

A Study of Ethnocentrism and the Variable of  
Cross-Cultural Interaction

Louis Bartoletti

Carroll College

**SIGNATURE PAGE**

This thesis for honors recognition has been approved for the

Department of Languages and Literature.

Director

4-23-10  
Date

Reader

4/22/10  
Date

Reader

4/22/10  
Date

## Table of Contents

- I. Abstract
- II. The Inspiration for the Thesis
- III. Culture and Enculturation
- IV. Ethnocentrism
- V. Stereotypes and Prejudice
- VI. Effects of Ethnocentrism
- VII. Implications of Overcoming Ethnocentrism
- VIII. Overcoming Ethnocentrism Literature
- IX. Study Abroad Literature
- X. Research Methods
- XI. Results
- XII. Discussion
- XIII. Summary/Conclusions

## Abstract

Ethnocentrism is a belief that one's own culture is superior to other cultures. It is a phenomenon that exists in cultures worldwide and has been studied by professionals in a variety of fields including psychology, anthropology, ethnography, and sociology. Ethnocentrism has been thought to be a primary human behavior inhibiting international communication, cooperation, and peace efforts. Many proposed theories concerned with overcoming ethnocentrism state that cross-cultural interaction and exposure to other cultures in their cultural setting will diminish ethnocentric attitudes through familiarization, participation, and identification with the target culture. These theories were tested by collecting and analyzing surveys measuring ethnocentrism collected from Carroll College study abroad students as well as a randomly selected student population.

## Inspiration for Thesis

My family started hosting exchange students when I was in the second grade. Most of them came from European and South American countries and lived with my family for a school year. As I grew up, I developed close bonds with many of these individuals and learned about other places and values foreign to my own. Eventually, I too desired to travel abroad and be a foreign exchange student. I spent my sophomore year of high school living with a host family and attending the local school in Spain. Later when I graduated high school, I spent a semester living with a family in Switzerland and attending school.

My exposure and interaction with people from other cultures opened my eyes to other thoughts, views, and values. These experiences profoundly affected the development of an attitude of respect and appreciation of other cultures. In my travels I have experienced many different cultures. All that I have witnessed has led me to believe that human beings are essentially the same – with similar needs, wants, hopes, and aspirations.

This study arose as a means to study and analyze Carroll College students' attitudes and opinions toward other cultures. I wanted to investigate if students who had participated in Study Abroad would have different attitudes toward other cultures than College students who had never traveled at all. Also, this study would allow me to further my knowledge and understanding of culture and cross-cultural attitudes.

## Culture

What is culture? I imagine culture to be something that a certain people or society have, share, and can be used to distinguishes them from other peoples and societies. Each of us probably has in their head a different idea of what culture means and how it affects us. It is essential for the comprehension of this work to clearly delineate a definition of culture, what exactly culture is and how it works. This foundation will provide a necessary frame of reference for later themes that dwell within culture.

As is the case with most words, culture has a variety of meanings and definitions. Sir Edward Burnett Tylor, a founding figure of modern anthropology, depicted it as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society” (1871). Marvin Harris (1995) describes culture as the learned, socially acquired traditions of thought and behavior within human groups and societies. This explanation is expanded to include ways of thinking, feeling, and acting (Harris 1995).

The definitions above provide general concepts about culture. Yet, there has been much disagreement among professionals as to what exactly culture is or if it can even be defined appropriately (Shweder and Levine1984). Culture is such a broad concept that instead of striving to concretely define it, many seek only to describe its existence and what it includes. Shweder and Levine in their work *Culture Theory* (1984) review the major views about the nature of culture and present their own integrated idea of culture as “consisting of learned systems of meaning, communicated by means of natural language and other symbol systems, having representational, directive, and affective functions, and capable of creating cultural identities and particular senses of reality”. It is through these

systems that people adapt to their environment and formulate interpersonal relations (Shweder and Levine 1984).

To clarify the concept, Psychologist Richard Brislin includes in his book *Understanding Cultures Influence on Behavior* (1993) a checklist of the features of culture that significantly facilitates its understanding:

1. Culture consists of ideals, values, and assumptions about life that guide specific behaviors.
2. Culture consists of those aspects of the environment that people make.
3. Culture is transmitted from generation to generation, and this duty is undertaken by parents, teachers, religious leaders, and other elders in a community.
4. Number 3 implies that a variety of childhood experience will guide individual cultural development.
5. Aspects of one's culture are not frequently discussed and analyzed by adults.
6. Culture can become clearest in well-meaning clashes. This term refers to interactions among people from different backgrounds.
7. Culture allows people to "fill in the blanks" when presented with a basic outline of familiar behaviors.
8. Cultural values remain despite compromises and slip-ups. Even though there are exceptions, cultural value is seen as a constant that continues to guide specific behaviors.
9. There are emotional reactions when a culture's expected behaviors are violated.

10. There can be acceptance and rejection of a culture's values at different times in a person's life.
11. Expected behavior and perceptions across cultures vary. Examples are the treatment of time, spatial orientations, and the clarity (versus lack thereof) of rules and norms of certain complex behaviors.

It is important to note that societies can have many subcultures and sociocultural systems (Harris 1995). These are the various religious, ethnic, class, many other group distinctions that can exist within all societies. All of these cultural systems and associations' influences are differentially distributed and emphasized among different societies, cultures, groups, and individuals (Shweder and Levine 1984). "Culture then provides the conceptual framework for explaining how groups of individuals arrive at socially shaped yet personally distinctive sets of values, attributes, attitudes, and patterns of social behavior" (Lee et al., 1999).

It is important for this study to understand how cultural exposure shapes individual identity. As we are exposed to culture we define our identities and define those of individuals that surround us (Schuman and Olufs 1995). As human beings develop, the culture they are exposed to has a definite impact on the values they hold about life and the world around them (Adler 1991). This process of the shaping of values, beliefs, and identity continues throughout life through different encounters and is viewed as a dynamic rather than a static process (Corn and Oord 2009). Encounters with different cultures can lead to psychological changes in individuals (Adamopoulos and Kashima 1999).

Furthermore, it is important for this study to understand why particular cultures of societies tend to be similar from one generation to the next. An essential part of understanding culture is understanding its transference from generation to generation (Brislin 1993). In part this continuity of life-ways is maintained by a process called enculturation which is primarily based on the control that the elder generations exercise over the younger (Harris 1995).

Enculturation is a direct inculcation of the concepts of right and wrong by way of punishment and exhortation (Herskovits 1972). In this learning process there comes into existence an awareness of norm and counter norm which in the end results in wrong acts appearing as immoral and abnormal (Herskovits 1972). In the end, each generation becomes programmed to guide and enforce the conformity of the next (Harris 1995). Thus, offspring receive not only the genetics of their elders, but also are prone to inherit common attitudes and beliefs as well. Through this system, culture becomes built into the automatic and immediate structures of perceiving (Herskovits 1972). Still, much other knowledge of the world is acquired through individual observation and the reports of others (Herskovits 1972). Yet, even within this realm of new concepts there can exist limitations to the different ideas and notions that one is exposed to in life.

It is essential to understand that the phenomenon of enculturation occurs throughout the world. It is a common tendency in the development of identity and enculturation to develop an attitude of superiority and righteousness of one's own behaviors and customs (Harris 1995). Many people are oblivious to the fact that had they been raised and enculturated within another group, their identities and values would potentially be like those groups they see as foreign (Harris 1995).

## Ethnocentrism

The roots of words often offer the best insight into their meaning. The word ethnocentrism is derived from “kentron” referring to the center, and “ethnos” referring to an individual’s ethnic group or culture (Klopf 1995). William Sumner, a professor at Yale University and the first to teach the course sociology in the United States, was the original person to coin the term “ethnocentrism”. Sumner defined the term to be “the technical name for this view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it ... Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders” (Sumner 1906).

Since the development of this concept, ethnocentrism has been studied by professionals from a variety of fields including psychology, sociology, ethnography, anthropology, and many others. Ethnocentrism is now universally recognized as a phenomenon that exists in almost every culture (Neuliep and McCroskey 1997). It is important to note here that although this is true, the degree to which it is expressed among cultures and among different individuals varies (LeVine and Campbell 1972). It has been studied in a variety of different contexts and its theme includes and is relevant to a number of other topics such as prejudice, narcissism, xenophobia, and cultural relativism. Although the idea of ethnocentrism is widely accepted, professional theories vary as to its purpose and place in modern society.

Survivability of any species depends, in part, on the ability of those individuals to escape predation. The tendency for animals to be skittish to foreign creatures is readily observable in wild populations. Escaping, staying motionless, or becoming aggressive

are defense reactions that are innate in many species and are important behaviors that increase fitness in those populations (Bolles 1970). Not only do these observations provide insight for the origins of human responses such as fight or flight but also provide ideas and clues for the development of other human behaviors such as ethnocentrism.

Sumner was of the opinion that ethnocentrism developed in human populations as a means to secure a group's relative peace, corroboration, and survival (1911). As people formed the earliest social networks they also competed with other tribes and nations. Groups with unified ideals and ambitions would more likely be victorious in such confrontations. "Therefore the same conditions which made men warlike against outsiders made them yield control to chiefs, submit to discipline, obey law, cultivate peace, and create institutions inside" (Sumner 1911). These ideas were further expanded, studied by others, and came to be associated with what is currently known as the Realistic Group Conflict Theory. This theory is based in the assumption that human groups have had incompatible goals and will be in competition with one another (Reynolds et al., 1986).

Another prevalent theory on the origins of ethnocentrism was outlined by Nobel Prize winner Konrad Lorenz's 'militant enthusiasm' model (Reynolds et al., 1986). In one of his most famous works *On Aggression* (1966), Lorenz elaborates on 'militant enthusiasm' as being a phylogenetically pre-programmed sentiment-structure originally evolved as a form of communal aggression in our pre-human ancestors. This concept ascertains that this enthusiasm will be induced when the following environmental stimulations arise: (a) a social unit with which the subject himself identifies appears threatened by some danger; (b) the presence of some enemy from the outside; (c) an

inspiring leader figure; (d) the presence of other individuals of the group are agitated by a similar emotion (Lorenz 1966).

