility experience

Despite the difficulties they face, respondents from all three groups report having learned something from the cross-cultural experience. The sojourners, who are the most able to express what they have learned, mostly describe learning outcomes in practical terms, ranging from improved language ability to newly acquired professional skills. All three groups mention being able to take away general life lessons that will serve them in the future. Being better communicators and more open or tolerant thanks to the mobility experience is also frequently mentioned. For many of our respondents, intercultural mobility has proven to be a transforming experience. By interacting, overcoming conflicts, and forming friendships with members of their new environment, they have learned that despite differences, common ground can be found between members of different cultures. They have realized that differences are not always obstacles, but can also serve as a resource.

Examples from interviews:

Well, it's sure that the Turks who were at this university where I was didn't really differ from me. To summarize it I could say that you can find someone in any country with whom you have a common knowledge (Resp. from Hungary, short-term mobility).

It became more important to be informed about things from different viewpoints. Not to readily accept every piece of information, to observe things from different aspects (Resp. from Hungary, social mobility).

I can get myself off the centre of the Franco-French way of see things. At least I try all the time. And this decentration I try to implementing it in all areas of my life, family, friends, work ... How? Whenever there is a dispute, a misunderstanding, I make effort to find the logic of the discourse of the other, I think there is one still (Resp. from France, short-term mobility).

I also know that I am able to communicate with a wide variety of people. I am adaptable and far more flexible than I used to be...I have learned to mediate between people and have gained a more neutral point of view of my own culture, which has helped me cope with difficult situations in my home country and in my personal life (Resp. from Malta, short-term mobility).

Table 13. Types of Learning Outcomes

Learning Outcomes						
	Totals	Decentration	Personal	Practical	Relational	Relativity
Long Term	52	13	21	11	4	3
Short Term	106	16	36	38	8	8
Social	72	12	33	19	5	3
France	76	18	32	20	1	5
Hungary	60	6	20	28	6	0
Malta	60	10	17	15	10	8
United Kingdom	46	8	24	8	3	3

A Return to the Research Literature:

Research supports the importance of emotional management in successful cross-cultural mobility. In our own study, emotions indeed proved important for all three groups, with reports of anxiety, fear, and sorrow being common in all of the phases of mobility. The beginning of the mobility process is particularly marked by negative emotions for international respondents, while the socially mobile mostly report having positive experiences in the early stages of mobility.

The variety in stages described by our respondents reinforces the idea that cross-cultural mobility is not a linear process. Still, while their experiences may not correspond directly with the order of the stages described in past models, stages such as culture shock, adjustment, integration proved relevant to our respondents.

When it comes to gender differences in mobility experiences, our findings echoed the inconclusive nature of past research. There did not appear to be specific gender trends according to mobility type. Overall, women experienced more than twice the number of difficulties related to physical basics as men (36 versus 16) and reported more than two times the rate of intrinsic motivation (28 versus 13), while men were more likely to report personal learning outcomes (58 versus 39).

