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**FACULTY OF GRADUATE AND
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Intercultural Mediation: Social, Linguistic and Psychometric Consideration

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Running head: INTERCULTURAL MEDIATION

Intercultural mediation: Social, linguistic and psychometric considerations

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School of Psychology

Thesis submitted to the Faculty of Graduate and Post-Doctoral Studies of the University
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Abstract

Educational research investigating second language (L2) learning proposes that interculturally competent individuals have the capacity to act as mediators during situations of conflict between members of distinct cultural communities (Alred & Byram, 2002; Gohard-Radenkovic, Lussier, Penz & Zarate, 2004). The following studies aim to systematically investigate this proposal. The first study examines the linkages between aspects of language learning (e.g., L2 contact and confidence) and the use of mediation behaviours among a sample of minority group members. The results indicate a general need for a strong first language identity in order to become involved as a mediator in a conflict scenario. However, the results also point to the need for further assessment of the measure of intercultural mediation. The second and third studies respond to this latter issue through use of modern and classical test theory approaches to instrument assessment among both majority and minority group members. In particular, the second study points to a need to distinguish between the status (minority vs. majority) of the groups involved in the conflict scenarios as well as whether members of the witness' in-group are perpetrating or victims of discrimination. Informed by the results of the second study, the third study outlines the development and assessment of a revised version of the Intercultural Mediation Measure. Following these assessments of the intercultural mediation measure, the final study explores the relative importance of status (minority vs. majority) and role (perpetrator vs. victim) in the prediction of intercultural mediation behaviours and the predictive capacity of first and second language attitudes and representations in the use of nondiscriminatory behaviours. Among a host of revealing results, the analyses indicated a trend of greater mediational involvement in conflict

scenarios when the in-group is perpetrating the conflict toward a positively viewed out-group. This research speaks to the capacity individuals have to demonstrate and encourage positive intercultural relations. The results are discussed in the context of L2 learning, intergroup theory, and directions for future research.

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INTRODUCTION

In the 1960s, Lambert and his colleagues initiated an examination of the social psychological correlates of second language acquisition (see, e.g., Lambert, 1977; Lambert, Gardner, Barik & Tunstall, 1963; Lambert & Anisfeld, 1969). Countering earlier views that bilingualism leads to developmental deficits, Lambert's research found consistent intellectual, cognitive and tolerance-promoting benefits of bilingualism. Although this research demonstrates affective and cognitive benefits, it does not venture into behavioural consequences of second language acquisition. This latter issue is central to the proposed thesis. In particular, given the exposure to more than one linguistic community, does bilingualism facilitate a willingness to demonstrate anti-discriminatory behaviours by prompting individuals to act as brokers or mediators in situations of intergroup conflict or miscommunication? The main goals of the proposed studies are to examine this question and to establish those aspects of language learning that may come into play in involving oneself in situations of conflict during intercultural encounters.

Much of the research exploring the mediating potential of bilinguals has centered on the linguistic brokering role of children of immigrants. Morales and Hanson's (2005) review suggests that "...[children] often serve as translators and interpreters for their nonfluent parents and extended family" (p. 472). In many cases, children come into contact with and gain competence in aspects of the dominant culture sooner than their parents (Acoach & Webb, 2004; Buriel, Perez, De Ment, Chavez & Moran, 1998). As a result, these children take on an important liaising role between their familial environment and the dominant culture (Weisskirch, 2005).

Similarly, when looking at immigrants' children as adults, Ng (2007; Ng, He & Loong, 2004) found that the second generation (parents) can play a major role in brokering the relationship between the first and third generations. By virtue of being educated or employed in the dominant culture and their longstanding exposure to their own ethnic culture, the second generation is particularly well-suited to understand the perspectives, first languages and cultures of the other two generations. Thus, mediators can bridge communication gaps that may otherwise remain unresolved or become conflictual. Ng (2007) argues that "...the study of communication brokering offers what hopefully is a breath of fresh air and cause for optimism..." (p. 88).

The potential for mediation is also recognized beyond familial contexts. From an educational perspective, Gohard-Radenkovic, Lussier, Penz and Zarate (2004) suggest that "The teaching/learning of modern languages seems to us to be the discipline *par excellence* for intensifying the openness to other cultures..." (p. 53; see also Loveday, 1982; Lussier, Auger, Urbanicová, Armengol, De la Serna & Concepción De Miguel, 2004).

Byram (1997; Alred & Byram, 2002) identifies the development of this openness and eventually intercultural competence as a process of acquiring five elements. Initially, to enter into situations of successful intercultural contact, individuals require sensitivity to their own cultural lens to identify preconceptions accompanied by an effort to give value and credence to the other culture (*savoir être*). Further necessary is an understanding of other individuals' viewpoints and how these perspectives could influence interlocutors' views of one another (*savoirs*). Following these two preconditions, intercultural competence or what Byram (1997) refers to as being an "intercultural speaker" represents

the ability to and ongoing participation in interpreting (*savoir comprendre*), discovering (*savoir apprendre*) and interacting with (*savoir faire*) the other culture.

Although much of this knowledge and skill can be developed and honed in the language learning classroom, Alred and Byram (2002) propose that intercultural competence can be extended beyond the classroom environment in the form of social action; specifically, to the ability and willingness to act a cultural mediator.

Gohard-Radenkovic, Lussier, Penz and Zarate (2004) propose the following definition of a cultural mediator: “*The cultural mediator is a social agent who designs and puts in place devices that make it possible to restore meaning where meaning has broken off, namely, he or she provides the one who does not understand with the means to understand*” (p. 219).

With high levels of intercultural competence, it becomes possible to accept the validity of opposing cultural perspectives and find solutions to this opposition that do justice to both groups (Byram & Fleming, 1998).

A reality of the mosaic that represents Canada is that cultural differences and potential conflicts will exist among individuals sharing the same community. Given the diversity in Canada (Statistics Canada, 2001), the likelihood of intercultural contact incites a clear need for a greater understanding of how individuals become willing to take social action by acting as cultural mediators. Coinciding with Ng’s (2007) optimistic view of cultural brokers, intercultural competence can facilitate intercultural communication by enabling individuals to act as mediators during conflicts between those from distinct cultures.

Given that examinations of cultural mediation have been limited to familial contexts (see, e.g., Tse, 1995; Morales & Hanson, 2005) and theorizing from educational researchers, there is much to be discovered through the study of cultural mediation in everyday encounters. The proposed thesis aims to fill this gap by developing a sound assessment of cultural mediation and exploring potentially relevant variables that predict a willingness to use non-discriminatory behaviours and mediate in situations of intercultural conflict. Ultimately, understanding variables that influence the likelihood of intervention in situations of conflict or discrimination will provide a basis for their promotion.

Correlates of Cultural Mediation

Bilingualism. Language is a vehicle through which culture is communicated (Fishman, 1977). Acquiring a second language is, therefore, a prime opportunity to learn about a second culture (Buttjes, 1990). In fact, Brown (1986) argues that “second language learning is often second culture learning” (p. 33). As discussed, cultural mediation abilities develop through competence in more than one culture (Alred & Byram, 2002). Bilingualism is critical to developing this competence and would, therefore, be an important correlate of cultural mediation behaviours.

Ethnic identity. Ethnic identity is conceived of as the ethnic component of social identity (Phinney & Ong, 2007). The Social Identity Theory literature defines social identity as “that part of an individual’s self-concept which derives from [one’s] knowledge of [his or her] membership of a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1981; p.255). In the context of this thesis, identity is the means through which second language learning

implicates culture learning. Research incorporating the socio-contextual model demonstrates a consistent pattern of greater identification with the second language community resulting from bilingualism (Noels & Clément, 1996; Noels, Pon & Clément, 1996; Rubinfeld, Clément, Lussier, Lebrun & Auger, 2006; Rubinfeld et al, 2007). For this reason, it is hypothesized that ethnic identity is a relevant correlate of cultural mediation. More specifically, it mediates the relationship between bilingualism and cultural mediation.

Cultural representations. The two previous correlates, bilingualism and identity, do offer much in the way of developing the skills and knowledge Byram (1997) identified as being critical to intercultural competence. They do not, however, fully account for the underlying impetus interculturally competent individuals may feel to act as a mediator to reduce intercultural conflict. It is hypothesized that an additional positive regard, in the form of xenophilic cultural representations, is a further necessary precursor to a willingness to demonstrate non-discriminatory behaviours.

In this context, cultural representations are mental and public representations that characterize a specific cultural group (Sperber, 1996). These representations encompass the images of, beliefs about and attitudes toward a distinct ethnic community that are created by interindividual and intergroup communication (Gohard-Radenkovic, et al, 2004). Rubinfeld et al (2006) have found that positive cultural representations are propelled from second language learning and its influence on ethnic identity. Specifically, greater competence in a second language community leads to more positive representations of the culture via a greater identification with that group. Feeling

positively about a second language community, in turn, incites a desire to reduce conflict or discrimination during interactions between the first and second language groups.

Together, bilingualism, ethnic identity and positive cultural representations are hypothesized to underlie a significant portion of cultural mediation behaviours displayed by witnesses of intercultural conflicts. Through the development of linguistic competence, a sense of identification and positive regard toward a second language community, a willingness to promote positive intercultural relations may emerge.

Well-being. The emergence of non-discriminatory behaviours would constitute a positive contribution to intercultural relations. However, cultural mediation would require some sort of implication of the witness in a conflict situation. This would suggest a downside of promoting non-discriminatory behaviours that could result in negative consequences for the well-being of the mediator.

The Current Dissertation

A series of four studies were conducted to investigate the relative importance of the proposed correlates of cultural mediation. The current dissertation also documents the development of an intercultural mediation measure that provides information about a witness' likelihood of intervening during intercultural conflict.

Study One. The first study begins the exploration of cultural mediation as a relevant correlate of second language learning and first and second language identity. Two specific goals are pursued. First, given the gap in investigations of anti-discriminatory behaviours, the development of an appropriate intercultural mediation measure and the delineation of relevant dimensions are necessary. The second goal is to explore whether an enhanced ability to understand, explain, interpret and negotiate the

dominant culture would result in an increased willingness to mediate in situations of intercultural conflict. The results of this study are informative about the link between identity and cultural mediation. However, they indicate that further development of the cultural mediation measure would be beneficial to the current investigation.

Study Two. The second study begins to respond to the need for further scale development by assessing the psychometric properties of the Intercultural Mediation Measure. This process assesses the quality of the measure and identifies weaknesses in view of guiding further scale development. An initial evaluation reveals a violation of the assumption of unidimensionality in two of the four scenarios. The two scenarios that did not meet the assumption lacked clear depictions of intercultural conflicts that would benefit from mediation and were, therefore, eliminated.

Differential item functioning analyses, assessing linguistic biases of the measure, identified some translation issues. In addition, in a scenario where participants would witness their in-group perpetrating discrimination, there was a general trend of higher endorsement of the mediation items among the majority English group than the minority French group. This indicates that the status of those involved in the conflict and the role of the in-group (perpetrator or victim) may influence witnesses' mediational behaviours. Item response analyses point to problematic items, specifically among the negatively-worded items.

Study Three. The Revised Intercultural Mediation Measure was developed to improve upon the deficiencies found with the first version of the measure. Building from the results of the first and second studies, scenarios that clearly demonstrate a discriminatory situation that vary in their representation of the in-group as the perpetrator

or victim of a conflict were developed. This also includes the revision or addition of new items.

Following the above revisions, the main aims of this study are twofold. First, in response to inconsistent findings between studies one and two with regards to dimensionality, the first aim is to determine whether a uni- or bi-dimensional solution best describes the newly developed scenarios and items. Confirmatory factor analyses of data collected from both minority and majority group members indicate consistent evidence that a bi-dimensional solution, with separate Involved and Avoidant factors, would better describe the data than a uni-dimensional one. Second, item response analyses assessing the revised measure indicate that it does a good job of representing the underlying constructs.

Study Four. Using the Revised Intercultural Mediation measure, developed throughout the second and third studies, this final study explores the substantive network of intercultural mediation. Building upon the results of the earlier studies, the first goal of this study is to explore the relative importance of role (perpetrator versus victim) and status (minority versus majority). The results demonstrate that participants are more likely to use involved mediation strategies when the in-group is perpetrating a conflict but avoidant strategies when the in-group is being discriminated against. Following this, the second goal is to investigate the interrelations between identity, representations, intercultural mediation and day-to-day hassles. Path analyses demonstrated that if the promotion of non-discriminatory behaviours is to occur, it will likely stem from a member of the perpetrator's in-group who feels positively about the group being discriminating against.

Running Head: BECOMING A CULTURAL INTERMEDIARY

Study One

Becoming a cultural intermediary:

A further social corollary of second-language learning*

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* This study appeared in the *Journal of Language and Social Psychology*, 26, 182-203.

Abstract

Much of the research linking language and discrimination has been concerned with first language practices. Yet, an intergroup perspective supports the possibility that prejudice may be communicated between groups not sharing the same first language. This paper seeks to explore how factors associated with the acquisition and use of a second language contribute to the development of anti-discriminatory behaviours. Data regarding these issues were collected from 209 Francophone university students attending school in a bilingual environment. Two specific goals were pursued: (1) the development of an appropriate intercultural mediation measure and (2) an examination of how factors associated with second language acquisition relate to the use of anti-discriminatory behaviours. Results obtained demarcate involvement and non-involvement dimensions of the mediation measure. Further, a path analysis suggested that anti-discriminatory behaviours were linked to identification with one's own ethnic group. The results are discussed within the context of current approaches to the link between language and discrimination.

Becoming a cultural intermediary: A further social corollary of second-language learning

For nearly a century, prejudice and discrimination have been central themes in social psychology (c.f., Harding, Kutner, Proshansky & Chein, 1954). Many early conceptualizations of these phenomena focused on the personal characteristics of prejudiced individuals. Recent developments have, however, steered research and theorizing toward more group-oriented explanations (e.g., Taylor & Moghaddam, 1994; Turner & Reynolds, 2001), promoting a better understanding of the processes involved (e.g., Baldwin, 1998; Dovidio, Kawakami & Beach, 2001) and focusing on the consequences of prejudice and discrimination for its victims (e.g., Dion, Dion & Pak, 1992; Jasinskaja-Lahti, Liebkind, Jaakkola & Reuter, 2006). In dealing with these more specific issues, many researchers have referred to aspects of communication as pivotal explanatory constructs (e.g., Bourhis & Maass, 2001; Fiedler & Schmid, 2001; Hecht, Jackson, Lindsley, Strauss & Johnson, 2001; Le Couteur & Augoustinos, 2001; Reid & Ng, 1999). These contributions, although comprehensive and far reaching in their consequences, have been confined to mother tongue production in explaining prejudice. Yet, the specific intergroup perspective espoused by the above suggests that the communication of prejudice may cross language boundaries (c.f., Taylor & Wright, 2002; Wright & Tropp, 2005). This paper, therefore, seeks to explore how acquiring and using a second language (L2) may contribute to the mitigation of language-based discrimination.

Social Psychology and Second Language Acquisition

Over thirty years of research has documented the essentially social nature of learning and using a second language (e.g., Clément & Gardner, 2001; Clément, Noels & MacIntyre, in press; Gardner & Lambert, 1972). Accordingly, second language learning

motivation has been defined as a function of relations between ethnolinguistic groups. Gardner's (1985; 2000) socio-educational model of second language learning essentially holds that motivation to learn a second language rests on the individual's *attitudes toward the learning situation* and *integrativeness*, referring to positive attitudes toward a language community and toward learning its language, as well as an accompanying desire to initiate contact and possibly identify with members of the second language group. As such, positive attitudes toward the language, the learning situation and the language community, held by the L2 learner, are important predictors of the amount of effort expended in learning the new language.

The notion of *integrativeness* is also evident in Clément's socio-contextual model of motivation (Clément 1980; Clément & Gardner, 2001). Clément (1980; Clément & Kruidenier, 1985) claims that, in multicultural settings, *integrativeness* promotes positive contact with members of the other group which, in turn, prompts the development of second language confidence. The latter corresponds to a relative lack of anxiety when using the second language together with the subjective impression of being able to achieve one's goals in L2 encounters. In the past, it has been shown to be related to a variety of L2 outcomes, including L2 competence (Clément & Kruidenier, 1985), facility of oral production in the second language (Clément & Beaugregard, 1986), degree of acculturation (Clément, 1986) and willingness to initiate communication in the second language (Clément, Baker & MacIntyre, 2003). Of more immediate relevance to the present issue, however, L2 confidence has been linked to ethnic identity.

Clément and Noels (1992) and Noels and Clément (1996) first established the link between L2 confidence and identity among Francophone and Anglophone students

attending a bilingual university in Canada. Both groups of students came from settings where they were either part of majority or minority groups. The results showed that profiles of identification are related to the status of the groups, with majority Anglophones showing the greatest difference between their French and English identities, and the minority Francophones showing the least difference. Also, the results of the majority Francophones resembled more closely those of the minority Francophones than those of the majority Anglophones, attesting to the North American prevalence of English. Furthermore, following Lambert's (1978) distinction between additive and subtractive bilingualism, minority group members showed an erosion of their first language identity following higher L2 confidence whereas no such results were found for the majority group members (see also Noels, Pon & Clément, 1996). The dynamics of language identity are, therefore, intimately linked to the relative social status of the relevant groups.

Beyond Identity

In addition to this dependence on context, there is also the possibility that changes in identity can impact an individual's outlook toward members of the L2 out-group. If the social psychological causes of L2 learning and use can be traced back to positive regard towards the L2 community, it could also be expected that L2 learning would have a further impact on the positive representation of the L2 group. Indeed, the process of learning a second language may, therefore, lead to exposure, understanding, and an accompanying empathic response towards the second language culture (e.g., Irishkanova, Röcklinsberg, Ozolina, & Zaharia, 2004; Wright & Tropp, 2005). Lussier's (1997, 2005; Lussier et al., 2004) educational approach to L2 acquisition emphasizes these concepts.

