

Panel 6 : Culture and Language

1. Development and Validation of the Multicultural Sensitivity Scale for Pre-Service Teachers 174
Shelanee Theresa P. Ruales, Orhan Agirdag, Wim Van Petegem
2. Las Piñas Historical Corridor: A Study of Heritage and Urban Space, 1907-1997 190
Cecilia B. Tangian
3. Globalized Thai cuisines in Bangkok food space: A Case study on Thai Fusion menus of leading Bangkok fusion restaurants 191
Vannaporn Phongpheng
4. Cultural Identification Mediates the Relationship between Cultural Intelligence and Acculturation Ideologies 202
Emelyn R. Mordeno Rpm, Imelu G. Mordeno Rpm, Rpsy, Mannette Jane P. Cabello, Noreen T. Cantal, Ida Mae Neri
5. Comparing the Corporate Culture of Vietnam with that of Thailand 219
Nguyen Dinh Trung

Development and Validation of the Multicultural Sensitivity Scale for Pre-Service Teachers

Shelanee Theresa P. Ruales¹, Orhan Agirdag², Wim Van Petegem³

¹ Laboratory for Education and Society, KU Leuven, Belgium
College of Education, MSU – Iligan Institute of Technology, Iligan City, Philippines

² Laboratory for Education and Society, KU Leuven, Belgium
Department of Educational Sciences, University of Amsterdam, the Netherlands

³ Faculty of Engineering Technology, KU Leuven, Belgium
¹E-mail: shelaneetheresa@gmail.com, ²E-mail: orhan.agirdag@gmail.com

³E-mail: wim.vanpetegem@kuleuven.be

Abstract

In a country where cultural diversity is a common feature in classrooms, multicultural sensitivity is an important characteristic that pre-service teachers should possess. However, despite its importance, studies on pre-service teachers' multicultural sensitivity conducted in the Philippines is extremely limited. This can be attributed to the absence of a contextualized multicultural sensitivity scale for pre-service teachers. Thus, this study developed and validated the Multicultural Sensitivity Scale for Pre-service Teachers. A 45-item seven-point likert scale composed of personal beliefs and professional beliefs was pilot-tested to 573 pre-service teachers. Exploratory Factor Analysis was conducted to identify the factor-structure of the scale and Confirmatory Factor Analysis was conducted to confirm the structure. Results revealed a 28-item scale composed of three factors for personal beliefs (Ethnocentrism, Intercultural Effort, and Intercultural Stress) and two factors for professional beliefs (Exhibiting Multiculturalism and Monocultural Orientation). It was found that the measurement of the construct was invariant for ethnic majority and ethnic minority. The scale also demonstrated adequate internal consistency; however, to further improve its validity and reliability, testing the scale to another sample would be insightful.

Introduction

Multicultural sensitivity is the capability to respect the differences of other people's culture and values. It is an important characteristic that pre-service teachers should possess or learn to develop. Extensive knowledge on content is not enough to be a truly effective teacher since part and parcel of teaching is being mindful of the different characteristics that learners possess (Rubio 2009). One of United Nation's Sustainable Development Goals is to ensure inclusive and quality education for all. Countries have taken strides to ensure that all children will be able to acquire quality education. These efforts have paved the way for children coming from diverse backgrounds to come to school.

Studies on pre-service teachers' perceptions towards multicultural education is limited (Taylor, Kumi-Yeobah, and Ringlaben 2015) but there were several studies conducted on related topics such as the role of multicultural education as a global policy agenda (Cha and Ham 2014), development of multicultural curriculum (Jackson 2014), and preschool teachers' perceptions and attitudes in multicultural early childhood education (Phoon, Adbdullah, and Abdullah 2013). However, most studies conducted on multicultural education were done in the United States that there is a need to conduct similar studies elsewhere, especially in culturally diverse countries (Agirdag, Merry, and Van Houtte 2016).

The Philippines is considered as one of the most culturally diverse countries. According to the National Commission on Indigenous Peoples, it is home to 110 indigenous communities and 183 languages are spoken across the archipelagic country (United Nations Development Program 2013; Lewis, Simons, and Fennig 2016). Of the Philippines' population, an estimate of 14-17 million are indigenous peoples and 61% of which are in Mindanao (UNDP 2013). Mindanao is the most culturally diverse island in the Philippines where 18 Lumad tribes, 13 ethnic-linguistic Moro tribes, and 64 settler groups can be found (Solidarity Philippines Australia Network 2002). Mindanao's cultural tapestry makes it important for its inhabitants to recognize their diversity and respect their differences to enable peaceful coexistence. With this and Mindanao's cultural mosaic, it is important for future teachers to be adequately prepared to teach in a multicultural classroom.

Notwithstanding the importance of multicultural sensitivity among pre-service teachers, studies on pre-service teachers' multicultural sensitivity conducted in the Philippines is extremely limited. A reason might be that there is no existing measure that was developed for the Philippine context. Therefore, this study developed and validated a Multicultural Sensitivity Scale for Pre-service Teachers since no existing scale has been developed in the Philippine context and more particularly the tri-people of Mindanao. Existing multicultural sensitivity scales were either developed in western and highly industrialized countries, were not always tested psychometrically, were designed to match course objectives, or were administered to a sample with a different cultural context. Development of such scale is important in order to make available to teacher education institutions a tool to measure pre-service teachers' multicultural sensitivity as well as help evaluate the effectiveness of the multicultural education courses or trainings they provide.

Literature Review

Multiculturalism and Multicultural Sensitivity

The word multiculturalism has various definitions. As Modood and Meer puts it, “multiculturalism as a concept is polysemic” (2012, p. 237). Multiculturalism, which emerged in the 1960s and 1970s, takes in different meanings in different places (Meer and Modood 2012; Olneck 2011). However, in spite of the fact that the idea about multiculturalism varies, “it is commonly understood as a set of philosophical ideas that foster the coexistence of diverse cultures while achieving a sense of unity through a set of universal ideals” (Kim 2014).

Multiculturalism is highly contested with interculturalism. However, some authors note that the difference between multicultural and intercultural is mostly geographic; intercultural is the preferred term in some parts of Europe like Sweden and the Netherlands while multicultural is preferred in Great Britain, Finland, North America, Australia, and Asia (Hill and Leeman as cited in Holm and Zilliacus 2009). Furthermore, the terms are also said to be complementary and often synonymous (Wieviorka 2012; Nieto and Hill as cited in Holm and Zilliacus 2009).

“Multiculturalism has historically been understood as a social policy to enhance inclusion of all people in a society” (Jackson 2014, p. 885). It is utilized as a term that depicts the reality of pluralism in society and an ethical position that cultural diversity is an attractive component of a given society (Meer and Modood 2012). Furthermore, it is inclined towards the preservation of cultural heritage (Sze and Powell 2004).

Similar with multiculturalism, various definitions of multicultural sensitivity can be found in literature but many authors agree that multicultural sensitivity has an awareness, knowledge, and skills components (Ridley, Mendoza, Kanitz, Angermeier, and Zenk 1994). According to Hughes and Hood (2007), multicultural sensitivity depicts attitude which directs behavior. Garcia identified indicators of multicultural sensitivity which are: “the ability to demonstrate respect for and understanding of people of diverse cultural backgrounds, the ability to communicate effectively with people of diverse cultural backgrounds, and the ability to work collaboratively with people of diverse cultural backgrounds” (as cited in Hunter and Elias 2000, p. 552). Accordingly, a number of countries acknowledge multicultural sensitivity as one of the basic competencies citizens should possess (Cha and Ham 2014).

Teacher Education

All students can learn and have the potential to succeed. This belief underscores teachers’ responsibility regardless of their students’ race, ethnicity, or culture (Gayle-Evans and Michael 2006). Student performance is said to be affected by the kind of beliefs and expectations their teachers have (Russell and Russell 2014; Agirdag, Loobuyck, and Van Houtte 2012). Teachers, being cultural workers, must therefore learn and accept their students’ cultures since several studies have found that it can help improve student performance (Freire as cited in Stinson 2009; Liang and Zhang 2009). Furthermore, for teachers to effectively manage a diverse classroom, it is important that they self-examine and understand their own worldviews (Spanierman, Oh, Heppner, Nevilla, Mobley, Wright, Dillon, and Navarro 2010). This therefore, poses a necessity for a more effective teacher preparation that can promote the development of necessary knowledge, skills, and sensitivity with regard to multiculturalism (Gayle-Evans and Michael 2006; Hong 2010).

Cummins’ review of several quantitative and qualitative research show that intercultural education fosters the success of students coming from socially marginalized communities (2016). Therefore, there is a need for teacher education programs to develop teachers who possess multicultural sensitivity since studies have found that it can help student achievement. To do this, Banks’ dimensions of multicultural education might be taken into consideration. As Agirdag et

al. said, though criticized by some scholars, it is the “most widely used framework in the field of multicultural education” (2016, p. 560). Banks identified five domains that teachers need to be proficient at: content integration, knowledge construction process, prejudice reduction, equity pedagogy, and empowering school culture and social structure (Banks 2004). Therefore, it is imperative that specific measures are taken to evaluate the effectiveness of such programs or trainings and that pre-service teachers’ level of multicultural sensitivity is evaluated.

The field of teacher education continually faces the need to prepare pre-service teachers who are culturally sensitive and competent to teach in a multicultural setting (Milner, Flowers, Moore, Moore, and Flowers 2003). Several studies show that pre-service teachers lack understanding about multicultural issues (Gayle-Evans and Michael 2006). This lack of understanding stems from inadequate multicultural preparation and lack of interaction with other ethnic groups or lack of meaningful experience with different cultures (Vincent, Kirby, Deeds, and Faulkner 2014). Notwithstanding the role of teacher education in developing cultural competence, it is also quite understudied especially in Asian contexts (Yuen and Grossman 2009) and most especially in the Philippines.

Scales on Multicultural Sensitivity and Related Constructs

Some scales developed for pre-service teachers are the Pre-service Teachers Cultural Competence Scale (Liang and Zhang 2009), Multicultural Teaching Competency Scale (Spanierman et al. 2010), Multicultural Efficacy Scale (Guyton and Wesche 2005), and Ohio State University’s Multicultural Teaching Scale and Multicultural Opinion Survey (1988). Of the scales mentioned, some exhibited a two-factor or three-factor structure. Although the scales were said to be valid and reliable, they were developed in a context that is different from that of the Philippines. A scale developed in the Philippines is the Diversity and Sensitivity Tool (Palces, Abulencia, and Reyes 2015). It was developed for an exploratory study on predicting priorities of multicultural education in a teacher education institution in the Philippines and was designed for its target respondents who are first year students of the Philippine Normal University.

Measures intended for use by in-service teachers are the Multicultural Sensitivity Scale by Ford (1979 as cited in Jibaja-Rusth et al. 1994) which was refined and tested by Jibaja-Rusth et al. (1994), Teacher Multicultural Attitude Survey (Ponterotto, Baluch, Greig, and Rivera 1998), and Educators’ Beliefs about Diversity (Pohan and Aguilar 2001). Among the scales mentioned, it was Pohan and Aguilar’s scale that showed a distinction between personal and professional beliefs. According to Pohan and Aguilar (2001), the two-dimensional approach is grounded on the view that there are instances where one’s personal beliefs are in contrast with one’s beliefs in a professional context. On a similar note, Liang and Zhang reported that “the separation of professional belief and self-reflection as two dimensions of cultural competence clarifies the learning process from cognition-beliefs to affective domain-self-reflection” (2009, p. 19). The distinction between personal beliefs and professional beliefs is a distinction that is not very common among scales that were developed and previously mentioned in this paper.

There were also scales developed for a more general population (other than pre-service and in-service teachers) such as the Cultural Diversity Awareness Inventory (Henry 1986), Intercultural Sensitivity Scale (Chen and Starosta 2000), Intercultural Development Inventory (Hammer 2011) and Cultural Intelligence Scale (Van Dyne, Ang, and Koh 2008). However, the Cultural Diversity Awareness Inventory was utilized by Davis and Whitner (as cited in Pohan and Aguilar 2001) and Larke (1990) and an adjusted version of the Intercultural Sensitivity Scale was utilized by Spinthourakis, Karatzia-Stavlioti, and Roussakis (2009) in separate studies they conducted with pre-service teachers. It is worth noting that some scales tend to be context

dependent. As based on the results of the studies conducted using Chen and Starosta's Intercultural Sensitivity Scale, it was found that further validation is needed when used in international contexts because there is conceptual overlap of the scale's factors when used in a different culture, especially with a non-western sample (Fritz, Möllenberg, and Chen 2002; Fritz, Graf, Hentze, Möllenberg, and Chen 2005; Tamam 2010).

There is therefore a need to develop a multicultural sensitivity scale that makes a distinction between personal beliefs and professional beliefs, suitable for the Philippine context, and with items that depend on the characteristics of the population to be examined which are the pre-service teachers.

Method

Table 1. Summary of the Methodology

Step	Process	Items	Personal Beliefs	Professional Beliefs
1	Generating an item pool	60	n/a	n/a
2	Authors' evaluation of the items	44	25	19
3	Content Validity check by 11 peers	45	26	19
4	Pilot-testing with 573 pre-service teachers	45	26	19
5	Exploratory Factor Analysis	28	14	14
6	Confirmatory Factor Analysis	28	14	14

Item Development and Validation

The first step was the generation of an initial item pool where the researchers conducted a review of literature and existing scales on multicultural sensitivity and similar constructs such as: Multicultural Sensitivity Scale (Jibaja-Rusth et al. 1994), Cultural Diversity Awareness Inventory (Henry 1986), Preservice Teachers' Cultural Competence (Liang and Zhiang 2009), Teacher Multicultural Attitude Survey (Ponterotto et al. 1998), Intercultural Sensitivity Scale (Chen and Starosta 2000), and Cultural Intelligence Scale (Van Dyne, Ang, and Kho 2008). Furthermore, in order to create items that would reflect the context, open-ended questionnaires were administered, interviews and informal focus group discussions on multicultural sensitivity were conducted with pre-service teachers. 60 items were generated in total.

The second step was the evaluation of the 60 items by the researchers. Based on item wording and direct relevance to multicultural sensitivity, the number of items was reduced to 44. Most importantly, a distinction was made between items on personal beliefs and professional beliefs (see Table 1).

As the third step, the items were subjected to a content validity check by four basic education teachers (with at least 3 years teaching experience, and one of which is an ethnic minority), five teacher educators (one of which is also a sociologist), one Master's student (an ethnic minority and a graduate of teacher education), and a distinguished international expert in the field of quantitative social research. Aside from rating the items based on their relevance and clarity, the evaluators were also asked to give their suggestions to improve the scale. All the items were rated with at least "very good", so no item was deleted. However, some items were revised based on the suggestions given by the evaluators. The items were also grouped according to sub concept (ethnicity, language, religion, culture / cultural diversity, professional beliefs) and the number of positive and negative items per subset were then balanced to control for "yes saying". One item was also added since the majority of evaluators suggested its addition. The

resulting Multicultural Sensitivity Scale for Preservice Teachers was a 45-item seven-point Likert-type scale – with 26 items measuring personal beliefs and 19 items measuring professional beliefs.

Pilot-Testing

The fourth step was pilot-testing of the scale with pre-service teachers at the College of Education (CED), Mindanao State University – Iligan Institute of Technology, Iligan City, Philippines. MSU-IIT is one of the ten campuses of the MSU System. The MSU System “is the only university in the Philippines with a special mandate of integrating the cultural communities, especially the Muslims into the mainstream on the nation’s socio-cultural and political life by providing them with opportunities for quality and relevant public education for their self-development and providing trained manpower skills and technical know-how for the economic development of the Mindanao, Sulu (Basilan and Tawi-Tawi) and Palawan region” (“MSU System” 2014, para. 1). There were 573 participants in the pilot test. According to Tinsley and Tinsley (as cited in DeVellis 2013), this number of respondents is considered adequate.

Data was gathered by visiting several classes at CED. The objectives of the study were explained and instructions on how to answer the scale were given. The participants were also asked to provide information regarding their demographic profile. The average time to complete the scale was 15 – 20 minutes.

76.3% of the participants were female and 23.7% were male. 21.6% of the participants are considered ethnic minorities while 74.2% belong to the majority group and 4.2% did not indicate their ethnicity. Ethnic minorities are the Moro Muslims, Lumads (such as Subanen, Higaonon, Manobo) and other indigenous groups while the majority group are Tagalog, Cebuano, Ilocano, Bisaya, Ilonggo, Waray, and the like (Clarke 2001; Rovillos and Morales 2002). 88.7% were aged between 17 and 21 years. 50.4% are taking Bachelor in Secondary Education, 19.2% Bachelor in Elementary Education, 18.5% Bachelor in Technology Teacher Education, and 11.9% did not indicate their courses. In terms of year level, 25.7% are Second Year, 26.5% are Third Year, 28.3% Fourth Year, while 19.5% did not indicate their year level.

Analytical Procedure

Exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) were conducted as final steps. The purpose of an EFA is to explore and identify the factor structure of the observed variables while CFA is done to test or confirm the factor structure of the variables (Hair et al. 1998; Suhr 2002). Using MPlus (Version 7), multi-group EFA was conducted separately for personal beliefs and professional beliefs. With EFA being able to identify which items should be retained, multi-group analysis tests group invariance between ethnic minority and ethnic majority. A multi-group analysis is necessary since ethnic majority and ethnic minority teachers may have different interpretations of the construct being measured. In other words, a multi-group analysis is needed to assess whether the scales measure the same construct across different groups.

Maximum Likelihood was utilized for factor extraction since it provides Goodness of Fit evaluation, tests statistical significance of factor loadings, provides correlations among factors, and computes confidence intervals (Brown 2006). To determine the appropriate number of factors and select items to be retained, the following were considered: (1) Goodness of Model Fit; (2) relevance and interpretability of the factors; (3) Scree plot; (4) factor should have at least four items; (5) factor loadings of at least 0.40; and (6) conceptual consistency with other items in the factor (Brown 2006; Comrey et al. as cited in Lee and Nie 2013).

Analysis and Results

The fifth step was EFA to establish the number of factors that made theoretically and empirically the most sense and the last step was to do a CFA to establish the reliability of the constructed sub-scales. We first did the analysis for personal belief items, and then, the professional beliefs.

Personal Beliefs

In the conduct of the EFA, the three-factor solution was selected as based on recommendations found in literature. The first factor is composed of five items that are mainly on assessing the culture of others based on the standards of one's own culture, thus the factor was labeled Ethnocentrism. As Billiet, Eisinga, and Scheepers mentioned in their paper, ethnocentrism consists of a positive attitude with one's own group and a negative attitude towards other groups regardless of any opportunity for contact (1996). Items under the second factor are concerned with exerting effort to communicate, interact, and learn about the culture of others in order to improve one's dealing with them, thus the factor was labeled Intercultural Effort. The third factor was labeled Intercultural Stress since the items describe negative psychological feelings toward dealing with others from another culture.