From an evolutionary standpoint, it appears quite obvious that the manifestation of ethnocentrism in our ancestral species could be advantageous. Individuals belonging to these groups would be protected from foreign threats by a group response and thus promote survivability. Other groups belonging to less cohesive social networks would be less capable of securing and competing for resources against a communal opposition.

Along with evolutionary theories that strive to comprehend ethnocentrism's existence are other sociopsychological theories. Freud's theories regarding narcissism are among the most popular of these psychological analyses. He proposed that ethnocentrism was a form of narcissism at the group level (Reynolds et al., 1986). In his work *Group Psychology and the Analysis of the Ego* (1975), Freud discusses his observations on narcissism: "In the undisguised antipathies and aversions which people feel toward strangers with whom they have to do we may recognize the expression of self-love – of narcissism." Furthermore, this feeling can give rise to aggression, contempt, and thus separation amongst groups and races (Freud 1975).

Freud later furthered his work on in-group to out-group aggression in *Civilization and its Discontents* (1962), in which he discussed a certain inability of men to renounce aggression and that peaceful, loving societies would only maintain their prosperity so long as there existed some out-group on which they could concentrate their aggression. Thus, narcissism and ethnocentrism would necessitate an aggressive outlet that the society could utilize. Not only would out-groups be met with aggression but also by

general feelings of animosity that would be perpetuated amongst the in-group generations.

Erich Fromm, a PhD psychotherapist and psychoanalyst, would later expand on Freud's theories concerning narcissism in *The Heart of Man*.

Group narcissism needs satisfaction just as individual narcissism does. On one level this satisfaction is provided by the common ideology of the superiority of one's group, and the inferiority of all others. The stranger is precisely the person who is not part of my clan, my family, my nation; he is not part of the group to which I am narcissistically attached (Fromm 1964).

In agreement with Lorenz's militant enthusiasm model, Fromm also proposed that narcissistic pathology encourages groups to rally around admired leaders with which the group can identify (From 1964).

During his career, renowned social psychologist Henri Tajfel researched, analyzed, and produced studies of intergroup relations. Tajfel's work provides evidence that individuals use categorizations, identity, and psychological distinguishing cues to make relations to themselves and the particular group in which they exist (1974). His findings also suggest that individuals within in-groups will discriminate against others without any prior threat or conflict of interest (Reynolds et al., 1986). According to his social identity theory, ethnocentrism and in-group bias form in order to ensure positive perceptions and identity of oneself and group (Tajfel and Turner 1979). This reinforcement of ideals and moral code through family, public, and peer behavior will lead to the development of each individual's value system and identity.

These theories concerning ethnocentrism outline the basic understanding of its pathological, biological and social functions. Tajfel's observations and the theories of in-group out-group relations support the existence and development of other common themes associated with ethnocentrism today: prejudice (in its many forms) and stereotypes. These views arise and perpetuate in groups as a means of maintaining a positive perception of the group to the point that certain sentiments towards others can become prerequisites for in-group values and identification. It is in this manner that in-group members can develop preformed notions about other ethnic, social, or national groups without any personal observation or encounter. Such analyses correspond with Stewart and Bennett's (1991) views that designate negative stereotypes as the basic units that form ethnocentric perception.

## Stereotypes and Prejudice: The Fundamental Units of Ethnocentrism

Taken together these concepts form the base of ethnocentric attitudes. Studying the different aspects of these phenomena will formulate a better comprehension of ethnocentrism.

Stereotypes are beliefs about particular groups of people that do not account for or perceive the differences among individuals of the group (Brislin 1993). Furthermore, stereotyping is used in humans as a manner of categorizing information about particular groups based on ones experience and exposure (Adler 1991). Mental categorization is thought to have development as an important process in human thinking (Brislin 1993). Generalizations and categorizations facilitate the human experience by allowing individuals to store, retrieve, and react to the thousands of stimuli they encounter every day. Negative stereotypes, however, can commonly be detrimental to human interaction and experience.

These stereotypes are often based and formed solely from experience and exposure with the in-group members and without an interaction with the targeted group. "Many of these stereotypes derive their content from simplistic word-of-mouth sources and from woefully incomplete information" (Stewart and Bennett 1991). Preconceived notions about others based on in-group interactions that are well-formed have been shown to be difficult to alter even after we acquire real information about out-group individuals (Alder 1991). This is quite common, not only with our views of other people but also when our beliefs or ideas are confronted with contradictory opinions or evidence. Subconsciously held negative stereotypes will increase ethnocentric perspectives, and are

likely to inappropriately guide cross-cultural interactions and form harmful perceptions of reality (Alder 1991).

Negative feelings toward out-groups are more commonly referred to as “prejudice” (Brislin 1993). Merriam-Webster defines prejudice as a preconceived judgment or opinion that can also lead to an irrational hostility toward other individuals or groups (2010). Thus, it is quite implicit that negative stereotypes and prejudice are synonymous. Brislin (1993) ascertains that prejudice and negative attitudes towards others are so resistant to change because they serve certain functions for individuals. In his work *Understanding Culture’s Influence on Behavior* (1993), cultural psychologist Richard Brislin outlines the four functions that prejudice serves:

First is noted the use of prejudice as a utilitarian or adjustment function. People are likely to hold prejudices because of rewards within their society or the avoidance of punishment. As individuals collect rewards such as monetary gain or in-group acceptance they will be apt to maintain their prejudice. A clear example of this function worldwide is the exploitation and manipulation of slaves for profit both past and present.

The second use of prejudice is the ego-defensive function. This view advocates that people will hold prejudices against others because they do not want to acknowledge their own deficiencies. By displacing or blaming these deficiencies on out-groups, people avoid admitting or acknowledging their own inadequacies.

Next, is application of prejudice in the value-expressive function. This idea claims that people hold prejudice in order to express and communicate their values as correct and moral. This function offers another pathway for individuals to obtain positive imagery of themselves through degrading others. While the ego-defensive function

serves individuals to protect their own positive image, the value-expressive function serves as a means for communicating and demonstrating superiority in relation to others.

Last is the knowledge function of prejudice. This prejudice allows people to organize different information and individuals to which they are exposed. This function of prejudice overlaps the idea of cognitive categorization of the human experience. While this prejudice serves for making generalizations and allows individuals the ability to react swiftly to stimuli, it commonly causes people to improperly categorize individuals.

Commonly, stereotypes are propagated from generation to generation and so become a part of culture (Biernat 1991). Two general prerequisites for culturally-influenced behaviors are that they must be widely shared and transmitted from generation to generation. Reflecting on life experience within one's culture will facilitate the acceptance of the notion that many prejudices and stereotypes are shared generationally.

## Effects of Ethnocentrism

### Positive

Ethnocentrism has been shown to present positive advantages for the cultures that maintain them. When people view their own group as central to their lives and possessing the proper principles and values, they are more likely to assist other group members in times of trouble (Damen 1987). During times of war, ethnocentric attitudes can make a country's military efforts more enthusiastic for the defeat of their (inferior) enemy (Brislin 1993).

These views are shared by Sharma et al. (1995) who argue that ethnocentrism functions by helping to ensure the prosperity of the in-group by way of amplifying its solidarity, conformity, cooperation, and loyalty. Ethnocentrism can also foster the self-love concept of narcissism discussed by Freud (1975) and Fromm (1964) which creates a positive imagery of oneself. Fromm (1964) also notes that narcissism itself is a necessary means for survival. You love yourself and, therefore, look out for your own interests and survival. Ethnocentrism suggests a similar concept – you love your family and those within your culture so you aid their survival. It is when these feelings become manifested to such a degree that they impede or detest the survival of others that they become negative.

### Negative

Ethnocentrism is problematic for fostering positive cultural relations. “Ethnocentrism produces significant effects on cross-cultural interaction and international affairs” (Stewart and Bennett 1991). People can despise cultural differences and may perceive the behaviors of other cultures to be incorrect and immoral (Stewart and Bennett

1991). Inappropriately interpreting different norms and practices can become the cause of perceived injustice and confrontation in intercultural interactions (Adamopoulos and Kashima 1999). Often times our fear of the unknown prompts us to misattribute evil in cross-cultural settings (Adler 1991). Gudykunst and Kim (1997) also maintain the position that ethnocentrism is an obstacle to cultural interactions and decreases intercultural communication competence.

For people that intend to study other cultures, whether as a traveler or a professional anthropologist, ethnocentrism can cause improper judgment of behaviors (Herskovits 1972). Herskovits (1972) stated the problem of the ethnocentric observer as follows:

He mistakes his own cultural categories as universally correct, as a part of nature rather than a more or less arbitrary convention of his own people.

When he encounters different patterns of judgment in another culture, he cannot help seeing them as erroneous. Consciously or unconsciously, he regards his home culture as superior, the people he studies as inferior.

The continuation of extensive intercultural contact is as sure as death and taxes in the 21<sup>st</sup> century (Brislin 1993). As globalization, the world-wide network that encompasses economies, politics, and culture, continues to expand so will the amount of cultural interaction worldwide. As national boundaries become increasingly porous, people and information are moving around the world at a pace never before witnessed (Koehn and Rosenau 2002). According to Kovacs (1999) approximately 800 million people crossed national borders in 1998. Technological advances such as computers, cell

phones, television allow billions of individuals to access international information instantaneously.

Due to this globalization, the world has become more interdependent (Koehn and Rosenau 2002). In this era, ethnocentric tendencies will inhibit progress and reduce the effectiveness of transnational cooperation.

It has been stressed by Varner and Beamer (1995) that ethnocentrism can have a harmful effect in modern business. They suggest that individuals from different cultures tend to negate cultural differences of their partners and dismiss their views (Varner and Beamer 1995). Effective communication and cooperation among businesses on the international stage is important for success. Cultural differences must be taken into account in cross-cultural managing and administration.