Borrowing from Bruner (1996), she suggests that education is in fact an agent of enculturation through which learners are imparted not only with knowledge, but also with beliefs, know-how and values. That is, L2 learners likely develop social representations of otherness with regards to the L2 community. Consequently, schools may become important tools in the development of awareness and knowledge about other cultures. Second language teaching and learning may therefore be viewed as an entry into another culture via positive transformation of the social representations of the relevant groups. These positive representations are, however, not only dependent upon the development of identification with the second language group but also a function of positive identification with the first language group. Positive social representations of the L2 group are associated with positive identification with both groups, that is, additive bilingualism.

An initial study of this conjecture by Rubinfeld, Clément, Lussier, Lebrun and Auger (2006) revealed that L2 experience, demonstrated by increases in L2 confidence, contact and identification, led to more xenophilic representations of the L2 community. Specifically, in a Canadian context, minority Francophones with greater exposure to the English community also possessed more positive representations of that community. This relationship, however, was dependent on a strong endorsement of their first language identity. Anglophones, on the other hand, endorsed xenophilic representations of the L2 group, the French community, without the correlate of a strong first language identity. These findings suggest that groups experiencing greater ethnolinguistic vulnerability require the support of a secure first language identity prior to demonstrating openness to other language communities (Ting-Toomey, 1993).

These results, while buttressing the proposition of a relation between second language confidence, identity and positive social representations, do not cover the full extent of theorizing related to the social consequences of L2 acquisition. As a further extension of this framework, Lussier et al. (2004) propose that xenophilic representations are related to a trans-cultural interpretation, which not only includes positive attitudes but also the ability to act as a mediator in intercultural conflict situations. At this level, the individual is capable of accepting the validity of different viewpoints and using his or her knowledge of both cultures to find solutions which do justice to both groups (Byram & Fleming, 1998). According to Irishkanova and her colleagues (2004), it is important that cultural mediators develop intercultural competence, defined as: "...the ability to ensure a shared understanding by people of different cultural backgrounds and identities. [Cultural mediators] should be able to better understand, explain, comment, interpret and negotiate various phenomena in the target language culture" (p. 101). Thus, the ultimate individual consequence of L2 mastery would be the emergence of the capacity to transact between cultures and intervene in conflict situations. Active cultural intermediaries may be more adept at opposing the forces of language as power, by challenging the status quo that contributes to the creation, reflection, depoliticization and routinization of power through language (e.g., Reid & Ng, 1999). Cultural mediators are in a position to actively combat discrimination by using anti-discriminatory behaviours.

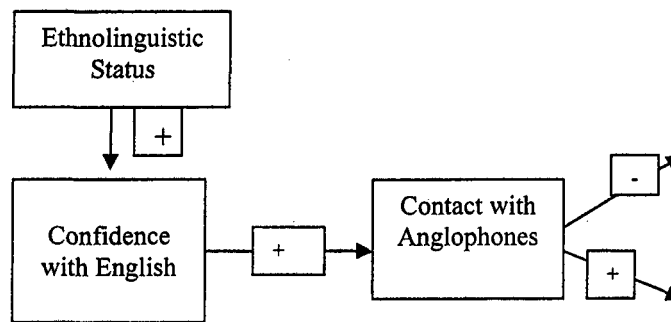
The ability to act as a cultural mediator would not only influence intergroup harmony but also individual adaptation. Noels and Clément (1996; see also Noels et al., 1996) have already documented the positive impact of increased second language confidence on personal adaptation. Likewise, Gaudet and Clément (2005) report results

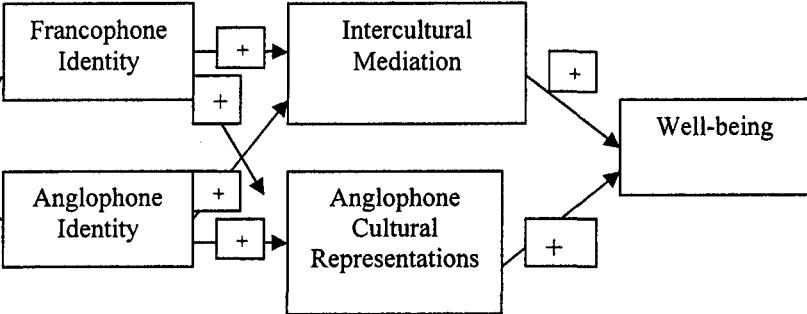
showing that both identification with the first language group and a high degree of second language confidence lead to better psychological adaptation and well-being (see also Masgoret & Gardner, 1999). Because they partake in both cultural groups, the mediators would find themselves better able to cope in a multicultural environment and this would be reflected in fewer frustrations and irritants in daily interactions. Specifically, they would report fewer daily hassles and less stress (Abouguendia & Noels, 2001; Kanner, Coyne, Schaefer, & Lazarus, 1981; Lay & Nguyen, 1998).

The Present Study

This study was conducted as an attempt to assess the validity of the framework developed above. Given the proposed link between language learning and positive cultural representations, it is hypothesized (see Figure 1) that positive interrelations between aspects of the socio-contextual model, namely contact with the L2 community, confidence when speaking the L2 and identification with the L1 and L2 communities, will lead to more positive representations. Similarly, it is expected that identification with both L1 and L2 communities will also contribute to the tendency to intervene in intercultural conflict situations. More frequent intercultural mediation should, in turn, be related to better well-being. In addition, one research question was explored for which no hypothesis was formulated, given the early stages of this research. Whereas conceptual definitions of the cultural mediator clearly define its motivational profile, specific characteristics of the cultural mediator's interventions remain elusive. This research will, therefore, attempt to delineate dimensions of these interventions and link them to cultural representations and L2 confidence.

Figure 1. Theoretical model





This research was conducted with the participation of Francophone students attending a bilingual (French-English) university, situated in a city of the Canadian Province of Ontario. Francophones constitute only 4.5% (Statistics Canada, 2002) of the population of Ontario but they represent 17% of the population of the city itself and approximately 30% of university enrolment. Francophone students from Ontario share university grounds with another Francophone group originating from the Province of Québec, a few kilometres away. French is spoken in Québec by 81% of the population. The Franco-Ontarian students are, therefore, members of a minority group whereas the Québécois students are from a majority group. This distinction entails important differences related to the ethnolinguistic vitality of the two groups; specifically, the possibility of contact with the L2 group and the development of L2 confidence. Ethnolinguistic vitality was, therefore, included in the model represented in Figure 1 as a precursor of L2 confidence. Specifically, given the relatively low status of Francophones in Ontario, it is expected that they will have more experience using the majority language than would Francophones from Québec. It should be noted, however, that this differential status is quite relative and that both groups evolve in a majority Anglophone environment. Taken together, the vitality of Francophones in Canada and the bilingual nature of the university environment require Francophone students to engage in intergroup contact. The issue of cultural mediation is, therefore, very relevant to this context.

Method

Participants

The original sample was composed of 209 Francophone students enrolled in first year courses at the University of Ottawa. We excluded participants if their mother tongue was not French and if they had not lived in Canada most of their lives. This resulted in the elimination of 48 questionnaires. Further, three multivariate outliers were detected, leaving 158 Francophone students. The majority of respondents were female (80.4%) and ranged in age from 17 to 50 years ($M=19.99$, $SD = 4.66$).

Materials

Participants completed a number of scales in French examining their personal experiences in relation to the Anglophone language community (Annex A). Specifically, the following scales were administered:

Ethnolinguistic status. Ethnolinguistic status was assessed by asking participants: “What province do you consider home?” The response options included: Québec, Ontario, or another province. Those who reported feeling most at home in Québec were considered as part of the majority ethnolinguistic group and were recoded as group one, while those who indicated Ontario or another province were considered to be part of the minority ethnolinguistic group and were recoded as group two. This form of assessment taps into two aspects of objective ethnolinguistic vitality: demographic representation and institutional support (see Giles, Bourhis & Taylor, 1977 for further discussion).

Confidence with English. Subjective assessment of one’s confidence in the L2 was evaluated by a series of 7-point scales (Clément & Kruidenier, 1985), related to four aspects of English ability: (1) writing, (2) reading, (3) oral comprehension, and (4) speaking. Participants indicated their perceived competence in all four language abilities,

ranging from 1 (not at all fluent) to 7 (completely fluent). Higher scores indicate greater confidence in English. The reliability coefficient for this scale was .91.

Contact with Anglophones. Participants' contact with the Anglophone language community was assessed by means of an abridged version of the media exposure scale. Clément, Baker, Josephson and Noels (2005) have shown that media exposure was related to language confidence and identity change. The scale used here assessed exposure to four media domains: television, radio, magazines, and mail-outs (e.g., flyers) on a seven-point scale defined at one end by 'mostly French' (1) and at the other by 'mostly English' (7). Cronbach's alpha for this scale was .78.

Francophone and Anglophone identity. The degree of participants' identification with their own language community and the Anglophone language community was assessed using the ten item Situated Ethnic Identity Measure (Clément & Noels, 1992), which describes a number of daily situations (e.g., at home, listening to music, cooking, thinking about politics). For each of these situations, the participants were asked to rate their degree of identification on two 7-point Likert scales ranging from 1 ('not at all like a Francophone') to 7 ('very much like a Francophone') in the case of Francophone identity and from 1 ('not at all like an Anglophone') to 7 ('very much like an Anglophone'), in the case of Anglophone identity. Cronbach's reliability coefficient was .86 in the case of Francophone identity and .89 in the case of Anglophone identity.

Anglophone cultural representations were assessed using two types of scales: Semantic Differential Scales and Feelings toward Anglophones.

Semantic differential scales. First, the participants expressed their impressions of the L2 community by rating Anglophones on a series of bipolar semantic differential

scales, defined at each end by an adjective and its antonym (e.g., Osgood, Suci & Tannenbaum, 1957). Twenty-two antonymous adjectives (e.g., polite-impolite, hardworking-lazy, gentle-violent) were listed at extremes of a scale ranging from one to seven. Scale items were presented such that positive and negative antonyms were alternated randomly and found at each pole. After reversing negative items, high scores represented positive impressions of the L2 community.

Originally, participants were asked to respond to dichotomous adjectives about the L2 community in both Ontario and Québec. For instance, Francophones were asked to provide responses regarding Ontario Anglophones and Québec Anglophones separately. However, results indicated a strong correlation between Francophones' views of both Ontario and Québec Anglophones ($r = .73$), a total score which combined the two provinces was therefore computed. The combined scale demonstrated high reliability; $\alpha = .96$.

Feelings toward Anglophones. Second, participants were asked to report their personal feelings on five dimensions about members of the Anglophone community: (1) mistrust, (2) friendship, (3) exasperation, (4) rejection, and (5) criticism. This scale was constructed such that participants indicated their subjective feelings towards Ontario Anglophones and Québec Anglophones separately. However, results of a correlation analysis indicated that the Francophone participants in this study hold similar views regarding Anglophones living in both Québec and Ontario ($r = .69$). As such, a single score was computed to reflect participants' subjective feelings towards Anglophones living in both provinces. For the combined scale, Cronbach's reliability coefficient was

high; $\alpha = .88$. High scores represented positive feelings about members of the Anglophone community.

Intercultural mediation. The extent to which participants are likely to engage as a mediator in intercultural conflict scenarios was assessed using four distinct interpersonal interaction scenarios. The four scenarios were: (1) two culturally-different friends arguing about a controversial subject, (2) a Canadian store clerk denigrating a visible minority customer, (3) Anglophone students insisting that a Francophone professor teaching an English course communicate with Francophone students in English, and (4) three in-group members mocking a group of culturally-different people of the same age-group. Participants were asked to indicate their own probability of engaging in a number of different reaction strategies, by responding to 11 items across each scenario (e.g., interrupting the conversation, acting as a mediator to reduce the tension, attempting to de-escalate the situation). A 5-point Likert scale ranging from 1 ('totally improbable') to 5 ('extremely probable') was used to assess the likelihood of intercultural mediation (Lussier, Auger, Lebrun & Clément, 2004).

Two scales were used to assess well-being: Daily Hassles and Stress.

Daily Hassles. First, participants answered the 13-item Daily Hassles scale (Kanner et al., 1981). A list of problematic daily situations (e.g., fatigue, solitude, financial strain, difficulty in understanding or applying the English language) were evaluated with respect to their potential to cause concern over the past month. Response options were presented using a 5-point Likert scale ranging from 1 ('absence of conflict or problems') to 5 ('major source of conflict or problems'). Higher scores indicate a

greater number of daily hassles and, therefore, lower levels of well-being. Cronbach's alpha for this scale was .78.

Stress. The second well-being scale was an abridged version of Lemyre and Tessier's (1988) Measure of Psychological Stress. The amount of stress experienced by participants during the past four to five days was measured through a 10-item scale. Participants indicated the extent to which they had experienced symptoms of stress (e.g., lack of time, feeling preoccupied, forgetfulness, anxiety) using an 8-point scale ranging from 1 ('not at all') to 8 ('extreme'). Cronbach's alpha for this scale was .87.

Procedure

Upon receiving permission from the professors, introductory university classes were visited by two to three researchers, who informed students of the general topic of the research. Students were asked to volunteer by completing a questionnaire outside of class time. Prospective participants were informed that their participation was optional, that all responses were confidential, and that non-participation would not affect their grade in the class. To further protect confidentiality, participants returned completed surveys to the researchers in self-addressed, postage-paid return-envelopes.

Results

This study was meant to delineate dimensions of mediational behaviours and to examine their relation to social psychological aspects of L2 acquisition. These aspects will be explored in separate subsections.

Dimensions of Mediation

Prior to factor analyzing the data, total scores were computed across the four conflict scenarios pertaining to each of the eleven reactions submitted by the participants.

An exploratory factor analysis (EFA) was then conducted to delineate the dimensions underlying these eleven items. Factor extraction was achieved via principal axis and given the probable correlation between factors, a direct oblimin rotation was applied to the solution.

Examination of the scree plot (Costello & Osborne, 2005) revealed that two factors, accounting for 59.9% of the variance, best depicted the underlying dimensions. As can be seen in Table 1, the first factor received preponderant loadings from items two, six and seven describing passive and non-involved tactics of mediation. It is, therefore, labelled as a *Non-involved mediation tactics* factor. Factor 2 received appreciable loadings from items one, three, four, five, eight, nine and ten. It is, therefore labelled as an *Involved mediation tactics* factor. Item 11 was related to neither factor. As expected, however, there was a moderate correlation between the two factors ($r = -.27$) suggesting an opposition between the two types of tactics.

Path Analysis

Prior to computing the path analysis, scores were computed for each of the two mediation factors by averaging the scores obtained on the items defining them respectively. In order to examine the hypothesized interrelations between *Ethnolinguistic Status*, *Confidence with English*, *Contact with Anglophones*, *Francophone* and *Anglophone Identity*, cultural representations (*Semantic Differential Scales* and *Feelings toward Anglophones*), mediation tactics (*Involved* and *Non-involved*) and well-being (*Daily Hassles* and *Stress*), as presented in Figure 1, a path-analysis was applied to the data using EQS 6.1 (Bentler & Wu, 2004; Correlations, means and standard deviations are presented in the Appendix).

Table 1

Means, Standard Deviations and Oblimin Rotated Factor Matrix:

Anti-Discrimination Behaviour Items

Item	Means	Standard Deviations	I	II
1. I interrupt the conversation.	2.48	.80	-.37	.67
2. I ignore the conversation.	2.15	.81	.61	-.39
3. I ask them to apologize.	2.06	.77	-.26	.68
4. I decide to act as a mediator to reduce the tension.	2.52	.85	-.24	.75
5. I join the conversation to express my own views.	2.89	.85	-.35	.68
6. I let them argue and I prefer not to intervene.	2.50	.84	.79	-.40
7. I distance myself from the conversation.	2.47	.81	.97	-.42
8. I ask them to qualify their remarks.	2.28	.83	.01	.78
9. I observe the differences in their remarks before I intervene.	2.77	.87	-.20	.80
10. I attempt to de-escalate the situation.	2.60	.91	-.13	.69
11. I laugh about the situation.	1.73	.82	.11	.01

Appendix
Means, Standard Deviations and Intercorrelations among Study Variables

Variables	1	2	3	4	5	6	7	8	9	10	11
1. Ethnolinguistic Status											
2. Confidence with English	.349**										
3. Contact with Anglophones	.336**	.439**									
4. Francophone Identity	-.068	-.137	-.128								
5. Anglophone Identity	.066	.178*	.426**	.074							
6. Semantic Differential Scales	.016	.130	.046	.125	.323**						
7. Feelings toward Anglophones	-.046	-.033	.030	.153	.351**	.351**					
8. Involved mediation tactics	-.061	.002	-.054	.103	.066	.160*	.038				
9. Non-involved mediation tactics	.067	-.007	-.004	-.078	.019	.014	-.035	-.455**			
10. Daily hassles	-.061	-.202*	-.138	.033	-.009	.068	-.054	.154	.076		
11. Stress	-.038	-.018	.031	-.044	.176*	-.001	.031	.111	.113	.289**	
Mean	—	6.20	4.63	5.59	4.22	4.52	3.87	2.52	2.37	2.30	4.11
Standard Deviation	—	.880	1.36	.918	1.35	.842	1.07	.643	.717	.597	1.39

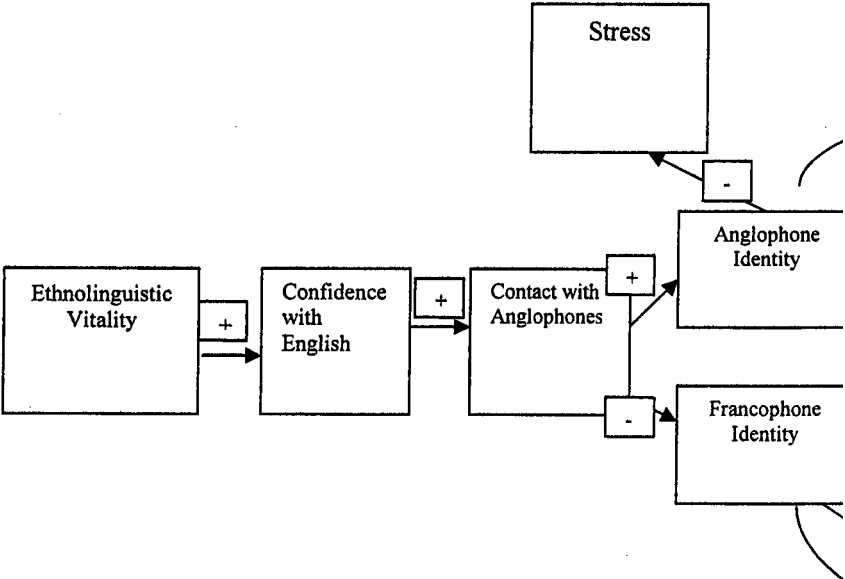
* $p < .05$ (2-tailed) ** $p < .01$ (2-tailed)

Upon testing the theoretical model it became evident that minor post hoc modifications would not provide a good fit of the data to the model. An examination of the correlation matrix suggested that *Stress* may be more relevant to *Anglophone Identity* than issues of *Involved* or *Non-involved* mediation strategies. An empirical model (Figure 2) was therefore rerun with this adaptation.