Table 2. Factor Loadings and Reliabilities

Factor / Indicator (Item)	EFA	CFA		Factor Reliability
	Factor Loading	Factor Loading		
	Ethnic Minority Ethnic Majority	Ethnic Minority	Ethnic Majority	
Ethnocentrism				.74
I think ethnic minority groups are easily offended.	.88	.58	.43	
I think ethnic minorities should learn to adjust to the ways of the majority.	.93	.66	.55	
I think that the society gives too much consideration to ethnic minorities.	.83	.63	.51	
I feel that people from my ethnic group are easier to trust than those coming from another ethnic group.	.84	.54	.47	
I think ethnic minorities tend to overreact in different situations.	.80	.60	.56	
Intercultural Effort				.78
I try to learn culturally appropriate ways of communicating with other ethnic groups.	.87	.75	.68	
I exert effort in interacting with people from another ethnic group.	.91	.72	.72	
I exert effort to learn about the culture of others.	.99	.76	.60	
I believe that learning about the culture of others will improve my dealings with them.	.65	.55	.44	
Intercultural Stress				.72
I do not like the thought of being around members of other ethnic groups.	.48	.63	.71	
I find dealing with ethnic minorities a waste of time.	.42	.49	.62	
I find it difficult to work well with people whose cultural background is different from mine.	.69	.54	.55	
I find it stressful dealing with people from other cultures.	.86	.58	.61	
I find it difficult to appreciate the diversity in my community.	.77	.49	.50	

To validate the empirical factor structure, a multi-group CFA was conducted using the same sample. Table 2 presents the CFA factor loadings of ethnic majority and ethnic minority. Although differences can be found in the factor loadings, they were not significant, as it was found that invariance did not change fit as based on the minor differences of the fit indices as shown in Table 3. Therefore, the measurement of the construct is the same for both groups. On the other hand, the values of the fit indices on Table 3 also show that the recommended guidelines for model fit are satisfied. Therefore, the measurement models exhibit a good fit.

Table 3. CFA Model Fit Indices

Fit Indices	Observed Value	Test for Group Invariance
χ^2	305.345	315.654
df	160	166
P-Value	0.000	0.000
χ^2 / df	1.908	1.902
Root Mean Square Error of Approximation (RMSEA)	0.058	0.57
Comparative Fit Index (CFI)	0.922	0.920
Tucker – Lewis Index (TLI)	0.912	0.912
Standardized Root Mean Square Residual (SRMR)	0.065	0.075

Recommended guidelines for model fit indices (Hair et al., Hu and Bentler, and Kline as cited in Lee and Nie 2013): $\chi^2 / df < 3$; RMSEA < 0.08; CFI > 0.90; TLI > 0.90; SRMR < 0.08

On a theoretical basis, seven items were allowed to be correlated. Following the guidelines given by Bowen (2014), the change of the model was theoretically justifiable, the alterations are few in number, and the adjustments made did not greatly affect its framework.

For the factor reliability, the Cronbach's Coefficient Alpha (α) per factor are shown in Table 2. The Coefficient α is considered the most popular estimate for internal consistency reliability for scales (Peterson as cited in Teo and Fan 2013). Looking at the α values of the three factors, all are greater than .70 which is considered acceptable.

Professional Beliefs

On Table 4 are the EFA and CFA factor loadings as well as the Cronbach's Coefficient Alpha of the factors under professional beliefs. In the conduct of the EFA, the two-factor solution was selected as based on recommendations found in literature. The factors are labeled Exhibiting Multiculturalism and Monocultural Orientation. The factor Exhibiting Multiculturalism, speaks about the recognizing diversity and fostering acceptance of others in school environment. The six items under Monocultural Orientation lean towards ways or practices that manifest cultural and linguistic homogeneity in the classroom. Multi-group CFA was conducted using the same sample and six items were allowed to be correlated.

Table 4. Factor Loadings and Factor Reliabilities

Factor / Indicator (Item)	EFA	CFA		Factor Reliability
	Factor Loading	Factor Loading		
	Ethnic Minority Ethnic Majority	Ethnic Minority	Ethnic Majority	
Exhibiting Multiculturalism				.88
I am willing to teach in a culturally diverse classroom.	.67	.54	.50	
I will provide opportunities for children to share cultural differences.	.66	.70	.65	
I will exert effort to make students understand the customs of others.	.81	.80	.80	
I will find ways to reduce prejudice among students.	.72	.73	.66	
I will exert effort to acknowledge the cultural practices of my students.	.82	.85	.77	
I will make sure that the instructional materials I will use will show cultural diversity.	.78	.70	.65	
I will see to it that groups created during classroom activities are comprised of culturally diverse members.	.69	.64	.52	
I will make adjustments on my teaching methods to be able to meet the needs of a culturally diverse student group.	.58	.64	.52	
Monocultural Orientation				.68
I think students should avoid using their dialects in the classroom.	.73	.36	.35	
I believe that the use of home language should be discouraged in schools. (Examples: Cebuano, Maranao, Hiligaynon, Surigaonon, etc.)	.73	.38	.31	
I prefer to teach students whose culture is the same as mine.	.99	.55	.54	
I expect that teaching about cultural diversity will create conflict in the classroom.	.85	.57	.56	
I think schools should separate students who are ethnic minorities so as to avoid conflict.	.78	.55	.54	
I think it would be difficult dealing with students' parents coming from an ethnic minority group.	.81	.56	.56	

As previously mentioned, items with factor loadings of at least .40 will be retained. CFA revealed that factor loadings of two items under Monocultural Orientation were less than .40 during the CFA. However, the researchers decided to retain the items due to practical significance and because the value is deemed acceptable considering the sample size which is 573. According to Hair et al.'s guidelines for identifying significant factor loadings based on sample size, a sample size of 350 is needed for a factor loading of .30 to be acceptable (1998).

On Table 5 are the CFA Fit Indices. It can be seen that values satisfy the recommended guidelines for model fit indices, therefore, the measurement models exhibit a good fit. Like personal beliefs, it was also found that the measurement is invariant for both groups as based on the minor differences of the fit indices shown in Table 5.

Table 5. CFA Model Fit Indices

Fit Indices	Observed Value	Test for Group Invariance
χ^2	326.813	330.417
df	170	170
P-Value	0.000	0.000
χ^2 / df	1.922	1.944
Root Mean Square Error of Approximation (RMSEA)	0.058	0.058
Comparative Fit Index (CFI)	0.942	0.941
Tucker – Lewis Index (TLI)	0.938	0.938
Standardized Root Mean Square Residual (SRMR)	0.055	0.075

Recommended guidelines for model fit indices (Hair et al., Hu and Bentler, and Kline as cited in Lee and Nie 2013): $\chi^2 / df < 3$; RMSEA < 0.08; CFI > 0.90; TLI > 0.90; SRMR < 0.08

Discussion and Conclusion

This study was conducted because studies on pre-service teachers' multicultural sensitivity are limited especially in the Philippines, there is a need to develop a multicultural sensitivity scale that makes a distinction between personal beliefs and professional beliefs, suitable for the Philippine context, and with items that depend on the characteristics of the population to be examined.

Similar to Pohan and Aguilar's scale on teacher's beliefs on diversity (2001), this study utilized the two-dimensional approach where the scale has items for personal beliefs and professional beliefs. For the personal beliefs, the factors identified were ethnocentrism, intercultural effort, and intercultural stress while for the professional beliefs the factors were exhibiting multiculturalism and monocultural orientation.

The scale developed reflects Banks' dimensions of multicultural education. The factors under personal beliefs reflect Banks' "prejudice reduction" while those under professional beliefs reflect "knowledge construction, equity pedagogy, content integration, and empowering school culture and structure". On the other hand, the scale also reflects the indicators of multicultural sensitivity (Garcia as cited in Hunter and Elias 2000) which are the ability to respect and understand, communicate effectively, and work collaboratively with people of diverse cultural backgrounds. Furthermore, the scale is similar to some scales which were found to exhibit a multidimensional structure such as the Cultural Diversity Awareness Inventory, Intercultural

Sensitivity Scale, Pre-service Teachers Cultural Competence Scale, and Cultural Intelligence Scale.

During item development, the items were grouped according to personal beliefs and professional beliefs and the number of positive and negative items per group were balanced to control acquiescence. Looking closely at the items that comprise the factors that were found, it can be observed that items are in one direction. However, it can be said that these are not artifactual factors because the items among the factors exhibit different constructs and are substantive. Moreover, based on the Cronbach's alpha per factor, it shows that the set of items as a group are closely related since Cronbach's alpha measures a scale's homogeneity (Walsh and Betz as cited in Ponterotto et al., 1998). Invariance was also tested and it was found that the measurement of the construct is the same for ethnic minority and ethnic majority. Therefore, the construct is interpreted in a conceptually similar manner by both groups and their responses were not dependent on their group membership.

Our experiences shape the way we think (Han and Northoff 2008) and our attitudes are products of our upbringing and culture (DeAngelis 2004). Moreover, since beliefs reinforce attitudes, this would lead to certain behaviors (Openheim as cited in Yang and Montgomery 2013).

The results of this study are important since a tool to measure pre-service teachers' multicultural sensitivity has been created for the Philippine context that could help determine the need or kind of training to provide on multicultural education for pre-service teachers. However, to further improve the scale's reliability and validity and check if the factor-structure is replicated, testing the scale to another sample would be insightful.

References

- Agirdag, O., Loobuyck, P., & Van Houtte, M. (2012). Determinants of attitudes toward Muslim students among Flemish teachers: A research note. *Journal for the Scientific Study of Religion*, 51(2), 368-376.
- Agirdag, O., Merry, M.S., & Van Houtte, M. (2016). Teachers' understanding of multicultural education and the correlates of multicultural content integration in Flanders. *Education and Urban Society* (48)6, 556-582. doi: 10.1177/0013124514536610
- Banks, J.A. (2004). Multicultural education: Historical development, dimensions and practice. In J.A. Banks & C.A.M. Banks (Eds.), *Handbook of Research in Multicultural Education* (2nd ed.) (pp. 3-29). San Francisco: Jossey-Bass.
- Billiet, J., Eisinga, R., & Scheepers, P. (1996). Ethnocentrism in the low countries: A comparative perspective. *Journal of Ethnic and Migration Studies*, 22(3), 401-416. doi: 10.1080/1369183X.1996.9976547
- Bowen, N.K. (2014). *Requesting and using modification indices in MPlus*. Retrieved April 15, 2016 from University of North Carolina at Chapel Hill, School of Social Work site: <http://ssw.unc.edu/sswsig/sites/default/files/Modification%20Indices%20in%20Mplus%20%28NK%20Bowen%29.pdf>

- Brown, T.A. (2006). *Confirmatory factor analysis for applied research*. New York, NY: The Guilford Press.
- Cha, Y-K. & Ham, S-H. (2013). The institutionalization of multicultural education as a global policy agenda. *Asia-Pacific Education Researcher*, 23(1), 83-91. doi: 10.1007/s40299-013-0088-7
- Chen, G-M. & Starosta, W.J. (2000). The development and validation of the intercultural sensitivity scale. *Human Communication*, 3, 1-15.
- Clarke, G. (2001). From ethnocide to ethnodevelopment? Ethnic minorities and indigenous peoples in Southeast Asia. *Third World Quarterly*, 22(3), 413-436. doi: 10.1080/01436590120061688
- Cummins, J. (2016). Intercultural education and academic achievement: A framework for school-based policies in multilingual schools. *Intercultural Education*, 26(6), 455-468. doi: 10.1080/14675986.2015.1103539
- DeAngelis, T. (2004). Are beliefs inherited? *Monitor on Psychology*, 35(4), 50.
- DeVellis, R.F. (2012). *Scale development* (3rd ed.). California: SAGE Publications, Inc.
- Fritz, W., Graf, A., Hentze, J., Möllenberg, A., & Chen, G-M. (2005). An examination of Chen and Starosta's model of intercultural sensitivity in Germany and United States. *Intercultural Communication Studies*, 14(1), 53-64.
- Fritz, W., Möllenberg, A., & Chen, G-M. (2002). Measuring intercultural sensitivity in different cultural contexts. *Intercultural Communication Studies*, 11(2), 165-176.
- Gayle-Evans, G. & Michael, D. (2006). A study of pre-service teachers' awareness of multicultural issues. *Multicultural Perspectives* 8(1), 44-50. doi: 10.1207/s15327892mcp0801_8
- Guyton, E.M. & Wesche, M.V. (2005). The multicultural efficacy scale: Development, item selection, and reliability. *Multicultural Perspectives*, 7(4), 21-29. doi: 10.1207/s15327892mcp0704_4
- Hair, J.F. Jr., Anderson, R.E., Tatham, R.L., & Black, W.C. (1998). *Multivariate data analysis* (5th ed.) Upper Saddle River, New Jersey: Prentice-Hall, Inc.
- Hammer, M.R. (2011). Additional cross-cultural validity testing of the intercultural development inventory. *International Journal of Intercultural Relations*, 35, 474-487.
- Han, S. & Northoff, G. (2008). Culture-sensitive neural substrates of human cognition: a transcultural neuroimaging approach. *Nature Reviews: Neuroscience* 9, 646-654.

- Henry, G.B. (1986). *Cultural diversity awareness inventory*. Retrieved September 25, 2015 from Education Resource Information Center site: <http://files.eric.ed.gov/fulltext/ED282657.pdf>
- Holm, G. & Zilliacus, H. (2009). Multicultural education and intercultural education: Is there a difference? In M.T. Talib, J. Loima, H. Paarola, & S. Patrikainen (eds.), *Dialogs on diversity and global education* (pp.11-28). Frankfurt, Germany: Peter Lang.
- Hong, W-P. (2010). Multicultural education in Korea: its development, remaining issues, and global implications. *Asia Pacific Education Review*, 10, 387-395. <http://dx.doi.org/10.1007/s12564-010-9089-x>
- Hughes, K.H. & Hood, L.J. (2007). Teaching methods and an outcome tool for measuring cultural sensitivity in undergraduate nursing students. *Journal of Transcultural Nursing*, 18(1), 57-62. doi: 10.1177/1043659606294196
- Hunter, L. & Elias, M. (2000). Interracial friendships, multicultural sensitivity, and social competence: How are they related? *Journal of Applied Developmental Psychology*, 20(4), 551-573.
- Jackson, L. (2014). Under construction: The development of multicultural curriculum in Hong Kong and Taiwan. *Asia-Pacific Education Researcher*, 23(4), 885-893. doi: 10.1007/s40299-014-0199-9
- Jibaja-Rusth, M.L., Kingery, P.M., Holocomb, J.D., Jr Buckner, W.P., & Pruitt, B.E. (1994). Development of a multicultural sensitivity scale. *Journal of Health Education*, 25(6), 350-357.
- Kim, J.K. (2014). The third-order multiculturalism: civil rights, diversity, and equality in Korea's multicultural education. *Asia Pacific Education Review*, 15, 401-408. doi: 10.1007/s12564-014-9324-y
- Larke, P.J. (1990). Cultural diversity awareness inventory: Assessing the sensitivity of preservice teachers. *Action in Teacher Education*, 12(3), 23-30.
- Lee, A.N. & Nie, Y. (2013). Development and validation of the school leader empowering behaviors (SLEB) scale. *Asia-Pacific Education Researcher*, 22(4), 485-495. doi: 10.1007/s40299-012-0047-8
- Lewis, M.P., Simons, G.F., & Fennig, C.D. (Eds.) (2016). *Ethnologue: Languages of the World (19th ed.)*. Dallas, Texas: SIL International.
- Liang, X. & Zhang, G. (2009). Indicators to evaluate pre-service teachers' cultural competence. *Evaluation and Research in Education*, 22(1), 17-31. doi: 10.1080/09500790903082354
- Meer, N. & Modood, T. (2012). How does interculturalism contrast with multiculturalism. *Journal of Intercultural Studies*, 33(2), 175-196. doi: 10.1080/07256868.2011.618266

- Milner, H.R., Flowers, L.A., Jr Moore, E., III Moore, J.L., & Flowers, T.A. (2003). Preservice teachers' awareness of multiculturalism and diversity. *The High School Journal*, 87(1), 63-70.
- Modood, T. & Meer, N. (2012). Rejoinder: Assessing the divergences on our readings of interculturalism and multiculturalism. *Journal of Intercultural Studies*, 33(2), 233-244. doi: 10.1080.07256868.2012.649531
- MSU System. (2014). In *Mindanao State University – Iligan Institute of Technology website*. Retrieved May 26, 2016 from: <https://msuit.edu.ph/about/facts/msu-system.php>
- Ohio State University (1988). *Results from a survey of multicultural attitudes and competencies among students completing student teaching from the College of Education at Ohio State University, 1985-86*. Retrieved March 2, 2016 from Education Resource Information Center site: <http://files.eric.ed.gov/fulltext/ED293793.pdf>
- Olneck, M.R. (2011). Facing multiculturalism's challenges in Korean education and society. *Asia Pacific Education Review*, 12, 675-690. doi: 10.1007/s12564-011-9180-y
- Palces, K.R.M., Abulencia, A.S., & Reyes, W.M. (2015). Predicting the priorities of multicultural education in a Philippine teacher education institution: An exploratory study. *EDUCARE: International Journal for Educational Studies*, 8(1), 63-72. Bandung, Indonesia: Minda Masagi Press and UMP Purwokerto. Available online at: <http://educare-ijes.com/07-predicting-the-priorities-of-multicultural-education/>
- Phoon, H.S., Abdullah, M.N.L.Y., & Abdullah, A.C. (2013). Unveiling Malaysian preschool teachers' perceptions and attitudes in multicultural early childhood education. *Asia-Pacific Education Researcher*, 22(4), 427-438. doi: 10.1007/s40299-012-0042-0
- Pohan, C.A. & Aguilar, T.E. (2001). Measuring educators' beliefs about diversity in personal and professional contexts. *American Educational Research Journal*, 38(1), 159-182.
- Ponterotto, J.G., Balciuh, S., Greig, T., & Rivera, L.(1998). Development and initial score validation of the teacher multicultural attitude survey. *Educational and Psychological Measurement*, 58(6), 1002-1016.
- Ridley, C.R., Mendoza, D.W., Kanitz, B.E., Angermeier, L., & Zenk, R. (1994). Cultural sensitivity in multicultural counseling: A perceptual schema. *Journal of Counseling Psychology*, 41(2), 125-136.
- Rovillos, R.D. & Morales, D.N. (2002). *Indigenous peoples / ethnic minorities and poverty reduction*. Manila, Philippines: Asian Development Bank.
- Rubio, C.M. (2009). Effective teachers – professional and personal. *ENSAYOS. Revista de la Facultad de Educación de Albacete*, 24, 35-46. Retrieved August 24, 2016 from Universidad de Castilla – La Mancha site: <http://www.uclm.es/ab/educacion/ensayos>

- Russell, M. & Russell J.A. (2014). Preservice science teachers and cultural diversity awareness. *Electronic Journal of Science Education*, 18(3), 1-20.
- Solidarity Philippines Australia Network (2002). *Mindanao: Cultural diversity*. Retrieved March 8, 2016 from Solidarity Philippines Australia Network site: <http://cpcabrisbane.org/Kasama/2002/V16n2/Mindanao.htm>
- Spanierman, L.B., Oh, E., Heppner, P.P., Nevilla, H.A., Mobley, M., Wright, C.V., Dillon, F.R., & Navarro, R. (2010). The multicultural teaching competency scale: Development and initial validation. *Urban Education*, 20(10), 1-25. doi: 10.1177/0042085910377442
- Spinthourakis, J.A., Karatzia-Stavlioti, E., & Roussakis, Y. (2009). Pre-service teacher intercultural sensitivity assessment as a basis for addressing multiculturalism. *Intercultural Educaiton*, 20(3), 267-276. doi: 10.1080/14675980903138624
- Stinson, D.W. (2009). Mathematics teacher educators as cultural workers: A dare to those who dare to teach (urban?) teachers. *Journal of Urban Mathematics Education*, 2(2), 1-5. Available at: <http://ed-osprey.gsu.edu/ojs/index.php/JUME/article/view/54/28>
- Suhr, D. (2002). *Exploratory or confirmatory factor analysis?* Retrieved March 1, 2016 from: <http://www2.sas.com/proceedings/sugi31/200-31.pdf>
- Sze, F. & Powell, D. (Eds.) (2004). *Interculturalism: Exploring critical issues*. Oxford: Interdisciplinary Press.
- Tamam, E. (2010). Examining Chen and Starosta's model of intercultural sensitivity in a multiracial collectivist country. *Journal of Intercultural Communication*, 39(3), 173-183. doi: 10.1080/17475759.2010.534860
- Taylor, R., Kumi-Yeoh, A., & Ringlaben, R.P. (2015). Pre-service teachers' perceptions towards multicultural education and teaching of culturally and linguistically diverse learners. *International Journal for Innovation Education and Research*, 3(9), 74-84.
- Teo, T. & Fan, X. (2013). Coefficient alpha and beyond: Issues and alternatives for educational research. *Asia-Pacific Education Researcher*, 22(2), 209-213. doi: 10.1007/s40299-013-0075-z
- United Nations Development Program (2013). *Indigenous peoples in the Philippines*. Retrieved April 8, 2016 from United Nations Development Program site: http://www.ph.undp.org/content/philippines/en/home/library/democratic_governance/FastFacts-IPs.html
- Van Dyne, L., Ang, S., & Kho, C. (2008). Development and validation of the CQS: The cultural intelligence scale. In S. Ang & L. Van Dyne (Eds.), *Handbook of Cultural Intelligence: Theory, Measurment, and Application* (pp. 16-38). New York, USA: Taylor & Francis.