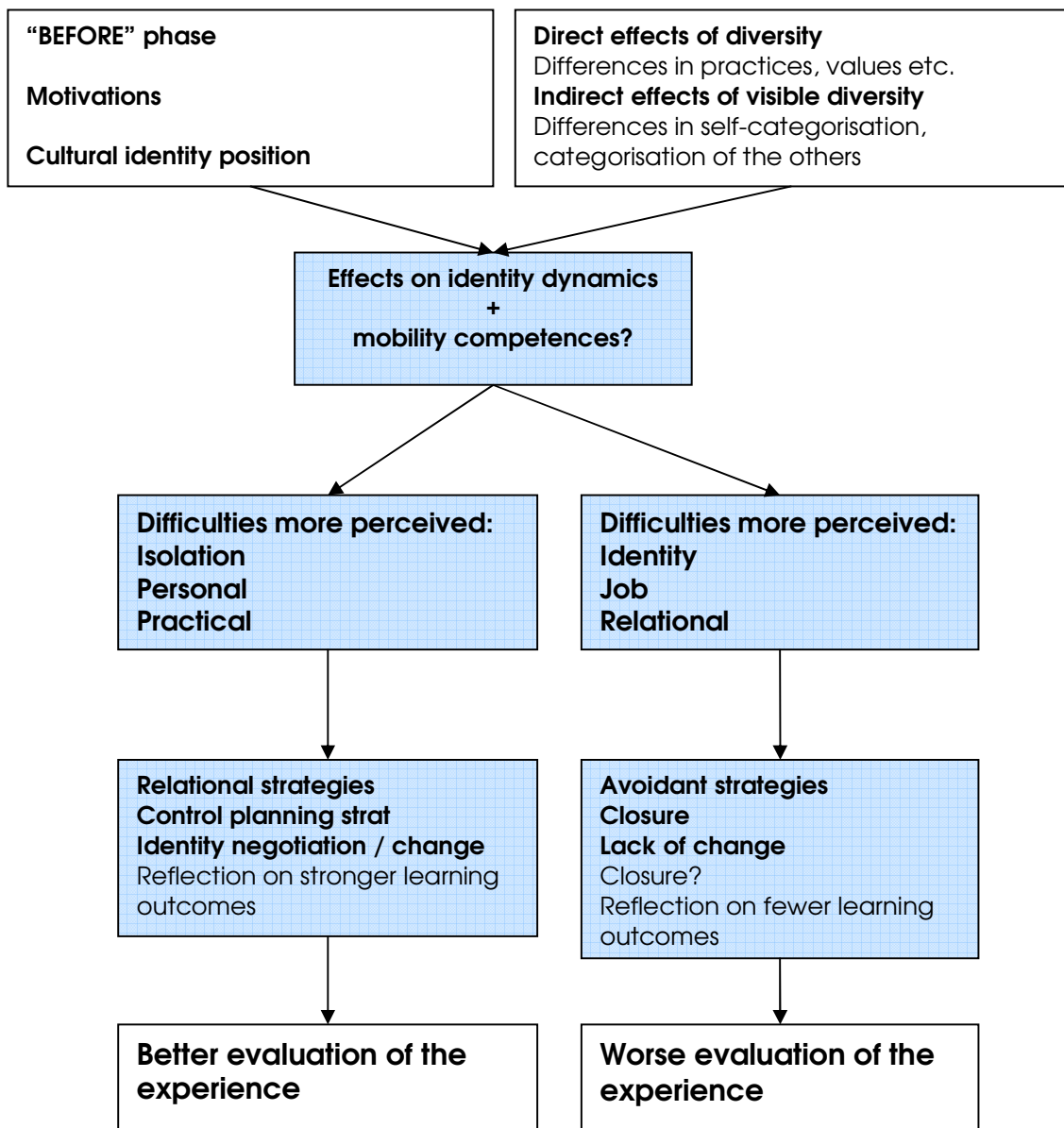
4.4 What is intercultural mobility?

Before being able to create a tool to assess intercultural mobility, it is first necessary to define it. A closer look at two of its components, intercultural communication and intercultural competence, provides some insight into the intercultural mobility process. Successful intercultural communication takes place when “mutually shared meaning and integrative goal-related outcomes” are achieved (Ting-Toomey & Oetzel, 2001). Intercultural competence has been defined as “the ability of a person to behave adequately and in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures” (Buttjes and Byram 1991).

Mobility means movement, capacity to move, to change places, and this change in the outside environment corresponds with an inner change. Indeed, to successfully exist in a new environment we have to renew ourselves, transforming ourselves in accordance with the new environment. This is not a new idea as some of the early psychologists (e.g. James) have stressed that the individual is much more open than we might think, with borders that are penetrable, changeable.

A more recent approach, that of the dialogical self formulated by Hermans (1997) proposes that the self develops through a multitude of dialogues with real and fictive – individual or collective others. Folger distinguishes dialogues of creative and rigid frames. While the first implies that there is a change resulting from the dialogue, in the latter the dialogue leaves participants in the positions where they started. Our observations on the respondents that have given more positive evaluations of their experience seems to align well with this idea. A first draft model of cross-cultural mobility is shown below. The model will be tested in the quantitative phase.

Hiba!



Successful intercultural mobility requires both intercultural competence and intercultural communication. When an actor finds himself in a new cultural environment, he is faced with two competing motivations. On the one hand, there is the curiosity to explore the new environment and try new experiences. On the other hand, when the norms and worldviews of the new culture conflict with or threaten the actor's native culture, there is the desire to retreat in an effort to protect one's cultural identity. Successful intercultural mobility takes place when an actor is able to overcome these fears and adapt to the culture of his new environment, using new experiences to gain insight into another way of seeing the world and expanding his own perspective.