Table 2 summarizes the results of the path analyses. The initial test of the empirical model (Model 0) did not produce a good fit of the model to the data. The Satorra-Bentler Chi-Squared (S-B χ^2), which takes the model, estimation method, and kurtosis into account (Byrne, 1994a), was significant. As well, the robust Comparative Fix Index (CFI*) was below the lower-limit cutoff point of .90 (Byrne, 1994b) and the Root Mean Square Error of Approximation (RMSEA) was higher than the upper range cutoff of .05 that indicates a good fit (Byrne & Campbell, 1999). Following this, re-specifications were applied in the form of path addition (Lagrange Multiplier test) and path subtraction, resulting in a less restricted model (Wald test; see Bentler, 1990).

The Lagrange Multiplier (LM) test indicated that the first re-specification required a correlation of the errors associated with the two cultural mediation dimensions, *Non-involvement* and *Involvement*. Given that these two dimensions are both tapping into tactics of mediation and the correlation between the two factors, presented earlier, this post hoc adaptation is acceptable. The LM test also suggested the addition of a correlated error between the *Feelings toward Anglophones* measure and the *Semantic Differential Scale* measure. These measures are intended to examine the same construct, cultural representations of the second language group. This post hoc adaptation is, therefore,

Figure 2. Empirical model



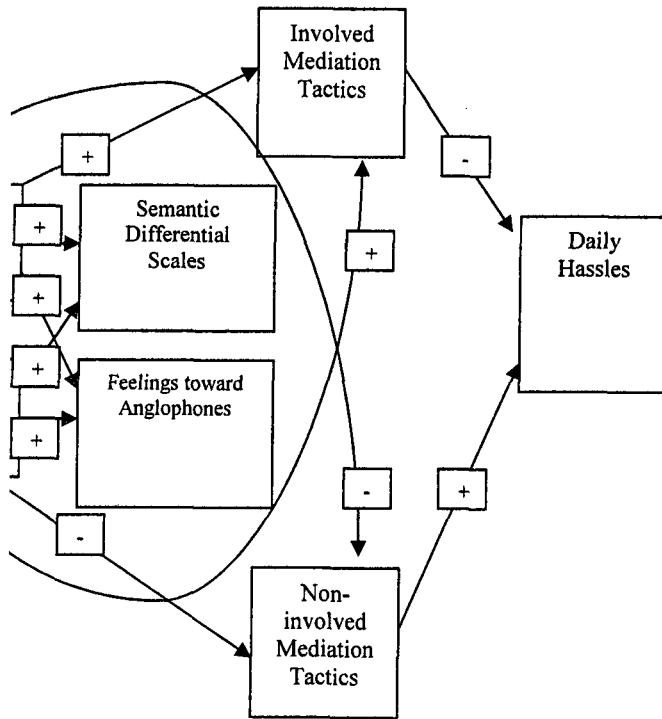


Table 2

Summary of the Path Analysis Fit Indices

Model	S-B χ^2 ^a	<i>df</i>	CFI*	RMSEA ^b	C.I. ^c
0. Hypothesized	77.57	40	.76	.08	.05-.10
1. Model 1	40.29	38	.98	.02	.00-.61
2. Model 2	49.28	44	.97	.03	.00-.63

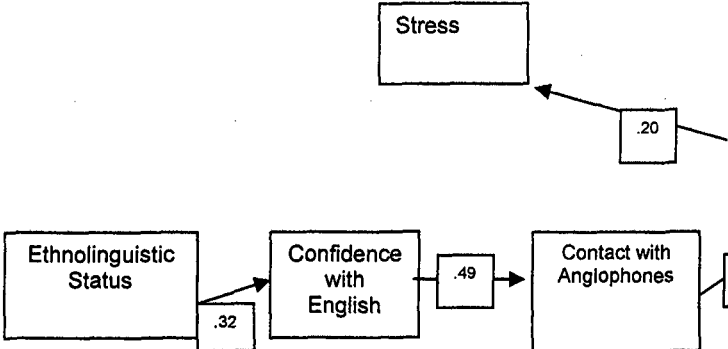
^aSatorra-Bentler corrected chi-square. ^bRoot Mean Square Error of Approximation.

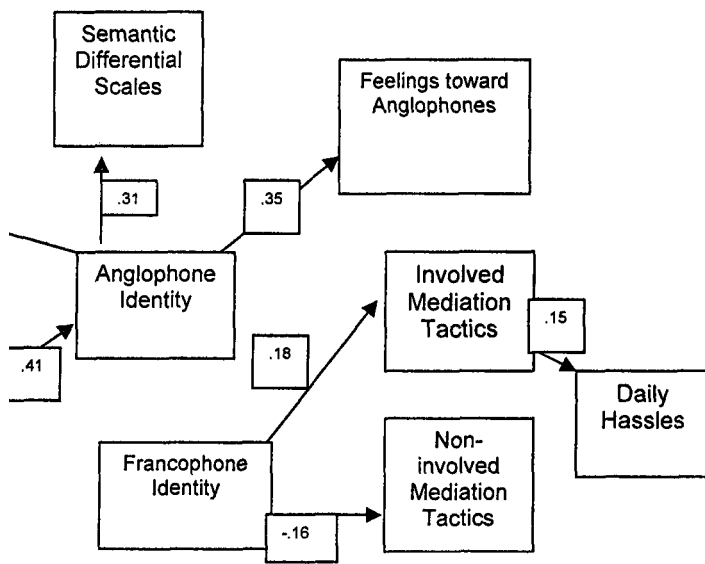
^cConfidence Intervals based on RMSEA. CFI* - Comparative Fit Index (computed from S-B χ^2).

acceptable. Together, these two additions resulted in a good fit of the data to the model (Model 1). To ensure the significance of all paths, a Wald test for the removal of paths was conducted. This test suggested the removal of six paths. Both paths leading from *Anglophone Identity* to the two cultural mediation dimensions, *Involvement* and *Non-involvement*, were not significant. As well, both paths leading from *Francophone Identity* to the two Anglophone cultural representation measures, *Semantic Differential Scale* and *Feelings toward Anglophones*, were not significant. The path from *Non-involved* mediation tactics to *Daily Hassles* was not significant. Lastly, the hypothesized negative path from *Contact with Anglophones* to *Francophone Identity* was not significant. After these respecifications, the fit of the model to the data reached acceptable levels (Model 2).

In consideration of the impact of ethnolinguistic vitality, our final model (Figure 3) commenced with *Ethnolinguistic Status*. *Ethnolinguistic Status* was positively associated with *Confidence with English*, suggesting that participants living in a minority context were more confident in their second language skills than were those living in a majority context. Consistent with Rubinfeld et al. (2006), we found that higher levels of *Confidence with English* were related to greater amounts of *Contact with Anglophones*. *Contact with Anglophones* was subsequently associated with higher levels of *Anglophone Identity*. In turn, as predicted, *Anglophone Identity* was positively related to decreased levels of *Stress* and more positive cultural representations of the English community (*Semantic Differential Scale* and *Feelings toward Anglophones*). While *French Identity* was not associated with *Confidence with English*, it was a significant predictor of both *Involved* and *Non-involved* mediation tactics. Specifically, greater identification to the first language community was associated with a tendency to mediate in more involved ways and a decreased likelihood of

Figure 3. Final model





using non-involved mediation tactics. Finally, contrary to our expectation, more *Involved* mediation tactics led to increased *Daily Hassles*.

Discussion

The goals of the current study were twofold. First, to examine specific characteristics of cultural mediators, an EFA was employed to delineate dimensions of intervention strategies. The results suggest that with the exception of the eleventh item, all items could be classified along two dimensions: involved or non-involved mediation tactics. When faced with intergroup conflict situations, individuals, therefore, have the option to engage in some degree of active mediation in an effort to reduce the conflict or choose the extent to which they will avoid the conflict situation.

With this understanding in hand, the second goal of the current research was to examine how aspects of the socio-contextual model, namely confidence, contact and identity, were related to ethnolinguistic vitality, representations of the L2 community and mediation strategies. Given that issues of ethnolinguistic vitality (e.g., minority/majority group status) precede individual language learning experiences (e.g., Sachdev & Bourhis, 2001), our model commenced with a consideration of French vitality in the participants' home provinces. As expected, participants in minority Francophone contexts displayed greater confidence in their L2 skills relative to the majority Francophones from the province of Québec. While Clément's (1980) socio-contextual model originally conceptualized L2 contact as a precursor to confidence, more recent research (Rubinfeld et al., 2006) and the current study suggest that minority language groups may already possess the language confidence that is necessary to actively seek out situations of contact with the L2 group. The initial aspects of our model are, therefore, clearly impacted by the vitality of French-Canadian communities.

Contrary to the hypothesis, however, despite being a low vitality group, the participants' responses did not demonstrate a subtractive profile. Specifically, while exposure to English media did lead to greater identification with the English community, this exposure did not have deleterious effects on French identity. At the same time, greater identification with the L2 community led to more positive representations of that community. This research, therefore, supports the positive influence of language learning, the participants having developed an additive bilingual profile. On the other hand, the benefits may be tempered by a realistic examination of potential threats related to greater L2 identification. Specifically, higher levels of stress were found in the presence of greater L2 identification. While a negative relationship was originally anticipated, the findings reveal that Francophones, as national minorities, may be required to balance the positive and negative correlates of identifying with Anglophones.

In a similar fashion, our results suggest that the two dimensions of mediation, involved and non-involved strategies, are influenced by issues of identity. Specifically, greater identification with the French community led to increased and decreased endorsement of involved and non-involved mediation strategies, respectively. Contrary to the original hypothesis, English identity did not play a significant role in influencing intercultural mediation. However, the significant relationship between French identity and mediational strategies suggests that venturing into intercultural conflict situations may require the assurance or existence of a strong first language identity. As national minorities who risk assimilation to the English culture, Francophones may be hesitant to involve themselves in unfamiliar conflict situations if their own identity is vulnerable (Ting-Toomey, 1993). If future research were to examine majority groups' tendencies to intervene in conflicts involving discrimination, the results may indicate a greater

influence of the L2 identity. That is, with fewer risks to the first language identity, the importance of its reassurance and influence on mediation may be attenuated and the skills attained in the process of L2 learning may play a stronger role.

Given that L2 acquisition has the potential to influence mediation behaviours, the language skills of bilingual mediators may make them particularly adept at mediating in situations of language-based discrimination. Specifically, Ng (this issue; 2001) argues that language can be used to exert control and enact discrimination. A bicultural mediator may, therefore, have the language skills necessary to recognize the potentially manipulative power of language. For example, individuals attempting to wield control, through use of complicated language, and thereby limit the power of minorities less familiar with the language, may be recognized and deterred by biculturally competent individuals.

Interestingly, the use of four diverse intergroup scenarios, which extend to conflicts beyond the first and second language groups, suggests that bilingual identity may be beneficial for mediating in diverse cultural contexts. According to Alred and Byram (2002), learning a second language offers the cultural awareness required to mediate in situations of discord between the two cultures shared by the mediator. Perhaps more critical to individuals' willingness to involve themselves in intercultural conflicts is a general awareness of *other*. That is, the fact that bilingual individuals are exposed to more than one language, belief system and lifestyle, could provide them with an awareness of cultural differences. This sensitization to diversity could come into play in a range of intercultural conflict situations. For example, a French-English bilingual could actively mediate in a conflict between a recent migrant and a Canadian by bringing attention to the fact that the conflict may stem from cultural differences. Despite not

possessing the same cultural competencies as the ethnic minority and Canadian, an individual with an awareness of *other* could still involve himself or herself in the promotion of non-discriminatory behaviour. In future research, it would be interesting to examine if and to what extent the effectiveness of this mediation depends on awareness of the specific cultures in conflict.

The relevance of mediation is further realized by the significant relationship between involved mediation strategies and well-being. It was originally hypothesized that both stress and daily hassles would be negatively related to representations and mediation. The results diverge in two ways. First, only daily hassles were associated with mediation while stress was associated with Anglophone identity. It may be the case that hassles being, by definition, represented by behavioural occurrences, would naturally be more related to instances of behavioural interventions of the type depicted as “involved mediation tactics” while stress, as a subjective affective state, would be related to L2 identity as do the affective representation measures. These patterns may, therefore, be related to assessing common dimensions of the phenomenon.

In addition to this methodological phenomenon, a second inconsistency would have a more theoretical bearing. While involved strategies may be required for the promotion of anti-discriminatory behaviours, the use of these strategies may also be accompanied by an increase in day-to-day irritants. Would this necessarily be a deterrent to future involved mediation? We would suggest that the relationship between involved strategies and well-being implies that there is a “give and take” occurring. Offering one’s mediation skills to a conflict can in turn pose a risk to the mediator. However, Ting-Toomey (1993) suggests that it is due to this type of “...push and pull factor that identity evolves, stabilizes, and develops” (p. 81; see also Kim, 2004). It is, therefore, possible

that future research would find a negative relationship between well-being and identity such that challenges to the self, resulting from mediation, could subsequently strengthen one's identity.

Limitations to this study, including a small sample size, drawbacks in the measurement of linguistic status and intergroup contact as well as the post hoc fitting of the final solution calls for further research on this topic. Additionally, given the correlations between the two mediation factors (involvement and non-involvement), it may be important for future research to gauge whether a separation of these aspects is worth the information it provides. Besides methodological improvements, given the tenuity of relations between aspects of model (see Appendix), this field of research would benefit from examining longer term consequences of mediation, correlates of mediation behaviours among majority groups and how specific cultural competencies influence the effectiveness of mediation. Further, it is necessary to generalize and distinguish beyond Canadian populations, where attitudes toward mediation and discrimination differ.

Within the scope of its original goal, our results nevertheless support a conjecture extending social aspects of L2 acquisition to the development of anti-prejudicial attitudes and anti-discriminatory behaviour. Given the correlational nature of this research, however, it may also be that more positive intergroup attitudes and behaviours act as motivators for the learning and acquisition of a second language. This research also introduces the issue of relative linguistic status as an influential factor determining the exact nature of the mechanism coming into play. For minority groups, the mediating role may come only pending a strong first identity and at the cost of tensions associated with L2 identity.

Conclusion

In keeping with the educational approach to L2 acquisition put forward by Lussier et al. (2004), the present study proposes that academic environments may indeed provide an appropriate climate for enculturation; that is, the development of intergroup understanding, empathy and respect. From another perspective, Wright and Tropp (2005) assert that classroom composition can influence an individual's cognitions and affect regarding out-group peers. Specifically, students learning in bilingual classrooms, where lessons are communicated in both English and Spanish, are more likely to endorse friendships and to acknowledge similarities between themselves and their out-group peers than those students learning in English-only classrooms. Whereas previous literature has commented on the positive cognitive and affective outcomes of educational settings characterized by human diversity, Wright and Tropp's findings and ours suggest non-prejudice behaviours are associated with aspects of language learning. Thus, elements of language not only enhance knowledge and skill in intercultural interactions, they also influence a learner's willingness to intervene when another's dignity, identity or rights are unjustly threatened. In essence, this study provides insight into the processes and mechanisms underlying intergroup relations in a multilingual context. The implications of this research extend to the enhancement of intergroup harmony within both multilingual and multicultural societies.

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Running head: INTERCULTURAL MEDIATION SCALE

Study Two

The development of an intercultural mediation scale: A psychometric intermezzo

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Abstract

In their initial use of the Intercultural Mediation Measure, Rubinfeld et al (2007) discussed the need for further assessment of the measure to ensure its validity. In response to this, the current study incorporates Modern Test Theory techniques to (1) evaluate the equivalence of item functioning across two language groups, English and French and (2) examine each item's ability to represent the underlying construct, willingness to mediate in situations of intercultural conflict. The resulting analyses provide direction for revisions of the Intercultural Mediation Measure's scenarios and items. In addition, further contextual distinctions that may influence individuals' responses in situation of discrimination are discussed.

The development of an intercultural mediation scale: A psychometric intermezzo

Developing intercultural mediation scenarios allows researchers to investigate contextual and strategic aspects of combating discrimination. Rubinfeld et al. (2007) use of the scenario approach highlights the link between individuals' first language identity and their willingness to intervene in situations of intercultural conflict. Specifically, they found that identity was positively related to a willingness to intervene in involved ways and negatively related to un-involved interventions. However, due to the existence of a negative correlation between the involved and non-involved dimensions, a surprising disconnect between mediational behaviours and aspects of second language learning and a desire to strengthen the power of the measure, Rubinfeld et al. (2007) argued for further examination of the psychometric properties of this measure. The goal of the present study is, therefore, to assess the Intercultural Mediation Measure in view of working towards an improved revised version of this measure.