- Vincent, S.K., Kirby, A.T., Deeds, J.P., & Faulkner, P.E. (2014). The evaluation of multicultural teaching concerns among pre-service teachers in the South. *Journal of Agricultural Education*, 55(1), 152-166. doi: 10.5023/jae.2014.01152
- Wieviorka, M. (2012). Multiculturalism: A concept to be redefined and certainly not replaced by the extremely vague term of interculturalism. *Journal of Intercultural Studies*, 33(2), 225-231. doi: 10.1080/07256868.2012.649530
- Yuen, C.Y.M. & Grossman, D.L. (2009). The intercultural sensitivity of student teachers in three cities. *Compare: A Journal of Comparative and International Education*, 39(3), 349-365. doi: 10.1080/03057920802281571

Las Piñas Historical Corridor: A Study of Heritage and Urban Space, 1907-1997

Cecilia B. Tangian

Mindanao State University – Iligan Institute of Technology, Philippines
E-mail: mbtangian@yahoo.com

Abstract

This paper presents the importance of Las Piñas Historical Corridor since the formation of towns in the 16th century Spanish Occupation south of Manila. The study accounted the impact of this corridor as a tangible historic proof of Spanish Administration in the area. The paper will also highlight the transformation of Las Piñas from a 4th class municipality into a highly urbanized city. The researcher employed an archival research through Historical Data Papers found in the National Library of the Philippines, oral historiography, the secondary source materials and the public documents such as the official gazette and photo-documentation of the existing landmarks. The problem of this paper can be summed up into three major points: How do the place maintain the historical corridor despite the inroads of urbanization and modernity? How do the locals contributed to the restoration and preservation of the corridor? What is the impact of this corridor in the formation of new legislative urban planning and development?

The passage of Republic Act No. 8003 laid the institutionalization of cultural and historical landmarks in Las Piñas. This act recognizes the historic value of material culture, places and structures in the city and collectively termed the historical and cultural space of the city as the Las Piñas Historical Corridor. The space that occupies the strip of this corridor is also the location where the oldest St. Joseph Parish was built in 1716, it is here also where the historic bamboo organ is located, the bamboo organ museum, the oldest bridge, the Fr. Cera Avenue, the monuments of local heroes and that of Fr. Ezekiel Moreno, oldest landmark of Rizal mounument, the four (4) oldest brick structured building and the “Lumang bayan” or the earliest barrio. All can be found in the corridor.

The study of Las Piñas is of major importance in local history research specifically focus on its historical and political transformations. It was once a municipality of Rizal Province through Act No. 137 of 1901 incorporating Las Piñas to the province of Rizal. However, with the passage of Act No. 942 of 1903 mandated the reduction of the 32 municipalities to 15, changing the status of Las Piñas to a barrio under the jurisdiction of Paranaque. Las Piñas became an independent fourth class municipality through Act No. 1625 of 1907, separating Las Piñas from Paranaque. In 1927, it became a third class municipality as a suburb of Manila. Las Piñas became a chartered city in 1997 through Republic Act No. 8251 signed by President Fidel V, Ramos on 12 February 1997.

The findings of the study shows: Firstly, preservation, restoration and promotion of any historic sites is not a hindrance in an urban planning and development like that of Las Piñas City in Metro Manila. Second, historical and cultural landmarks should be part of an urban planning. Lastly, it is noteworthy to present that Las Piñas development goals is primarily to promote the historical and cultural sites to blend the historical significance and modernity.

Keywords: Historical Corridor, Las Piñas, Heritage, Urban Space

Globalized Thai cuisines in Bangkok food space: A Case study on Thai Fusion menus of leading Bangkok fusion restaurants

Vannaporn Phongpheng

Faculty of Liberal Arts, Mahidol University, Thailand
E-mail: vannaporn2016@gmail.com

Abstract

This study aims to analyse the characteristics of Thai fusion cuisines in Bangkok food space based on online data sources produced by leading Thai fusion restaurants in Bangkok from 2010-2015 by employing document analysis approach and applies the theory of cultural formation and the concept of globalization to use as main concepts. It finds that the characteristics of Thai fusion menus have been created to catch global fusion trend which causes the transformation of traditional Thai culinary art based on the presentation of Thai fusion cuisine as the outcome of westernization of traditional Thai menus and as a part of Asian fusion culinary. There are methods to create Thai-fusion menus by deconstructing the conventional characteristics of Exotic Thai menu that developed from court culinary, in particular, the high degree of decoration onto food which influenced from fine art culture of traditional period. However, as the strongpoint of Thai-fusion cuisine is on the characteristics of “exotic Thai” constructed from aromatic scents of Thai herbs, many recommended menus in leading fusion restaurants are created from infusing traditional Thai ingredients with novelistic method and paring. The result of the this study confirms that Thai culinary art has the strong points of the variety and balance of tastes, scents, texture which come from the continuing development of traditional culinary.

Keywords: Globalization, Thai Fusion cuisine, Bangkok Food culture, Cultural formation

1. Introduction

Trend to create traditional menus in “fusion” style has become popularly practicing in leading restaurants of Bangkok after year 2000s. Focusing on Asian food culture, such trend has popularly practicing in Asia as referred, “*there is no denying the popularity of fusion fare throughout the world-particularly Asia- and chefs continue to mix things from different regions*”(Moore,2016).Asian food culture has the uniqueness of ingredients, presentation, and art of dining which will be able to “*infusing*” with modern concept to create “novel menu” and “novel style” of dining. There are iconic Asian fusion cuisines: India, Singapore, Japan, Korea, Hong Kong, and Thailand. These menus employ words such as “*progressive Indian food*”, “*modern Japanese food*”, “*nouvelle cuisine reinterpreted*”, and “*new Korean*”, etc.. The concept to “*bridge*” eastern and western, or reinterpret “classic dishes” with modernity appearing in the presentation of iconic menus in fusion restaurants. Data sources reveal that private sectors are significant segments directly influencing and leading global food trend spread in Bangkok. Focusing on the characteristics of Thai fusion menus promoted in selected restaurants, the creation of iconic Thai fusion menus reveal interesting methods to produce novel Thai culinary style based on the interpretation of chefs that also learnt from traditional Thai culinary art. As Thai food has strong point of culinary art that come from mixing and balancing of various herbal ingredients, tastes, scents and texture. The attractiveness of Bangkok food culture is presented from the characteristics of “exotic Thai tastes” of world famous Thai cuisines. The concept of food cultural formation in this regard has connectively to globalized food culture in Bangkok food space that causes the revitalization of rare exotic tastes of regional Thai cuisines, the infusing of exotic tastes of ancient menus, and shifting the sense of popular Thai food street style to attract international diners. Respectively, this study aims to analyse the characteristics of Thai fusion cuisines in leading Bangkok fusion restaurants to understand the dynamic food culture in Bangkok.

2. Method

This study employs document analysis approach and applies the theory of cultural formation and the concept of globalization to use as main concepts to analyze the characteristics of Thai fusion cuisines presenting via official webpages of leading Bangkok fusion restaurants including Nahm, Niche restaurant, Bo.lan, Sra Bua, Long Table, Issaya Siamese Club, Benjarong restaurant at Dusit Thani Hotel, Blue Elephant, Celadon, and Sala Rimnaam from 2010-2015. These selected restaurants are subjectively selected from dissimilar characteristics of Thai-fusion menus presentation ranked as 50 Asia’s Best restaurants sponsored by S.Pellegrino & Acqua Panna, and repeatedly promoted by Tourism Authority of Thailand (TAT), The Pacific Asia Travel Association (PATA) and private sectors including CNN and Top Table¹.

3. Results

Focusing on iconic fusion Bangkok restaurants, the characteristics of “Thai-fusion” culinary in some leading modern Thai restaurants have been created by *Michelin Star chefs* such as Nahm, Sra Bua, and Long Table, or has been developed to catch fusion trends such as Bo.lan and Benjarong restaurant at Dusit Thani Hotel, Blue Elephant, Celadon, and Sala Rimnaam, or that of established by world famous Thai chefs such as Issaya Siameses Club. In connection to the outstanding characteristics of “innovative food”, Thai-fusion menus are created and presented to

¹ Top Tables is a guide for discerning foodies compiled by a panel of foodies, bloggers, journalists and F&B professionals. Voted by 24 judges, 109 restaurants have made it into the 2015 guide.

showcase “*Thai exotic fusion*” style. There are both royal dishes and innovative traditional Thai dishes served in fusion style. For example, Royal menu is also referred in the promotion such as *Moo Tang* (หมูตั้ง), a signature dish of Niche restaurant at Siam Kempinski as cited,

Inspired by Royal Thai cuisine, Siam Kempinski Hotel Bangkok has recently introduced its signature dish called Moo Tang (fragrant Thai pork skewers with Siam spices), a popular Thai appetizer that was once upon a time only served at the royal courts. The recipe has been handed down through generations of royal family members and is now exclusively served at the hotel’s all-day dining restaurant and bar, Niche.



Figure Niche restaurant at Siam Kempinski hotel’s signature menu served in modern style Source: Siam Kempinski. Retrieved February 9, 2016. <http://www.kempinski.com/en/bangkok/siam-hotel/dining/signature-dish>

As for innovative traditional Thai dishes, there are two iconic restaurants: Nahm and Bo.lan. Nahm is headed by the leading and famous Thai fusion chef, *David Thompson*. He has developed his culinary technique from traditional Thai cooking as he ever learned from classic Thai cookbook as *Terry Tan*, food columnist and writer in UK said in his book that “*David Thompson(he studies century-old cookbooks of long departed Thai matriarchs- and forward-thinking, with some plates taking influence from contemporary Thai street-food dishes*”(Tan, 2007); “*he (David Thompson) has researched Thai culinary techniques and recipes in a way that has evolved and delivered a new paradigm in Thai food in the West.*” From his skill as mentioned, Bo.lan’s chef *Duangporn* has followed some concept of “fusion” culinary as she had ever worked in Nahm at London headed by David Thompson such as the presentation of Thai food street style, or *Kao Kaeng* (ข้าวแกง); or as to create exotic tastes from rare and regional ingredients and presenting them in modern expression. In this context of Thai-fusion food formation, the characteristics of “Thai-fusion” menus are constructed based on Chef’s interpretation, skill and knowledge of culinary art. There are both western and Thai chefs such as the prominent one, David Thompson, Chef Bo Duangporn and Dylan Jones at Bo.lan, Chef Morten Bojstrup at Dusit Thani, Chef Henrik Yde Anderson at Sra Bua by Kiin Kiin, Chef Ian Kittichai at Issaya Simese club, etc. These chefs have experienced in world culinary art of leading world restaurants. The study will analyze the characteristics of “*Thai fusion*” menu and the art of dining “Thai-fusion” menu in leading restaurants of Bangkok to elaborate how “*traditional Thai culinary art*” is transformed to fusion food that could be considered from two main presentation of Thai-fusion characteristics.

1. The presentation of types and characteristics of Thai-fusion menus
2. The presentation of Thai-fusion art of decoration

1. The presentation of types and characteristics of Thai-fusion menus

In iconic “*Thai fusion*” restaurants of Bangkok, the promotion described Thai-fusion menu as “*Thai-inspired cuisine with a modern twist*” and “*reinvents traditional Thai cuisines*” Sra Bua “*Modern Thai cuisine*” and “*traditional Thai ingredients with international and progressive cooking methods*” Issaya, “*taking a contemporary approach to presentation, uncompromising in their dedication to authentic Thai recipes*” Bo.lan, “*innovative yet authentic Thai dinner*” Nahm, “*Inventive and unexpected ingredients are combined with traditional cooking whilst blending a modern approach and innovative presentation.*” Long Table, etc..

The characteristics of outstanding tastes and scents of “Thai-fusion” menus are constructed from the main ingredients used in traditional Thai cooking popular menus such as curries, spicy salad, sweet and sour dips, but will also be infused with international ingredients such as cream and sauce. The concept of “*Food Street*”, quick fried and stirred techniques, or topped up rice by miscellaneous side dish, and “*Home cooking cuisine*” are widely referred in restaurants’ promotion. Thai-fusion menus are created based on infusing dissimilar food cultural culinary, Ingredients, cooking techniques, and presenting in modern style. From leading Bangkok restaurants, “Thai-fusion menus” are cooked from the blending of Thai-western culinary, Thai-Asian culinary, and the infusing of rare and local Thai ingredients to construct “innovative Thai menus”. Modern techniques also adapted in fusion menus such as making frothier, etc. The opposite side of traditional concept of texture, temperature and presentation will be also changed to contrasting side such as making *Ice Tom Kha*, *Frozen red Curry*, deconstructing form of presentation. However, the characteristics of “*blended tastes*” and matching dissimilar texture are followed traditional Thai culinary concept, but there may be novel matching ingredients, extracting a part of tastes from popular menus to construct new dishes. In brief, the presentation of “Thai-fusion” menu reveals how chefs innovatively create new menu by infusing ingredients)that never been matched before in traditional dishes(through cooking techniques. Such process will innovatively pare dissimilar tastes, scents, texture, and temperature of each dish, then will be presented in modern style. There are two main characteristics of “Thai-fusion cuisines” represented the advancement of Bangkok food culture as follows;

a. *The first group is the presentation of “Thai fusion cuisine” as westernized traditional Thai menus*

The westernized traditional Thai recipes is a process to “make over” the presentation and characteristics of traditional culinary by western culinary technique such as to frozen Thai curries as in *Sra Bua* by *Kiin Kiin* at Siam Kempinski Hotel: *Maine Lobster salad, Frozen Red Curry* (แกง) (แดงเย็นกับกุ้งมังกร, *Green and White Asparagus with Iced Tom Kha*;



Figure Sra Bua by Kiin Kiin’s Frozen red curry, or ice cream covered in foam; and Frozen Red Curry Source: Siam Kempinski. Retrieved February10, 2016.

<http://www.girlahead.com/ultimate-newlook-thai-cuisine-luxury-siam-kempinski-hotel-bangkok>

Such novel culinary also changes concept of eating hot main dish to cool appetizer. Apart from this, “Thai-fusion” will be cooked based on adding Thai ingredients into western menus as in Benjarong restaurant at Dusit Thani hotel: *Foie Gras and tamarind chutney* (ดับห่านย่างราดซอสมะขาม) , (และโฟมสับประรด *Yum pla duk foo deconstructed* (ยำปลาชุกฟูใส่มะม่วงเขียวและคัสตาร์ดรสต้มยำใส่เนื้อปู) , *Seared scallop and coconut dressing with fresh peas and sun flower sprouts* (หอยเชลล์ราดซอสกะทิ), *Long table*: Such as *tub harn tang tang foie gras* served with Thai curry mixed with salty egg sauce (ดับห่านราดซอสเครื่องแกงผสมไข่เค็ม): sautéed egg yolk chili sauce, and wok seared with tamarind-prawn sauce & crispy rice ; Or Issaya’s Jasmine flower panna cake served with rice ice cream and Jasmine rice tuile. From such menus, traditional Thai ingredients such as coconut milk, Thai curry and spicy paste, tamarind, and rice are applied to infuse into French foie gras and tuile, and custard.