Even when ultimately successful, intercultural mobility is not without its difficulties. The challenges faced by our respondents show that such difficulties can run the gamut from financial concerns to making new friends. Successful intercultural mobility involves using a variety of internal and external strategies and resources to overcome these problems. When one approach does not work, the ability to step back, regroup, and try something else is paramount. Ultimately, successful intercultural mobility may take time. The process is not a quick sprint to the finish line, but a persistent trek to new territory. In the end, the journey is just as important as the arrival.

5 Conclusion: Room for Intervention

If cross-cultural mobility is replete with challenges, the main concern of trainers, counselors, and coaches is whether this process can be helped, how and in what stages of the experience. Our findings shed light on such room for intervention.

a. Before the mobility experience

Motivations

While mobility experiences are motivated by a variety of different factors, it seems that people who evaluated their experience positively had more pull motivations and fewer push motivations. Economic motivations are also much higher among those respondents who positively evaluated their experience. Pre-departure work on motivations, such as trying to find pull factors beyond the standard push factors, may facilitate the success of the transition.

Preconceptions, expectations

Among our respondents, we have found that negative preconceptions do not necessarily create self-fulfilling prophecies. To the contrary, those who evaluated their experience positively were more likely to have negative preconceptions than those who gave the worst evaluations of their experiences. We made the same observation concerning the expectations for a difficult experience. This implies that some level of negative expectations may be a sign of "anticipated adaptation," which actually facilitates adaptation.

b. During the Mobility Experience

Strategies

Three strategies seem to be linked to the success of the mobility experience: relational and control/planning strategies, which correspond with positive evaluations, and avoidant strategies, which have an inverse relationship with positive evaluations. Dominant strategies can be explored and new strategies can be learned and developed to better answer the challenges of mobility. Concerning the 4 acculturation strategies proposed by Berry's model (1988), the only strategy that is particularly linked to positive evaluation is the integration strategy, which implies keeping connected to both the new and the old culture in Berry's model.

Difficulties

Experiencing difficulties related to identity tends to trigger negative evaluations of the mobility experience. Spending time on these difficulties gives a chance to avoid these negative evaluations by working through difficulties together.

Resources

Among the variety of resources our respondents have used, relational resources, such as the capacity to rely on members of the new culture, are particularly important. Connecting to new people and being able to engage in meaningful interactions with them is a key element of intercultural adaptation according to several models of intercultural competences. The development of such relational/networking skills may be a key to a successful mobility experience.

c. After mobility experience

The accompaniment of mobility can continue even after short-term mobility projects have ended. Indeed, gaining awareness of the learning outcomes, integrating them well into one's life and making efforts to valorize them in one's professional and personal life can contribute to giving sense to the experience.



WP 2 Annex: Interview guide 4/4/2011

Annex 1. Interview guide and methodological guide

INSTRUCTIONS IN BLUE

Presentation of the interviewer: Good morning, my name is X and I conduct a research on how people experience mobility: change of geographical or cultural environment, improvement of your way of life, work life etc. In particular I am interested in learning about your way of adaptation to new situations and the means/attitudes that were necessary to adapt. My questions will focus on **(READ ONLY THE RELEVANT)**

FOR GROUP OF MIGRANTS + GEOGRAPHIC MOBILITY: on you experiences of adapting to (COUNTRY OF MIGRATION / MOBILITY)

FOR GROUP OF PEOPLE AFTER SOCIAL MOBILITY: on major changes such as enrolling in a new school...any development that made your life better and helped you become who you are now. **FOR PEOPLE IN THIS GROUP YOU'LL NEED TO ADAPT SOME QUESTIONS ACCORDING TO THE INDICATOR OF SOCIAL MOBILITY THAT YOU HAVE IDENTIFIED, ie IF THE PERSON IN THE FIRST IN HER FAMILY TO ATTEND UNIVERSITY, FOCUS YOUR QUESTIONS ON THE DECISION / EXPERIENCE RELATED TO ENTERING UNIVERSITY**

Now I am going to ask you some questions about you, your life before and after the changes. People are complex and they have different experiences, different challenges during transition. Although the questions I will ask may at first appear to be simple, some people find them difficult to answer. The difficulty may be in part because you have never been asked these type of questions before. I encourage you to take as much time as you feel necessary to think about what I ask you before you respond. This should take about 1 hour of your time. The interview is confidential. Do you have any questions before we start?