Ethnocentrism can have profound consequences on the international scale. As Lorenz proposed in his 'militant leader' model (1966) and again seen in Fromm's discussion on narcissism (1964), strong manifestations of ethnocentrism can cause groups to rally around ethnocentric leaders. Ethnocentrism can be used as a tool to recruit cooperation of members of groups and nationalities (Damen 1987, Brislin 1993) and be used for military purposes. Unfortunately, ethnocentric cries were used as a tool for Hitler and other genocidal leaders, both past and present.

Other aspects of ethnocentrism have been cited in organizations, international lawmaking, and national foreign policy. The book *United Nations Lawmaking* (McWhinney 1984) declares various bodies of law are formed from a Western perspective and values. McWhinney (1984) uses the term Eurocentric to describe these policies which subject the rest of the world to Western values.

While ethnocentrism may be beneficial for in-group members (members within one's own culture or associated groups), these benefits are at the cost of other groups. Ethnocentric attitudes can create cross-cultural misunderstandings between individuals and lead to conflict. Due to advancements in technology, the twentieth century saw an unprecedented amount of international interaction on individual, business, and political levels. There is more cross-cultural interaction happening than ever before. Overcoming ethnocentric attitudes will prevent cross-cultural conflicts and misunderstandings.

## Implications of Overcoming Ethnocentrism

Overcoming ethnocentrism will require overcoming enculturation of ethnocentric attitudes, forming better generalizations instead of negative stereotypes, and an attitude of acceptance for other cultures.

Exposure to other cultures could potentially reduce ethnocentrism instilled during the enculturation process. "Our home culture reality never forces us to examine our assumptions or the extent to which they are culturally based" (Adler 1991). Immersion with individuals from other cultures can challenge our views and cause a rejection of enculturated attitudes. Cross-cultural interaction has the capacity to promote enculturation of positive attitudes and positive stereotypes toward out-groups for future generations.

It should be understood that stereotypes and generalizations are not always bad. They are necessities for cognitive processes and allow humans to interpret millions of stimuli on a daily bases (Lee et al., 1999). Such categorizations and assumptions help people act and react in a timely manner in everyday situations (Adler 1991). Nancy Adler (1991) demonstrates that stereotypes can be useful when they are:

- 1) Consciously held and the person is aware they are describing a group norm rather than characteristics of all individuals within that group.
- 2) Descriptive rather than evaluative. Stereotypes should describe what people from out-groups will be like and not evaluate them as good or bad.
- 3) Accurate stereotypes that describe the norm for the group to which a person belongs.

- 4) Modified based on direct observation and experience with actual individuals and situations.

However, negative stereotypes inhibit effective cross-cultural interaction and communication. As people experience and participate in other cultures, they can develop a more complex view of other cultures and reduce their use of negative, oversimplified stereotypes (Brislin 1993). Rejecting negative stereotypes will diminish ethnocentric attitudes.

Through interaction with other cultures, people can become aware that judging culturally diverse individuals is not advantageous and it is better to have a culturally relative position (Schneider 1991). Cultural relativism is a view that all societies have valid values and ways of life, even though they are different than the observer's (Herskovits 1972). "Cultural relativity refers to an awareness that different cultures have different ways of meeting life's demands" (Brislin 1993). This view is the opposite of ethnocentrism. It values all cultures and does not judge other cultures as right or wrong.

Ethnocentric judgments are parochial and lack any foundation for making objective interpretations of others' actions (Stewart and Bennett 1991). "Parochialism means viewing the world solely through one's own eyes and perspective. A person with a parochial perspective does not recognize other people's different ways of living..." (Adler 1991).

Reducing ethnocentrism will reduce parochial world perspectives in favor of the ability to make isomorphic attributions. The ability to making isomorphic attributions is described as the ability to understand other's judgments and values (Brislin 1993). The ability to make isomorphic attributions in cross-cultural settings increases with greater

understanding of culture's influence on behavior (Brislin 1993). As individuals are immersed in other cultures their awareness and understanding of cultural differences should increase along with their ability to make isomorphic attributions (seeing situations from out-group perspectives).

Brislin (1993) suggests that ethnocentrism prevents effective cross-cultural interaction. Overcoming this attitude will foster the enculturation of positive attitudes, the formation of effective stereotypes, and the ability to make isomorphic attributions. These changes will benefit mankind by facilitating international relations and cross-cultural interactions in this era of globalization.

Overcoming ethnocentrism could also have implications for world peace. "From the point of view of our approach to the problem of world peace, there can be little question that the most important phenomenon we must consider is that of ethnocentrism" (Herskovits 1972). Herskovits (1972) believed that ethnocentric attitudes prevented peace and maintained tensions in resolvable conflicts. Fromm (1964) proposed that overcoming narcissism and Herskovits (1972) proposed that overcoming ethnocentrism could lead to world peace in the same manner. They both suggest this could happen if the object of human in-group pride and identity could be shifted to pride and identification with all mankind.

## Overcoming Ethnocentrism Literature

Boas (1938) described the problem of overcoming ethnocentrism as follows:

“It is somewhat difficult for us to recognize that the value which we attribute to our own civilization is due to the fact that we participate in this civilization, and that it has been controlling all our actions since the time of our birth; but it is certainly conceivable that there may be other civilizations, perhaps based on different traditions and on a different equilibrium of emotion and reason, which are of no less value than ours, although it may be impossible for us to appreciate their values without having grown up under their influence.”

Boas addresses in his statement one important aspect of overcoming ethnocentrism – it can be difficult to appreciate other cultures without having significantly experienced them. Herskovits (1972) believed that participation in another culture was the best remedy for ethnocentrism. His theory was that through exposure to another culture, ethnocentric attitudes would decrease as the individual experienced the lifestyle and it became less foreign (Herskovits 1972). Adler (1991) also suggests that interaction with foreigner cultures can instill a value for the other out-groups and humanity.

Fromm (1964) suggests that the manner of overcoming group narcissism (in-group-love) is through interaction with and humanization of the stranger. “If the stranger has become fully human to you, there is also no longer an enemy” (Fromm 1964). These encounters would have to be of a sufficient amount of time and involve significant interaction to be capable of overcoming distrust and dehumanization of the out-group.

Sampson and Smith (1957) support these views and found that international interactions/relations could increase tolerance for other cultures and would decrease the tendency for individuals to identify only with in-group members. Scherer et al. (1975) also supported this hypothesis and stated that without cross-cultural interaction, it would be impossible for humans to discover that they are essentially similar to one another in beliefs, concerns, and values. When communication across cultures increases, the potential to develop understandings across cultures and avoid conflict increases as well (Reynolds et al., 1986).

Dong et al. (2008) noted that "As the world becomes a global village and more and more people with diverse cultural backgrounds interact with each other constantly, it is imperative to investigate what factors could help overcome ethnocentrism."

Understanding the fallacy of ethnocentrism will promote the tolerance of cultural differences and a desire to learn more about them (Harris 1995).

The literature discussed in this study on overcoming ethnocentrism implies that cross-cultural immersion could be an effective means of lowering ethnocentrism. This would suggest that individuals that have participated in cultural immersion programs, such as study abroad, would be less ethnocentric than other individuals who have not had significant cross cultural interaction.

## Study Abroad Literature

### Study Abroad Correlation

Research concerning the impact of study abroad has been and continues to be contradictory (Landis et al., 2004). Many internet and word-of-mouth sources claim that study abroad experiences lower ethnocentric attitudes, but very few studies have been conducted that assess the impact of study abroad on ethnocentrism. Different studies and different instruments have been used to analyze study abroad students. Those studies most pertinent to ethnocentrism are discussed.

The IDI scale, intercultural development inventory, which was developed by Hammer et al. (2003) is indicative of ethnocentric versus ethnorelative orientations. Anderson et al., (2006) administered the IDI to short-term (four week), study abroad students before and after participating in faculty led sojourns. Results from this study indicate that students who participated in this program had more ethnorelative IDI scores after their study abroad experience.

Chieffo and Griffiths (2004) produced a study for the assessment on study abroad programs with the University of Delaware's Center for International Studies. During their research they collected data from over 2,300 students over a two year period. Their results indicate that study abroad students were more confident in their levels of intercultural awareness and functional knowledge of other cultures (Chieffo and Griffiths 2004). It should be noted, however, that this study only measured perceived impact on the study abroad students.

Carlson and Widaman (1988) produced a study that analyzed the effects of study abroad during college on attitudes toward other cultures. Their study included 450

students who studied in European Universities for their junior year as well as 800 students (all college juniors) that did not participate in a study abroad program. This research also included retrospective views and opinions held before the year began. The results from this research indicated increased levels of international political concern and cross cultural interest. In addition, the study demonstrated that individuals returning from study abroad held more positive, but more critical, attitudes toward the United States.

Paige et al (2009) attempted to assess the long term impacts of participating in study abroad programs. They administered the Global Engagement Survey to a national sample of 6,000 individuals who had studied abroad during the last 50 years. Paige et al (2009) documented that study abroad participation significantly influenced global engagement of these individuals in five key areas: civic engagement, knowledge production, philanthropy, social entrepreneurship, and voluntary simplicity. Participants in this study cited their study abroad sojourns as the most impactful of their undergraduate experiences.

### No Study Abroad Correlation

Zhai (2000) researched the influence of study abroad participation on college students' development in areas of global perspective, attitudes toward cultural diversity, and self-efficacy. The participants for this study included 21 students that participated in study abroad programs and 77 that did not. After scoring and analysis of the administered surveys, there were no significant changes in students' global perspective, attitudes toward cultural diversity, or self-efficacy.

Nash (1976) analyzed 41 students that participated in a junior year study abroad program in France. Also, a control group was recruited to cross analyze and compare

data. Results from this study indicate no significant increases in these students' tolerance, flexibility, self-assurance, or confidence.