Figure Issaya ‘s Khanom Dok Mali Source: Issaya Siamese Club. Retrieved February12,2016.
<http://www.afoodieworld.com/spotthefood/5090-issaya-siamese-club-new-thai-classic-in-hong-kong>

b. The second group is the presentation of “Thai-fusion cuisines” as a part of Asian fusion culinary

Thai culinary art as a part of Asian food civilization is represented from the outstanding characteristics of “Thai-fusion” menus. From data resources there are innovative menus cooked by applying Chinese culinary as the main cooking techniques, adding local Thai exotic ingredients *as in Nahm and Issaya’s menus descriptions*. Chinese culinary is the most outstanding characteristics of culinary that employed to create “Thai-fusion” recipes, Specially noodle, Chinese vegetables, Chinese cooking techniques) frying and steaming(such as Nahm’s Squid fried with peas, and Issaya’s Asian multigrain, Chiang Mai mushrooms and garlic sprinkled with mushroom-scented oil;



Figure Nahm’s Squid fried with peas Source; nahm. Retrieved February12,2016. <http://bk.asia-city.com/restaurants/bangkok-restaurant-reviews/nahm> ; Issaya’s Asian multigrain, Chiang Mai mushrooms and garlic sprinkled with mushroom-scented oil Source: Issaya Siamese Club. Retrieved February12,2016. <http://www.afoodieworld.com/spotthefood/5090-issaya-siamese-club-new-thai-classic-in-hong-kong>

Next is that to represent “Exotic Thai innovative menu” as a part of ancient Thai culinary. Nahm is the first Michelin-starred Thai restaurant in the kingdom where many of unseen menus are cooked. Australian Chef David Thompson aspires to add his own spices to the great Thai tradition of culinary art; “He uses robustly flavored ingredients—garlic, shrimp paste, chilies, lemongrass—and melds them together to create a sophisticated, subtle elegance in which every element is in perfect balance. This includes curries, salads, relishes, soups and stir-fries, often featuring traditional ingredients less seen in modern Thai restaurants(Raktakanishtac,2016). Similarly to that of Bo.lan’s promotion(2014); “Bo.lan Balance is the chef’s interpretation of Thai food by applying the inspiration from different discoveries throughout our contemporary journey, ancient cookbooks & tasty conversations with farmers, artisan producers, fishermen, foraging couples and food related professionals.” Such concept is recently prominent trend to serve “ancient Thai menus” in modern style. These two leading Bangkok restaurants also rated the 50 Best’s Asian restaurants and fame for their “exotic Thai menus” served in modern style. For instances, he matched traditional Thai menus by new concept such as Northern spicy chili paste with classic Thai menu - sweet and sour crispy noodle, eating together with prawn, egg, and crispy rinds; Or as in traditional Thai desserts, Sala in syrup and white Thai Coconut munchkins)ขนมต้ม(with crispy banana, they are matched innovatively to create novel tastes, scents, textures, and temperature,



Figure Kabmu nam prik num; pork rinds with northern spicy chili relish and quail eggs and Meekrob; sweet sour deep fried noodles with pawns
Sala loi keaw, kanom tom kao and crispy banana

Source: Nahm. Retrieved February 12, 2016. <http://at-bangkok.com/nahm-a-thai-name-spelled-in-english/>

2. The presentation of Thai-fusion art of decoration

The definition of “modern art” is as cited in Oxford Dictionary (2016); “*Art of a style marked by a significant departure from traditional styles and values, in particular that created between the late 19th and the late 20th centuries*”. Similarly to “Exotic Thai cuisine” elaborated in passing topic, royal decoration style and royal setting are keys to upgrade local Thai menu, Thai cooked to order menu, and contemporary Thai menu to high class cuisine. In this context of “fusion” presentation, the art of decoration is important key to create “*novel look*” of traditional Thai cuisines infused by modern concept. In contrast to royal decoration, the characteristics of Thai-fusion menu presentation on table will be created based on the concept of modern food presentation. The deconstruction of traditional form is the main concept to present “Thai-fusion” cuisines. In this context of presentation, the characteristics of exotic Thai cuisine is refashioned by following process as excerpted;

Using no pattern white plate and simple tray instead of precious decoration *Benjarong*, Bass, or decorated banana leave such as to present food by Thai fast food style; and positioning food as a part of novel plate presentation,



Figure Bo.lan's food presentation in modern style

Source: Bo.lan. Retrieved January 29, 2016. <http://thailandguidetravel.blogspot.com/2013/08/bolan-thai-restaurant.html>

; Changing concept of dining iconic menu such as Tom Yum, pouring spicy soup from small jar instead of serving in one bowl,



Figure Tom Yum Kung served in modern style at Benjarong restaurant

Source: Manager. Retrieved January 29,2016.

<http://www.manager.co.th/CelebOnline/ViewNews.aspx?NewsID=9570000103208>

; Using modern technique to make the excitement and changing conventional expression of Thai desserts,



Figure Issaya's Kanom-Tung-Taek-Cold-Coconut-Crepe-Souffle Source: Issaya Siamese Club. Retrieved February12,2016. <http://www.afoodieworld.com/spotthefood/5090-issaya-siamese-club-new-thai-classic-in-hong-kong>

In aspect of Thai-fusion food component presentation, to highlight the contrast and elaborate characteristics of fusion set menu is the main concept of presentation as in following exemplars; matching dissimilar types of fusion set menu, contrasting the characteristics of food colors, shapes and scents,



Figure Bo.lan traditional and popular Thai menu Source:Bo.lan. Retrieved January 29,2016.

[http://www.bangkok.com/magazine/bolan.htm#promo.](http://www.bangkok.com/magazine/bolan.htm#promo)

; Sala Rimnaam Source: Bangkok.com. Retrieved January 29,2016. <http://at-bangkok.com/chefs-table-sala-rim-nam-oriental/>

; Assembling irrelevant food components, infusing dissimilar types of flowers, vegetable, appetizers without carving, or changing original form of such food,

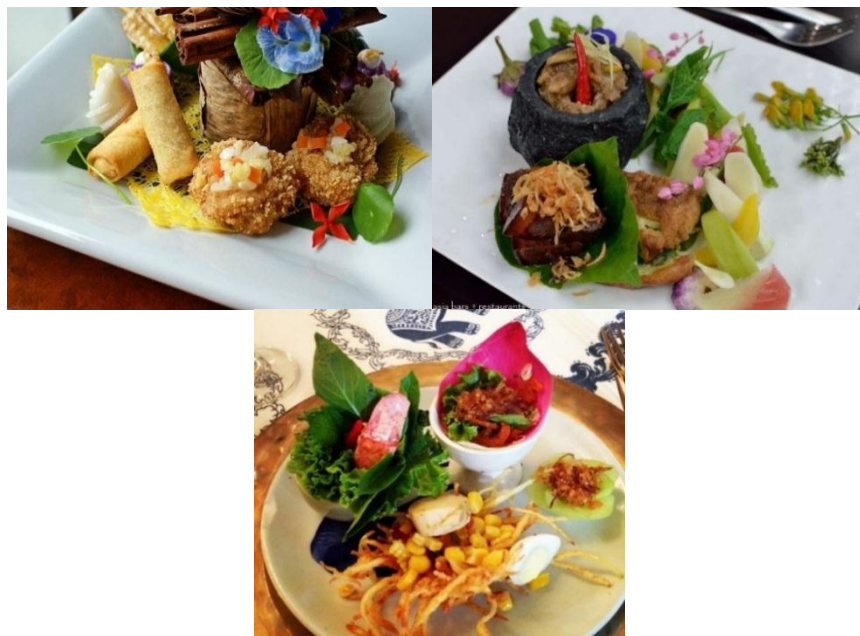


Figure Bo.lan's chili paste set menu in fusion presentation (Left Above); Celadon appetizer presentation served in Thai-fusion style (Right Above); Lotus petal mieng, wrapped lobster, golden bird nest and melon and dried fish at Blue Elephant (Below) Source: ohhappybear.com. Retrieved January 30,2016.

<http://ohhappybear.com/2013/12/01/feasting-in-thai/>

; Decorating plate as a part of food presentation such as painting sauces,



Figure Issaya's Yum-Hua-Plee-Banna-Blossom-and-Palm-Salad and Coconut cake with ice cream and jam

Source:Issaya Siamese Club. Retrieved February 9,2016. <http://www.issaya.hk/gallery/>



Figure Blue Elephant's Thai-fusion dessert

Source: Blue Elephant. Retrieved February 9,2016. <http://www.blueelephant.com/bangkok/thai-restaurant-menu/>

; Imitating shape of Bai Sri, the symbol of Mountain sumeru, but presenting in modern form as in cone-shaped fried rice,



Figure Roasted duck served with multi grain and stir fried baby clams with Thai holy basil. This is a strange but it is a nice creative combination at Sala Rimnaam

Source: Sala Rimnaam.

Retrieved January 29,2016. <http://at-bangkok.com/chefs-table-sala-rim-nam-oriental/>

4. Discussion and Conclusion

From the result of the study, there is a relevant topic should be discussed to understand the dynamic of Thai food culture in Bangkok food space. Thai fusion cuisine is the outcome of the transformation of Traditional Thai culinary art that influenced from globalized food culture. The famous Thai-fusion cuisine is Chef Ian Kittichai. He gives reason why fusion cuisines are popular in Bangkok, “As the world gets smaller through technology and travel, along with the increasing standard of living and purchasing power in Thailand, people want more types of dining experiences they have heard of elsewhere.”, or as “This gourmet globalization is as complex as the myriad of spices, herbs and family secrets that make up Thai dishes, inspired by hordes of young local chefs returning from stints at Michelin-starred restaurants, the growing expat community and well-travelled natives clamoring for international flavors at home”(Sawasdee,2013).The definition of “*fusion cuisine*” in Oxford dictionary(2016) is that “A

style of cookery which blends ingredients and methods of preparation from different countries, regions, or ethnic groups.” From such meaning, the characteristics of “*Exotic Thai cuisine*” originated in the court could be considered as “*fusion*” food of traditional period as there is the integration of ingredients from dissimilar originations that causing the art of matching tastes, scents, texture, and temperature has uniqueness. However, the characteristics of “*Classic Thai fusion*” is differed from “*Modern Thai fusion*” in that the core concept to present cuisine as the representatives of faith and respectfulness toward Buddha and Royalty is deconstructed to “*avant-garde cuisine*”. “*Thai-fusion cuisine*” is constructed from the art of infusing novel food characteristics to pare tastes, scents, texture, and temperature of traditional, rare, local Thai ingredients. Novel dishes are created to showcase “*the experiment*” or “*innovative culinary*”. Without traditional concept behind fusion culinary, the deconstructing of high degree presentation is the prominent technique founded. Nevertheless the concept to extract and mix “*aromatic scent*” of exotic herbs and spices is still practicing and also promoted as the symbol of “*Exotic Thai-fusion*”. In conclusion, Thai-fusion menu created based on the deconstructing the conventional characteristics of Exotic Thai menu that developed from court culinary, in particular, the high degree of decoration onto food which influenced from fine art culture of traditional period. However, as the strongpoint of Thai-fusion cuisine is on the characteristics of “*exotic Thai*” constructed from aromatic scents of Thai herbs, many recommended menus in leading fusion restaurants are created from infusing traditional Thai ingredients with novelistic method and paring.

5. References

- Asia’s 50 Best Restaurants’ inaugural lifetime achievement award (29 November 2012). Retrieved 10 February 2016, from http://mmbund.com/press_reviews/uploads/A50BR_Press_Release_Lifetime_Achievement_Award_Winner_EN.pdf
- Bolan. Retrieved 3 February 2016, from <http://www.bolan.co.th/2014/en/Menu/Foodtales>.
- Chachaya Raktakanishtac. Thai Fusion Cuisine Challenge. Retrieved 12 February 2016 <http://www.nia.or.th/thaidelicious/tfcc/download/definition.pdf>
- Michael Dennis Moore. (2016). Fusion or Confusion? Retrieved 11 February http://www.wheretoeat-bangkok.com/Assets/Articles/fusion_confusion.pdf
- Oxford Dictionary. Retrieved 11 February 2016, from <http://www.oxforddictionaries.com/definition/english/fusion-cuisine?q=fusion+cuisine>.
- Terry Tan. (2007). The Thai table : a celebration of culinary treasures Singapore: Marshall Cavendish Cuisine.
- Thai Airways International Public Company Limited. (March 2013). Sawasdee, 24.
- Thai Airways International Public Company Limited. (November 2010). Sawasdee, 14.

Cultural Identification Mediates the Relationship between Cultural Intelligence and Acculturation Ideologies

Emelyn R. Mordeno RPm¹, Imelu G. Mordeno RPm, Rpsy²
Mannette Jane P. Cabello³, Noreen T. Cantal⁴, Ida Mae Neri⁵

¹⁻⁵Mindanao State University, Philippines

³E-mail: mannette.cabello22@gmail.com

Abstract

This study examined the degree to which cultural identification (national identification, local identification, and ethnic identification), mediated the relationship between cultural intelligence (CQ) and acculturation ideologies (assimilation, multiculturalism, and colorblindness). The sample included 500 Maranaos who are currently residing in Iligan City. Multiple regression analysis was conducted, and results suggest that those with high cultural intelligence endorse assimilation strategy likely because of low Iligan identification. While those who endorse colorblindness, are brought about by high ethno-cultural identification but lowered Iligan identification. Finally, Maranaos with high cultural intelligence are likely to endorse multiculturalism ideology, due to their high local identification. These analysis imply that culturally intelligent Maranaos are capable of endorsing different ways of adapting to cultural diversity. However, endorsement of these acculturation ideologies will likely depend on how they culturally identify themselves to their locality and ethnicity.

Keywords: Cultural Intelligence, Cultural Identification, National Identification, Local Identification, Ethnic Identification, Assimilation, Multiculturalism, Colorblindness, Acculturation Ideology

Introduction

Most societies are culturally plural, with many ethno-cultural groups living in daily interaction (Berry, 2013). As a result of the settlement of internal migrants and the presence of indigenous people, multicultural societies are formed. The National Statistics Office (NSO, 2000) accounts 7% of Maranao ethnic group in Iligan City, a highly urbanized city in the Northern Mindanao region, Philippines. With this diversity, it is academically interesting to examine if cultural intelligence is a predictor of one's endorsement of acculturation ideology as mediated by cultural identification. Numerous studies have found that ethnic and national identity influence one's view towards social world (e.g., Verkuyten & Thijs, 2013; Raijman et al., 2008; van Geel & Vedder, 2011; Breton, 2012). However, the mechanism between cultural identification; especially local identification, and acculturation ideology is yet to be desired. This study addresses this gap by looking how minorities' cultural identification would facilitate the impact of their cultural intelligence to their endorsement of acculturation ideology. This is important considering vast researches indicate how cultural intelligence affect one's adjustment in a culturally diverse society (Peng, Van Dyne & Oh, 2015; Groves, Feyerherm & Gu, 2015; Zhang, 2012; Au, et.al., 2008).

Demographic multiculturalism has grown dramatically in many countries as a result of globalization, worker migration, family reunification and forced migration by those displaced due to political violence, environmental disaster or collapsing economies (Berry, 2013). As an ideology, it allows the recognition and maintenance of ethnic identities, which in turn promotes a sense of belonging and equal participation in society among all ethno-cultural groups (Ng & Bloemraad, 2015). However, a criticism of multiculturalism as an ideology revolves around the likelihood of having separate and parallel lives among ethnic minorities and immigrants. Strong identity to home culture for minorities may also cause individuals to experience strain when confronted with cultural discrepancies between the place of origin and the new setting (Van Der Zee, Atsma, & Brodbeck, 2004; Ward & Chang, 1997). This discrepancy will likely lead to isolation instead of adhering to the belief on multiculturalism. Some studies accept the criticism of multiculturalism and believe in the assimilation and colorblind ideology (e.g., Glazer, 1993; Hartmann & Gerteis, 2005; Alba & Nee, 2003; Wolsko, Park, Judd, & Wittenbrink, 2000) which in turn can be considered as an alternative to multiculturalism. In addition, these ideologies could temporarily ignore prejudice and racism promoting a short-term positive intergroup interaction, but in the longer term, preexisting prejudice seems likely to rebound (Correll, Park, & Smith, 2008). This study tries to examine respondents' identification on three levels: ethnic identity, local identity and national identity. Most of the studies tackle either ethnic or national identity, or both. However, this research included local identity, as being an Iliganon, since it is a common observation among Filipinos to have a strong sense of identification to the community they belong.

According to the multiculturalism hypothesis (Berry et.al, 1977), confidence and security in one's social identity leads to increased support on multiculturalism, and it could be understood in the context of intercultural contact. Numerous studies show that increased intercultural contact enhances support for multiculturalism (van Geel & Vedder, 2010; Crowne, 2013; Berry, 2013; Gieling, Thijs & Verkuyten, 2011). On the individual level this study asserts that the efficiency of a person's ability to adapt to diverse societies and proficiency in interacting with people from another culture (i.e., cultural intelligence), is likely to affect one's acculturation preference.

Researches involving diverse environments or cultures have found that cultural intelligence plays a vital role in an individual's intercultural effectiveness (Chen, Wu & Bian, 2014; Groves, Feyerherm & Gu, 2015; Peng, Van Dyne & Oh, 2015). Cultural intelligence (CQ) represents an individual's capability to successfully adapt and function in culturally diverse situations (Earley and Ang, 2003; Ang et. al., 2006). CQ consists of four dimensions; the mental regulation of cognitive processes to acquire knowledge (meta-cognitive), the knowledge structures individuals have about ways in which cultures are similar and different (cognitive), the capability to exhibit flexibility in overt actions (behavioral), and the capacity to direct and sustain personal energy and resources to cope with cross-cultural demands (motivational) (Peng, Van Dyne & Oh, 2015). Previous studies have examined

the importance of cultural intelligence with the growing ethno-cultural diversity (e.g. Jyoti, 2015; Crowne, 2013; Dollwet, Potgieter & Reichard, 2014).

Theoretical Framework

Cultural Intelligence

Cultural intelligence is characterized as the competence that increases the communicational effectiveness, performance, flexibility, satisfaction and adaptability to various cultural situations (e.g. Earley & Ang, 2003; Malek & Budwhar, 2013; Van Dyne, Ang & Neilsen, 2007). It encompasses four facets: metacognitive, cognitive, motivational and behavioral (Earley, 2000). The four factors of CQ mirror the contemporary views of intelligence as a complex, multifactorial individual attribute (Ang et al., 2007). It has been widely used in most studies for having a direct effect towards multicultural attitudes (Groves, Feyerherm & Gu, 2015; Peng, Van Dyne & Oh, 2015; Crowne, 2008). Here, we embrace the view that intelligence is a system of interacting abilities (Sternberg, 1997a). A culturally intelligent individual possesses the necessary background knowledge of a particular culture, as well as the motivation to learn about new cultures and create new mental frameworks in order to expand his or her behavioral repertoire (Groves, Feyerherm, Gu., 2015).

Cultural Identification

Cultural identity arises from the relationships that individuals maintain with other cultural groups, with which they struggle and cooperate with (Woodward, 1997), and function as a self-regulatory social-psychological structure which directs attention, processes information, determines attitudes, and orients behaviors (Adams and Marshall, 1996; Hogg and Terry, 2001). Having been generated in social interactions, identity in turn may lead individuals to adopt certain cultural values (Wan et al., 2007), which may provide grounds for cultural understanding and attitudinal outcomes in intercultural encounters (Brown, 2000; Reynolds et al., 2000). According to the multiculturalism hypothesis (Berry et al., 1977), only when people are secure or confident in their group identities will they be in a position to accept those who differ from them leading to sharing, respect for others, and to the reduction of discriminatory attitudes (Berry, 2013, 2006). When individuals give importance or value on their home culture, continuously practice heritage tradition, and identify themselves with their own cultural groups, they are likely to become more appreciative of others' cultures.

Acculturation Ideology

Acculturation has been coined to describe the process of all changes that take place when individuals of different ethno cultural groups come into prolonged contact with one another (Berry, 1992). Although group, change, acculturation process involve both the minority and the majority, the changes are most significant for the minority group members (Arends-Tóth & Van de Vijver, 2003).

Multiculturalism ideology allows the recognition and maintenance of ethnic identities, which in turn promotes a sense of belonging and equal participation in society among all ethno-cultural groups. Thus, multicultural ideologies promote positive view of diversity which encourages all citizens to recognize and embrace the diversity of customs and traditions of poly-ethnic society (Berry, Kalin & Taylor, 1977; as cited by van Oudenhoven & Sirlopu, 2013). However, a criticism of multiculturalism as an ideology evolves around the likelihood of having separate and parallel lives among ethnic minorities and immigrants (Ng & Bloemraad, 2015). People who do not embrace the idea of multiculturalism will likely support the idea of assimilation among the minority group.