Two separate lines of inquiry are necessary for further development of this measure. First, the research proposed by Rubinfeld et al (2007) aimed to compare linguistic groups in their use of anti-discriminatory behaviours. For this reason, it is necessary to ascertain whether administering the measure in two languages sufficiently preserves the meaning of the theoretical concepts being measured by the scenarios and their corresponding items. This aim is considered to be "the ultimate goal of adapting a measure into another language" (Kristjansson, Desrochers & Zumbo, 2003; p. 133). Second, to ensure confidence in the proposed measure, it is necessary to determine whether the items accurately evaluate the construct of interest: individuals' willingness to intervene in situations of intercultural conflict. Differential Item Functioning and Item

Response Theory analyses will be conducted to respond to the first and second goals of this study, respectively.

Differential Item Functioning (DIF)

Researchers applying measurement instruments to two separate groups (e.g., males vs. female, French vs. English, etc.) operate under the assumption that items can function homogeneously (Bjorner, Kreiner, Ware, Damsgaard & Bech, 1998).

Homogeneous functioning results from unbiased items where group membership does not influence the probability of obtaining a particular score on these items (Groenvold, Bjorner, Klee & Kreiner, 1995). In the current context, DIF analyses will be used to determine whether individuals with the same underlying willingness to act as a cultural mediator, the trait in question, will produce differing scores as a result of linguistic group membership.

Items with differential functioning can occur uniformly at all levels of a trait or non-uniformly such that an interaction between trait and group membership occurs (Kristjansson, Aylesworth, McDowell & Zumbo, 2005). On the one hand, the occurrence of DIF could represent one group's tendency to respond *uniformly* higher than the other group, regardless of individual variation in the endorsement of specific cultural mediation tactics. On the other hand, this DIF could be due to group differences that vary *non-uniformly* as a function of individuals' endorsement of specific cultural mediation tactics. For example, group one may show higher endorsement of an item than group two when comparing those with high levels of the mediation trait but an opposite pattern may be found among those with lower levels of the mediation trait. Hence, there is not a uniform pattern of responses difference.

In the current context, uniform and non-uniform DIF could be attributed to both aspects of the conflict scenario and/or particular items. That is, in addition to the potential for an item to receive differential endorsements despite equivalent trait levels, the scenario presented may inspire unique response patterns among the two groups. This possibility, therefore, points to a need for interpretation of DIF that may go beyond the item-level.

Item Response Theory (IRT)

As a first step in assessing a scale, DIF analyses determine whether IRT assessment of the items should evaluate the data as a whole or as independent groups. In the presence of DIF, suggesting some form of differential interpretation of the items, groups should be analyzed independently. Following this, IRT analyses of polytomous data (i.e., Likert-type items), which incorporate the Graded Response Model (Samejima, 1969; 1972; 1996), allow for an estimation of both item difficulty (β) and discrimination (α).

Item difficulty. Item difficulty, also referred to as threshold, indicates the degree to which a trait (Θ ; i.e., the underlying construct) must be endorsed in order to receive a particular item score. In Likert-type measurements, $k-1$ (k = number of response choices) difficulty values are produced per item where each value represents the level of trait a participant must have to endorse the response choice 50% of the time (Hays, Morales & Reise, 2000). Therefore, items with higher β values would require more of the cultural mediation trait in order to be endorsed.

Item discrimination. Item discrimination, represented by a slope value, indicates how well an item differentiates participants with varying levels of the trait. The higher the value of the slope, the more response options differentiate among trait levels. For

example, a high discrimination value would suggest that the item is highly related to the cultural mediation trait and would, therefore, be sensitive to individual variations in trait levels.

In line with the goal of the present study, DIF and IRT analyses will be conducted to assess the Intercultural Mediation Measure. Based on these analyses, suggestions for improvements of future versions of this measure will be discussed.

Method

Participants

Data were collected among university students in first year courses in Ottawa, Ontario and CEGEP students in Montreal, Quebec. In total, 902 Francophones and 495 Anglophones completed the scale. The criteria for the inclusion of participants were (1) being 25 years of age or younger, (2) having lived in Canada for the majority of their lives and (3) having completed the questionnaire in the participant's first language (e.g., French questionnaires for Francophone participants). After eliminating participants who did not meet all of the outlined criteria, the final number of participants was 725 Francophones and 311 Anglophones. The average age for Francophones and Anglophones was 18.76 and 18.60, respectively. The Francophone sample consisted of 382 males and 339 females. The Anglophone sample consisted of 196 males and 115 females.

Materials

Intercultural mediation measure (Annex B). The extent to which participants are likely to engage as a mediator in intercultural conflict scenarios was assessed using four distinct interpersonal interaction scenarios proposed by Lussier et al. (2004). The four scenarios are: (1) two culturally-different friends arguing about a controversial subject,

(2) a Canadian store clerk denigrating a visible minority customer, (3) Anglophone students insisting that a Francophone professor teaching a course in English communicate with Francophone students in English, and (4) three in-group members mocking a group of culturally-different people of the same age-group. Participants were asked to indicate their own probability of engaging in a number of different reaction strategies by responding to 10 items across each scenario (e.g., interrupting the conversation, acting as a mediator to reduce the tension, attempting to de-escalate the situation). A 5-point Likert scale ranging from 1 ('totally improbable') to 5 ('extremely probable') was used to assess the likelihood of intercultural mediation.

Procedure

With the permission of professors, data in Ottawa, Ontario were collected from students attending introductory university classes at the University of Ottawa. Two to three researchers visited classrooms to inform students of the general topic of the research. Following an explanation of the research, students were asked to volunteer by completing a questionnaire outside of class time. Prospective participants were informed that their participation was optional, that all responses would be confidential, and that non-participation would not affect their grade in the class. To further protect confidentiality, participants returned completed surveys to the researchers in self-addressed, postage-paid return envelopes. In Montreal, Quebec, researchers were granted permission to visit CEGEP classes. Students in these classes were given class time to complete the questionnaires.

Results

Preliminary Analyses

As a first step in conducting DIF and IRT analyses, the assumptions of unidimensionality and local independence were assessed using PRELIS (Jöreskog & Sörbom, 2006). Non-linear Principle Component Analyses were conducted to determine the existence of one prevalent factor among scenarios. This assumption assures that further evaluation (i.e., IRT and DIF) of an item's accurate representation of the underlying trait is feasible. That is, if it is not known which construct *theta* refers to, it would not be possible to comment on an item's ability to represent the underlying trait.

The eigenvalues obtained for the first and second factors indicated a sufficient unidimensional ratio (3:1) for scenarios two and four (Table 1). Scenarios one and three produced ratios far lower than the required value and were, therefore, eliminated from further analyses.

Main Analyses

Differential item functioning. DIF analyses were conducted through Ordinal Logistic Regression (OLR; Kristjansson et al., 2005) using SAS 9.1 software (see Tables 2 and 3 for scenarios two and four, respectively). Since the questionnaire was originally created in French, the French participants' responses were considered the reference group and the English participants' responses were considered the focus group. In scenario two, items three, four and six demonstrated biased functioning. Specifically, item three showed uniform DIF. Inaccurate translation of this item appears to be the underlying reason for the DIF between the English and French versions. In French, the item reads : *Je leur demande de se faire des excuses*. An accurate translation of this item to English would be: *I ask them to apologize*. However, the participants completing the English questionnaire viewed this item to be: *I ask them to excuse themselves*. The English

Table 1: Eigenvalues (Ψ) of first and second factors in a non-linear principle component analysis

Scenario 1		Scenario 2		Scenario 3		Scenario 4	
Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2
3.34	1.96	5.78	1.16	4.22	2.27	5.67	1.54

Table 2: Results of Ordinal Logistic Regression and Mean analyses for evaluations of DIF in Scenario two

Items	French Mean (SD)	English Mean (SD)				
			Uniform probability	Effect Size	Total probability	Effect size
1	2.56 (1.37)	2.50 (1.40)	1.553	.01	1.013	.055
2	2.31 (1.29)	2.48 (1.34)	.175	.155	.065	.177
3	2.21 (1.27)	2.00 (1.22)	.013	.168	.01	.172
4	2.34 (1.21)	2.23 (1.22)	.236	.079	.018	.129
5	2.34 (1.32)	2.33 (1.36)	.822	.037	1.16	.053
6	2.85 (1.41)	2.76 (1.43)	.66	.071	.03	.145
7	2.82 (1.39)	2.77 (1.43)	1.259	.054	.155	.113
8	2.28 (1.23)	2.35 (1.32)	.504	.08	.368	.088
9	2.55 (1.26)	2.40 (1.26)	.504	.048	.454	.088
10	2.43 (1.24)	2.53 (1.29)	.288	.126	.756	.127

Table 3: Results of Ordinal Logistic Regression and Mean analyses for evaluations of DIF in Scenario four

Items	French Mean (SD)	English Mean (SD)				
			Uniform probability	Effect Size	Total probability	Effect size
1	2.38 (1.34)	2.79 (1.37)	.000	.278	.000	.278
2	2.48 (1.40)	2.19 (1.29)	.013	.241	.018	.244
3	2.12 (1.19)	2.33 (1.27)	.587	.079	.013	.116
4	2.13 (1.11)	2.29 (1.24)	.02	.035	.04	.058
5	2.61 (1.35)	2.93 (1.39)	.034	.168	.032	.183
6	2.67 (1.38)	2.33 (1.30)	.002	.288	.000	.291
7	2.66 (1.36)	2.32 (1.30)	.002	.295	.001	.302
8	2.31 (1.25)	2.63 (1.31)	.018	.110	.000	.138
9	2.47 (1.26)	2.51 (1.24)	.344	.11	.297	.155
10	2.24 (1.22)	2.53 (1.25)	.01	.179	.027	.178

response option is far less logical and as would be expected, participants in the French group endorsed this item more strongly than did those in the English group.

Items four and six demonstrate non-uniform DIF. To further interpret this item bias, individual plots of these items were created (see Figures one and two). In order to do this, the proportion of participants selecting each response option (one through five) was computed by dividing the frequency with which the French group and English group endorsed a response option by the sample size for each group (n). The extent to which each group endorsed particular response options was then plotted onto a graph where the y-axis represents the proportion of responses and the x-axis represents each response option.

In both scenarios, the figures do not clearly explicate the causes behind the item biases. One potential factor influencing the DIF in the sixth item is a translation issue. In the French version, *je les laisse discuter et préfère ne pas intervenir*, was translated inaccurately in English to: *I let them argue and I prefer not to intervene*. Given that the French version chose the word “discuter” (to discuss) instead of “argue”, participants’ responses may be influenced by the severity of the interaction that takes place following the intercultural conflict. However, the response patterns do not clearly represent the heightened conflict insinuated by the word “argue”.

In the fourth scenario, with the exception of items four and nine, all items demonstrate uniform DIF such that participants in the English group are more likely to endorse the more involved mediation tactics and less likely to endorse the more non-involved mediation tactics (see Table 3). The two items that do not show significant and relevant DIF also follow this pattern. This is suggestive of biases that go beyond the item

Figure 1. Graph of non-uniform DIF in scenario two, item four

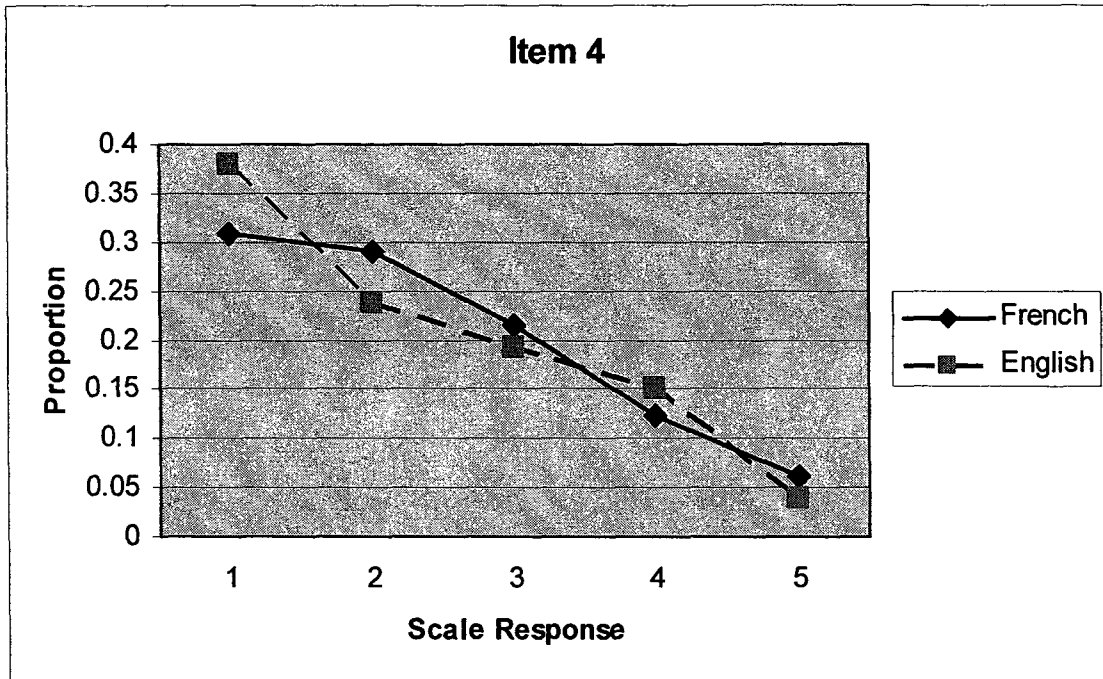
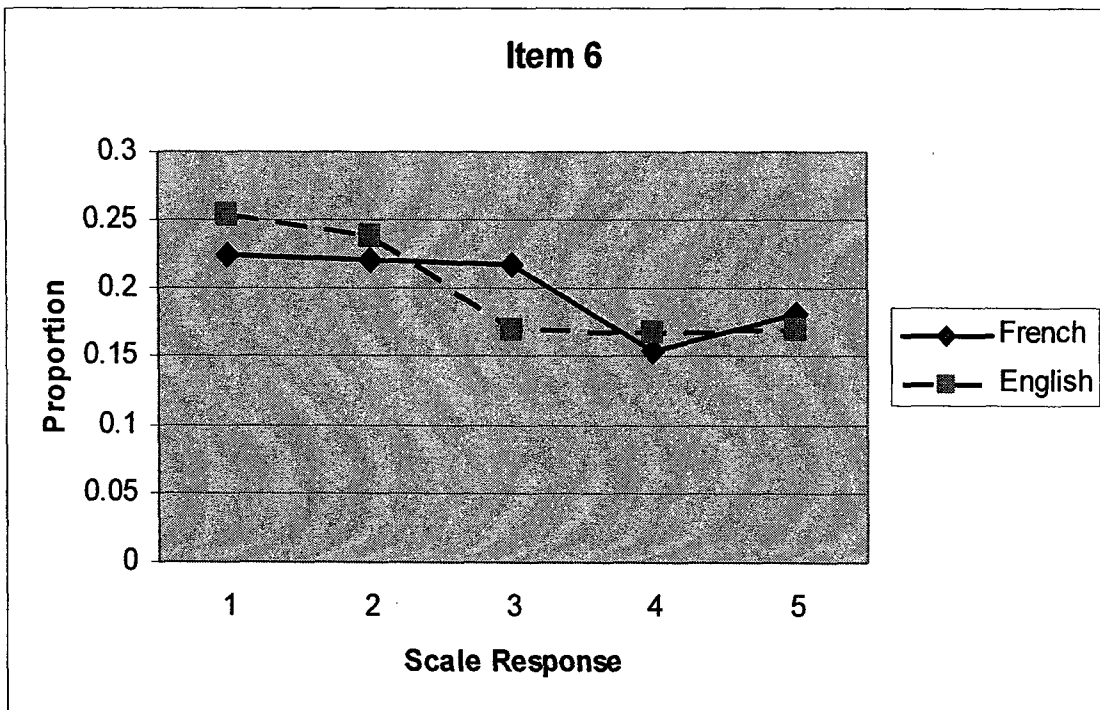


Figure 2. Graph of non-uniform DIF in scenario two, item six



level to a tendency for group membership to influence how participants respond to the scenario. Given that the items in scenarios two and four are the same, yet only scenario four demonstrates consistent patterns of uniform DIF, the explanation must be attributed to the context of the conflict. A consistent tendency of higher endorsement indicates that the fourth scenario is more amenable to cultural mediation for the English group than the French group.

Taken together the results of both scenarios suggest that further IRT analyses should be conducted on each group individually. This will allow for an acknowledgement of group differences in response patterns.

Item response theory. IRT analyses were conducted using Multilog 7.03 software (Thissen, Chen & Bock, 2003). These analyses reveal that the slopes (α) of what Rubinfeld et al (2007) originally considered the non-involved items (items two, six and seven) in both scenarios do a poor job of differentiating among trait levels (see Tables four through seven). In other words, the non-involved mediation tactics have little association with a participant's willingness to act as a cultural mediator. These items should, therefore, be removed in future studies. Difficulty (β) values, also represented in Tables four through seven, detail the average level of trait required to select a response option. For example, in looking at Table 6, the difficulty values indicate that, for items 4 and 5, a higher level of the cultural mediation trait is required to endorse item 4 than item 5. In this example, although it is not always the case, the higher level of trait required for endorsement of an item is true across all levels of difficulty (i.e., β_1 through β_4).