### Study Abroad and Ethnocentrism

The experiments described above all discuss various research of study abroad participants. These studies have many implications for the impact of the study abroad experience and ethnocentrism studies. Many other derivations and terminology for "ethnocentrism" are commonly used for research and encompass various aspects of the concept. However, the following research was focused to analyze ethnocentrism and ethnocentric attitudes.

## Research Methods

### Introduction

In order to examine the ethnocentric attitudes of study abroad students at Carroll College, the following research project was completed. This study assessed Carroll College students' cross-cultural perceptions in two main areas: (1) ethnocentrism and additionally (2) global mindedness.

### Permission

It should be noted here that the proper permissions were acquired for any Carroll College research involving human subjects. First, the required online training course "Protecting Human Research Participants" provided by the National Institutes of Health was completed (Appendix B). Secondly, this research proposal was approved by the Carroll College Institutional Review Board (Appendix C).

### Participants

Two groups of Carroll College students were examined in this study. The first group consisted of 30 students that had participated in a Carroll College study abroad program. The second group was a randomly selected control group of 39 students that have never traveled outside the United States.

### Design

Carroll College study abroad students for this study were selected with the help of the International Programs office. They provided a list of students that had participated

in study abroad programs from the summer of 2008 through the 2010 spring semester. Additionally, a list of students that had since graduated from Carroll College was used to discard these students' names from this study. It was determined that fifty-nine of these students were still attending Carroll College.

Other than this list of students' names, no other personal information on these students was available. They were recruited through the use of email, student, and faculty assistance. In the end, 30 of the 59 study abroad students (50.8%) participated in this study.

A random sampling of the Carroll College student population that had not traveled outside the United States also had to be obtained. This was achieved by assigning every class at Carroll College (minus labs and 0 credit courses) a number and then producing a random selection of 20 classes to sample by means of a random number generator. Of the 20 selected classes, 17 (85%) agreed to participate in the study. Of the classes that participated in the study 245/251 students participated (97.6%). Of these students 40 had never traveled outside of the United States. One of these forty students was not used in this study because they did not fully complete the survey.

### Assessment

Two measuring devices were adapted and used for this study. Identical surveys composed of questions from these measuring devices were administered to both groups. The study abroad participants completed the survey by appointment in a classroom or the Academic Resource Center. The randomly selected student population completed the survey during class time.

### Ethnocentrism Scale

The first device used was the revised GENE (Generalized Ethnocentrism) Scale (Appendix D) developed by Neuliep and McCroskey (1997). In their work *The Development of a U.S. and Generalized Ethnocentrism Scale*, Neuliep and McCroskey (1997) describe the GENE scales validity and reliability. This scale consists of 12 paired questions—12 positively keyed and 12 negatively keyed. For example, question 12 (I have little respect for the values and customs of other cultures) and 23 (I respect the values and customs of other cultures) are oppositely keyed, paired questions. The GENE scale has been modified and adapted by other researchers as well (Dong et al., 2008).

### Scale to Measure World-Minded Attitudes

This scale was developed by researchers Sampson and Smith in 1957 to assess and evaluate individual orientation regarding international relations (Appendix E). The scale used to measure world mindedness consists of 16 paired questions—16 negatively keyed and 16 positively keyed. For example, question 1 (Our country should have the right to prohibit certain racial and religious groups from entering it to live) and 18 (Any healthy individual, regardless of race or religion, should be allowed to live wherever he wants to in the world) are oppositely keyed, paired questions. This scale continues to be used in cultural research and has been validated and is considered reliable (Hammer et al., 2003).

### Questionnaire Description

The questionnaire used in this study consisted of 47 questions (Appendix A). The first 24 questions were adapted from the revised GENE scale. The second 20 questions were adapted and modified from the scale to measure world-minded attitudes. The last three questions were derived by the researcher and used for additional analysis.

Background information was also collected from the subject: sex, home state, year in college, major, and travel experience. However, no indentifying information was collected and participation was completely anonymous.

### Questionnaire Scoring Method

The questionnaire was designed to give five measurements using a Likert scale. The survey consisted of statements that reflected (either positively or negatively) attitudes concerning ethnocentrism and world mindedness. For each question, students had the option of selecting "Strongly Disagree", "Disagree", "Undecided", "Agree", or "Strongly Agree". Results were derived by converting each response into a numerical value. For positively-worded statements (statements that represented high world mindedness and low ethnocentrism), "Strongly Agree" was give a value of +2, "Agree" was give a value of +1, "Undecided" was give a value of 0, "Disagree" was given a value of -1, and "Strongly Disagree" was give a value of -2. For negatively worded statements (statements that represented low world-mindedness and high ethnocentrism), "Strongly Agree" was give a value of -2, "Agree" was give a value of -1, "Undecided" was give a value of 0, "Disagree" was give a value of +1, and "Strongly Disagree" was give a value

of +2. Each question was analyzed independently, and the possible range for responses on each individual question was four.

The two scales were analyzed independently. The independent range for the 24 questions of the GENE was +48 through -48, with -48 representing a maximum high ethnocentrism attitude and +48 representing a maximum cultural relativistic, low ethnocentric score. The independent range for the 20 questions of the world-minded attitude scale was +40 through -40, with -40 representing a lack of world minded attitudes and +40 representing strongly world minded attitudes. Thus, higher scores in both cases represented a favorable view of other cultures and stronger world minded attitudes.

## Results

Once the surveys were collected, they were manually scored and entered into Excel. Scores from each question were analyzed and tested for significance using two sample t-tests assuming unequal variance. Scores for questions 1-24 were summed to give each participant a result for the ethnocentrism scale. Likewise, scores for questions 24-44 were summed to give each participant a result for the world minded attitude scale. Ethnocentrism and world minded attitude scores were also analyzed and tested for significance using two sample t-tests assuming unequal variances. A significance level of .05 was chosen for all two sample t-tests conducted in this research with a hypothesized mean difference of zero. It should be noted that all t-Tests for questions with significant difference can be found in Appendix F.

### Ethnocentrism Scale

When the responses to individual questions for the two groups were analyzed for the ethnocentrism scale, seven of the twenty-four proved to have significantly different scores.

Number 3 - Most people would be happier if they didn't live like people do in my culture.

P(T<=t) one-tail: .0105      P(T<=t) two-tail: .0211

Number 9 - People in my culture could learn better ways to live from people in other cultures.

P(T<=t) one-tail: .0098      P(T<=t) two-tail: .0196

Number 7 and 19 which were paired questions

Number 7- I'm not interested in the values and customs of other cultures.

P(T<=t) one-tail: .0002      P(T<=t) two-tail: .0004

Number 19- I'm very interested in the values and customs of other cultures.

P(T<=t) one-tail: 1.07E-05      P(T<=t) two-tail: 2.14E-05

Number 12 and 23 which were also paired questions

Number 12- I have little respect for the values and customs of other cultures.

P(T<=t) one-tail: .0100      P(T<=t) two-tail: .0201

Number 23 - I respect the values and customs of other cultures

P(T<=t) one-tail: .0203      P(T<=t) two-tail: .0407

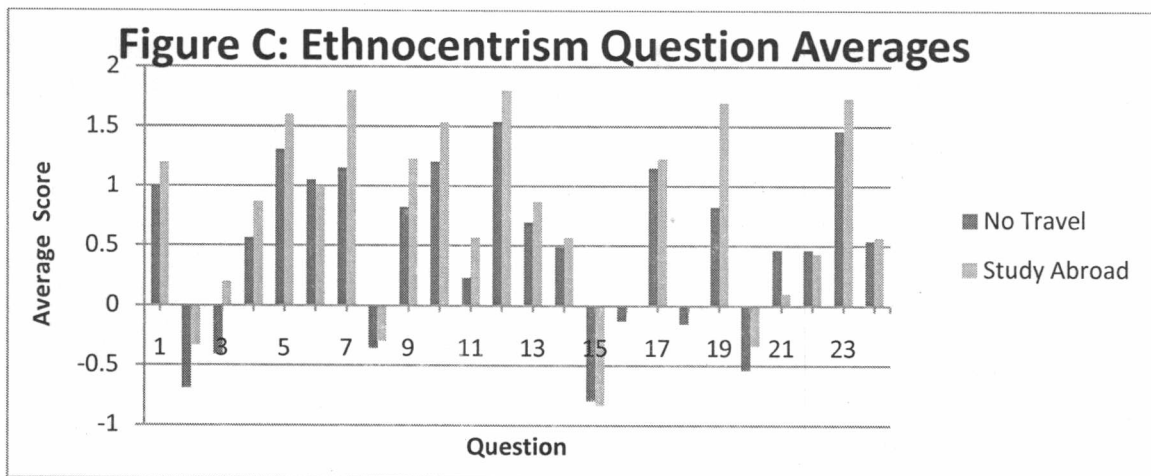
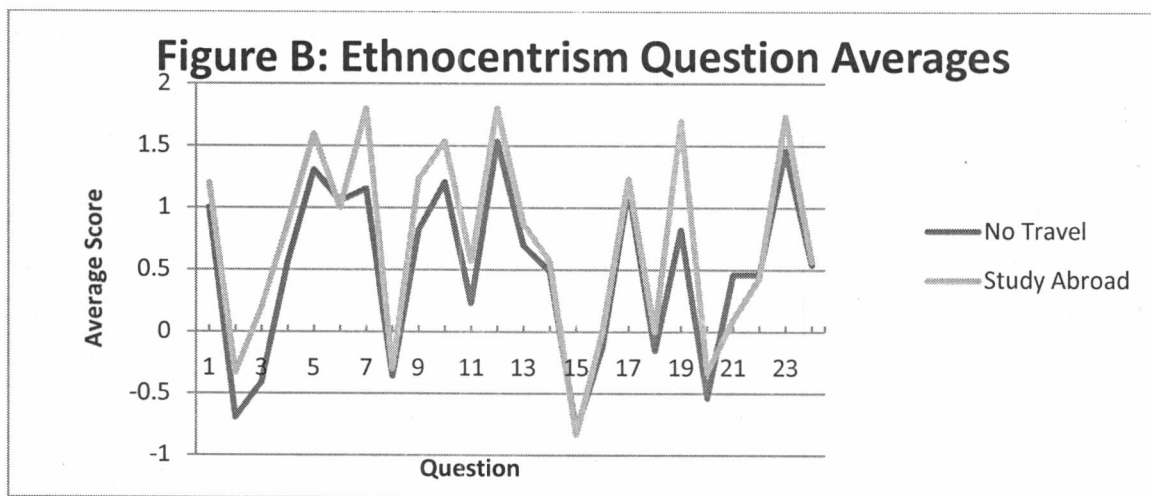
Responses were also averaged for each question