Assimilation is a hierarchy-enhancing ideology, promoting the dominant position of majority group members by using their cultural characteristics to define the national identity (Levin, Matthews, Guimond et al., 2012). The more they endorse it, the more negatively they will feel toward groups whose cultural characteristics they do not want preserved in the national identity.

Colorblindness on the other hand supports the idea of individual differences which proposes that the cultural characteristics of all groups should be abandoned so that all people are treated equally as individuals rather than as members of particular cultural groups (Levin, Matthews, Guimond., 2012). It is possible that people may be able to temporarily ignore and suppress their thoughts and beliefs about groups allowing a colorblind view to effectively promote short-term positive intergroup attitudes and behaviors, but in the longer term, preexisting prejudice seems likely to rebound (e.g., see Correll, Park, & Smith, 2008).

Numerous studies have showed the criticism of assimilation and colorblind ideology as an alternative to multiculturalism, as it promotes persistent racism, marginalization of non-dominant groups and does not give attention to the valued identity among members of ethnic group (e.g., Rosenthal, Levy., 2012; Guimond et al., 2012; Neville et al., 2000; Nieto, 1996; Prashad, 2001; Schofield, 1986; Zirkel, 2008; Garcia&Hurtado, 1995; VanOudenhoven, Prins, & Buunk, 1998).

Review of Related Literature

Cultural Intelligence

An individual's proficiency in intercultural contact is presumed to rely on one's cultural intelligence (CQ); capability to effectively adapt and function in culturally diverse societies (e.g. Groves, Feyerherm & Gu, 2014; Helms et al., 2014). Based on Sternberg and Detterman's (1986) framework of multiple loci of intelligence, Earley and Ang (2003) conceptualized CQ as an individual capability that enables a person to function effectively in culturally diverse situations. Research shows that exposure to other cultures allows an individual to select and use the appropriate tools when interacting with a person from different culture and modify their behavior when necessary (Johnson et al., 2006). This defines a person's cultural intelligence as they are exposed to other culture which enhances their emotional and cultural learnings. Being in another culture allows one to witness the actions of the individuals of that culture, and in turn see what actions have positive and negative effects.

Since CQ is a malleable capability, it can be developed through education and intercultural experiences (Van Dyne et al., 2012). Some researches have found that individuals who had been abroad for work or education had higher levels of cultural intelligence than those who had been abroad for other purposes (Crowne, 2008). In a study by Groves, Feyerherm & Gu, (2014), it was found that cognitive CQ and behavioral CQ were the strongest predictors of negotiation performance beyond the effects of prior international and negotiation experiences, openness to experience, extraversion and EQ. Generally, people who are high in CQ are able to adjust to a new culture without experiencing significant amounts of stress, achieve their cross-cultural goals, and are effective in adjusting their behavior when interacting cross-culturally (Thomas et al., 2008).

Cultural Identification

Cultural identities serve as a systematic means for individuals to define not only themselves but also 'cultural others' (Ashforth and Mael, 1989; Tajfel and Turner, 1985). Consequently, one's cultural identity configuration; the relative strength of home- and host-identities, can determine how individuals cognitively process cultural knowledge, make attributions, develop motivation and perceive efficacy in interacting with cultural others (Lee, 2010).

National Identification

Occupying a social role and being embedded in a community, we discover ourselves to have social, cultural, or religious commitments that are of foremost important in our moral life which structure our actions, lives and provide us with a sense of who we are. Central to this focus is the role played by feelings of loyalty to groups and the conditions that arouse or reduce attachments (Druckman, 1994, p.43). Such attitudes reflect the feelings and beliefs that people have toward these groups and their sense of loyalty to them. These feelings of attachment are at the heart of nationalism (p. 44). "The ways by which an individual relates to his nation have aspects in common with the ways an individual relates to any group of which he is a member" (Terhune,1964:258; as cited by Druckman, 1994). Attitudes toward the in-group are multidimensional and have been conceptualized as national attachment, a general concept that describes an emotional bond with an in-group, in this case the nation (Davidov, Hochman, Raijman & Schmidt, 2008). Moreover, there is an underlying assumption that national identity, or a sense of "belongingness" to the nation, is more strongly associated with membership in a dominant ethnic group and less strongly associated with membership in subordinate groups (Sidanius et al. 1997, cited in Grinstein, 2009). Individuals to some extent adapt to the nation and will do so naturally; groups may exist within the nation but cannot challenge its primacy (Davidov, Raijman & Schmidt, 2008).

Local Identification

Local identification, in most studies, has not been given that much of attention when it comes to the issues of migration and immigration. Majority of them emphasizes the role of ethnic and national identification. Regionalism in the Philippines has placed great interest to few researchers in the country (Torres, 2002; Banaloi, 1997). Given the fact that the Philippines is comprised of three major islands; Luzon, Visayas and Mindanao, and divided into 18 regions (PSA, 2016), this study has observed the possibility of the influence of a person's identification to the specific place he/she belongs. Because of its archipelago, separation leads to physical isolation and created a language barrier among the Filipinos. Filipinos who hail from the same region tend to group together wherever they are (Torres, 2002). Filipinos do not think in terms of national boundaries, but of regional homogeneity (Agoncillo, 1975, p.13 as cited by Torres). Furthermore, it was observed that regional differences are heightened in urban centers (Torres, 2002). It is becoming apparent that the sense of Filipino regionalism seems to be greater than the sense of Filipino nationalism (Banaloi, 1997).

Ethnic Identification

The mere perception of belonging to two different groups is already enough to produce favoritism of the dominant group and discrimination toward non-dominant groups. In the literature, the combination of favoritism in the dominant group and denigration in the non-dominant group is referred to as ethnocentrism (Campbell and Levine, 1972). This widely recognized construct refers to the tendency to see one's own ethnic group as most important and prominent, thereby blindly accepting those of a similar culture while rejecting those of different cultures (Booth, 1979); as cited by Reichard, Dollwet & Louw-Potgieter, 2014). This study supports the idea that individuals with high home identification and high host identification is more effective in demonstrating cultural appropriateness and in communicating with people from different cultures: such individuals may have easier access to specific cultural knowledge and develop a higher level of cognitive complexity (Benet-Martinez et. al., 2006; as cited by Lee, 2010). On the other hand, strong attachment to home culture for these minorities may also cause individuals to experience strain when confronted with cultural discrepancies between the home country and the new setting (Van Der Zee, Atsma, & Brodbeck, 2004; Ward & Chang, 1997).

Assimilation Ideology

There is some reason why some people believe that the assimilationist vision can establish widely shared and deep bonds of solidarity and commonality (Glazer, 1993). Although many support the positive outcomes of multiculturalism, there are also studies indicating majority group members generally do not have positive feelings about immigrants and tend to be less supportive of diversity and multiculturalism (Simon & Lynch, 1999; Dandy & Pe-Pua, 2010). In this regard, multiculturalism is considered to have failed when host country societies are less willing to accept the culture of ethnic minority members (Ng & Bloemraad, 2015; Gieling, Thijs & Verkuyten, 2011). Majority group members may see multiculturalism as a threat to their nation leading to make an action for minorities to conform to their cultures and values (Cowden & Singh, 2011; Verkuyten, 2011; Lesinska, 2014). This perception of threat has become an important explanation for exclusionary attitudes of nationals towards foreigners and migrants (Davidov, Hochman, Rajman & Schmidt, 2008).

Moreover, societies that demand on assimilation mode of acculturation report poorer ethnic minority and immigrant integration, and experience backlash against multiculturalism from its citizens. As defined by some researchers, assimilation emphasizes the blending of cultural characteristics which then creates a national identity (Levin, Matthews & Guiomond, 2012; Hartmann & Gerteis, 2005). Assimilation ideology affirms the identity of the native majority and provides intellectual and moral justification for the dominant culture. Furthermore, assimilation in particular is not necessarily successful or desirable for members of non-dominant groups, particularly those who have strong ethnic identities (e.g., Garcia & Hurtado, 1995; Gonzales & Cauce, 1995; Van Oudenhoven, Prins, & Buunk, 1998; Za'rate & Shaw, 2010).

Colorblind Ideology

Various studies explained that the root cause for prejudice and discrimination are from people's irrelevant and superficial emphasis on group categories (e.g., race), and therefore prejudice can be decreased by de-emphasizing group memberships (e.g., Ryan, Hunt, Weible, Peterson, & Casas, 2007; Wolsko, Park, Judd, & Wittenbrink, 2000). Colorblind ideology is intended to promote equal treatment of all people regardless of group memberships (e.g., Ryan et al., 2007). In addition, people can be colorblind by focusing their attention only on individual differences (Ryan et al., 2007; Schofield, 1986).

According to Correll, Park, & Smith (2008), it is possible that people may be able to temporarily ignore and suppress their thoughts and beliefs about groups allowing a colorblind view to effectively promote short-term positive intergroup attitudes and behaviors, but in the longer term, preexisting prejudice seems likely to rebound. Nonetheless, all forms of colorblindness have been criticized for directing attention away from the valued identity of members of marginalized racial and ethnic groups and for working against people's needs for affiliation (e.g., see Baumeister & Leary, 1995) and to divide their world into distinct social categories (e.g., Turner, Hogg, Oakes, Richer, & Wetherell, 1987; also see Brewer, 1991). Moreover, ignoring or avoiding discussion of group categories has been found to have negative consequences for cognitive performance, intergroup interactions, and effective school administrating (Rosenthal & Levy, 2010).

Multiculturalism Ideology

Multiculturalism is often a contested issue being ambivalent in its nature (Bygnes, 2013). An analysis on multiculturalism's strength and weaknesses showed that countries that embrace multiculturalism report more positive outcomes in the form of better incorporation of ethnic minorities into society and greater tolerance among ethno-cultural groups among immigrants or the native-born (Bloemraad & Wright, 2014; Hooghe & de Vroome, 2015). In a popular version of the multicultural ideology, people focus their attention on learning about different racial and ethnic groups, including their customs and traditions, as a way to obtain a better understanding of the lives, experiences, and perspectives of diverse others (e.g., Ryan et al., 2007, 2010; Wolsko et al., 2000, 2006). It

has also been related to lower in-group bias and ethnocentrism (e.g., Richeson & Nussbaum, 2004; Verkuyten, 2005; Vorauer et al., 2009), greater willingness for intergroup contact and pro-diversity views regarding affirmative action and immigration policies (e.g., Wolsko et al., 2006), and improved self-esteem for members of marginalized groups (e.g., Verkuyten, 2009).

It has been known to stimulate majority members to be more tolerant and respectful towards minorities and to develop a more open attitude towards what you do not know (Verkuyten, 2004, p. 58). For people of different ethnic and religious backgrounds to develop trust, interest, admiration and even compassion for each other, it is necessary to educate people of multicultural society on the presence of different groups and facilitate efforts to bring about harmonious relationship between these groups (Alatas, 2006). Research has found positive implications of multicultural recognition for intergroup relations, wherein majority group members who endorse multicultural recognition tend to evaluate ethnic minorities more positively (e.g., Ryan et al., 2007; Verkuyten, 2005; Wolsko, Park, & Judd, 2006).

However, few studies have indeed found that multicultural ideologies can increase intergroup biases, including higher outgroup stereotyping (Ryan et al., 2010; Ryan, Hunt, Weible, Peterson, & Casas, 2007; Wolsko, Park, Judd, & Wittenbrink, 2000). Majority group members may sometimes see multiculturalism as threatening to their ingroup because it requires them to relinquish some of their power and status (e.g., Correll, Park, & Smith, 2008; Verkuyten, 2006; Zárate et al., 2004). It is also argued that multiculturalism can lead to reified and essentialist group distinctions that promote group stereotyping and ultimately rationalize and justify ethnic segregation and separation (e.g., Barry, 2001; Brewer, 1997). Emphasizing ethnic group differences in turn can endanger social cohesion (Verkuyten, 2011) and discernment may happen when people are treated unfairly because they are seen as being different from others (Berry, 2012).

Methodology

A. Respondents of the Study

Respondents of the study consist of 500 Maranaos residing in Iligan City; 243 Male (49%), 232 Female (46.4%), 10 Gay (2%) and 2 Lesbian (.4%), aged 18 and above; with a mean age of 23.17 years (SD= 6.30).

B. Research Design

This research utilized the purposive sampling technique which is a non-probability sampling method that is characterized by a deliberate effort to gain representative samples by including groups or typical areas in a sample.

C. Instruments Used

Demographic data form. This includes items inquiring about their age, gender, socio-economic status, civil status, ethnicity, religion and qualifiers.

Cultural Intelligence Scale (CQS). A scale with twenty items developed by Earley and Ang (2007), (e.g., “I am conscious of my cultural knowledge I use when interacting with people with different cultural backgrounds”, and “I know the cultural values and religious beliefs of other cultures.”). Participants responded using a scale from 1 (*Strongly Disagree*) to 7 (*Strongly Agree*); $\alpha = .89$.

Acculturation Ideology. A study by Levin, Matthews, Guimond, et.al, adapted Multicultural Ideology Scale developed by Berry and Kalin (1995), to assess support for having a culturally diverse society, in which different ethnic groups maintain and share their cultures with others. This study also adopted and translated the scale for the Philippine context.

Support for Assimilation was measured using three items: (1) People who visit Iligan City should change their behavior to be more like Iliganons, (2) Immigrants should try harder to adapt to Iligan's cultural traditions if they want to stay in Iligan, and (3) The unity of this city is weakened by people of different ethnic and cultural backgrounds sticking to their old ways ($\alpha=0.76$).

Support for Colorblindness was measured using six items, sample items are: (1) I do not want Iliganons to be identified by their race, national origin or religion, (2) Iligan City is made up first and foremost of residents, not of groups, and (3) It's best to judge one another as individuals rather than members of an ethnic group ($\alpha= 0.74$).

Support for Multiculturalism was measured using three items: (1) We should help ethnic and racial minorities preserve their cultural heritage in Iligan City, (2) Immigrant parents must encourage their children to retain the culture and traditions of their homeland, and (3) A society that has a variety of ethnic and cultural groups is more able to tackle new problems as they occur ($\alpha=0.75$).

Cultural Identification Scale (CIS). The 8-item Cultural Identification Scale was retrieved from Multicultural Intercultural Relations in Plural Societies (MIRIPS), a project initiated by Berry (2011), which is also adopted from ISATIS (International Study of Attitudes Towards Immigration and Settlement) and ICSEY (International Comparative Study of Ethnocultural Youth) projects. The CIS was used to assess the individual's identification to particular group they belong. In this study, each item in the scale was divided into three categories to measure their National Identification (e.g. "I am happy to be a Filipino"; $\alpha= 0.84$), Local Identification (e.g. "I am happy to be an Iliganon"; $\alpha= 0.84$), and Ethnic Identification (e.g. "I am happy to be a Maranao"; $\alpha= 0.88$), with a total of 24 items.

D. Data Analysis

Multiple mediation analyses was conducted to assess if cultural identification mediates the relationship between cultural intelligence and acculturation ideology. The PROCESS macro for SPSS (Hayes, 2012) was used to perform the analyses. Because indirect effects usually do not have normal sampling distributions (Preacher & Hayes, 2008), the indirect effects of the mediators operating in parallel was analyzed using the nonparametric bootstrapping procedure-based on 10,000 resamples (Hayes, 2012).

Results and Discussion

1. Intercorrelation of Cultural Intelligence, Cultural Identification (National Identification, Local Identification, and Ethnic Identification), and Acculturation Ideologies (Support for Assimilation, Support for Multiculturalism, and Support of Colorblindness)

Table 1. Intercorrelation, reliability, mean, and standard deviation of the variables

	α	M	SD	1	2	3	4	5	6
1. CQ	.89	19.015	2.786						
2. NI	.84	4.112	0.634	.055					
3. LI	.84	3.965	0.643	.236**	.670**				
4. EI	.88	4.110	0.727	.199**	.587**	.751**			
5. SFA	.76	3.847	1.352	.330**	-.356**	-.279**	-.249**		
6. SFM	.75	5.332	0.979	.251**	.224**	.378**	.249**	-.007	
7. SFC	.74	4.823	1.063	.498**	-.198**	-.123**	-.109*	.616**	.227**

Note: Correlation is significant at ** $p<.01$; * $p<.05$; N=469

CQ= Cultural Intelligence; NI= National Identification; LI= Local Identification; EI= Ethnic Identification; SFA= Support for Assimilation; SFM= Support for Multiculturalism; SFC= Support for Colorblindness

Table 1 show that CQ is significantly correlated with endorsement of acculturation ideologies. CQ is also found to be associated with cultural identification, particularly local and ethnic identification. Moreover, cultural identification is also found to have positive correlation with support for multiculturalism, but negative correlation with support for assimilation and support for colorblindness.

The idea that cultural intelligence is relevantly involved in the responses and behavior of an individual towards cultural diversity and has been discussed and studied in a number of researches (Thomas et al., 2008; Porter & Inks 2000; Crowne, 2008; Jyoti & Kour, 2015; Padilla & Perez, 2003; as cited in Reichard, Dollwet, Louw-Potgieter, 2014). The findings of the current study have brought new light to research as the data presents significant relationship between cultural intelligence and acculturation.

A number of studies have associated cultural identification as a regulating structure for one's cultural intelligence which in turn would lead to individual's success in intercultural encounters (Chao & Hong, 2007; Higgins, 1996; Hong, Benet-Martinez, Chiu & Morris, 2003; Verkuyten & Pouliasi, 2006; Wan et al., 2007; Brown, 2000; Reynolds et al., 2000 Adams & Marshall, 1996; Hogg & Terry, 2001). Moreover, cultural identification has been shown to have a relation towards the support for cultural adoption, maintenance and indifference. In a number of studies, an individual's identification would affect an individual's preferences towards acculturation ideologies (Correll et al., 2008; Gieling Thijs & Verkuyten, 2011; Arends-Tóth & Van de Vijver; 2003; Rosenthal & Levy, 2012).

2. Controlling for age and gender, Cultural Intelligence is a predictor of Acculturation Ideologies (Support for Assimilation, Support for Multiculturalism, and Support for Colorblindness)

Table 2. Hierarchical Regression Analysis of Cultural Intelligence and Acculturation Ideologies

	Assimilation		Multiculturalism		Colorblindness	
	B	Beta	B	Beta	B	Beta
Step 1						
Age	.037	.171**	.006	.039	.013	.076
Gender	-.089	-.037	.106	.061	.021	.011
Step 2						
Age	.032	.149**	.004	.024	.007	.042
Gender	-.127	-.052	.086	.050	-.026	-.014
Cultural Intelligence	.159	.320**	.080	.226**	.193	.500**

Note: B= Unstandardized coefficients; Beta= Standardized coefficients

Controlling for age and gender, table 2 shows that cultural intelligence is a significant predictor of support for assimilation, support for multiculturalism, and support for colorblindness. The association between cultural intelligence and the acculturation ideologies has an accounted variance of 10.24% with support for assimilation, 5.11% with support for multiculturalism, and 25% with support for colorblindness.