In addition to providing difficulty and discrimination values, IRT supplies a Test Information curve that represents the amount of information and measurement error that can be gathered from the items (see Figures three and four). As would be expected,

Table 4: IRT results of discrimination (α) and difficulty (β) for scenario two for the French group

Item	α	β_1	β_2	β_3	β_4
1	1.31	-1.19	-0.02	0.71	1.35
2	0.19	-3.71	2.14	6.96	11.25
3	1.46	-0.67	0.32	1.05	1.70
4	1.58	-0.94	0.08	0.90	1.80
5	1.23	-0.86	0.21	0.89	1.87
6	0.16	-7.64	-1.74	3.51	8.33
7	0.17	-7.43	-1.51	3.46	8.61
8	1.45	-0.82	0.12	1.04	1.93
9	1.43	-1.15	-0.25	0.73	1.76
10	1.25	-1.08	-0.08	0.88	2.27

Table 5: IRT results of discrimination (α) and difficulty (β) for scenario two for the English group

Item	α	β_1	β_2	β_3	β_4
1	1.88	-0.69	0.11	0.65	1.31
2	0.13	-6.50	1.71	7.92	15.91
3	1.87	-0.17	0.52	1.18	1.91
4	2.24	-0.49	0.22	0.87	1.92
5	1.92	-0.43	0.24	0.81	1.53
6	0.11	-9.62	-0.69	5.36	13.10
7	0.12	-8.88	-0.75	4.86	11.73
8	1.96	-0.54	0.15	0.81	1.53
9	2.15	-0.66	0.06	0.82	1.58
10	1.88	-0.83	-0.07	0.65	1.66

Table 6: IRT results of discrimination (α) and difficulty (β) for scenario four for the French group

Item	α	β_1	β_2	β_3	β_4
1	3.10	-0.63	-0.01	0.45	0.93
2	0.14	-5.46	1.40	6.90	11.45
3	3.24	-0.48	0.16	0.71	1.24
4	3.65	-0.56	0.11	0.81	1.28
5	2.93	-0.80	-0.23	0.29	0.91
6	0.15	-7.07	-0.45	5.35	9.85
7	0.16	-6.93	-0.44	5.62	9.84
8	3.10	-0.62	-0.03	0.59	1.11
9	3.10	-0.77	-0.19	0.45	1.11
10	1.99	-0.64	0.09	0.79	1.61

Table 7: IRT results of discrimination (α) and difficulty (β) for scenario four for the English group

Item	α	β_1	β_2	β_3	β_4
1	1.71	-1.01	-0.34	0.49	1.29
2	0.14	-2.97	4.44	9.85	15.93
3	1.65	-0.67	0.19	1.01	1.75
4	1.96	-0.54	0.14	0.85	1.93
5	1.63	-1.19	-0.49	0.30	1.16
6	0.14	-4.72	3.14	9.11	15.60
7	0.18	-3.60	2.08	7.57	12.04
8	1.61	-0.93	-0.24	0.68	1.69
9	1.92	-0.81	-0.13	0.78	1.82
10	1.83	-0.83	-0.16	0.73	1.90

Figure 3. Test Information Curve for English group

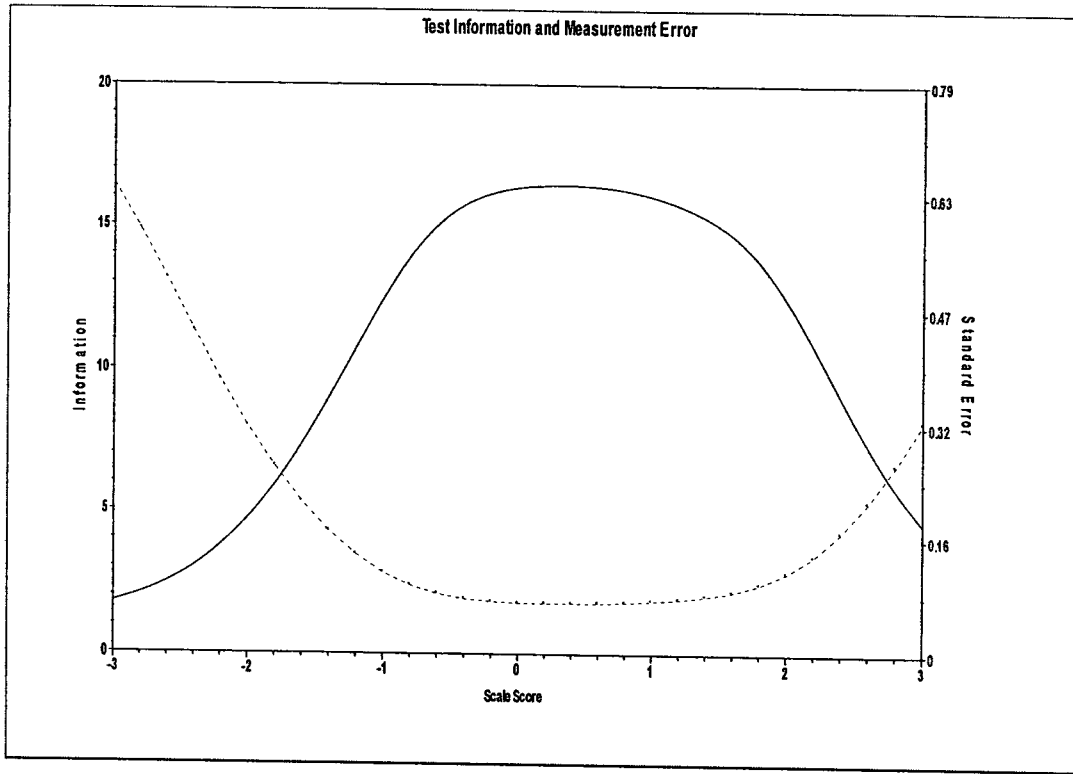
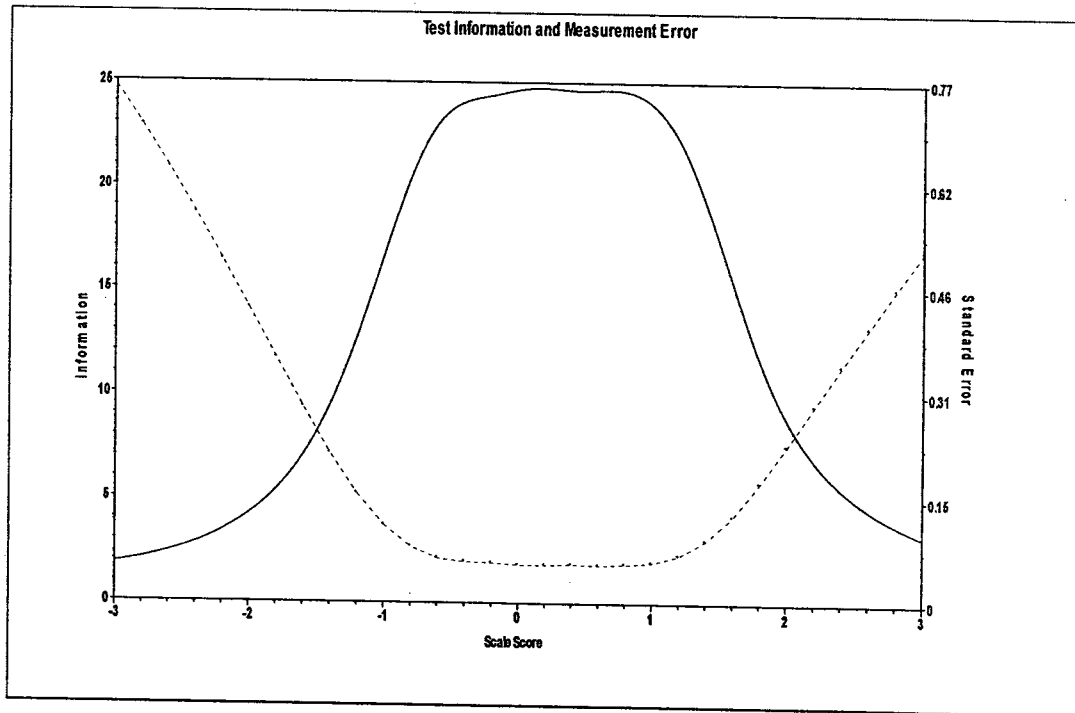


Figure 4. Test Information Curve for French group



when combining the items from both scenarios together, the scales are most informative at identifying trait levels for participants that are within 1.5 to 2 standard deviations of the mean. While these curves are acceptable, they do suggest that, relative to those with high levels of the trait, less information can be derived among participants with lower levels of the mediation trait.

Discussion

Through a DIF and IRT assessment of the Intercultural Mediation Measure, it has been possible to gather information in view of improving future versions of this scale. In particular, three groups of results offer insight into potential weaknesses of this scale and directions for further advancements.

First, the assessment of the assumption of unidimensionality limited further analyses to only two of the four scenarios. The fact that the ratio of 3:1 required to meet this assumption was not met suggests that scenarios one and three do not incite one prevalent response pattern. In looking further at the scenarios, it is plausible that the contexts described do not result in one strong response pattern because they are not clear-cut. In comparison to scenarios two and four, which do meet the assumption of unidimensionality, these two scenarios do not depict a situation where an individual or group is clearly denigrating another individual. In fact, in scenario one, where two people are quarrelling, participants may feel that there is not enough information to determine whether there would be the need to intervene. Further, in scenario three, while Francophone-Anglophone relations may be particularly relevant for our participants, it is plausible that the public context of being in a classroom may make issues of political correctness more salient than other situations. As well, the “right” or ethical response in

this situation is not clear. It may be that for these reasons, a coherent response pattern does not emerge.

These results suggest that in order to achieve a one factor solution, it may be necessary to develop more scenarios depicting an individual clearly being denigrated. A greater emphasis on clear-cut scenarios requires a clarification of the research question. Instead of asking whether an individual would intervene in situations of intercultural conflict, the question would become, more specifically: would you intervene if intercultural discrimination was occurring?

Second, the DIF analyses point to some translation issues. In particular, this is true for items three and six, the latter of which is removed following IRT analyses. In creating future versions of this measure, it will be important to ensure that translations are semantically equivalent. Although inaccurate translation appears to be behind some of the DIF in scenario two, it cannot explain the non-uniform DIF found in item four. The English version of this item, *I decide to act as a mediator to decrease the tension*, is a semantically accurate translation of the French version of the item, *Je décide d'agir en médiateur afin de réduire la tension*. Given our uncertainty of the causes behind this DIF, it will be necessary to further assess this item's functioning among other samples.

The consistent uniform DIF in scenario four, where participants witness three people from their own ethnic group making fun of others from a different ethnic group, may be attributable to the status of the linguistic groups being assessed. Francophones, as a national minority in Canada, may focus more energy on preserving their in-group than would majority Anglophones (Berry & Kalin, 1995). As a result, participants completing the French questionnaire demonstrate an attenuated mediation tendency when their own group is perpetrating the conflict. This suggests that future research should

compare scenarios where the participants' in-groups are perpetrating a conflict to scenarios where they are victims of the conflict. It may be that a willingness to mediate in situations of intercultural conflict depends on both whether participants are from a minority or majority group and whether the in-group is perpetrating or the victim of a conflict.

Third, the IRT analyses reveal that the slopes (α) of items two, six and seven are unacceptably low. In Rubinfeld et al. (2007), these items represent the three items that loaded onto the non-involved mediation tactic factor. However, taken together, the poor slope values, the finding of unidimensionality among scenarios clearly demonstrating discrimination, and the moderately high correlation found in Rubinfeld et al.'s earlier study suggest that these three items do not prove to be a single valid factor. It may be that these three items loaded similarly in the earlier study because they were negatively worded.

The poor slope values of the negatively-worded items are consistent with the test information curves. That is, if these items were successful, they should have aided in the deciphering of which participants endorsed lower levels of the mediation trait. The curves demonstrate that the responses of individuals with lower levels of the intercultural mediation trait are less related to or represented by the current measure when compared to those at high levels of the trait. Future uses of this measure should be adapted to accurately assess low or subtle amounts of the mediation trait. Further, future studies should reassess the need for two dimensions in the assessment of this trait.

The information derived from DIF and IRT analyses is invaluable to the assessment and development of this measure. Although the answers provided here create further questions about contextual aspects of intercultural mediation, the nature of

group differences and assessment of the mediation trait, they also offer direction for future improvements. Future research should explore socio-cultural variations of individuals' willingness to act as a mediator to counter discrimination. Specifically, by considering the minority and majority context of the scenario and whether the in-group is on the directing or receiving end of the discrimination, we may find that a clearer picture will emerge.

At the same time, it is important to consider the external validity of creating such scenarios. This questionnaire approach allows for subtle variations of the conflict scenario to gain insight into intercultural relations. However, we cannot unequivocally ascertain whether participants' responses would accurately reflect their actual behaviours in real life scenarios.

In conclusion, the measure used by Rubinfeld et al. (2007) shows promise in its ability to determine individuals' willingness to mediate in situations of intercultural conflict. Through its enhancement, we can further advance our understanding of the development and promotion of positive intercultural relations.

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Running head: INTERCULTURAL MEDIATION MEASURE

Study Three

Measuring intercultural mediation: Classical and modern test
theory approaches to scale assessment

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Abstract

Alred and Byram (2002; see also Bruner, 1996; Lussier et al, 2004) propose that acquiring a second language incites the ability and willingness to promote positive interactions between groups by acting as intercultural mediators in situations of intergroup conflict. Analyzing this assertion will, first, require the development of a measure of intercultural mediation that is well-defined and valid. The current work will build upon earlier research into the measurement of intercultural mediation (Rubinfeld, et al, 2007; Rubinfeld & Clément, 2007). Modern and Classical Test Theory approaches are incorporated to assess the Revised Intercultural Mediation Measure. These analyses demonstrate the preponderance of a bidimensional model, in which both role (perpetrator or victim) and status (minority and majority) are included. The results are discussed with a view of future research, intergroup theory and educational theory.

Measuring Cultural Mediation: Classical and Modern Test

Theory Approaches to Scale Assessment

Recent theorizing has pointed to the mediational role interculturally competent individuals can play to reduce intercultural conflict. By virtue of their ability to understand, interpret and identify with individuals from distinct cultural backgrounds, bicultural individuals may have the competence and impetus to act as linguistic and cultural brokers, facilitating intercultural contact (Irishkanova, Röcklinsberg, Ozolina & Zaharia, 2004). To this point, research in cultural mediation has primarily been limited to linguistic brokering within families (Morales & Hanson, 2005; Tse, 1995) or theoretical conceptualizations of the capacity for mediation developed in educational domains (Bruner, 1996; Lussier et al, 2004). To determine if bicultural competence will foster a willingness to intervene in situations of intercultural conflict, however, it will be necessary to develop a psychometrically sound assessment of cultural mediation. As an initial step towards achieving this goal, Lussier, Auger, Lebrun and Clément (2004; see also Rubinfeld & Clément, 2007; Rubinfeld et al., 2007), developed the Intercultural Mediation Measure. Based on earlier assessments of this measure, the goal of this study is to develop and assess a revised version of the Intercultural Mediation Measure. In working toward this goal, the complementarity of modern and classical test theory approaches will be illustrated. Ultimately, in gaining insight into the measurement of individuals' willingness to mediate intercultural conflict, it will become possible to investigate the theoretical relationship between intercultural competence and intercultural mediation.

What is Cultural Mediation?

Until recently, research examining the potential for mediation in situations of intercultural contact was limited to familial contexts. This research focused primarily on the role immigrants' children play in brokering communication between their parents and/or family members and members of the dominant culture (Buriel, Perez, De Ment, Chavez & Moran, 1998; Tse, 1995; Weisskirch, 2005). By virtue of their greater contact with and competence in the dominant language and culture, children of immigrants (i.e., first generation) or those who immigrated at a young age, are called upon to translate and interpret in order to facilitate communication (Morales & Hanson, 2005). In this research, cultural brokering is typically measured through a direct assessment of (1) whether the child has ever acted as broker, (2) if so, when he or she was first called upon to broker and if he or she continues to broker today, (3) for whom she or he has brokered and (4) the contexts and documents that he or she translated (Tse, 1995).

Extending beyond familial contexts, the potential for cultural mediation has recently been recognized in educational contexts, namely second language (L2) teaching and learning. As with language brokering, found among immigrants' children, mediation between individuals outside of the home environment requires intercultural competence, corresponding to "...the ability to ensure a shared understanding by people of different cultural backgrounds and identities" (Irishnakova, Röcklinsberg, Ozolina & Anamaria Zaharia, 2004, p. 101). More specifically, Byram (1997) proposes that intercultural competence begins with attitudinal and cognitive openness to culturally distinct others. From an attitudinal perspective, individuals aiming for effective intercultural communication should begin by considering and to some extent removing themselves from their own cultural beliefs and meanings in order to gain appreciation for others' viewpoints. Further necessary, from a cognitive perspective, is the declarative knowledge

of both one's own and the other interlocutor's culture, complemented by the procedural knowledge of how best to interact in various situations. Byram (1997; 2006) regards this skill as the ability to gain insight by viewing the world through other cultural lens while juxtaposing the diverging perspectives. By developing intercultural competence, one gains the capacity to mediate between individuals with distinct perspectives.

Literature on the topic of L2 learning and teaching proposes that foreign and second language teachers can be instrumental as individuals begin to undergo tertiary socialization, representing the process of entering a new society and gaining intercultural competence (Byram, 1990; Alred & Byram, 2002). Gohard-Radenkovic, Lussier, Penz and Zarate (2004) propose that "...the language teacher needs to be able to raise students' awareness of the cultural pattern and prepare the student to embrace them in intercultural encounters" (p. 219). Further, Alred and Byram (2002) propose that intercultural competence can be extended beyond the classroom environment in the form of social action; specifically, to the ability and willingness to act as a cultural mediator. Second/foreign language learning, therefore, begins the process of developing intercultural competence, whereby language students gain an appreciation for other cultures. This competence then gives these individuals access to the skills needed to act as a cultural mediator in their own day-to-day encounters.

If second/foreign language learning imparts an understanding of cultural differences and an ability to bridge cultural misunderstandings in one's daily life, this would suggest that interculturally competent individuals may be good candidates to support positive intercultural relations by using and promoting non-discriminatory behaviours in everyday society. More concretely, in situations of intercultural conflict,

bi- or multi-lingual individuals may have the ability and drive to mediate linguistic or cultural gaps between culturally distinct individuals.

Measurement Issues

Until recently, it had not been possible to empirically examine the conjectures presented above. Measurement tools derived for intercultural mediation within a familial context would not suitably capture mediation experiences in day-to-day encounters with unfamiliar others. To fill this gap, Lussier et al (2004b) developed the Intercultural Mediation Measure, which uses a scenario approach to determine participants' likelihood of acting as an intercultural mediator. Specifically, participants are asked to read about a conflict between individuals from differing cultural groups and are then asked to indicate their likelihood of using specific mediational behaviours to respond to the conflict.