\*Remember that higher + scores represent lower ethnocentrism

<b>Figure A: Average Ethnocentrism Question Scores</b>			
<b>Question</b>	<b>No Travel</b>	<b>Study Abroad</b>	<b>Overall Average</b>
1	1	1.2	1.086956522
2	-0.6923077	-0.3333333	-0.536231884
3	-0.4102564	0.2	-0.144927536
4	0.56410256	0.86666667	0.695652174
5	1.30769231	1.6	1.434782609
6	1.05128205	1	1.028985507
7	1.15384615	1.8	1.434782609
8	-0.3589744	-0.3	-0.333333333
9	0.82051282	1.23333333	1
10	1.20512821	1.53333333	1.347826087
11	0.23076923	0.56666667	0.376811594
12	1.53846154	1.8	1.652173913
13	0.69230769	0.86666667	0.768115942
14	0.48717949	0.56666667	0.52173913
15	-0.7948718	-0.8333333	-0.811594203
16	-0.1282051	0	-0.072463768
17	1.15384615	1.23333333	1.188405797
18	-0.1538462	0	-0.086956522

19	0.82051282	1.7	1.202898551
20	-0.5384615	-0.3333333	-0.449275362
21	0.46153846	0.1	0.304347826
22	0.46153846	0.43333333	0.449275362
23	1.46153846	1.73333333	1.579710145
24	0.53846154	0.56666667	0.550724638

The group averages were also graphed to show how the two groups average responses compared.



Additionally, responses for questions 1-24 were summed for each participant.

These values represent the participants' "score" on the ethnocentrism scale, -48 representing a maximum high ethnocentrism attitude and +48 representing a maximum

cultural relativistic, low ethnocentric score. The scores for the ethnocentrism scale were found to be significantly different:  $P(T \leq t)$  one-tail: .0136  $P(T \leq t)$  two-tail: .0273

### World Minded Attitudes Scale

When the responses to individual questions for the two groups were analyzed for the world minded attitudes scale, six of the twenty proved to have significantly different scores.

Number 27 - It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.

$P(T \leq t)$  one-tail: .0041       $P(T \leq t)$  two-tail: .0083

Number 28 - Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.

$P(T \leq t)$  one-tail: .0165       $P(T \leq t)$  two-tail: .0330

Number 34 - It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.

$P(T \leq t)$  one-tail: .0204       $P(T \leq t)$  two-tail: .0407

Number 38 - Our schools should teach the history of the whole world rather than of our own country.

$P(T \leq t)$  one-tail: .0069       $P(T \leq t)$  two-tail: .0137

Numbers 29 and 44 were a matched pair of questions that also had significant differences

Number 29 - It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.

$P(T \leq t)$  one-tail: .0038       $P(T \leq t)$  two-tail: .0075

Number 44 - Our country should promote and facilitate the education of all global citizens even those with different values and beliefs

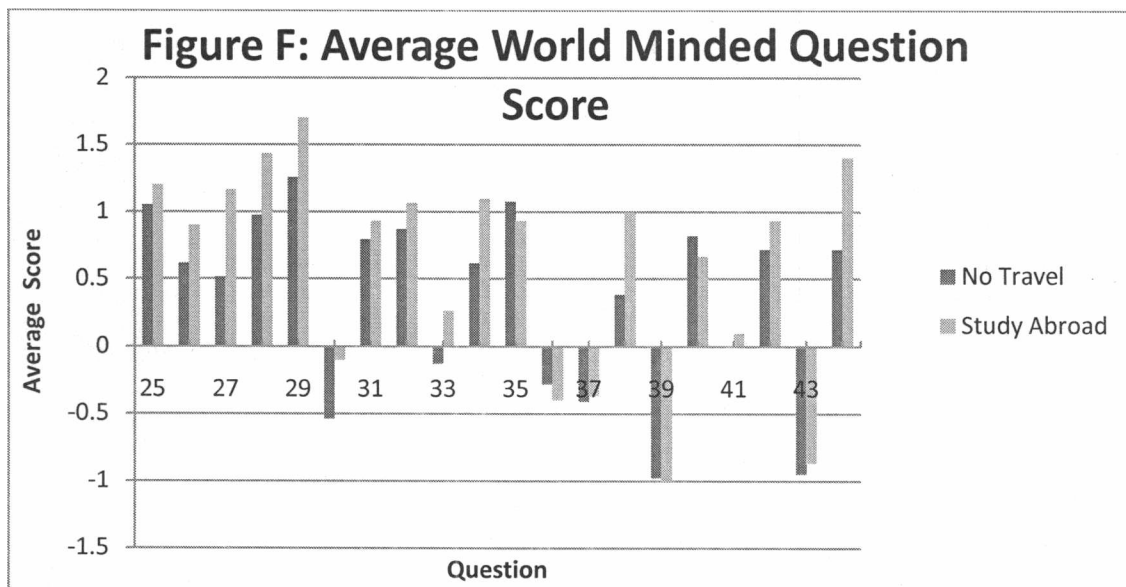
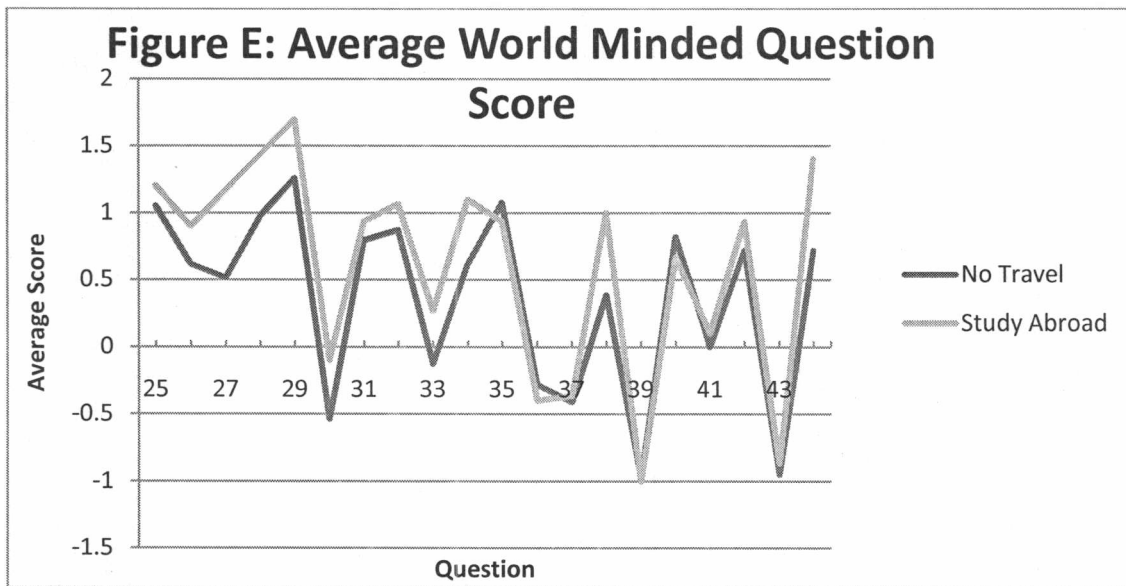
P(T<=t) one-tail: .0007      P(T<=t) two-tail: .0014

Responses were also averaged for each question

\*Remember that higher + scores represent stronger world minded attitudes

<b>Figure D: Average World Minded Attitude Question Scores</b>			
<b>Question</b>	<b>No Travel</b>	<b>Study Abroad</b>	<b>Overall Average</b>
25	1.05128205	1.2	1.115942029
26	0.61538462	0.9	0.739130435
27	0.51282051	1.166666667	0.797101449
28	0.97435897	1.433333333	1.173913043
29	1.25641026	1.7	1.449275362
30	-0.53846154	-0.1	-0.347826087
31	0.79487179	0.933333333	0.855072464
32	0.87179487	1.066666667	0.956521739
33	-0.12820513	0.266666667	0.043478261
34	0.61538462	1.1	0.826086957
35	1.07692308	0.933333333	1.014492754
36	-0.28205128	-0.4	-0.333333333
37	-0.41025641	-0.366666667	-0.391304348
38	0.38461538	1	0.652173913
39	-0.97435897	-1	-0.985507246
40	0.82051282	0.666666667	0.753623188
41	0	0.1	0.043478261
42	0.71794872	0.933333333	0.811594203
43	-0.94871795	-0.866666667	-0.913043478
44	0.71794872	1.4	1.014492754

The group averages were also graphed to show how the two groups average responses compared.



Additionally, responses for questions 25-44 were summed for each participant.

These values represent the participants' "score" on the world minded scale, -40 representing the lowest possible score and +40 representing the highest possible world minded score. The scores for the world minded scale were found to be significantly different:  $P(T \leq t)$  one-tail: .0233  $P(T \leq t)$  two-tail: .0466

### Additional Questions

The last three questions of the survey were created by the researcher for additional analysis and study. All three of these questions proved to have significantly different responses.

Number 45 - The spread of American ideals and values would be beneficial for the world.