Individuals with high cultural intelligence are more able to endorse varying acculturation ideologies. With the knowledge of how cultures are separate, bounded, and unchanging entities, a person's CQ would affect how a person will emphasize or de-emphasize the distinctness of racial or ethnic groups within a diverse society (Rosenthal & Levy, 2012). These denote that people who are high in CQ are able to adjust to a new culture without experiencing significant amounts of stress, achieve their cross-cultural goals, and are effective in adjusting their behavior when interacting cross-culturally (Thomas et al., 2008). Individual with high cultural intelligence are likely to accurately perceive and decode culturally relevant information and adapt their negotiation behaviors accordingly (Hewston, Rubin & Willis, 2002).

Cultural intelligence embodies the person's cultural consciousness and awareness during interactions, cultural knowledge, understanding of the cultural differences, and the appropriate behavior in interacting to other cultures (van Dyne et. al., 2008). This idea would support the findings of this study that one's adaptive ability would increase their endorsement for acculturation, depending on what is the appropriate strategy to use on specific cultural situations. A culturally intelligent person would likely endorse for assimilation to establish shared and deep bonds of solidarity and commonality (Glazer, 1993). Individuals who are highly adaptive tend to increase their openness to other cultures which promotes assimilation that primarily focuses on cultural malleability (Lee, 2010), conceivably result to less stress (Berry et al., 1987), and adjustment best to the situational requirements of the cultural context (Ward & Rana-Dueba, 1999). This strategy would help an individual adjust in a diverse society to achieve harmonious relationship with others (Gaertner & Dovidio, 2000; as cited in Verkuyten, 2011, p.790).

In the context of colorblindness, culturally intelligent person would de-emphasize cultures of a diverse society to reduce prejudice caused by cultural differences through directing attention away from the valued identity of members of marginalized racial and ethnic groups. Proponents of colorblindness propose that the cultural characteristics of all groups should be abandoned so that all people are treated equally as individuals rather than as members of particular cultural groups (Levin, Matthews, Guimond et.al., 2012). Thus, an individual with high CQ supports the notion that there should be equal treatment to all people regardless of group memberships (e.g., Allport, 1954; Wolsko et al., 2000; as cited in Rosenthal & Levy, 2010, p.218), to avoid cultural conflict.

Finally, endorsement for multiculturalism is also likely for culturally intelligent individuals. With the knowledge of cultural differences, people focus their attention on learning about different racial and ethnic groups, including their customs and traditions, (e.g., Ryan et al., 2007, 2010; Wolsko et al., 2000, 2006) which encourages the recognition and appreciation of group differences (Verkuyten, 2004, p. 58) and at the same time the reduction of prejudice. Additionally, multiculturalism has been related to more positive intergroup attitudes (Rosenthal & Levy, 2012). It has also been related to lower in-group bias and ethnocentrism (e.g., Richeson & Nussbaum, 2004; Verkuyten, 2005; Vorauer et al., 2009), greater willingness for intergroup contact and pro-diversity views regarding affirmative action and immigration policies (e.g., Wolsko et al., 2006), and improved self-esteem for members of marginalized groups (e.g., Verkuyten, 2009).

3. *Cultural Identification (National Identification, Local Identification, and Ethnic Identification) is a significant mediator of Cultural Intelligence and Support for Assimilation*

Table 3. Mediation Analyses of Cultural Intelligence on the Support for Assimilation

Independent Variable (IV)	Mediating Variable (M)	Dependent Variable (DV)	Effect of IV on M (a)	Effect of M on DV (b)	Direct Effect (c')	Total Indirect Effect	Total Effect (c)	Indirect Effects	Std. Error	BC 95% CI	
										LL	UL
Cultural Intelligence	National	Support for Assimilation	.0148	-.4434**				-.0066	.0056	-.0201	.0028
	Local		.0555**	-.4076**	.1934**	-.0348*	.1586**	-.0226	.0106	-.0470	-.0052
	Ethnic		.0488**	-.1141					-.0056	.0073	-.0236

Note: All coefficients are unstandardized; Data was bootstrapped to 10,000 resamples; * $p < .05$, ** $p < .01$; significant indirect effects are indicated in boldface. $N=469$.

Table 3 shows the results of the first mediation analysis carried out in line with the procedure suggested by Hayes and Preacher (2012). Results indicated that there is significant relationship between cultural intelligence and support for assimilation, as mediated by cultural identification, particularly local identification.

Results showed that local identification demonstrated to be the only significant mediator linking the relationship between cultural intelligence and support for assimilation. Several studies have found that those who support for assimilation will require the minorities to conform to the values of the majority (Verkuyten, 2011; Levin, Matthews, Guimond et.al. 2012; Arends-Toth & van de Vijver, 2003; Ward, Masgoret & Vauclair, 2011). The findings of this study would suggest that those Maranaos with higher cultural intelligence are proficient in adapting their behaviors during intercultural contact and will likely easily adapt to the norms of the majority due to less identification of being an Iliganon. Furthermore, culturally intelligent Maranaos could easily assimilate themselves to the majority when their Iliganon identity would be less salient.

There are a number of possible explanations why Maranaos, as a cultural minority tend to assimilate themselves well to the majority's cultural practices when they lessen their local identification. Berry (2013) observed that when individuals have strong identification with their locality, they may likely have difficulty in assimilating themselves to the mainstream culture. This would imply that individuals who have less drive to maintain their local identity, will seek daily interaction with other cultures with which assimilation process is enhanced. Alternatively, when individuals place a value on their local identification as Iliganons, they are likely to be callous to the idiosyncrasies of cultural groups within one's locality. As such, the non-recognition and the failure to appreciate the differences of ethnic groups would lead to difficulty in having meaningful interactions with others, particularly those in the majority. Consequently, their assimilation process will be more difficult.

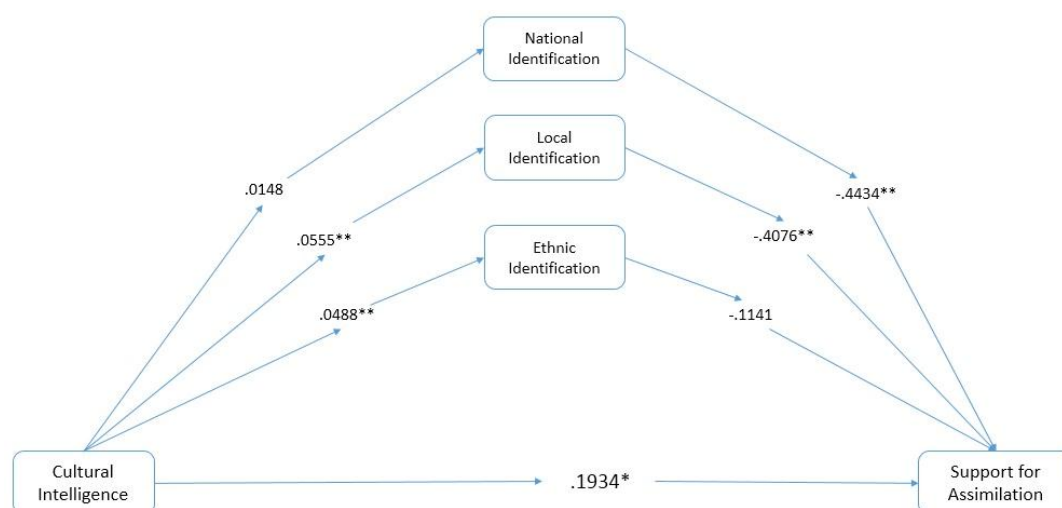


Figure 4.0 Analysis of National Identification, Local Identification, and Ethnic Identification as proposed mediators of Cultural Intelligence on Support for Assimilation

4. Cultural Identification (National Identification, Local Identification, and Ethnic Identification) is a significant mediator of Cultural Intelligence and Support for Colorblindness

Table 4. Mediation Analyses of Cultural Intelligence on the Support for Colorblindness

Independent Variable (IV)	Mediating Variable (M)	Dependent Variable (DV)	Effect of IV on M (a)	Effect of M on DV (b)	Direct Effect (c')	Total Indirect Effect (c)	Total Effect (c)	Indirect Effects	Std. Error	BC 95% CI	
										LL	UL
Cultural Intelligence	National	Support for Colorblindness	.0148	-.2096*	.2134**	-.0205*	.1929**	-.0031	.0028	-.0108	.0010
	Local		.0555**	-.4838**				-.0269	.0081	-.0460	-.0136
	Ethnic		.0488**	.1945*				.0095	.0052	.0013	.0224

Note: All coefficients are unstandardized; Data was bootstrapped to 10,000 resamples; *p<.05, **p<.01; significant indirect effects are indicated in boldface. N=469.

Table 4 shows that cultural intelligence is positively associated with support for colorblindness, as mediated by cultural identification, particularly local identification.

The result of this study would suggest that culturally intelligent Maranaos will likely support for colorblindness when there is a low identification of being an Iliganon and a high identification of being a Maranao. The relationship between cultural intelligence and colorblindness has been observed in a numerous of research (Milner, 2007; Rosenthal and Levy, 2010, 2012). With the capability of a culturally intelligent person to have an effective intercultural contact with others, they are more likely to support for colorblindness to reduce prejudice caused by cultural differences by directing attention away from the valued identity of members of marginalized racial and ethnic groups (Rosenthal & Levy, 2012). However, the mediating role of identification (i.e., lower local identification) is of significant interest.

The lowering of Iligan identity that made individuals with high cultural intelligence endorse colorblindness can be explained by the contention that the weak view of one-self as being part of a group would likely result to greater focus on individual differences rather than group categorization. With the de-emphasis on the differences of cultural groupings, it is highly likely that they will endorse a perspective that underscores the homogeneity of human experience. Thus, positive interaction with others regardless of culture or race is expected.

Another salient finding suggests that those who have high cultural intelligence support for an ideology which does not emphasize group differences, due to ethnic identification. With the security and confidence on one's ethnic identity, there is acceptance of others without the need to emphasize group categorization (Berry, 2013). As they no longer have fear with the dissolution of their cultural practices and tradition, they could easily give worth, dignity and respect to all persons regardless of culture, race, or ethnicity (Taylor, 1994; Liebkind, 1996, Nesdale, Rooney & Smith, 1997; Phinney et al., 1997).

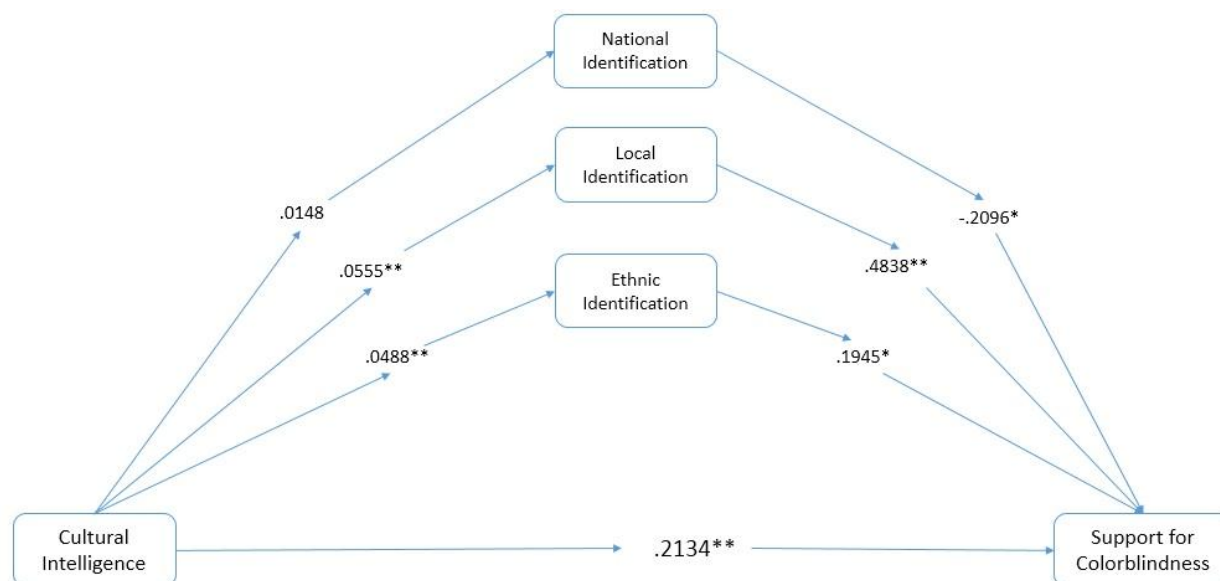


Figure 4.0 Analysis of National Identification, Local Identification, and Ethnic Identification as proposed mediators of Cultural Intelligence on Support for Colorblindness

5. *Cultural Identification (National Identification, Local Identification, and Ethnic Identification) is a significant mediator of Cultural Intelligence and Support for Multiculturalism*

Table 5. Mediation Analyses of Cultural Intelligence on the Support for Multiculturalism

Independent Variable (IV)	Mediating Variable (M)	Dependent Variable (DV)	Effect of IV on M (a)	Effect of M on DV (b)	Direct Effect (c')	Total Indirect Effect	Total Effect (c)	Indirect Effects	Std. Error	BC 95% CI	
										LL	UL
Cultural Intelligence	National	Support for Multiculturalism	.0148	-.0006				.0000	.0018	-.0038	.0039
	Local		.0555**	.5968**	.0506**	.0296*	.0803**	.0331	.0098	.0175	.0573
	Ethnic		.0488**	-.0712					-.0035	.0053	-.0153

Note: All coefficients are unstandardized; Data was bootstrapped to 10,000 resamples; * $p < .05$, ** $p < .01$; significant indirect effects are indicated in boldface. $N=469$.

Table 5 shows that there is a significant relationship between cultural intelligence and support for multiculturalism, as mediated by cultural identification, particularly local identification.

Results showed that local identification demonstrated to be the only significant mediator linking the relationship between CQ and support for multiculturalism. This suggests that Maranaos who have high cultural intelligence becomes more tolerant of the cultural differences of the people in Iligan City, because they identify themselves as Iliganons. The Maranaos' identification as Iliganons may lead them to adopt to certain cultural values (Wan, Chiu, Peng & Tam, 2007), which may provide grounds for their cultural understanding and attitudinal outcomes in intercultural encounters (Brown, 2000; Reynolds et al., 2000). Since they also identify themselves as part of the majority group, there is acceptance of the differences which they tend to become more lenient and respectful towards culturally different others, and develop a more open attitude towards what they do not know (Verkuyten, 2004, p. 58). This analysis extends to the idea of multicultural ideology that it is important to pay attention to and be knowledgeable about people's group memberships such as their race and ethnicity. Presumably prejudice is reduced for people who hold this ideology and have developed sufficient knowledge about and understanding of other groups' rich histories and current customs. In general, multiculturalism has been related to more positive intergroup attitudes (Rosenthal & Levy, 2012).

Furthermore, this study suggests opposing result to the existing literature that majority group members tend to evaluate the minorities negatively (Ryan et al., 2010; Ryan, Hunt, Weible, Peterson, & Casas, 2007; Wolsko, Park, Judd, & Wittenbrink, 2000; Ellemers, Spears, & Doosje, 1999). This study asserts that culturally intelligent Maranaos, and with their identification as Iliganons, tend to evaluate the cultural diversity in Iligan City positively, as they appreciate and value the different cultural groups in the city. This is likely because they possess the necessary background knowledge of a particular culture, as well as the motivation to learn about new cultures and create new mental frameworks in order to expand their behavioural repertoire (Groves, Feyerherm & Gu., 2015; Crowne, 2013). Other studies suggest that migrants are more supportive of the ideal of multiculturalism since it offers many advantages to them such as maintaining their own culture and obtaining higher social status in society.

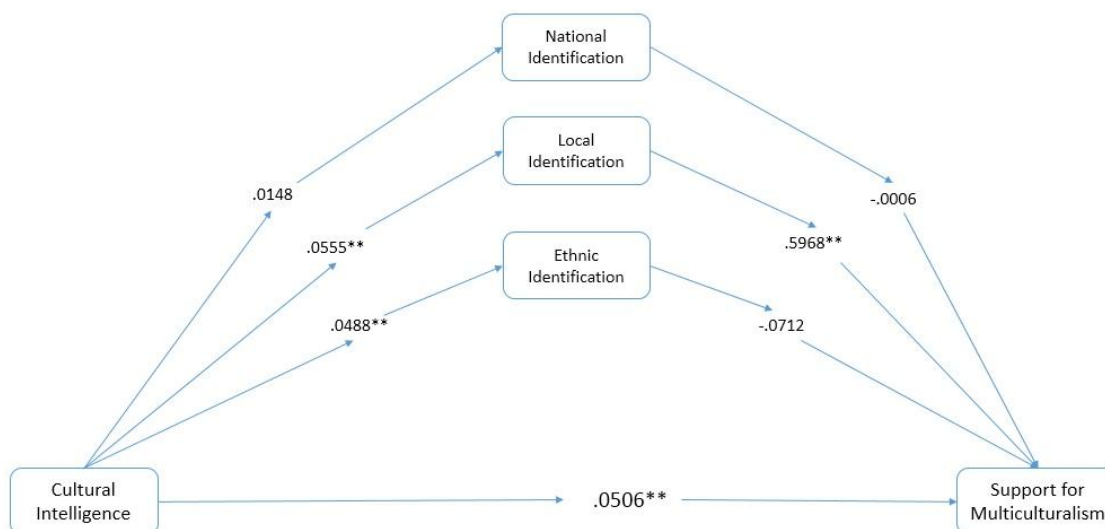


Figure 4.0 Analysis of National Identification, Local Identification, and Ethnic Identification as proposed mediators of Cultural Intelligence on Support for Multiculturalism

Limitations and Future Directions

There are several limitations that need to be considered in interpreting the results of this study. First limitation is the cross sectional nature of the study, since the data was collected at one specific point of time, and that the direction of causality cannot be simply determined. Future studies should employ a longitudinal design to investigate furthermore the causality of the development of an individual’s identification as part of the majority group, and its long-term effects. Second one is related to generalizability of our findings to a larger and heterogeneous population. Since this study was conducted only in Iligan City, where the vast majority of Maranao immigrants live, we cannot extrapolate these results to other areas of the country. Third limitation is the use of self-report methods which can underestimate or overestimate the responses of the participants, especially when it comes to their belief system of cultural diversity. Also, the questionnaire was in English-Cebuano form since most of the Maranao residents of Iligan are already fluent in Bisaya. However, the researchers suggest to translate the questionnaire to Maranao, to assure that all the respondents understand the questionnaire and avoid biases which may affect the participants’ responses.

Furthermore, the study was only focused on one of the ethnic groups in the Philippines; Maranao. It is likely idealistic then to conduct research on other ethnic groups, and expand on a wider realm since Philippines is a home to vast ethnic groups. Considering the insignificant results of national identification, it is also ideal to conduct research on OFWs’ national identification, as it is a common observation that Filipinos highly identify themselves as such only when they have been outside the country. Despite the limitations, this study makes an important contribution to the study of minorities and acculturation in a new context like the Philippines, specifically Iligan City.