Employing this measure, Rubinfeld et al (2007) found that among Francophone respondents, mediation behaviours can be separated into two dimensions, corresponding to involved and avoidant² mediational strategies. These dimensions, respectively, refer to active (e.g., I would mediate to reduce the tension) and passive (e.g., I would avoid the situation) mediational responses. Contrary to their hypothesis that mediation behaviours would reflect greater identification with multiple language communities, only the first language identity was significantly associated with these mediational dimensions. Concerns regarding the validity of this scale, however, incited further psychometric assessment of the Intercultural Mediation Measure.

As a follow-up to this preliminary study, Rubinfeld and Clément (2007) employed Modern Test Theory (MTT) approaches to conduct a thorough examination of

² In previous studies, the avoidant dimension was referred to as "non-involved". This labeling has been updated for clarity purposes.

the Intercultural Mediation Measure. In this study, Canadian Anglophone and Francophone participants, a majority and minority group, respectively, responded to the mediational scenarios. In their initial analyses, it was determined that of the four main scenarios that were initially incorporated in the Rubinfeld et al. (2007) study, two scenarios did not meet the assumption of unidimensionality. In contrast to the scenarios that met the assumption, these scenarios were less clear-cut as they did not depict a situation where an individual or group is clearly denigrating another individual or group. Further Item Response Theory (IRT) analyses indicated that those items originally loading on to the “avoidant mediational strategies” dimension were poor and should be removed from future versions of the measure. Finally, differential functioning of items between the English and French speaking groups demonstrated both minor translation issues and the importance of delineating whether the in-group is being victimized by or perpetrating the conflict.

To improve upon the issues raised in this earlier psychometric study, a goal of the present study is to develop a revised version of the Intercultural Mediation Measure.

Revised Intercultural Mediation Measure

The Revised Intercultural Mediation Measure differs substantially from the Intercultural Mediation Measure both in terms of scenarios and items. Given the poor unidimensionality of two scenarios in the earlier version, scenarios have been created that reflect clear discriminatory behaviours where at least one person present in the scenario is being victimized. As well, to provide scenarios that are relevant to respondents, more elaborate details of the context and individuals involved in the conflict are provided and tailored to the participant groups being examined. Further, earlier results (Rubinfeld & Clément, 2007) demonstrated that Francophones tended to respond in a less involved

manner when the in-group was perpetrating the conflict than did Anglophones.

Potentially, as a minority group, Francophones may focus more energy on preserving their in-group than would majority Anglophones (Berry & Kalin, 1995). Given that this variation may elicit distinct results, scenarios have been created to reflect perpetrator and victim scenarios (i.e., members of the in-group perpetrating and being victimized by discrimination, respectively).

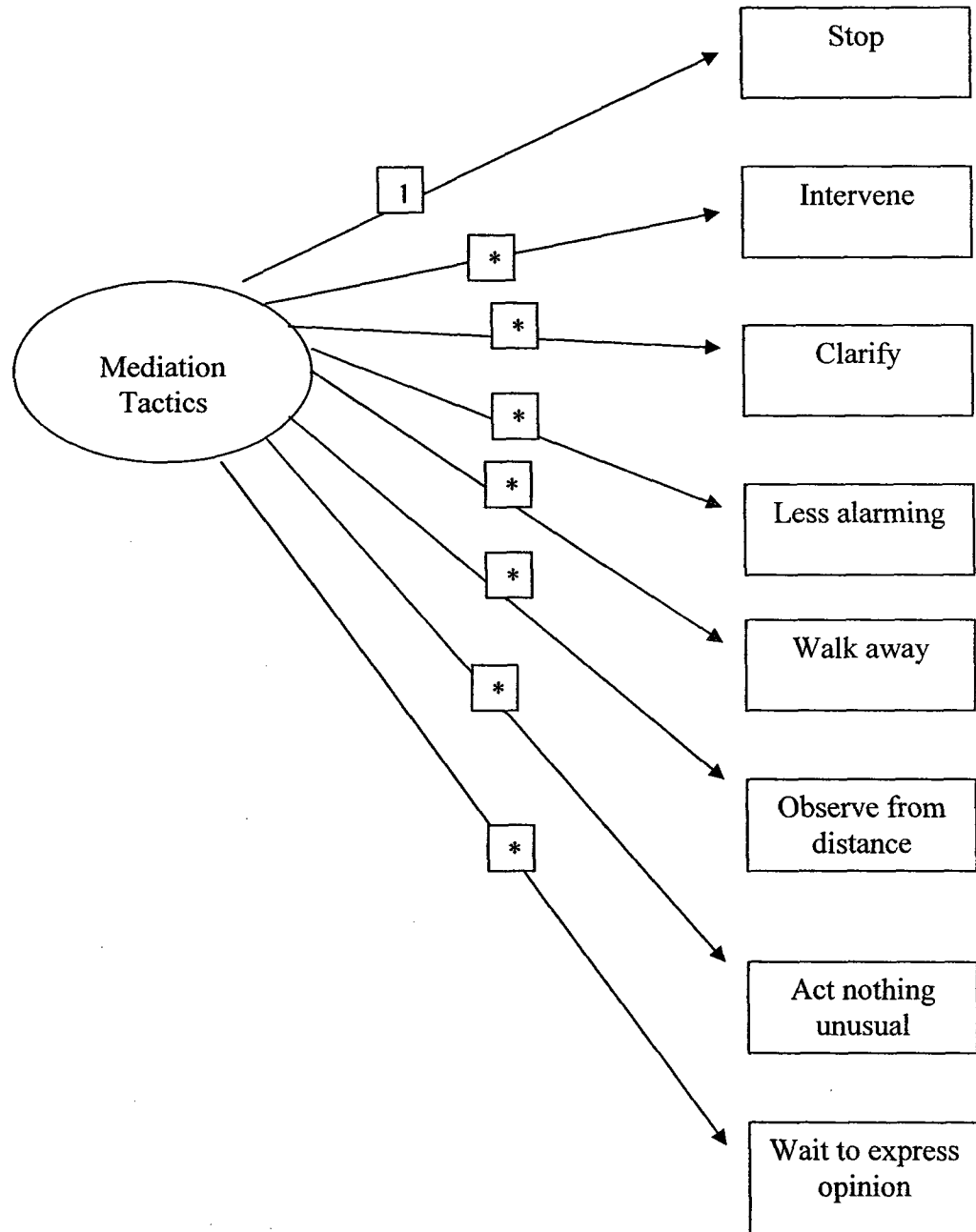
As a final change to the Revised Intercultural Mediation Measure, new items have been developed to improve upon earlier shortcomings of the measure. The avoidant items presented in the earlier version of this measure were deemed to be psychometrically unsound. New items have, therefore, been incorporated to measure avoidant mediation strategies. As well, some of the positively worded items were modified slightly to improve upon semantic inequivalencies between the English and French versions and poorly worded items.

Upon improving the earlier scale, the second goal of this study will be to assess the psychometric characteristics of the Revised Intercultural Mediation Measure. As a first step in assessing the newly developed measure, it will be necessary to ascertain whether a uni- or bi-dimensional solution best describes the measure. Following this, our goal will be to assess how well each item measures its corresponding concept(s). These two aims will be served through Classical and Modern Test Theory approaches, Confirmatory Factor Analysis (CFA) and Item Response Theory (IRT), respectively.

Assessing Dimensionality and IRT

Determining dimensionality is an initial step of scale assessment. The number of underlying dimensions speaks to our conceptualization of cultural mediation behaviours. As a uni-dimensional construct (see Figure 1), such as the model found by Rubinfeld and

Figure 1: Hypothesized one-factor model of the Revised Intercultural Mediation Measure.

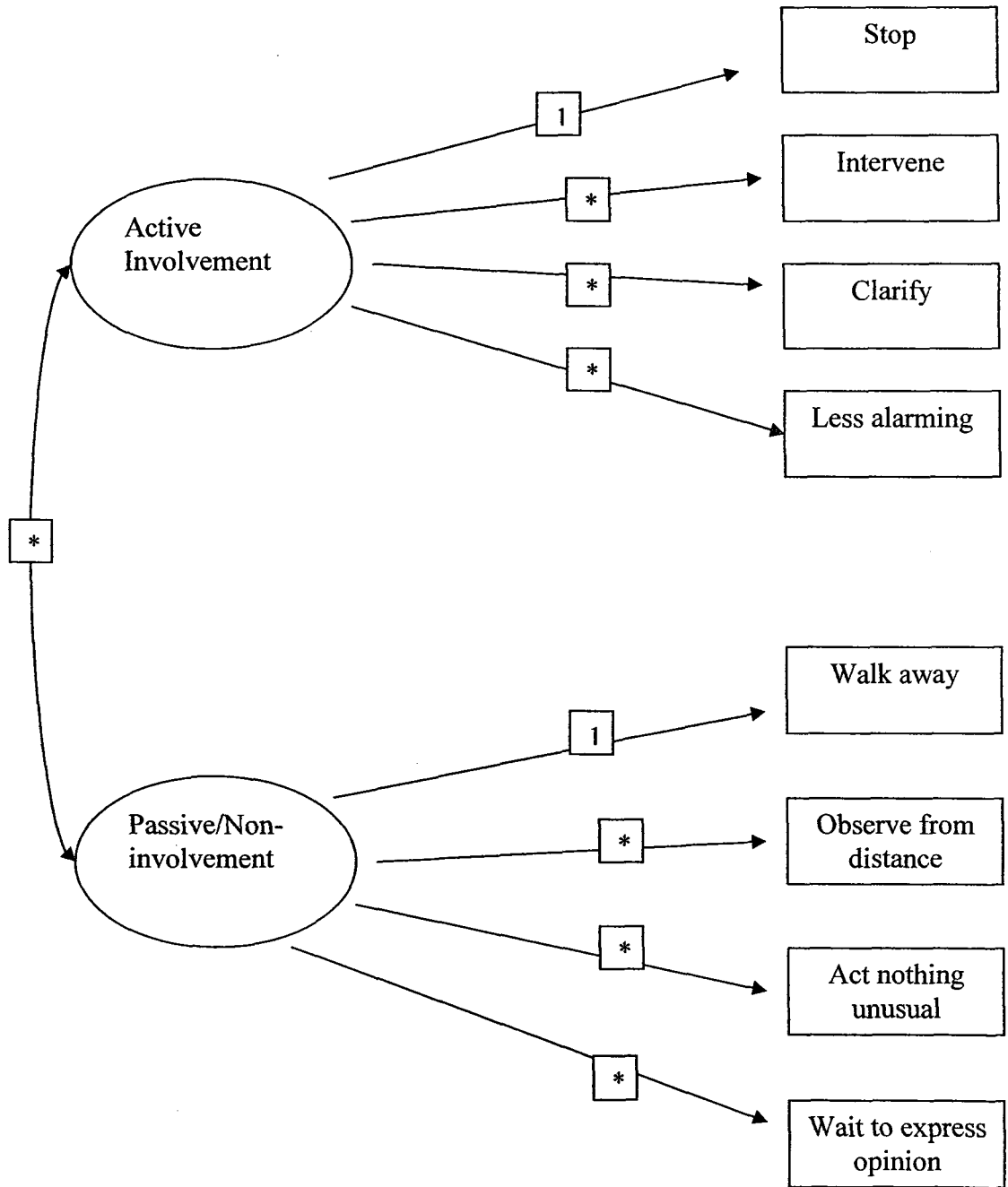


Clément (2007), the items of the revised measure would represent varying degrees of willingness to involve oneself in situations of intercultural conflict, ranging from avoidant or low exhibition of mediation tactics to highly involved or high exhibition of mediation tactics. On the other hand, with a bi-dimensional model of cultural mediation (see Figure 2), such as that found by Rubenfeld et al. (2007), items could cluster to represent involved and avoidant mediational dimensions that may have a degree of relatedness but should be conceptualized as distinct constructs.

From a more empirical perspective, because a psychometric evaluation aims to reveal how effectively a scale's items measure an underlying construct, it is important to determine the number of dimensions, or constructs, being measured. In fact, a basic assumption of IRT is unidimensionality as item *difficulty* and *discrimination*, assessments which underlie an item's representation of a construct, are not meaningful if items are tapping into more than one attribute (Bond & Fox, 2007).

In the present study, the goal of determining dimensionality would be best achieved through use of a Classical Test Theory (CTT) approach, CFA. CFA allows researchers to test the dimensionality of a construct by specifying a pattern between observed (items) and unobserved (factors) variables (Byrne, 2006). The a priori specification of a model is particularly useful in this case because past evaluations of an earlier version of this measure have yielded both one and two factor models (Rubenfeld & Clément, 2007; Rubenfeld et al., 2007). Further, conceptualizations of intercultural mediation behaviours as a unidimensional continuum or a relatively distinct dichotomy are theoretically justifiable. As a result, the first step of this study would be confirmatory, rather than exploratory.

Figure 2: Hypothesized two-factor model of the Revised Intercultural Mediation Measure.



In the current study the use of CFA, a CTT approach, can be complementarily paired with Item Response Theory (IRT), an MTT approach to assessing a measure. Specifically, although CFA is best suited to assess the dimensionality of a measure, there are several distinct advantages of utilizing IRT over a CTT approach when it comes to assessing the quality of items. To begin, IRT models have the capacity to measure both person characteristics and item properties (Hambleton, Swaminathan & Rogers, 1991; Embretson & Reise, 2000; Reise & Henson, 2003). When it comes to analyzing Likert-type items (i.e., polytomous data), the Graded Response Model (Samejima, 1969; 1972; 1996) allows for an estimation of both participants' trait levels (Θ) and item properties, difficulty (β) and discrimination (α).

Item difficulty. Item difficulty, also referred to as threshold, indicates the degree to which a trait (Θ ; i.e., the level of the latent trait individuals possess that underlies their item responses) must be endorsed in order to receive a particular item score. In Likert-type measurements, $k-1$ (k = number of response choices) difficulty values are produced per item where each value represents the level of trait a participant must have to endorse the response choice 50% of the time (Hays, Morales & Reise, 2000). Therefore, items with higher β values would require more of the cultural mediation trait in order to be endorsed.

Item discrimination. Item discrimination, represented by a slope value, delineates how well an item differentiates participants with varying levels of the trait. The higher the value of the slope, the more response options differentiate among trait levels. For example, a high discrimination value would suggest that the item is highly related to the cultural mediation trait and would, therefore, be sensitive to individual variations in trait levels.

In contrast to IRT's ability to separate participant and item characteristics, a CTT approach cannot perform this function. This limitation may, for example, lead to classifying participants low in a trait when the low score on an item is due to the item's high level of *difficulty* (Hambleton, Swaminathan & Rogers, 1991).

In addition to the above distinction, CTT is scale-oriented whereas IRT is item-oriented. As a result, CTT does not allow researchers to predict how an individual or group will respond to a particular item (Hambleton, Swaminathan & Rogers, 1991). As a separate advantage, in IRT, item parameters do not depend on sample characteristics (Reise & Henson, 2003), which affords researchers greater flexibility when generalizing to other populations (Hambleton & Jones, 1993). CTT models, on the other hand, are sample-dependent, which limits the generalizability of items statistics to only those samples that are similar to the calibration group.

Given the outlined benefits of IRT for generalizing to other populations and assessing item characteristics, an examination of the psychometric properties of the Revised Intercultural Mediation Measure's items will be conducted using an MTT approach. The incorporation of both classical and modern test theory provides the opportunity to exploit the advantageous aspects of each approach when determining whether the revised measure offers an accurate assessment of individuals' willingness to act in a non-discriminatory fashion when witnessing intercultural conflicts.

Method

Participants

Anglophone and Francophone participants were invited to complete this study on the condition that their mother tongues were English and French, respectively. The pool of participants included introductory psychology students from the University of Ottawa.

The University of Ottawa is a bilingual institution in Ottawa, Canada's national capital, which provides instruction in both official languages.

Upon completion of data collection, 624 English and 351 French questionnaires were collected. Participants indicating that their country of origin was not Canada or that their mother tongues differed from the language of the questionnaire they completed were eliminated from further analyses. As a result, a total of 580 Anglophones and 310 Francophones remained. Of the 580 Anglophone participants, half of the participants ($n = 290$) were randomly selected for inclusion in the current study. 228 of the participants were female, 61 participants were male and one participant was female to male transsexual. The average age of female and male participants was 18.50 and 18.77, respectively. Of the 309 Francophone participants, 200 were randomly selected for inclusion in the current study. 154 of the participants were female and 46 participants were male, with an average age of 18.94 and 20.00 years of age, respectively.

Measures

Revised intercultural mediation measure (Annex C). This scale measures the extent to which participants are likely to engage in or to involve themselves as mediators in intercultural conflict scenarios. The scale consists of different cultural mediation scenarios that describe situations where members of the in-group (Francophones or Anglophones) are either the perpetrator or the victim of an intercultural conflict. A total of four scenarios are presented, two perpetrator scenarios and two victim scenarios. The English and French scenarios are not direct translations of each other as they are tailored to represent contexts where the in-groups are similarly involved in the conflict. For example, in the third scenario, the English and French participants would be asked to respond to a conflict where a member of their in-group was being discriminated against

for being unable to speak the same language as the cashier in a corner store. After reading each scenario, participants were asked to respond to eight items on a 5-point Likert scale ranging from 1 (Not at all probable) to 5 (Extremely likely). The mean of like items (e.g., item one in both perpetrator scenarios) from the two perpetrator and two victim scenarios were computed, minimizing the number of scale assessments to one perpetrator composite score and one victim composite score for Francophones and Anglophones each.

Procedure

Participants were selected from undergraduate psychology classes participating in the Integrated Subject Research Pool (ISRP). As an initial step of registering for the ISRP, students complete a pre-test. Students having indicated that their mother tongues were English and French in the pre-test were given access to participate in the English and French studies, respectively. Students choosing to participate in the English or French studies completed a 30-45 minutes online study. As arranged by the ISRP, participants received one percentage point of their final mark for participation in one of the studies.