P(T<=t) one-tail: .0226      P(T<=t) two-tail: .0453

Number 46 - 1<sup>st</sup> world, 2<sup>nd</sup> world, and 3<sup>rd</sup> world is a good indication of how respectable a country's culture is likely to be.

P(T<=t) one-tail: .0010      P(T<=t) two-tail: .0020

Number 47 - I was raised in a family that promoted the welfare of all people, regardless of their values, beliefs, or race.

P(T<=t) one-tail: .0038      P(T<=t) two-tail: .0077

<b>Figure E: Average Scores for Additional Questions</b>			
<b>Question</b>	<b>No Travel</b>	<b>Study Abroad</b>	<b>Overall Average</b>
45	<b>0.051282051</b>	<b>0.5</b>	<b>0.246376812</b>
46	<b>0.820512821</b>	<b>1.433333333</b>	<b>1.086956522</b>
47	<b>0.948717949</b>	<b>1.533333333</b>	<b>1.202898551</b>

## Discussion

After analyzing the questionnaire responses of the different groups, several of the results warrant further discussion.

Seven of twenty four questions on the ethnocentrism scale proved to have significantly different responses from the two groups that were studied. In every case, students from Carroll College that have studied abroad (SA) scored higher (a higher score indicates lower ethnocentrism) on these questions than students that have not traveled. Additionally, the overall scores for the ethnocentrism scale were significantly higher for those that studied abroad as well.

There are certain significantly different ethnocentrism scale questions that are of particular interest to this study. Based on the results from question nine it appears that study abroad students are more likely to believe that Americans could learn valuable information from other cultures. Approaching cross-cultural interactions with such an attitude would facilitate cooperation and learning.

The fact that SA students have a higher interest in other cultures, indicated by the results from questions 7 and 19, is not surprising. It is unlikely that anyone partaking in a SA experience would not be interested in that other place and those other people they are traveling to meet. It is possible that an attitude or interest rather than one of indifference or contempt for others lowers ethnocentric tensions.

Probably the most significant results of this paper come from questions 12 and 23. Carroll College students that have never traveled outside the U.S. appear not to value and respect other cultures as much as those individuals from the study abroad group. It is important to note here that no one from either group responded negatively to either of

these questions. There were a few zeros reported, but the great majority of students responded positively to this question. These paired questions exactly represent ethnocentrism. While other questions assess a variety of ethnocentric areas, these questions are precisely aimed at the heart of the concept of ethnocentrism. The fact that SA students scored significantly higher for both of these questions provides strong evidence that they have less ethnocentrism.

While ethnocentrism was the main focus of this study, world minded attitudes between the two sample groups were studied as well. These questions had clear ethnocentric implications in many international political issues. Results indicate that Carroll College SA students also score significantly higher on the world minded scale than the control group students. Individually, six out of twenty questions had very distinct responses.

Of particular interest for this study are the results from questions 27, 28, 29 and 44. These questions all addressed interactions with other races and other nations on aspects of immigration, education, and human rights. SA students scored significantly higher on all of these questions than did control group students. These higher scores also implicate significantly lower ethnocentric attitudes toward other peoples and other nations.

## Summary and Conclusions

Ethnocentrism is a belief that one's culture is superior to another. This psychological behavior is thought to be experienced in every culture in the world to varying degrees amongst different cultures as well as different individuals.

Ethnocentrism is a means of reinforcement of a positive identification of one's self and is propagated from one generation to the next. It has been suggested to be a major hindrance to cross cultural communication and world peace in this era of international interaction and globalization.

Cross cultural research from a variety of professional fields suggests that interaction with another culture can be effective in decreasing ethnocentric attitudes. This study described in detail suggests that students that have studied abroad at Carroll College have significantly lower ethnocentric attitude than students that have never traveled anywhere. These results support those theories that suggest that cross cultural interaction can lower ethnocentric attitudes.

### Limitations

It should be noted that these groups were categorized solely based on travel and cross cultural experience. All of the students participating in this study have been exposed to a variety of different stimuli before they came to Carroll College and before they completed this survey. Also, due to small sample size, the SA students that participated in this study experienced many different cultures or different lengths of time.

### Suggestions for Future Research

The results from question 47 in this study indicate that those who studied abroad and those demonstrating less ethnocentrism also had parents that more strongly promoted the welfare of all people, regardless of their values, beliefs, or race. This would suggest that those students in this study demonstrating less ethnocentrism may have been enculturated by the parents with more culturally relativistic attitudes. Future research should attempt to determine if parenting styles influences ethnocentric values.

Additionally, this study was administered in a cross-sectional style, collecting all the data from participants at once. Now that some differences have been noted between those who study abroad and those that do not at Carroll College, future research should try to administer ethnocentrism tests to individuals before and after their study abroad experience. These data would be useful in determining whether or not the actual study abroad experience lowers ethnocentric attitudes or other variables (i.e. parenting) have stronger influence.

## References

- Adamopoulos, J., & Kashima, Y. (1999). *Social psychology and cultural context*. Cross-cultural psychology series, v. 4. Thousand Oaks, Calif: Sage Publications.
- Adler, N. J. (1991). *International dimensions of organizational behavior*. The Kent international dimensions of business series. Boston, Mass: PWS-KENT Pub.
- Anderson, P. H., Lawton, L., Rexeisen, R. J., & Hubbard, A. C. (2006). Short-term study abroad and intercultural sensitivity: A pilot study. *International Journal of Intercultural Relations*, 30 (4), 457-469.
- Biernat, M. (1991). Gender stereotypes and the relationship between masculinity and femininity: A development analysis. *Journal of Personality and Social Psychology*, 61, 351-365.
- Boas, F. (1938). *The mind of primitive man*. New York: The Macmillan company.
- Bolles, R. C. (1970). Species-specific Defense Reactions and Avoidance Learning. *Psychological Review*, 77, 32-48.
- Brislin, R. W. (1993). *Understanding culture's influence on behavior*. Fort Worth: Harcourt Brace Jovanovich College.
- Carlson, J. S., & Widaman, K. F. (1988). The effects of study abroad during college on attitudes toward other cultures. *International Journal of Intercultural Relations*, 12 (1), 1-17.
- Chieffo, L., & Griffiths, L. (2004). Large-Scale assessment of student attitudes after a short-term study abroad program. Retrieved March 22, 2010 from [www.frontiersjournal.com/issues/.../vol10-10\\_ChieffoGriffiths.pdf](http://www.frontiersjournal.com/issues/.../vol10-10_ChieffoGriffiths.pdf)

- Corn, K., & van Oord, L. (2009). Embracing the plural: taking an educational approach to cultures that resist reduction. *International Schools Journal*, 28 (2), 24-29.
- Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*. Second language professional library. Reading, Mass: Addison-Wesley Pub.
- Dong, Q., Day, K. D., & Collaço, C. M. (2008). Overcoming ethnocentrism through developing intercultural communication sensitivity and multiculturalism. *Human Communication*, 11 (1), 27-38.
- Freud, S. (1962). *Civilization and its discontents*. New York: W.W. Norton.
- Freud, S. (1975). *Group psychology and the analysis of the ego*. New York: Norton.
- Fromm, E. (1964). *The heart of man, its genius for good and evil*. Religious perspectives, v. 12. New York: Harper & Row.
- Gudykunst, W. B., & Kim, Y. Y. (1997). *Communicating with strangers: An approach to intercultural communication*. New York: McGraw-Hill.
- Hammer, M. R., Bennett, M. J., & Wiseman R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, 27, 421-443.
- Harris, M. (1995). *Cultural anthropology*. New York: HarperCollins College.
- Herskovits, M. J. (1972). *Cultural relativism; perspectives in cultural pluralism*. New York: Random House.
- Klopf, D. W. (1995). *Intercultural encounters: The fundamentals of intercultural communication*. Englewood, Colo: Morton Pub.
- Koehn, P. H., & Rosenau, J. N. (2002). Transnational Competence in an Emergent Epoch. *International Studies Perspectives*, 3, 105-127.

- Kovacs, C. (1999). Hungarian University Starts First Migration Medicine Course. *British Medical Journal* 318, 624.
- Landis, D., Bennett, J. M., & Bennett, M. J. (2004). *Handbook of intercultural training*. Thousand Oaks, Calif: Sage Publications.
- Lee, Y.-T., McCauley, C. R., & Draguns, J. G. (1999). *Personality and person perception across cultures*. Mahwah, N.J.: L. Erlbaum Associates.
- Lorenz, K. (1966). *On aggression*. London: Methuen.
- McWhinney, E. (1984). *United Nations law making ; cultural and ideological relativism and international law making for an era of transition*. New York: Holmes & Meier.
- Nash, D. (1976). The personal consequences of a year of study abroad. *The Journal of Higher Education*, 47 (2), 191-203.
- Neuliep, J. W., & McCroskey, J. C. (1997). The development of intercultural and interethnic communication apprehension scales. *Communication Research Reports*, 14 (4), 385-398.
- Paige, R., Fry, G., Stallman, E., Josic, J., & Jon, J. (2009). Study abroad for global engagement: the long-term impact of mobility experiences. Retrieved March 22, 2010 from <http://idr.institute.org/files/633MBM%20Paige%20et%20al.pdf>.
- Prejudice. (2010). In *Merriam-Webster Online Dictionary*. Retrieved March 9, 2010, from <http://www.merriam-webster.com/dictionary/prejudice>
- Reynolds, V., Falger, V. S. E., & Vine, I. (1986). *The Sociobiology of ethnocentrism: Evolutionary dimensions of xenophobia, discrimination, racism, and nationalism*. Athens: University of Georgia Press.