Conclusion

Generally, the findings of this study suggest that Maranaos with high CQ tend to support for assimilation and colorblindness, because of their low Iligan identification. Positive support for colorblindness is also found significant with high ethnic identification. Moreover, high CQ would also result to positive support for multiculturalism brought about by their high local identification. The results would suggest that Maranaos with high cultural intelligence are capable of conceptualizing appropriate strategies to use in a culturally diverse society, and the endorsement of these acculturation strategies is dependent on their local and ethnic identification.

References

- Arasaratnam, L. A. (2013). A review of articles on multiculturalism in 35 years of IJIR. *International Journal of Intercultural Relations*, 37(6), 676-685.
- Arends-Tóth, J., & Van de Vijver, F. J. R. (2003). Multiculturalism and acculturation: Views of Dutch and Turkish-Dutch. *European Journal of Social Psychology*, 33(2), 249-266.
- Berry, J. (2013). Research on multiculturalism in Canada. *International Journal of Intercultural Relations*, 37(6), 663-675.
- Brown, R. (2000). Social Identity Theory: Past Achievements, Current Problems and Future Challenges. *European Journal of Social Psychology*, 30(6), 745-78.
- Bygnes, S. (2013). Ambivalent Multiculturalism. *Sociology*, 47, 126-141. <http://soc.sagepub.com/cgi/doi/10.1177/0038038512448560>
- Chao, M. & Hong, Y. (2007). Being a Bicultural Chinese: A Multilevel Perspective to Biculturalism. *Journal of Psychology in Chinese Societies*, 8(2), 141-57.
- Correll, J., Park, B., & Smith, J. A. (2008). Colorblind and multicultural prejudice reduction strategies in high-conflict situations. *Group Processes and Intergroup Relations*, 11, 471- 491. doi:10.1177/1368430208095401
- Cowden, S., & Singh, G. (2011). Multiculturalism's new fault lines: Religious fundamentalisms and public policy. *Critical Social Policy*, 31(3), 343-364.
- Cremin, H., & Warwick, P. (2008). Multiculturalism is Dead: Long Live Community Cohesion? A Case Study of an Educational Methodology to Empower Young People as Global Citizens. *Research in Comparative and International Education*, 3(1), 36-49.
- Crowne, K. A. (2013). Cultural exposure, emotional intelligence, and cultural intelligence: An exploratory study. *International Journal of Cross Cultural Management*, 13(1), 5-22.
- Dandy, J., & Pe-Pua, R. (2010). Attitudes to multiculturalism, immigration and cultural diversity: Comparison of dominant and non-dominant groups in three Australian states. *International Journal of Intercultural Relations*, 34(1), 34-46.
- Dollwet, M., Reichard, R. J., & Louw-Potgieter, J. (2014). Development of Cross-Cultural Psychological Capital and Its Relationship with Cultural Intelligence and Ethnocentrism. *Journal of Leadership & Organizational Studies*, 21(2), 150-164.
- Doucerein, M., Dere, J., Ryder, A.G. (2013). Travels in hyper-diversity: Multiculturalism and the contextual assessment of acculturation. *International Journal of Intercultural Relations*, Vol. 37, 686-699. <http://dx.doi.org/10.1016/j.ijintrel.2013.09.007>
- Gieling, M., Thijs, J., & Verkuyten, M. (2011). Voluntary and involuntary immigrants and adolescents' endorsement of multiculturalism. *International Journal of Intercultural Relations*, 35(2), 259-267.
- Glazer, N. (1993). Is assimilation dead?. *Annals of the American Academy of Political and Social Science*, 539, 122-136.
- Gomez-Estern, B. M., Amian, J. G., Sanchez Medina, J. A., & Marco Macarro, M. J., (2010). Literacy and the formation of cultural identity. *Theory & Psychology*, 20(2), 231-250.
- Groves, K. S., Feyerherm, A., & Gu, M. (2015). Examining Cultural Intelligence and Cross-Cultural Negotiation Effectiveness. *Journal of Management Education*, 39(2), 209-243.
- Hewston, M., Rubin, M., & Willis, H. (2002). Levels of consensus and majority and minority influence. *European Journal of Social Psychology*, 32, 645-665.
- Higgins, E. T. (1996). Knowledge Activation: Accessibility, Applicability, and Salience. *Social Psychology: Handbook of Basic Principles*, 133-168.
- Hong, Y.-Y., Benet-Martinez, V., Chiu, C.-Y. & Morris, M. W. (2003). Boundaries of Cultural Influence: Construct Activation as a Mechanism for Cultural Differences in Social Perception. *Journal of Cross-Cultural Psychology*, 34(4), 453-464.
- Jyoti, J., Kour, S. (2015). Assessing the Cultural Intelligence and Task Performance Equation: Mediating Role of Cultural Adjustment. *Cross Cultural Management*, 22, 236-258.
- Lee, Y. T. (2010). Home Versus Host - Identifying With Either, Both, or Neither?. *International Journal of Cross Cultural Management*, 10(1), 55-76.

- Lesinska, M. (2014). The European backlash against immigration and multiculturalism. *Journal of Sociology*, 50(1).
- Levin, S., Matthews, M., Guimond, S. et al. (2012). Assimilation, Multiculturalism, and Colorblindness: Mediated and Moderated Relationships Between Social Dominance Orientation and Prejudice. *Journal of Experimental Social Psychology*, 48, 207- 212. <http://dx.doi.org/10.1016/j.jesp.2011.06.019>.
- Liebkind, K. (1996). Acculturation and stress: Vietnamese refugees in Finland. *Journal of Cross- Cultural Psychology*, 27, 161–180.
- Ng, E. S., & Bloemraad, I. (2015). A SWOT Analysis of Multiculturalism in Canada, Europe, Mauritius, and South Korea. *American Behavioral Scientist*, 59(6), 619-636.
- Ng Tseung-Wong, C., & Verkuyten, M. (2015). "I'd rather we be neighbours than lovers": The two-sidedness of multiculturalism. *Group Processes & Intergroup Relations*, 18(4), 437-453.
- Padilla, A., & Perez, W. (2003). Acculturation, Social Identity, and Social Cognition: A New Perspective. *Hispanic Journal of Behavioral Sciences*, 25 (1).
- Peng, A. C., Van Dyne, L., & Oh, K. (2015). The Influence of Motivational Cultural Intelligence on Cultural Effectiveness Based on Study Abroad: The Moderating Role of Participant's Cultural Identity. *Journal of Management Education*, 39(5), 572-596.
- Raijman, R., Davidov, E., Schmidt, P., & Hochman, O., (2008). What Does a Nation Owe Non-Citizens?: National Attachments, Perception of Threat and Attitudes towards Granting Citizenship Rights in a Comparative Perspective. *International Journal of Comparative Sociology*, 49(2-3), 195-220.
- Reichard, R. J., Dollwet, M., & Louw-Potgieter, J. (2014). Development of Cross-Cultural Psychological Capital and Its Relationship with Cultural Intelligence and Ethnocentrism. *Journal of Leadership & Organizational Studies*, 21, 150-164. <http://jlo.sagepub.com/cgi/doi/10.1177/1548051813515517>
- Reis, M. Santos, J. & Orgambidez-ramos, A. (2015). The Effect of Multicultural experience in Conflict Management styles: Mediation of Cultural Intelligence and Self-monitoring.
- Reynolds, K. J., Turner, J. C. & Haslam, S. A. (2000). When are We Better than Them and They Worse than Us? A Closer Look at Social Discrimination in Positive and Negative Domains. *Journal of Personality and Social Psychology*, 78(1), 64–80.
- Roberts, R., Phinney, J., Mase, L., Chen, Y., Roberts, C., & Romero, A. (1999). The Structure of Ethnic Identity of Young Adolescents From Diverse Ethnocultural Groups. *Journal of Early Adolescence*, 19, 301-322.
- Rosado, C. (n.d.). *What Makes a School Multicultural?*. Retrieved January 2016, from <http://www.edchange.org/multicultural/papers/caleb/multicultural.html>.
- Rosenthal, L., & Levy, S. (2012). The Relation between Polyculturalism and Intergroup Attitudes Among Racially and Ethnically Diverse Adults. *Cultural Diversity and Ethnic Minority Psychology*, 18, 1-16.
- Ryan, C. S., Hunt, J. S., Weible, J. A., Peterson, C. R., & Casas, J. F. (2007). Multicultural and colorblind ideology, stereotypes, and ethno- centricism among Black and White Americans. *Group Processes and Intergroup Relations*, 10, 617–637. doi:10.1177/1368430207084105
- Taylor, D. M., & Osborne, E. (2010). When I Know Who "We" Are, I Can Be "Me": The Primary Role of Cultural Identity Clarity for Psychological Well-Being. *Transcultural Psychiatry*, 47(1), 93-111.
- Thijs, J., & Verkuyten, M. (2013). Multiculturalism in the classroom: Ethnic attitudes and classmates' beliefs. *International Journal of Intercultural Relations*, 37(2), 176-187.
- Thomas, D.C. et.al. (2008). Cultural Intelligence: Domain and Assessment. *International Journal of Cross Cultural Management*, 8, 123-143. <http://ccm.sagepub.com/lookup/doi/10.1177/1470595808091787>
- Van der Zee, K., Van Oudenhoven, J. P., Ponterotto, J. G., & Fietzer, A. W. (2013). Multicultural Personality Questionnaire: Development of a Short Form. *Journal of Personality Assessment*, 95(1), 118-124.

- Van Dyne, L., Ang, S., & Koh, C. (2008). Development and validation of the CQS: The cultural intelligence scale. In S. Ang, & L. Van Dyne, (Eds.). *Handbook on Cultural Intelligence: Theory, Measurement and Applications*, 16-38.
- Van Geel, M., & Vedder, P. (2011). Multicultural attitudes among adolescents: The role of ethnic diversity in the classroom. *Group Processes & Intergroup Relations*, 14(4), 549-558.
- Van Osch, Y. M. J., & Breugelmans, S. M., (2012). Perceived Intergroup Difference as an Organizing Principle of Intercultural Attitudes and Acculturation Attitudes. *Journal of Cross-Cultural Psychology*, 43, 801-821.
- Van Oudenhoven, J. P., & Sirlopú, D. (2013). Is multiculturalism a viable path in Chile? Intergroup and acculturative perspectives on Chilean society and Peruvian immigrants. *International Journal of Intercultural Relations*, 37(6), 739-749.
- Verkuysten, M. (2011). Assimilation ideology and outgroup attitudes among ethnic majority members. *Group Processes & Intergroup Relations*, 14(6), 789-806.
- Verkuysten, M. & Pouliasi, K. (2006). Biculturalism and Group Identification: The Mediating Role of Identification in Cultural Frame Switching. *Journal of Cross-Cultural Psychology*, 37(3), 312–26.
- Wan, C., Chiu, C.-Y., Peng, S. and Tam, K.- P. (2007). Measuring Cultures through Intersubjective Cultural Norms: Implications for Predicting Relative Identification with Two or More Cultures. *Journal of Cross- Cultural Psychology*, 38(2), 213–26.
- Ward, C. & Rana-Deuba, A. (1999). Acculturation and Adaptation Revisited. *Journal of Cross-Cultural Psychology*, 30(4), 422–42.
- Ward, C., Wilson, J., & Fischer, R. (2011). Assessing the predictive validity of cultural intelligence over time. *Personality and Individual Differences*, 51(2), 138-142.
- Wolsko, C., Park, B., Judd, C. M., & Wittenbrink, B. (2000). Framing interethnic ideology: Effects of multicultural and color-blind perspectives on judgments of groups and individuals. *Journal of Personality and Social Psychology*, 78, 536–654. <http://dx.doi.org/10.1037/0022-3514.78.4.635>
- Zali, M. R., Moezoddin, M. H., Rajaie, S., & Ghotbi, S., (2014). Asian Research Consortium Performance. Vol. 4 (5), 3-5.
- Zhang, Y. (2012). Expatriate Development for Cross-Cultural Adjustment: Effects of Cultural Distance and Cultural Intelligence. *Human Resource Development Review*, 12(2), 177-199.

Comparing the Corporate Culture of Vietnam with that of Thailand

Nguyen Dinh Trung

National Economics University, Vietnam
E-mail: trungnd@neu.edu.vn

Abstract

Vietnam and Thailand have established the strategic partnership that bases on the similarity of their strategic interests. In order to realize such the partnership, it is necessary to enforce the interaction between two countries in different levels like government, locality and corporation. Among them the direct interaction between corporate ones plays a very important role for value creation for the economy as a whole, hence, the corporate culture becomes the long-term connectivity and sustainable spillover effect to stakeholders. The clear understanding about Thai's corporate culture by comparing it with that of Vietnam is the best way to effectively support the cooperation between two countries at the corporate level. The paper would provide the similarities and differences between Vietnam and Thailand at the corporate level.

Keywords: Comparing, Vietnam, Thailand, corporate culture.

INTRODUCTION

The corporate culture is a comprehensive concept related to the organization basically differed from the national culture. The value and significance of the corporate culture is viewed from the way of behavior among agents in the organization towards the work and to the people. In parallel with the material life, the corporate culture constructs the daily spiritual attitudes for all members within any organization.

Vietnam and Thailand are the members of the Association of the South East Asian Nations (ASEAN) and both countries seem have nearly the same identity of culture. In fact, in accordance with the competitiveness at the national or corporate level, Thailand reveals several advantages over Vietnam. Since 31 December 2015- the time of official formation of ASEAN Economic Community, the inflow of goods from Thailand to Vietnam has been increasing. The number of enterprises of Vietnam building the trade and investment relationships with Thailand market and Thai's enterprises rapidly has been changed. At the national level, Thailand and Vietnam are the strategic partners to each other by the official declaration of the Head of two governments. At the corporate level, Thai's enterprises are the partners and competitors of Vietnam's enterprises in different segments of the market at the same time. Thailand and Vietnam have been being in line with the same situation of their cooperation and competition in several fields of development.

So far in Vietnam, there have not been many researches in this issue although some regarding to the impacts of ASEAN on Vietnam have been conducted by Ministry of Finance, Ministry of Foreign Affairs, and other universities and research institutes. The comparison of Thai's corporate culture with that of the South Korea and of Vietnam's one with that of the United States has been implemented. Such the researches provide the important base for further researches on the nature of the similarities and differences of Thai's corporate culture and Vietnam's one.

The research, hopefully, is the first one in Vietnam serving the process of making clear the nature of Thai's corporate culture and Vietnam's one. It is a guideline for managers to have their appropriate behavior to both Thailand and Vietnam partners for any business doing.

The paper would use the analytical method and the benchmarking technique. Firstly, it takes advantage of the dimensionalizing the corporate culture to list the necessary dimensions for comparison making. Secondly, it is needed to gather the data for specific dimensions of the selected countries. Thirdly, it is to make comparison for specific dimension for each country to recognize the difference between them.

The data utilized for the paper are the secondary sources from the Hofstede's web. In additions, some observations by author about Thai's corporate culture from the Thai's enterprises operating in Vietnam and Vietnam's enterprises would be exploited to explain about specific dimension of the corporate culture in the suitable way.

RESEARCH QUESTIONS

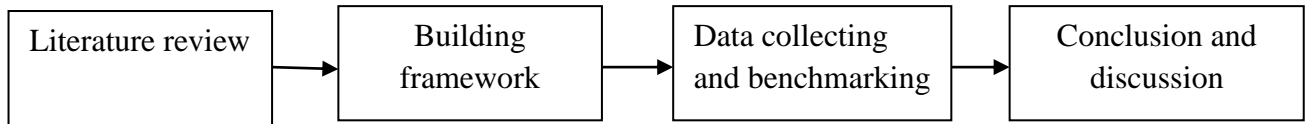
The paper would answer the following questions:

1. What are the dimensions of the corporate culture and its similarities and differences between Thailand and Vietnam?
2. How to take advantage of Thai's and Vietnam's similarities and differences in their corporate culture to their business strategy?

THE RESEARCH PROCESS

The research process consists of the following steps shown in Figure 1.

FIGURE 1: RESEARCH PROCESS



• *Source: Author*

In the step of literature review, all research papers, articles regarding about Thai's corporate culture and Vietnam's one are collected. The initial idea about dimensions of corporate culture provided by Hofstede's research in IBM (1980) builds 4 main dimensions as power distance, individualism versus collectivism, uncertainty avoidance, and masculinity versus femininity. The Canadian psychologist Michael Harris Bond (1988) added to previous 4 dimensions by a fifth dimension called the long-term versus short-term. The Bulgarian scholar Michael Minkov (2007) gave the sixth dimension with the name 'indulgence versus restraint'.

Up till now, there have been 6 dimensions of the corporate culture and the content of each dimension is briefly explained in the Figure 2.

FIGURE 2: THE CONTENT OF 6 DIMENSIONS OF CORPORATE CULTURE

Dimensions	Content
Power Distance	The degree of power inequality among people.
Individualism versus Collectivism	The strength of close people has to others within the organization.
Uncertainty Avoidance	The degree of anxiety that members feel when in uncertain future.
Masculinity versus Femininity	How much a society sticks with, and values, traditional male and female roles.
Long Term versus Short Term Orientation	The choice of focus for people's efforts: the future or the present and past.
Indulgence versus Restraint	The gratification versus control of basic human desires related to enjoying life.

• *Source: Hofstede (2011)*

In the step of building framework of analysis, based on the selected dimensions of corporate culture, the paper would use the set of dimensions as the term of reference to measure the size of each dimension. Besides, it also takes the case studies to illustrate the general view about the corporate culture of Thailand and Vietnam. That the specific dimensions and general view about corporate culture as a whole are combined in the suitable manner, possibly, is the most generalized model for analyzing the corporate culture.

In the step of data collecting and benchmarking, the paper would exploit the data published in the research paper in accordance with Hofstede's dimension. The scoring for each dimension is compared to each other to determine the similarities and differences between Thai's corporate culture and Vietnam's one.

In the step of conclusion and discussion, the paper would draw the lessons for managers and policy makers related to both countries to promote the similarities and to minimize the differences between two corporate cultures. The discussions dealing with the corporate cultures of two countries assist to formulate the most effective way of behavior of each side towards other and vice versa. The in-depth understanding about each other lays the foundation to implement the strategy of partnership development between Thailand and Vietnam.

THE RESEARCH RESULT

New perception on the culture

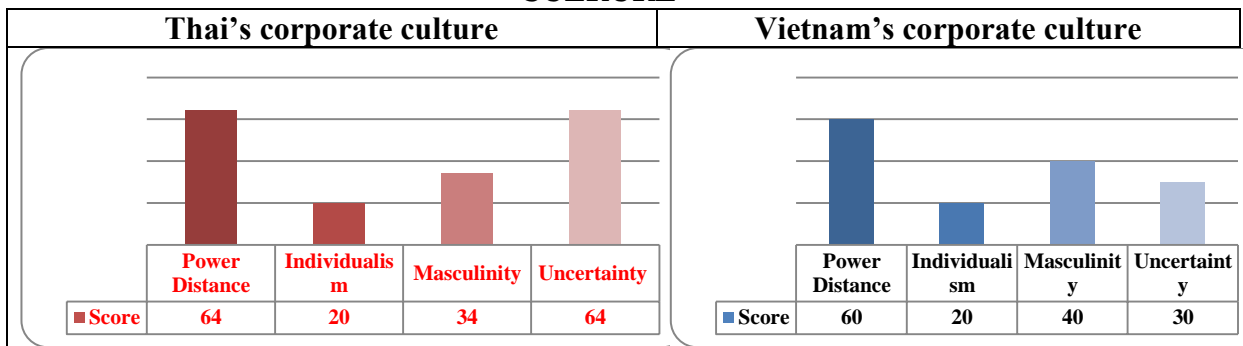
It is important to improve the perception on the culture not only as a set of the invisible values but also a set of dimensions that may be measured by scoring in the appropriate way. It is a base to make comparison of the corporate cultures from greatly different organizations that seems never compare to each other. Furthermore, it opens the possibility to map the corporate cultures to serve the mind mapping about the corporate culture of any organization in any country.