Results

Dimensionality

To determine dimensionality, a series of Confirmatory Factor Analyses were conducted using AMOS 16.0 (Arbuckle, 2007). Given that scenarios differ according to both language (English and French) and role of the in-group (perpetrator and victim), four separate sets of analyses were used for each eight composite cultural mediation items (see Tables 1 and 2 for correlation matrices for Francophone and Anglophone groups, respectively). Fit indices, produced by Maximum Likelihood estimation, were compared

to determine whether a one- or two-dimensional model best described the data. Specifically, in line with McDonald and Ho's (2002) suggested reporting of model fit indices, the independence chi-square (χ^2), comparative fit index (CFI, Bentler, 1990) Root Mean Square Error of Approximation (RMSEA, Steiger & Lind, 1980) and the Standardized Root Mean Square Residual (SRMR) of the two hypothesized models were compared. In addition, because a more complex model (e.g., two factor model) tends to provide a better fit than a more parsimonious model (e.g., one factor model), the Akaike Information Criterion (AIC; Akaike, 1987) was also examined as it corrects for parsimony of the model and will reduce the bias toward more complex models.

As represented in Table 3, in all cases the bi-dimensional models demonstrated a better fit than the uni-dimensional models. Looking more closely at the fit indices, in all cases (uni- and bi-dimensional), the χ^2 value was significant. Although this is indicative of a poorly fitting model, χ^2 test is known for being overly conservative, where adherence to solely its result would lead to high incidents of type II error (Mulaik, 2007). Therefore, the remaining fit indices were examined, despite a significant χ^2 . In all cases, the CFI values indicated very good fit, above .95 (Hu & Bentler, 1999), for the bi-dimensional models, but were unacceptably low for the uni-dimensional models. The RMSEA values are not indicative a well-fitting model, particularly the values for the perpetrator

Table 1: *Intercorrelations among cultural mediation items for Francophone group, including perpetrator (above diagonal) and victim (below diagonal) scenarios.*

	1	2	3	4	5	6	7	8
Item 1		.736**	.570**	.556**	-.319**	-.362**	-.334**	-.134
Item 2	.759**		.631**	.687**	-.410**	-.411**	-.466**	-.218*
Item 3	.595**	.787**		.606**	-.237**	-.160*	-.170*	-.061
Item 4	.604**	.786**	.743**		-.219*	-.197*	-.197*	-.041
Item 5	-.248**	-.295**	-.161*	-.209*		.701**	.686**	.452**
Item 6	-.275**	-.279**	-.167*	-.168*	.630**		.638**	.473**
Item 7	-.200*	-.252**	-.162*	-.115	.660**	.662**		.579**
Item 8	.027	-.021	.053	.114	.303**	.412**	.399**	

* $p < .05$

** $p < .001$

Table 2: *Intercorrelations among cultural mediation items for Anglophone group, including perpetrator (above diagonal) and victim (below diagonal) scenarios.*

	1	2	3	4	5	6	7	8
Item 1		.886**	.518**	.713**	-.315**	-.422**	-.316**	-.167*
Item 2	.870**		.539**	.779**	-.311**	-.394**	-.343**	-.128*
Item 3	.765**	.823**		.579**	-.225**	-.228**	-.157*	-.050
Item 4	.770**	.868**	.793**		-.272**	-.312**	-.275**	-.187*
Item 5	-.333**	-.356**	-.345**	-.352**		.661**	.621**	.383**
Item 6	-.282**	-.303**	-.254**	-.255**	.597**		.578**	.510**
Item 7	-.192**	-.225**	-.214**	-.241**	.667**	.514**		.442**
Item 8	.010	-.004	.013	.019	.164*	.334**	.209**	

* $p < .05$

** $p < .001$

Table 3: *Fit Indices of One and Two Factor Models*

Model	X ²	df	CFI	RMSEA	(lower)	(upper)	SRMR	AIC
Anglophone Perpetrator								
1 Factor	403.933**	20	.713	.258	.236	.280	.1752	435.933
2 Factor	71.538**	19	.961	.098	.074	.122	.0419	105.538
Anglophone Victim								
1 Factor	323.835**	20	.802	.229	.208	.252	.1598	335.835
2 Factor	47.985**	19	.981	.073	.047	.099	.0502	81.985
Francophone Perpetrator								
1 Factor	322.741**	20	.635	.276	.250	.303	.1815	354.741
2 Factor	57.755**	19	.953	.101	.072	.132	.0652	91.755
Francophone Victim								
1 Factor	310.220**	20	.675	.270	.244	.297	.2005	342.220
2 Factor	45.918**	20	.970	.084	.053	.116	.0666	79.918

χ^2 chi-square; df – degrees of freedom; CFI - Comparative Fit Index; RMSEA - Root Mean Square Error of Approximation; RMSEA CI - Confidence Intervals based on RMSEA; SRMR – Standardized Root Mean Square Residual; AIC - Akaike Information Criterion

scenarios. Although substantively justifiable post hoc modifications reduce the value of the RMSEA, these modifications are not consistent across languages and scenarios.

Given our desire to determine a consistent model for mediational behaviours, a somewhat less than ideal fit will be sacrificed for the sake of consistency. As well, in addition to the CFI values being very good, the SRMR values for the bi-dimensional model are all quite good (less than .08; Hu & Bentler, 1999). Therefore, given our desire for model consistency across languages and scenarios as well as the good fit indicated by the CFIs and SRMRs, the bi-dimensional model of cultural mediation will be retained for further modern test theory analyses.

Although a CFA approach is optimal for comparing the proposed one and two factor models, its usage creates some inconsistencies with an IRT approach. In particular, CFA models are based on a linear relationship between items and latent factors. This is problematic when it comes to IRT because one of its principal assumptions is that an item's performance is nonlinearly related to the underlying construct (Hambleton & Rovinelli, 1986). As a result, linear factor analyses have been shown to overestimate the number of latent dimensions in the data (Embreston & Reise, 2000; Hambleton & Rovinelli, 1986; Waller, Tellegen, McDonald & Lykken, 1996; De Ayala & Hertzog, 1991). Taken together, the poor RMSEA values and the tendency for linear factor analyses to overestimate dimensions, a second non-linear assessment is necessary to verify the dimensionality of the Revised Intercultural Mediation Measure.

Currently, although it is possible to conduct a non-linear confirmatory factor analysis in Mplus 5.1 (Muthén & Muthén, 2007), the indices of fit provided by this analysis are not sufficient to compare the adequacy of two competing models. Therefore, a series of non-linear principle component analyses (PCAs) were conducted using

PRELIS (Jöreskog & Sörbom, 2006). Corroborating the CFA findings, the PCAs demonstrated that the ratio of Eigenvalues for the first and second component did not meet the minimum 3:1 ratio for the uni-dimensional models (Table 4). The bi-dimensional models for both the Anglophone (Table 5) and Francophone (Table 6) groups, on the other hand, clearly demonstrated that only one predominant construct was being tapped into by each dimension. Given that, in all cases, the Eigenvalue ratios produced by the non-linear analyses substantiate the earlier findings of the linear CFA, a bi-dimensional model identifying involved (F1) and avoidant (F2) mediation strategies as separate constructs will be retained for further IRT analyses.

Item Response Theory

IRT analyses were conducted using Multilog 7.03 software (Thissen, Chen & Bock, 2003). Given that earlier analyses confirmed that the Revised Intercultural Mediation Measure represented two underlying constructs, IRT analyses were conducted for each subscale. Discrimination and difficulty values for the perpetrator and victim scenarios are produced for involved and avoidant factors for both Francophones (see Tables 7 and 8, respectively) and Anglophones (see Tables 9 and 10, respectively). Using the default values provided by Multilog, the “Involved Anglophone Perpetrator” factor obtained unreasonable values (e.g., item 2 obtained a very high slope value of 15.39). As a result, modifications were made to the item parameters to produce a clearer solution. Given that modifications to the item parameters (i.e., priors) tend to produce inaccurate results when the sample size is small (Rupp, 2003), efforts were made to balance selected prior values and quadrature points (du Toit, 2003; Stam, personal communication, November 1, 2008). Following the specification of these values, the

Table 4: *Assessing unidimensionality of the one factor model, represented by Eigenvalues found for components one (Ψ_1) and two (Ψ_2) in a non-linear principle component analysis for the Anglophone and Francophone groups.*

Anglophone Perpetrator		Francophone Perpetrator		Anglophone Victim		Francophone Victim	
Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2
4.32	1.73	4.22	1.89	4.13	1.94	3.73	2.32

Table 5: *Assessing unidimensionality of involved (F1) and non-involved (F2) factors, represented by Eigenvalues found for components one (Ψ_1) and two (Ψ_2) in a non-linear principle component analysis for the Anglophone group.*

Perpetrator - F1		Perpetrator - F2		Victim - F1		Victim - F2	
Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2
3.11	0.54	2.89	0.56	3.54	0.21	2.44	0.84

Table 6: *Assessing unidimensionality of involved (F1) and non-involved (F2) factors, represented by Eigenvalues found for components one (Ψ_1) and two (Ψ_2) in a non-linear principle component analysis for the Francophone group.*

Perpetrator - F1		Perpetrator - F2		Victim - F1		Victim - F2	
Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2	Ψ_1	Ψ_2
3.02	0.41	3.01	0.50	3.25	0.40	2.71	0.69

Table 7: *IRT results of discrimination (α) and difficulty (β) for involved factor for Francophone group.*

Scenario	Item	α	β_1	β_2	β_3	β_4
Perpetrator	1	2.96	-2.02	-1.22	-0.35	0.66
	2	5.31	-1.96	-1.35	-0.48	0.49
	3	2.05	-1.95	-1.11	0.06	1.27
	4	2.46	-1.80	-1.10	-0.27	0.95
Victim	1	2.60	-1.19	-0.08	0.86	1.76
	2	6.82	-1.30	-0.38	0.56	1.31
	3	3.59	-1.13	-0.20	0.66	1.45
	4	3.40	-1.19	-0.29	0.60	1.55

Table 8: *IRT results of discrimination (α) and difficulty (β) for avoidant factor for Francophone group.*

Scenario	Item	α	β_1	β_2	β_3	β_4
Perpetrator	5	3.56	-0.49	0.54	1.33	2.27
	6	3.23	-0.83	0.44	1.24	2.45
	7	3.93	-0.07	0.88	1.65	2.10
	8	1.74	-0.40	0.99	1.89	2.66
Victim	5	2.74	-0.93	0.07	1.07	2.14
	6	2.73	-1.42	-0.14	0.72	1.70
	7	3.60	-0.57	0.39	1.15	2.17
	8	1.12	-0.58	0.71	2.15	3.92

Table 9: *IRT results of discrimination (α) and difficulty (β) for involved factor for Anglophone group.*

Scenario	Item	α	β_1	β_2	β_3	β_4
Perpetrator	1	1.99	-3.18	-1.83	-0.42	0.93
	2	2.13	-3.37	-1.86	-0.54	0.98
	3	1.20	-2.38	-0.79	0.70	2.23
	4	1.88	-3.13	-1.70	-0.24	1.19
Victim	1	0.23	-6.06	-2.05	1.41	5.60
	2	5.13	-0.64	0.29	1.09	1.69
	3	6.81	-0.86	-0.01	0.90	1.69
	4	3.67	-0.79	0.02	1.17	1.91

Table 10: *IRT results of discrimination (α) and difficulty (β) for avoidant factor for Anglophone group.*

Scenario	Item	α	β_1	β_2	β_3	β_4
Perpetrator	5	2.75	-0.24	1.16	2.12	2.97
	6	3.51	-0.32	1.07	2.06	2.72
	7	2.47	0.47	1.66	2.66	3.41
	8	1.43	-0.09	1.44	2.88	4.63
Victim	5	2.82	-1.34	0.04	1.15	1.91
	6	2.06	-1.63	-0.08	1.18	2.40
	7	2.61	-0.71	0.62	1.67	2.37
	8	0.72	-0.69	1.71	3.92	8.13

resulting slope value (Table 9) appeared normal. With the exception of the slope for the first involved item in the victim scenario, which was quite low for the Anglophone group, all remaining discrimination values were acceptable. Difficulty (β) values, also represented in Tables 7-10, detail the average level of trait required to select a response option.

Together, the β and α values form the Test Information Curve. This curve represents the amount of information the test is able to provide at varying levels of theta (Θ), the underlying characteristic being measured. Balancing out the information provided, the measurement error represents variation in the responses that cannot be attributed to theta. High levels of error at lower portions of the abscissa, in this case, indicate a limited ability to measure mediational responses among participants in the specified range of the outcome of interest, involved or avoidant mediation behaviours.

Since the newly developed variables of interest relate to Anglophones and Francophones, Involved and Avoidant responses, and Perpetrator and Victim contexts, eight separate Test Information Curves are provided in Figures 3 to 10. In some scenarios, it would be preferable to have more information as trait values vary from the mean. For example, the curves representing avoidant-Anglophone-perpetrator, involved-Anglophone-victim and avoidant-Francophone-perpetrator indicate that the measure has a limited capacity to represent participants whose trait levels fall further than one standard deviation below the mean. Although this is not a critical problem, it does speak to some limitations in the Revised Intercultural Mediation Measure's ability to represent participants at all levels of the mediation trait. In more practical terms, the avoidant-Anglophone-perpetrator curve, for example, indicates that Anglophone participants who