- Sampson, D. L., & Smith, H.P. (1957). A scale to measure world-minded attitudes. *Journal of Social Psychology, 45*, 99-106.
- Scherer, K. R., Abeles, R. P., & Fischer, C. S. (1975). *Human aggression and conflict: Interdisciplinary perspectives*. Englewood Cliffs, N.J.: Prentice-Hall.
- Schneider, D. (1991). Social cognition. *Annual Review of Psychology, 42*, 527-561.
- Schuman, D., & Olufs, D. (1995). *Diversity on campus*. Boston: Allyn & Bacon.
- Shweder, R. A., & LeVine, R. A. (1984). *Culture theory: Essays on mind, self, and emotion*. Cambridge [Cambridgeshire]: Cambridge University Press.
- Stewart, E. C., & Bennett, M. J. (1991). *American cultural patterns: A cross-cultural perspective*. Yarmouth, Me., USA: Intercultural Press.
- Sumner, W. G. (1906). *Folkways: A study of the sociological importance of usages, manners, customs, mores, and morals*. Boston: Ginn.
- Sumner, W. G. (1911). *War, and other essays*. New Haven: Yale University Press.
- Tajfel, H. & Turner J. C. (1979). An Integrative Theory of Intergroup Conflict. Retrived Feb 20, 2010 from [http://dtserv2.compsy.uni-jena.de/ss2009/sozpsy\\_uj/86956663/content.nsf/Pages/58BD3B477ED06679C121257B003B9C0F/\\$FILE/Tajfel%20Turner%201979.pdf](http://dtserv2.compsy.uni-jena.de/ss2009/sozpsy_uj/86956663/content.nsf/Pages/58BD3B477ED06679C121257B003B9C0F/$FILE/Tajfel%20Turner%201979.pdf)
- Tajfel, H. (1974). Social Identity and Intergroup Behavior. *Social Science Information, 13* (2), 65-93
- Tylor, E. B. (1871). *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom*. London: J. Murray.
- Varner, I. I., & Beamer, L. (1995). *Intercultural communication in the global workplace*. Chicago: Irwin.

Zhai, L. (2000). The influence of study abroad programs on college student development in the college of food, agricultural, and environmental sciences at the Ohio State University. Retrieved March 22, 2010 from <http://etd.ohiolink.edu/send-pdf.cgi/Zhai%20Lijuan.pdf?osu1220384200>

## PARTICIPANT QUESTIONNAIRE

M/F: \_\_\_\_\_

Home State: \_\_\_\_\_

Year in College: \_\_\_\_\_

Major: \_\_\_\_\_

Participation in a Study Abroad: Y/N \_\_\_\_\_

If Yes please explain:

Have you traveled outside the U.S

PlaceDurationPurpose(vacation or study)

1.

2.

3.

Use this scale and **circle** the response which best describes how you feel

1. Strongly disagree (SD)
2. Disagree (D)
3. Undecided (U)
4. Agree (A)
5. Strongly Agree (SA)

1. Most other cultures are second-rate compared to my culture.
2. People in other cultures have a better lifestyle than we do in my culture.
3. Most people would be happier if they didn't live like people do in my culture.
4. My culture should be the role model for other cultures.
5. Lifestyles in other cultures are just as valid as those in my culture.

	1	2	3	4	5
1. Most other cultures are second-rate compared to my culture.	SD	D	U	A	SA
2. People in other cultures have a better lifestyle than we do in my culture.	SD	D	U	A	SA
3. Most people would be happier if they didn't live like people do in my culture.	SD	D	U	A	SA
4. My culture should be the role model for other cultures.	SD	D	U	A	SA
5. Lifestyles in other cultures are just as valid as those in my culture.	SD	D	U	A	SA

**1. Strongly disagree (SD)**

**2. Disagree (D)**

**3. Undecided (U)**

**4. Agree (A)**

**5. Strongly Agree (SA)**

	1	2	3	4	5
6. Other cultures should try to be more like my culture.	SD	D	U	A	SA
7. I'm not interested in the values and customs of other cultures.	SD	D	U	A	SA
8. It is not wise for other cultures to look up to my culture.	SD	D	U	A	SA
9. People in my culture could learn better ways to live from people in other cultures.	SD	D	U	A	SA
10. Most people from other cultures have poor values.	SD	D	U	A	SA
11. People from my culture act inappropriately when they go into other cultures.	SD	D	U	A	SA
12. I have little respect for the values and customs of other cultures.	SD	D	U	A	SA
13. Most people would be happier if they lived like people in my culture.	SD	D	U	A	SA
14. People in my culture have just about the best lifestyles of anywhere.	SD	D	U	A	SA
15. My culture is second-rate compared to most other cultures.	SD	D	U	A	SA
16. My culture is a poor role model for other cultures.	SD	D	U	A	SA
17. Lifestyles in other cultures are not as valid as those in my culture.	SD	D	U	A	SA
18. My culture should try to be more like other cultures.	SD	D	U	A	SA
19. I'm very interested in the values and customs of other cultures.	SD	D	U	A	SA
20. Most people in my culture have poor values.	SD	D	U	A	SA
21. People in other cultures could learn better ways to live from people in my culture.	SD	D	U	A	SA
22. Other countries are smart to look up to my culture.	SD	D	U	A	SA
23. I respect the values and customs of other cultures.	SD	D	U	A	SA
24. People from other cultures behave inappropriately when they come into my culture.	SD	D	U	A	SA

1. Strongly disagree (SD)
2. Disagree (D)
3. Undecided (U)
4. Agree (A)
5. Strongly Agree (SA)

	1	2	3	4	5
25. Our country should have the right to prohibit certain racial and religious groups from entering it to live.	SD	D	U	A	SA
26. Immigrants should not be permitted to come into our country if they compete with our own workers.	SD	D	U	A	SA
27. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.	SD	D	U	A	SA
28. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.	SD	D	U	A	SA
29. It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.	SD	D	U	A	SA
30. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one.	SD	D	U	A	SA
31. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.	SD	D	U	A	SA
32. Our responsibility to other people of other races ought to be as great as our responsibility to people of our own race.	SD	D	U	A	SA
33. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.	SD	D	U	A	SA
34. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.	SD	D	U	A	SA
35. Any healthy individual, regardless of race or religion, should be allowed to live wherever he/she wants in the world.	SD	D	U	A	SA
36. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for every person in the world.	SD	D	U	A	SA

**1. Strongly disagree (SD)**

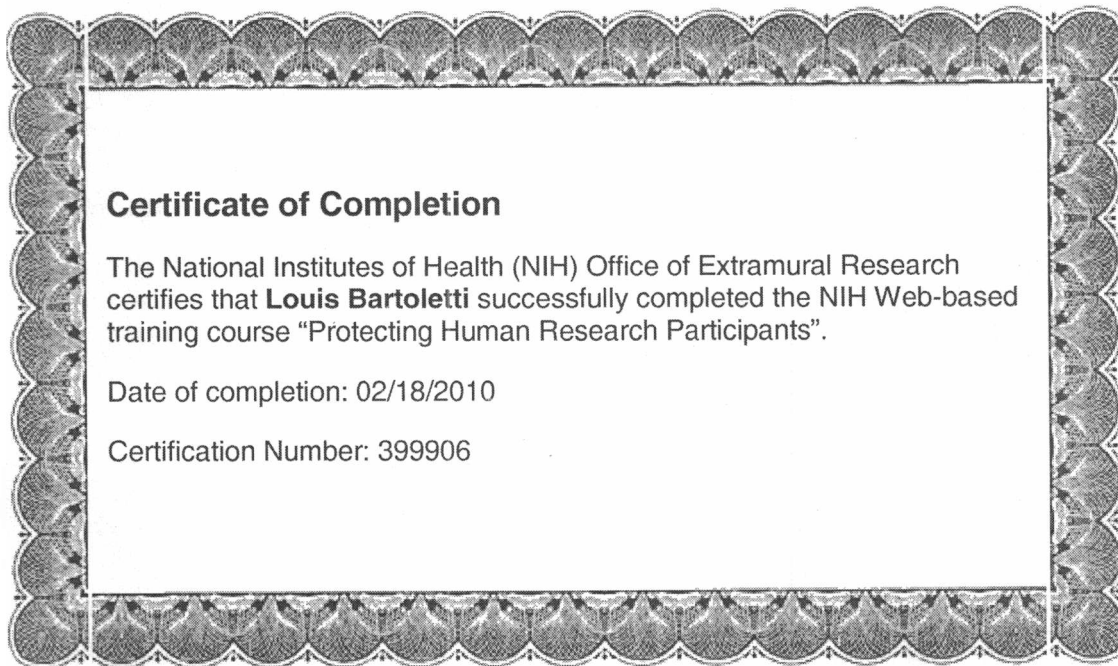
**2. Disagree (D)**

**3. Undecided (U)**

**4. Agree (A)**

**5. Strongly Agree (SA)**

	1	2	3	4	5
37. We should strive for loyalty to our country before we can afford to consider world brotherhood.	SD	D	U	A	SA
38. Our schools should teach the history of the whole world rather than of our own country.	SD	D	U	A	SA
39. An international police force ought to be the only group in the world allowed to have armaments.	SD	D	U	A	SA
40. It would be beneficial for us to guarantee by international agreement that every person in the world should have complete religious freedom.	SD	D	U	A	SA
41. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.	SD	D	U	A	SA
42. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.	SD	D	U	A	SA
43. It would be a good idea if all the races were to intermarry until there was only one race in the world.	SD	D	U	A	SA
44. Our country should promote and facilitate the education of all global citizens even those with different values and beliefs.	SD	D	U	A	SA
45. The spread of American ideals and values would be beneficial for the world.	SD	D	U	A	SA
46. 1 <sup>st</sup> world, 2 <sup>nd</sup> world, and 3 <sup>rd</sup> world is a good indication of how respectable a country's culture is likely to be.	SD	D	U	A	SA
47. I was raised in a family that promoted the welfare of all people, regardless of their values, beliefs, or race.	SD	D	U	A	SA



**Institutional Review Board**

February 22, 2010

Louis Joseph Bartoletti  
St. Charles Box 43  
Carroll College  
Helena MT 59625

Dear Louis Bartoletti:

I have reviewed your IRB application for your proposed research project entitled, "The Effects of Study Abroad at Carroll College on Student Cultural Attitudes", and determined that it is Exempt from IRB oversight and does not require additional IRB review. Your project is Exempt because 1) the surveys that you propose to conduct are completely anonymous, 2) no identifying information is collected from the participants, and 3) participation is completely optional. Please note that optional participation must also allow an individual to withdraw from participating right up until the time when the survey is submitted. That is, if an individual starts to complete the survey and then decides not to participate, then the individual must be allowed to withdraw. This should be communicated to the participants before they begin to complete the survey. You should also be sure to provide means to protect individual privacy while the survey is being completed.