	<p>Groupe 1 Migrants, Groupe 2 people in geographic mobility <i>Migrant: settled in a new country at least for one year</i> <i>People on mobility: people having participated in geographic mobility programmes, of at least 3 months, and having returned to the country of origin for at two months.</i></p>	<p>Groupe 3 People with social mobility: <i>Having a (much) higher educational level, than the parents have (e.g. obtaining baccalaureate while the parents did not obtain it)</i> <i>Having a job with (much) higher prestige than the parents have (e.g. university lecturer whose parents are porters)</i></p>
intro	Who are you? How would you describe yourself?	Who are you? How would you describe yourself?

Before	<p>Who were you before your experience in (country of immigration / mobility) How did you see yourself before (experience in a new country/ experience with the new social status)? How did you live? With whom? What were you doing?</p>	<p>Who were you before your experience with the new social status)? How did you see yourself before (the change)? (experience in a new country/ experience with the new social status)? How did you live? With whom? What were you doing? What was you parents' occupation?</p>
Motivations	<p>Where did the idea come to move/ travel abroad? What were your motivations? How did you choose that specific country?</p>	<p>How did you decide to engage in studies / professional career unusual in your family? What were your motivations? How did you chose that specific school / vocation?</p>
Expectations	<p>How did you imagine your life in the new country? Were you afraid of anything? What kind of image did you have about the people you would be with?</p>	<p>How did you imagine your new life? Were you afraid of anything? What kind of image did you have about the people you would be with?</p>
Stages	<p>What were the key transition points /stages - could you describe the important moments? Where there different phases? How were the first days? The first week?</p>	<p>What were the key transition points /stages of your new life? could you describe the important moments? Where there different phases? How were the first days? The first week?</p>
Difficulties, problems	<p>What was the most difficult? Can you give concrete examples of the types of challenges, or maybe conflicts that you had to go through? Where there any cultural differences that you noticed and that were a challenge to face? What have been the difficult periods and why? Where there moments when you got discouraged? Which moments were these?</p>	<p>What was the most difficult? Can you give concrete examples of the types of challenges, or maybe conflicts that you had to go through? Where there any cultural differences that you noticed and that were a challenge to face? What have been the difficult periods and why? Where there moments when you got discouraged? Which moments were these?</p>
Strategies	<p>What was your strategy for adaptation? What</p>	<p>What was your strategy for adaptation? What resources</p>

	<p>resources did you use? Who helped you in the process of adaptation?</p> <p>Who are the people closest to you? Who are your closest friends in the new country?</p> <p>What were your qualities / strengths that helped you?</p> <p>What were qualities / traits that were an obstacle?</p>	<p>did you use? Who helped you in the process of adaptation?</p> <p>Who are the people closest to you? Who are your closest friends?</p> <p>What were your qualities / strengths that helped you?</p> <p>What were qualities / traits that were an obstacle?</p>
Changes, learning	<p>Has the change in your life changed the way you look at things - at work? In everyday life? With family / friends? could you describe how? What have you learnt in your experience?</p> <p>What was the main lesson?</p> <p>In what ways are you different?</p> <p>What do you do different, than before?</p> <p>Could you make use of what you learnt through this experience in other areas of your life? Give examples</p> <p><i>What did you learn from people in the new country?</i></p>	<p>Has the change in your life changed the way you look at things - at work? In everyday life? With family / friends? could you describe how? What have you learnt in your experience?</p> <p>What was the main lesson?</p> <p>In what ways are you different?</p> <p>What do you do different, than before?</p> <p>Could you make use of what you learnt through this experience in other areas of your life? Give examples</p> <p><i>What did you learn from people in the new surrounding?</i></p>
Return	<p>Short term mobility: how did you feel about returning home? How do you see this return?</p> <p>Migrants: Do you plan to return to your country of origin? How do you see this return? What does it feel like when you are in your old country visiting?</p>	<p>How do you feel about going home, visiting your family? Did something change at home, or in your relations in your family? Do you do something different among them, than before? Where is your home?</p>