The cultural conflict can be explained by the difference in specific dimension often referring to the misunderstanding among related partners. When understanding clearly about each other, the partners will have their good attitude in all of their co-operating activities. The decoding the nature of the corporate culture provides the new approach to the corporate culture not departing from the surface of the culture but from its core.

Benchmarking Thai's corporate culture and Vietnam's corporate culture by secondary data

By taking advantage of the results of comparing the corporate cultures of Thai and the South Korea, Vietnam and the United States in accordance with Hofstede's dimensions as mentioned, the results of the comparison are presented in the Figure 3. Note that each dimension has the highest score of 100 and the way to measure the dimensions for both countries is the same. Unfortunately, the data collected for the comparison making is in only 4 original dimensions launched by Hofstede, the remaining ones lack of the evidence.

FIGURE 3: THAI'S CORPORATE CULTURE AND VIETNAM'S CORPORATE CULTURE



• *Source: Synthesized by author*

For the dimension of power distance, the score of Thailand and Vietnam are 64 and 60 respectively or Thai's power distance is higher than that of Vietnam. A high power distance of Thailand refers to the big distance between the highest power position and the lowest one in the organization. Therefore, respecting to the higher position is one of the main values when working in Thai's organization. Generally speaking, the structure of any organization, association, corporation and even household in Thailand is hierarchy. However, the difference between Thailand and Vietnam in this dimension is not so big just only 4, hence, the attitude to power distance in Vietnam is nearly the same to that in Thailand. To climb the power ladder, it takes much time both in Vietnam and in Thailand.

For the dimension of individualism, the score of Thailand and Vietnam are completely the same (20) and lower than the average value of the scale (50) that means the ability to make decision by individuals is low. The collective mechanism in decision making within organization, household and others is the most typical characteristic both in Thailand and in Vietnam. The superior is the agent laid on the highest position. The responsibility of the individual is commonly unclear and the decision making takes much time. The response of the organization to the fast changes of the market is limited.

For the dimension of masculinity, the score of Thailand and Vietnam are 34 and 40 respectively but lower than the average score (50). Vietnam pays more attention to the work than that of Thailand and can mobilize all of the energies for the completion of the work. Possibly, Vietnam's attitude to the work regulation is more serious than that of Thailand. However, the difference between Vietnam and Thailand in this dimension is only 4; the femininity for both is dominant for all of spheres of the power. For a wider perspective, the femininity has a high core caused by the "rule by man" institution and the masculinity with high score relates to the "rule by law" institution. Both Thailand and Vietnam are located in the region of "rule by man" institution.

For the dimension of uncertainty, the score of Thailand and Vietnam are 64 and 30 respectively and the difference between them is the biggest among 4 dimensions. Thailand has the tendency to take risk then the chance to take great profit is very high and vice versa for Vietnam. In fact, Vietnam's average GDP is nearly a half of that of Thailand.

Comparing them by other observations of the real context

To make more clear the similarities and differences between Thailand and Vietnam in term of corporate culture, some observations on Thai's project in Hanoi have been taken into consideration. Thailand has been known as one of the strong countries of tourism industry in the Asian South East region. The Melia Hotel in Ly Thuong Kiet Street in Hanoi has been being run by Thai's manager for about 25 years. It is one of the most famous 4- star hotels in the foreign invested sector in Vietnam and the important information about it can be easily found in its website. Because author is Vietnamese, the evaluations and judgments are naturally departed from Vietnam's corporate culture. In other words, they convey the method of comparing Thai's corporate culture and Vietnam's corporate culture. For some times of taking participation into international scientific conference organized in Melia Hotel, the author's observations about its culture are as follows:

- There is a hierarchy in the organization specifically the relatively high power distance exists between manager and employees. The Hotel always maintains the close and friendly relationship with customers as the guideline "Customer is King". This is differed from the most common understanding about the nearly absolute customers' power over the seller or supplier in the pure competitive market economy.

- The individualism is rather low in the structure. In the bottom, there are some teams of employees who take the specific actions to complete their tasks. In the middle level, there are some sections with the groups of functional managers in charge of personnel, financial, technological management. In the highest level, there are the Meeting of the Shareholders, Board of Management and the Board of Advisers. In such the structure, the individualism is controlled by others while the collectivism is dominant.

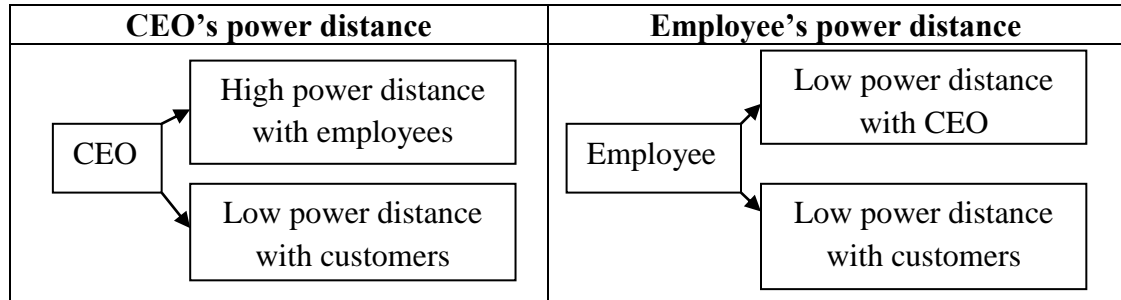
- The masculinity of the staff during working process is very high that means the staff strictly respects to the principle and regulations of the Hotel. In the communication with the customers and partners, the femininity has been shown by the professional skills taken by the staff. That the Hotel keeps masculinity for work and femininity with people is the reason for its big success for a long time in Vietnam market.

- The uncertainty avoidance is seen from the setting a suitable place for the Hotel in Hanoi that does not destroy the balance of the ecosystem in the area. Besides, the seriously respecting to all of regulations issued by Vietnam's government and by Hanoi Metropolitan Authority by the Hotel ensures its safe operation even in the business environment of fast change in Vietnam. The low uncertainty avoidance index minimizes the possibility of risk taking in doing business.

To make clear the Vietnam's corporate culture from the real context operating in the same industry of the case study of Thailand, the Sunway Hotel with 100% of capital Vietnamese private investor located in Pham Dinh Ho Street in Hanoi has been selected. Generally speaking, the industry of tourism of Vietnam has been being in the road of improvement to proactively integrate into the rest of the world. All information about this Hotel can be seen on its website. It is one of the 4-star private hotels in Hanoi. The special characteristic of this Hotel is that it attracts a lot of guests. Some of the professors from European university for several times of teaching for graduate courses in Vietnam staying in this Hotel gave good comments on the service quality of the Hotel. By exchange the information about the comments with those professors combining with the observation of the author, the experiences from the success of the Hotel can be seen as the valuable lesson for corporate culture as follows:

The Chief Executive Officer (CEO) of the Hotel always collects the direct feedbacks from guests by the way in every morning, during the time of breakfast, he politely and friendly asks the guests about several issues as the suitability of the decoration, the favor of the cuisine, the ways of the communication of the receptionist, staff and the managers. It is the best way for him to precisely know about needs and requirements of the guests although he has a large system of information about feedback of the guests. For the good comments on any quality of the services of the Hotel, he attracts all of the efforts to make them better. For the complaints even bad comments, he invests much resource from Hotel and from outside to basically improve them to meet the serious requirements of the guests. This is the method to help the Hotel effectively cover the wide range of the quality of the service. From the Hofstede's point of view on the corporate culture, it can be seen the CEO's actions as the way of decreasing the high power distance between CEO and customers in term of the relationship. The CEO always accompanies with the customers to clearly understand about each other. Obviously, the dimension of power distance provides the way to explain fully about the nature of the behavior of the communications between Hotel and its customers. The serious working principles with customers followed by CEO show the high power distance in which the customer is the "great" commander and the CEO is the "normal" follower. Here, the power distance can be understood in several aspects (Figure 4).

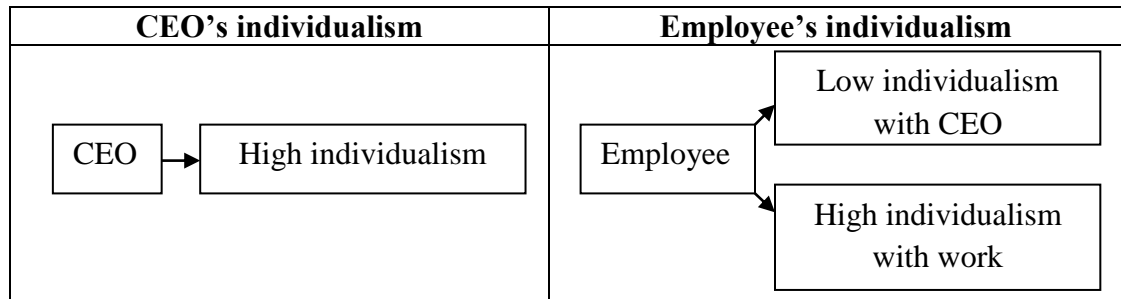
FIGURE 4: THE ASPECTS OF POWER DISTANCE



• *Source: Author*

- The individualism is low for employees but high for CEO. All initiatives of CEO are creative and innovative solutions for development of the Hotel especially for its profit maximization. CEO must have the strong self-belief to run the Hotel in the highly competitive market. Without high individualism, CEO takes some difficulties in making effective decisions for success of Hotel that includes the opportunity losing, market share decreasing and even loss making. Because of the legal form of the Hotel is private company, CEO is the person who is fully responsible for all activities and operations of the Hotel. It is subjective to refer all Vietnamese people to low score of individualism. The exceptions are related to the individuals such as the CEO or other the like. In the hierarchy structure, the high individualism is for the person on the top (called the boss) and low individualism is for the person in the bottom. With work, employees need high individualism to promote their creative and flexible ability for improving their productivity and effectiveness. (Figure 5)

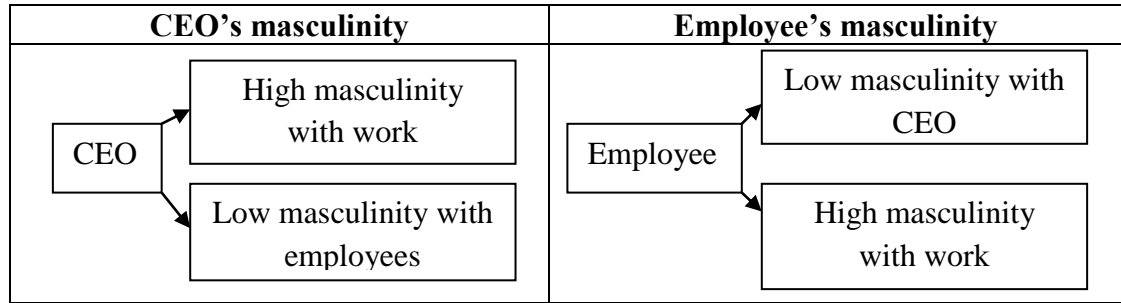
FIGURE 5: THE ASPECTS OF INDIVIDUALISM



• *Source: Author*

The masculinity bases on the separation between the problem- solving approach and relationship or person- building approach in any sphere of the interaction. The masculinity has a high score for problem-solving approach and the femininity has a high score for relationship or person-building approach. The combination of the masculinity and femininity is the mixture of the problem-solving and relationship building approaches. The most common working custom in the organizations in Vietnam including the Sunway Hotel is that “during working time, working is the centered focus of all efforts without exception”. The high masculinity also departs from the high power distance and the high individualism. CEO has high masculinity with work to fully complete the missions and low masculinity with employees to minimize the possible conflicts and to keep the working environment stable. The employees have low masculinity with CEO to serve him achieve the goal of business and high masculinity to finish their works in the most effective way. (Figure 6)

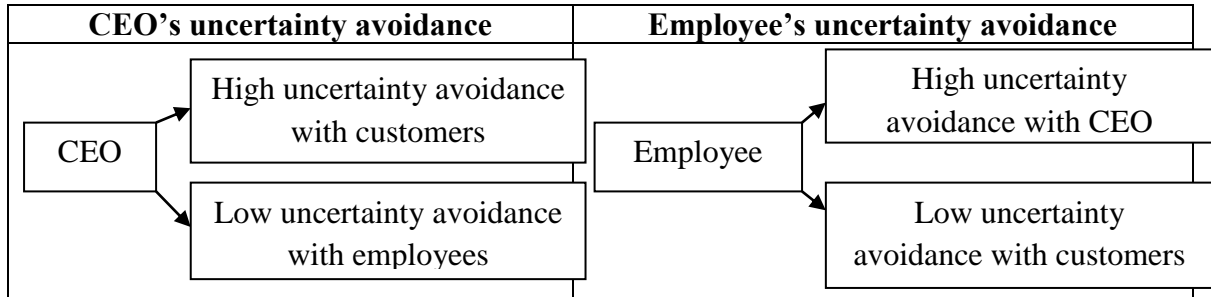
FIGURE 6: THE ASPECTS OF MASCULINITY



• *Source: Author*

- The uncertainty avoidance of CEO is low by his fear of that the traveler does not come to consume the services of the Hotel if the quality of service would not be enough. He always tries to clearly understand about the needs, wants and requirements of the traveler from different countries on the services of the Hotel. Any mistake on the service providing for customers causes the disconnection of the value chain of travelers by their making choice on other organizations. The aspect of the uncertainty avoidance can be explained as the fear of risk or loss when running business by any people or organization. CEO has high uncertainty avoidance with customers to reduce the risk and low uncertainty avoidance with employees because they need the jobs or livelihood granted by CEO. The employees have high uncertainty avoidance with CEO caused by the power of CEO to fire them and low uncertainty avoidance with customers because their mistakes with them can be solved by themselves. In the private company in Vietnam, its autonomy is very big and CEO has the biggest power over all spheres of the company. (Figure 7)

FIGURE 7: THE ASPECTS OF UNCERTAINTY AVOIDANCE



• *Source: Author*

CONCLUSION AND DISCUSSION

The corporate culture is a comprehensive definition dimensionalized into power distance, individualism, masculinity and uncertainty avoidance. Some more dimensions added to the first ones make clear the nature of the corporate culture. This is the theoretical background for making comparison of Thailand's corporate culture and Vietnam's one. For the limitations of the data, the paper only focuses on 4 dimensions mentioned above.

Generally, Thailand and Vietnam have nearly the same corporate culture because both countries are located in the South East Asian region. However, the integration pressure with the region and with the rest of the world has some impacts on the corporate culture of both countries. Such the statement has been examined by the secondary data by the way of principle of bridging between Vietnam and the United States and between Thailand and the South Korea. The scale used to measure the dimension is 100. The results show that only dimension "uncertainty avoidance" has the big difference between Vietnam and Thailand. The remaining dimensions are nearly the same of two countries. The enterprises of both countries can co-operate to each other to make joint ventures or other forms of joint resources and efforts.

Specifically, by using the case studies combining with the observations of the author, the paper has proved that within each dimension, there are some contradictions of values of the corporate culture that greatly depends on the position in the organization. For CEO, the dimensions are shown in the differed way from the employees. There are two basic relationships that can be used to analyze the nature of the corporate culture. They are the relationship between CEO and others and the relationship between employees with the others. The generalization of corporate cultures of Thailand and Vietnam may lead to the omission of the evidence reducing the reliability of the theoretical framework. Normally, a dimension has a specific score by Hofstede's framework but by the in-depth analyzing, a dimension has some scores being differed from each other. This aspect can be evaluated for the specific relationship of each agent. As a result, the dimension can be seen from extremes and the pure situation with one score does not exist. This can be considered as the new contribution to the research issue provided by this paper.

The corporate culture may be changed by the way of running business conducted by manager of the organization and the context movement. The role of the leader and manager in the organization plays a very important role to set up the corporate culture. The corporate culture dimensions of one organization can be assimilated by other organizations and there are some changes in specific dimensions by cultural interactions among them. Besides, the support of the employees for building the corporate culture of the organization enforces the soundness of the corporate culture in a highly competitive environment.

Thailand and Vietnam are the members of ASEAN and both of countries have a lot of opportunities to increase their strengths and resources to be beneficial for both. Perhaps, with the different dimensions of corporate cultures, the evaluating and analyzing the opportunities and threats are also not the same, therefore, the solutions for these are diversified. Thailand and Vietnam have the traditional ties in trade, investment and service, the mutual understanding about corporate culture to each other would open a new playing field for both sides. The proactivity of both countries at different levels as the government, provincial, district, enterprises would change the knowledge, skills, attitude, experience of the leader, manager or student

In case of Vietnam choosing the year 2016 as the start-up year, the in-depth understanding about corporate culture of both countries would provide the information of each country about other and vice versa to help the stakeholders make effective decisions. In additions, the Vietnam's enterprises can learn from Thailand's experience about start-up by increasing the perception on the differences and similarities between them.

References

- ASEAN *Mutual Recognition Agreements (MRAs)* <<http://www.asean.org/communities/asean-economic-community/item/asean-mutual-recognition-arrangement>>
- ASEAN Secretariat, *ASEAN Economic Blueprint* <www.asean.org>
- Bob Waisfisz, *An organisational cultural perspective*, <https://geert-hofstede.com/tl_files/art_organisational_culture... >
- Danang University of Economics, *Proceedings of scientific conference about AEC establishment*, October, 2015.
- Hofstede, G. (2011), *Dimensionalizing Cultures: The Hofstede Model in Context*, *Online readings in Psychology and Culture*, <scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1014&context=orpc>.
- Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.
- Hofstede, G. (1980), *Culture's Consequences: International Differences in Work-Related Values*, 1980, p. 25, Beverly Hills, CA:Sage.
- <https://sites.google.com/site/southkoreavsthailand/thailand/values/hofstede-s-cultural-dimensions>
<https://jowens13.wordpress.com/2013/09/18/vietnam-and-hofstedes-value-dimensions/>
- Ming-Yi Wu (2006), Hofstede's Cultural Dimensions 30 Years Later: A Study of Taiwan and the United States, *Intercultural Communication Studies XV: 1 2006*.
- Trung, N.Đ. (2016), *Some observations conducted by author about the Melia Hotel and Sunway Hotel in Hanoi*.
- Thomas J. Knutsona, Rosechongporn Komolsevin, Pat Chatiket, Val R. Smith, (2003), A cross-cultural comparison of Thai and US American rhetorical sensitivity: implications for intercultural communication effectiveness, *International Journal of Intercultural Relations* 27 (2003) 63–78.