Please keep the following in mind once your project is under way:

- If you make changes to your research plan such that any of the reasons for the Exemption listed above would not be satisfied, then you will need to resubmit your research proposal and obtain IRB approval of your modified research plan before your research begins.
- The Carroll College IRB Policy & Procedures Manual is available online at <http://www.carroll.edu/academics/research/irb/index.cc> and will serve as an invaluable reference source. Also, feel free to contact your research advisor or the IRB chair, Dr. John Scharf, with questions.

Thank you for your submission, and best of luck with your research.

Sincerely,

John L. Scharf, Chair  
Institutional Review Board for Human Participants in Research

Cc: IRB Members

Revised Ethnocentrism Scale developed by Neuliep and McCroskey (1997)

1. Most other cultures are backward compared to my culture.
2. People in other cultures have a better lifestyle than we do in my culture.
3. Most people would be happier if they didn't live like people do in my culture.
4. My culture should be the role model for other cultures.
5. Lifestyles in other cultures are just as valid as those in my culture.
6. Other cultures should try to be more like my culture.
7. I'm not interested in the values and customs of other cultures.
8. It is not wise for other cultures to look up to my culture.
9. People in my culture could learn a lot from people in other cultures.
10. Most people from other cultures just don't know what's good for them.
11. People from my culture act strange and unusual when they go into other cultures.
12. I have little respect for the values and customs of other cultures.
13. Most people would be happier if they lived like people in my culture.
14. People in my culture have just about the best lifestyles of anywhere.
15. My culture is backward compared to most other cultures.
16. My culture is a poor role model for other cultures.
17. Lifestyles in other cultures are not as valid as those in my culture.
18. My culture should try to be more like other cultures.
19. I'm very interested in the values and customs of other cultures.
20. Most people in my culture just don't know what's good for them.
21. People in other cultures could learn a lot from people in my culture.
22. Other cultures are smart to look up to my culture.
23. I respect the values and customs of other cultures.
24. People from other cultures act strange and unusual when they come into my culture.

Scale to Measure World-Minded Attitudes developed by Sampson and  
Smith (1957)

1. Our country should have the right to prohibit certain racial and religious groups from entering it to live.
2. Immigrants should not be permitted to come into our country if they compete with our own workers.
3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.
4. All prices for exported food and manufactured goods should be set by an international trade committee.
5. Our country is probably no better than many others.
6. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.
7. It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.
8. We should be willing to fight for our country without questioning whether it is right or wrong.
9. Foreigners are particularly obnoxious because of their religious beliefs.
10. Immigration should be controlled by an international organization rather than by each country on its own.
11. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one.
12. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.
13. It would be better to be a citizen of the world than of any particular country.
14. Our responsibility to other people of other races ought to be as great as our responsibility to people of our own race.
15. An international committee on education should have full control over what is taught in all countries about history and politics.
16. Our country should refuse to cooperate in total disarmament program even if some other nations agreed to it.
17. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.
18. Any healthy individual, regardless of race or religion, should be allowed to live wherever he wants to in the world.
19. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action.
20. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for every person in the world.
21. We should strive for loyalty to our country before we can afford to consider world brotherhood.
22. Some races ought to be considered naturally less intelligent than ours.
23. Our schools should teach the history of the whole world rather than our own country.
24. An international police force ought to be the only group in the world allowed to have armaments.

25. It would be dangerous for us to guarantee by international agreement that every person in the world should have complete religious freedom.
26. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.
27. All national governments ought to be abolished and replaced by one central world government.
28. It would not be wise for us to agree that working conditions in all countries should be subject to international control.
29. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.
30. It would be a good idea if all the races were to intermarry until there was only one race in the world.
31. We should teach our children to uphold the welfare of all people everywhere even though it may be against the best interests of our own country.
32. War should never be justifiable even if it is the only way to protect our national rights and honor.

## Two Sample T Tests for Questions with Significantly Different Responses

Ethnocentrism Scale Questions

t-Test: Two-Sample Assuming Unequal Variances

	No Travel	Study Abroad
<b>Question 3</b>		
Mean	-0.41026	0.2
Variance	0.932524	1.268966
Observations	39	30
Hypothesized Mean Difference	0	
df	57	
t Stat	-2.37165	
P(T<=t) one-tail	0.010555	
t Critical one-tail	1.672029	
P(T<=t) two-tail	0.021109	
t Critical two-tail	2.002465	

t-Test: Two-Sample Assuming Unequal Variances

	No Travel	Study Abroad
<b>Question 9</b>		
Mean	0.820513	1.233333
Variance	0.466937	0.529885
Observations	39	30
Hypothesized Mean Difference	0	
df	60	
t Stat	-2.39803	
P(T<=t) one-tail	0.009806	
t Critical one-tail	1.670649	
P(T<=t) two-tail	0.019611	
t Critical two-tail	2.000298	

t-Test: Two-Sample Assuming Unequal Variances

	No Travel	Study Abroad
<b>Question 7</b>		
Mean	1.15384	1.8
Variance	0.92307	0.1655
Observations	39	30
Hypothesized Mean Difference	0	
df	54	
t Stat	-3.7822	
P(T<=t) one-tail	0.00019	
t Critical one-tail	1.67356	
P(T<=t) two-tail	0.00039	
t Critical two-tail	2.00487	

t-Test: Two-Sample Assuming Unequal Variances

	No Travel	Study Abroad
<b>Question19</b>		
Mean	0.821	1.7
Variance	1.046	0.286
Observations	39	30
Hypothesized Mean Difference	0	
df	60	
t Stat	-4.61	
P(T<=t) one-tail	1 E-5	
t Critical one-tail	1.67	
P(T<=t) two-tail	2 E-5	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 12</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	1.538	1.8
Variance	0.255	0.165517
Observations	39	30
Hypothesized Mean Difference	0	
df	67	
t Stat	-2.38	
P(T<=t) one-tail	0.010	
t Critical one-tail	1.668	
P(T<=t) two-tail	0.020	
t Critical two-tail	1.997	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 23</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	1.46	1.73
Variance	0.308	0.271
Observations	39	30
Hypothesized Mean Difference	0	
df	64	
t Stat	-2.09	
P(T<=t) one-tail	0.020	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.0407	
t Critical two-tail	1.998	

t-Test: Two-Sample Assuming Unequal Variances

<b>Ethnocentrism Scale</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	11.87	17.2
Variance	88.48	98.37
Observations	39	30
Hypothesized Mean Difference	0	
df	61	
t Stat	-2.26	
P(T<=t) one-tail	0.014	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.027	
t Critical two-tail	2.0	

World Minded Scale Questions

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 27</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.51	1.167
Variance	1.26	0.764
Observations	39	30
Hypothesized Mean Difference	0	
df	67	
t Stat	-2.72	
P(T<=t) one-tail	0.0041	
t Critical one-tail	1.668	
P(T<=t) two-tail	0.0082	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 28</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.97	1.43
Variance	1.13	0.46
Observations	39	30
Hypothesized Mean Difference	0	
df	65	
t Stat	-2.18	
P(T<=t) one-tail	0.016	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.033	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 34</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.615	1.1
Variance	1.085	0.78
Observations	39	30
Hypothesized Mean Difference	0	
df	66	
t Stat	-2.09	
P(T<=t) one-tail	0.020	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.04	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 38</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.38	1
Variance	1.14	0.90
Observations	39	30
Hypothesized Mean Difference	0	
df	66	
t Stat	-2.53	
P(T<=t) one-tail	0.007	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.013	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 29</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	1.26	1.7
Variance	0.72	0.217
Observations	39	30
Hypothesized Mean Difference	0	
df	61	
t Stat	-2.76	
P(T<=t) one-tail	0.0038	
t Critical one-tail	1.670	
P(T<=t) two-tail	0.0075	
t Critical two-tail	1.996	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 44</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.72	1.4
Variance	0.94	0.5241
Observations	39	30
Hypothesized Mean Difference	0	
df	67	
t Stat	-3.34	
P(T<=t) one-tail	0.00069	
t Critical one-tail	1.668	
P(T<=t) two-tail	0.0014	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>World Minded Attitude Scale</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	7.128	12.07
Variance	126.01	81.03
Observations	39	30
Hypothesized Mean Difference	0	
df	67	
t Stat	-2.03	
P(T<=t) one-tail	0.0232	
t Critical one-tail	1.668	
P(T<=t) two-tail	0.0466	
t Critical two-tail	2.0	

Additional Research Questions

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 45</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.051	0.5
Variance	0.734	0.88
Observations	39	30
Hypothesized Mean Difference	0	
df	59	
t Stat	-2.05	
P(T<=t) one-tail	0.023	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.045	
t Critical two-tail	2.0	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 47</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.95	1.53
Variance	1.16	0.464
Observations	39	30
Hypothesized Mean Difference	0	
df	65	
t Stat	-2.75	
P(T<=t) one-tail	0.0038	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.008	
t Critical two-tail	1.997	

t-Test: Two-Sample Assuming Unequal Variances

<b>Question 46</b>	<i>No Travel</i>	<i>Study Abroad</i>
Mean	0.82	1.433333
Variance	0.73	0.529885
Observations	39	30
Hypothesized Mean Difference	0	
df	66	
t Stat	-3.21	
P(T<=t) one-tail	0.001	
t Critical one-tail	1.67	
P(T<=t) two-tail	0.002	
t Critical two-tail	1.996	