	Which is home?	
Future	<p>What would you like to improve? How? In which domain of your life? How satisfied are you with yourself here regarding your goals, experiences?</p> <p>How do you see your future?</p> <p>What further challenges, difficulties do you foresee? What's your strategy to face them?</p> <p>Is there anything you'd like to change?</p> <p><i>What are your goals for the future?</i> <i>What would you recommend to people to be aware of in similar experience?</i></p>	<p>What would you like to improve? How? In which domain of your life? How satisfied are you with yourself here regarding your goals, experiences?</p> <p>How do you see your future?</p> <p>What further challenges, difficulties do you foresee? What's your strategy to face them?</p> <p>Is there anything you'd like to change?</p> <p><i>What are your goals for the future?</i> <i>What would you recommend to people to be aware of in similar experience?</i></p>

Methodological guide

Presentation of the interviewer: Good morning, my name is X and I conduct a research on migrants. In particular I am interested in learning about your way of adaptation in a new country and the means/attitudes that you had to implement to successfully adapt yourself. Could you devote me an hour of your time to discuss together?

Short presentation of the 4C project

- Start with an open question : How long have you been in (country) ? what was your motivation to come to (country)?
- How was the installation? how did you feel during first days in (country) ?
- What was your first cultural choc ? what did you do to adapt ? What resources did you use for a successful adaptation?
- Could you describe important moments of your life here ?
- What was the most difficult?
- What was easy ?
- Did you change your way of doing things ? at work ? in every day life ? in your family ? with friends? Could you precise it ?
- What would you like to improve ? How? In which domain of your life ?
- How do you see your future?

Interview of 1 hour

Translated into English

Leave the person to speak freely about his/her past experiences

Some principles of a semi-structured interview:

Empathy : adopt an attitude of interest, be open which means high availability without prejudices or a priori, a way of being and doing which is a continuous encouragement to the spontaneous self-expression of others. It is imperative that the interviewer should be motivated by a genuine intention to understand the interviewee's own language, try to think up in his/her words. Moreover, it is necessary to be vigilant throughout the interview in order to maintain control and remain objective.

Methodological recommendations for interviews

It is not just a simple « open discussion », it should stay under some control. If the interviewer must write his interview before and have it on the day of the interview, it is preferable that he/she memorises it in order to respect the free expression of the interviewee.

It is thus possible that the question 3 provided in the guide goes into 2 during the interview. It's a flexibility that distinguishes the interview from the questionnaire.

It is also the art and the difficulty of the semi-structured interview, which gives a controlled and prepared work the impression of spontaneity.

- First question:

Do not start with closed questions (what is your age, occupation, number of children ...) which may give a "gun tone" in the discussion. Leave these questions for the end of the interview. Instead start with a general question: "What do you think of"

- Vary the questions:

The interviewer should vary the kind of questions he asks the interviewee. He will pass, for example, from a descriptive question (the actual practice of the interviewee's experience) to the one expressing his/her opinion.

- Repetition of a question is allowed in the interview:

If the student-interviewer feels that a theme has been less well developed or misinterpreted by the respondent, it is possible to return again to this topic during the interview.

- Prefer short questions

- The revival when the respondent is not verbose:

Repeat the last sentence of the respondent as interrogation.

Relaunch the subject of interview by answering "yes (...)" followed by silence.

- make a short summary of the oral interview right after the it, note the place and its duration. Then resume notes taken during interview and synthesize.

The interview may be transcribed verbatim if it was recorded with agreement of the participant.



Transcription Template

Profile:

Gender of interviewee:

Age of interviewee:

Target group: A: migrants B: short term mobility C: social mobility

Interview:

Place and time of interview:

Name of interviewer:

Interview HU / (write here target group A or B or C) / (write here number of interview from 1 to 6)

Code-tree

HU: 4C research

File: (C:\Documents and Settings\Ironin\My Documents\Scientific Software\ATLAS.ti\TextBank\4C research.hpr6)

Date/Time: 2011-06-01 14:36:38

MAIN CODE / Identified subcodes

(Relevant text units will be assigned either to the main code or the subcode, if needed to new codes.)

DIFFICULTY

EMOTIONAL REACTION

EVALUATION

EXPECTATIONS

FUTURE

IDENTITY

LEARNING OUTCOMES

MOTIVATION

PRECONCEPTIONS

RESOURCES

RETURN

STAGES

STRATEGY

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