Figure 3. Test Information Curve – Involved Anglophone Perpetrator

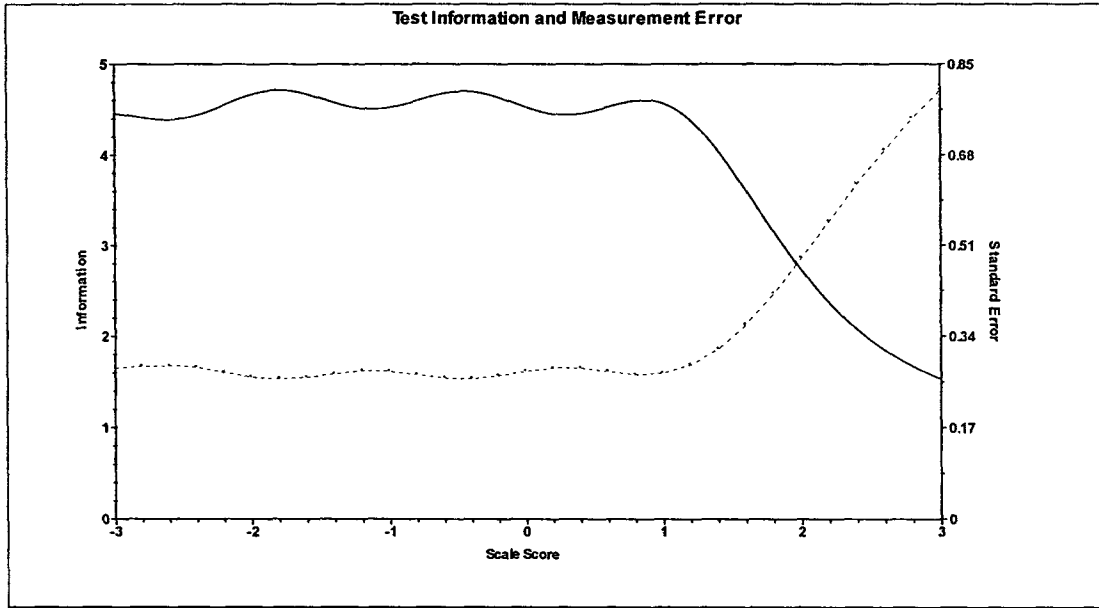


Figure 4. Test Information Curve – Avoidant Anglophone Perpetrator

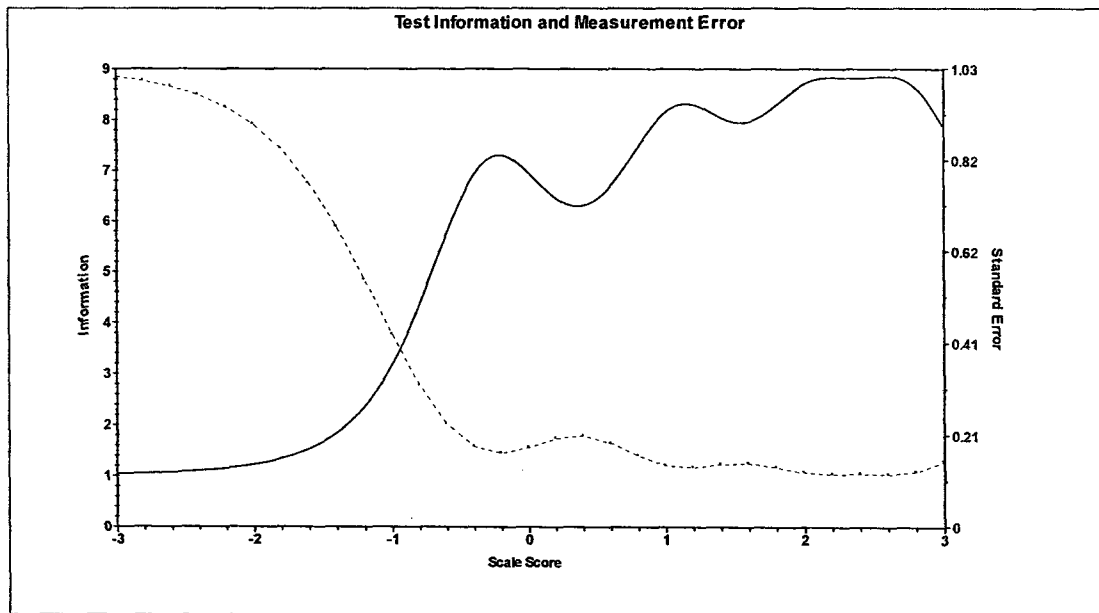


Figure 5. Test Information Curve – Involved Anglophone Victim

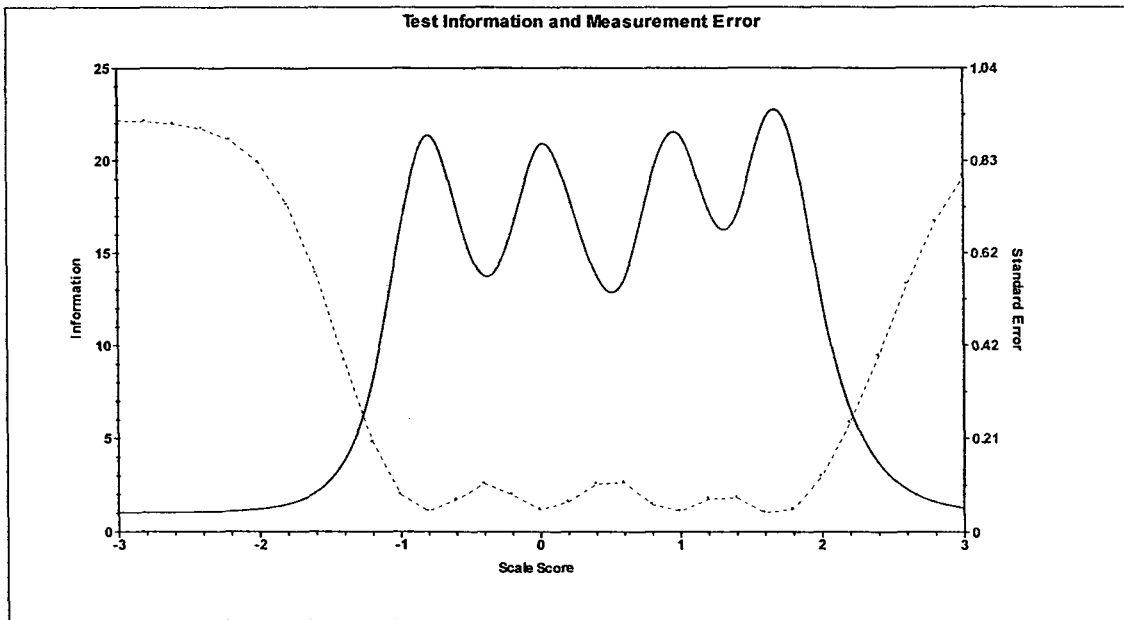


Figure 6. Test Information Curve – Avoidant Anglophone Victim

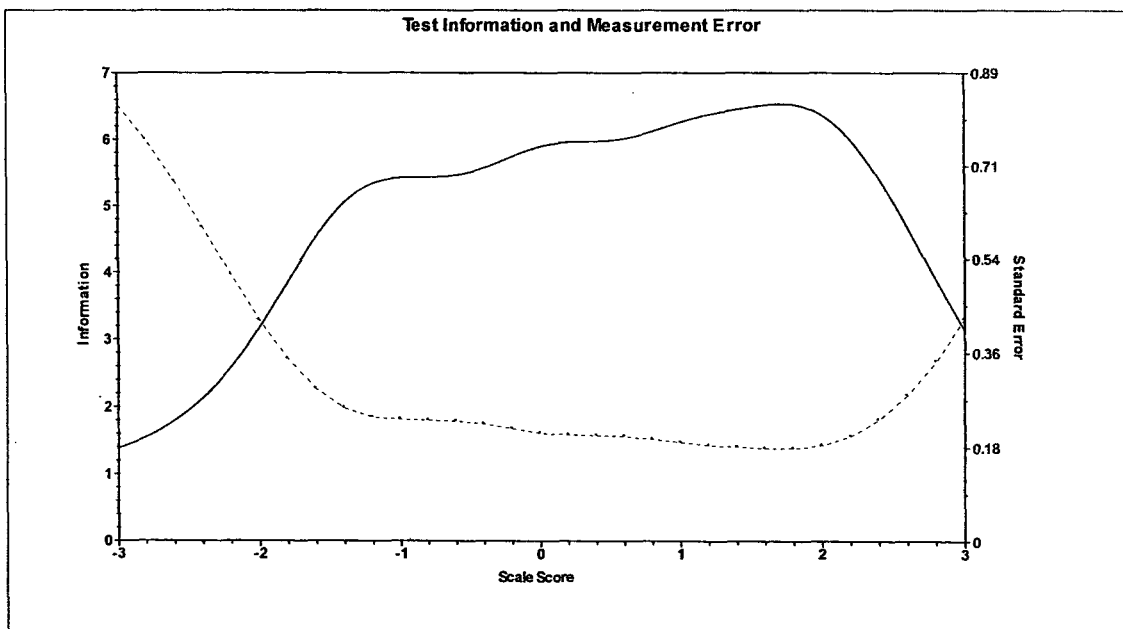


Figure 7. Test Information Curve – Involved Francophone Perpetrator

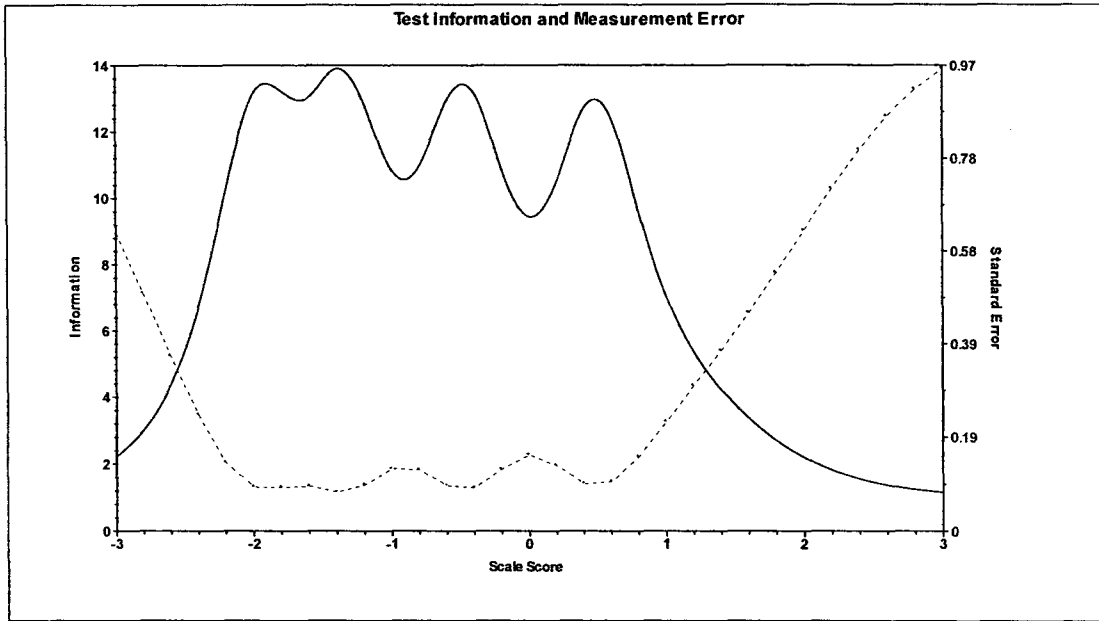


Figure 8. Test Information Curve – Avoidant Francophone Perpetrator

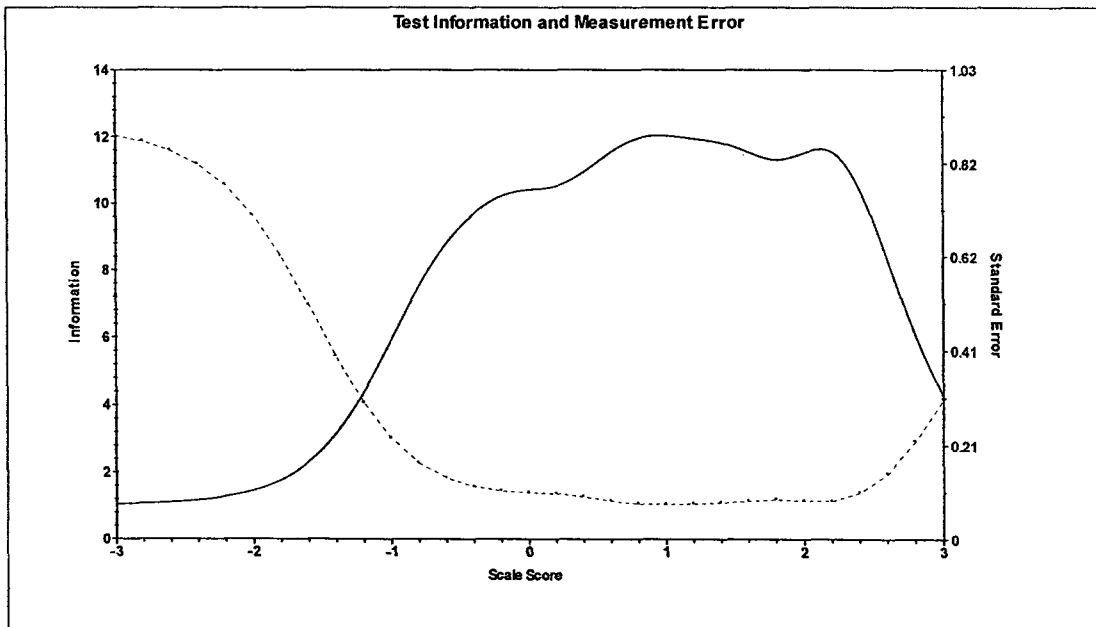


Figure 9. Test Information Curve – Involved Francophone Victim

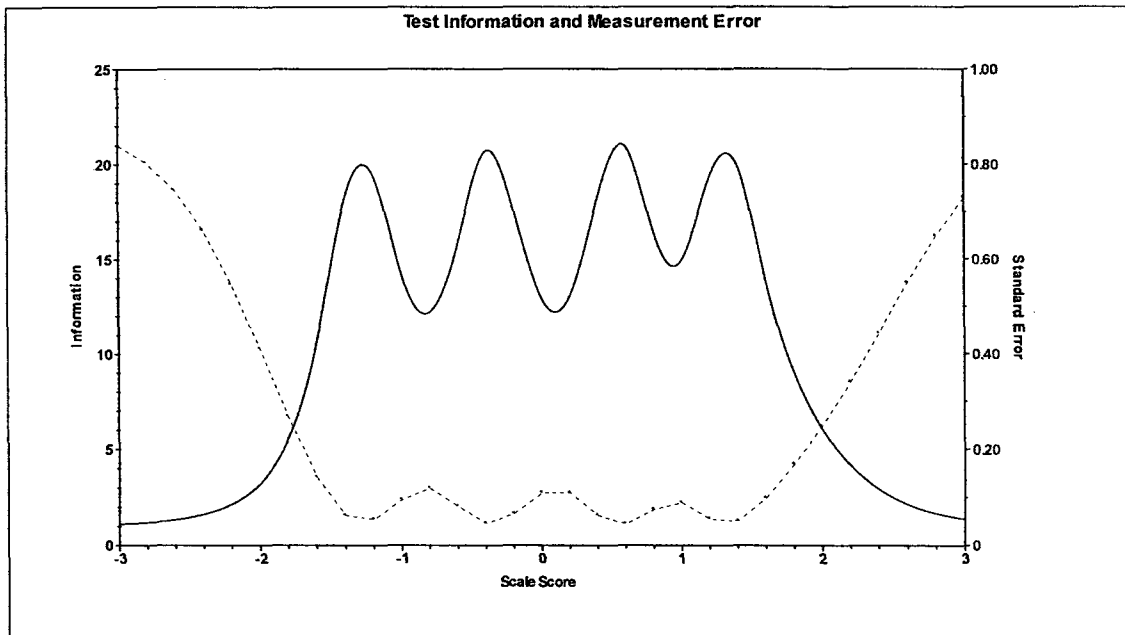
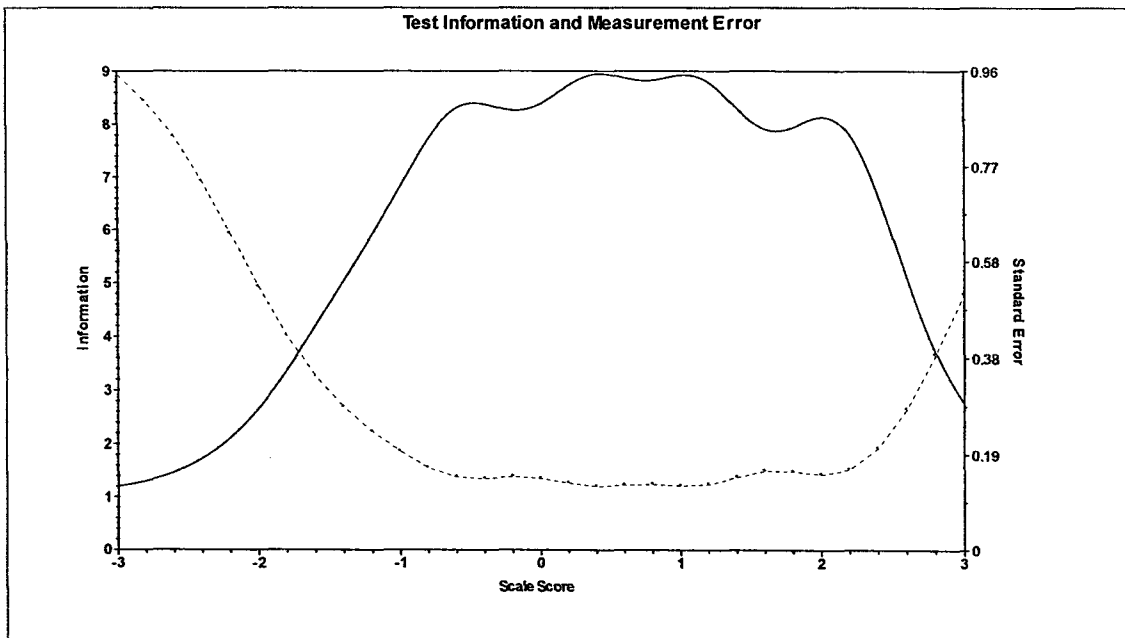


Figure 10. Test Information Curve – Avoidant Francophone Victim



strongly endorse more avoidant responses to in-group perpetrators are better represented than those who are less likely to endorse avoidant responses to in-group perpetrators.

Discussion

The revision and assessment of the Revised Intercultural Mediation Measure represents a further step in the examination of non-discriminatory behaviour. Of note, this study is unique in that it incorporates both MTT and CTT approaches in a complementary fashion, permitting a capitalization on each procedure's strengths. By systematically evaluating the dimensionality of the measure as well as the quality of the items, the results of the current study contribute to ascertaining the validity of the constructs being measured.

Upon contrasting a one- and two-factor model, it became clear that a bi-dimensional model would best describe the data. Although the involved and avoidant dimensions are related, the results of the dimensionality analyses suggest that individuals may simultaneously endorse both involved and avoidant mediation tactics when faced with situations of intercultural conflicts. By the same token, bi-dimensionality of the constructs suggests that individuals could endorse neither form of response. With this knowledge in hand, the next step in the examination of cultural mediation behaviours is to establish what factors predict such mediational responses. Will intercultural competence, as Alred and Byram (2002) suggest, lead to an increased willingness to take social action and act in non-discriminatory ways? Does the usage of involved and/or avoidant mediation tactics influence psychological well-being? These substantive questions are just a few among many that become possible to explore with the development of a cultural mediation measure.

When it comes to the assessment of items, the IRT analyses demonstrated that for the most part the newly developed and revised items are informative about the underlying constructs they represent. The slope of one item in a victim scenario was unacceptably low and should, therefore, be eliminated or re-examined in future uses of this scale.

To this point, the Revised Intercultural Mediation Measure presents scenarios that vary the role of the in-group (perpetrator or victim) in the conflict. A further strength of this validation is the use of both Anglophones and Francophones, majority and minority groups in Canada, respectively. It will be interesting for future research to explore to what extent these contexts (role of the in-group in the conflict and linguistic vitality of participant/actor) influences individuals' reported mediational strategies. Further, it may be fruitful to investigate whether the number of actors involved in the conflict will influence participants' responses (e.g., the potential that conflicts occurring in highly populated contexts may be susceptible to participants experiencing a diffusion of responsibility; Latané & Darley, 1970). This possibility may also depend on both the linguistic vitality of the respondents and whether the in-group is the perpetrator or victim of discrimination. Potentially, the correlations between the individual scenarios, presented in the methods section, may be a preview of the role of these dynamics. In looking at the perpetrator and victim scenarios that were combined, the higher correlations found among the perpetrator scenarios (see Method section) may be due to greater similarities between the two contexts presented to participants (street hockey game versus house party). The victim scenarios, on the other hand, differ in terms of the number of people likely to be present in the described context (corner store versus wedding reception). It may be that this difference influenced the degree to which the participant would feel personally responsible for mediating the conflict, resulting in a less

coherent response pattern between the two scenarios. However, it is just as probable that the correlation trend may reflect participants' willingness to more decisively endorse mediation strategies when the in-group is perpetrating a conflict. In contrast to perpetrator scenarios, defending a member of one's in-group when he or she is being victimized may result in greater threats to the mediator himself/herself, creating greater variation in participants' responses. At this point, however, both possibilities are merely conjecture and require further investigation in future research.

Aside from the theorizing that becomes available for exploration through the development of the Revised Intercultural Mediation Measure, it is also important to acknowledge the limitation inherent in the design of this scale. As with many self-report questionnaires, consideration must be given to a potential divergence between the participants' reported responses and their actual responses. In the case of mediation behaviours, this divergence might be particularly likely, given the conflictual nature of scenarios being described. However, short of exposing participants to fabricated real-time conflicts, any method of capturing participants' responses to a conflict would be susceptible to questions regarding its ecological validity. One potential way for future research to investigate this issue would be to forthrightly ask participants to compare what they *would do* and what they *would want to do* in different conflict scenarios. In coding these responses, it may be possible to determine whether participants' responses to the Revised Intercultural Mediation Measure would be more reflective of the reported "actual" action or the desired action.

Conclusion

Through the development of the Revised Intercultural Mediation Measure, it becomes possible for researchers to investigate non-discriminatory behaviours. In

addition to being an improvement of the initial measure (Rubinfeld et al., 2007), the revised measure allows for both the evaluation and future juxtaposition of responses to scenarios where the in-group perpetrates or is victimized by discrimination. As such, this study lays the groundwork for future substantive studies of non-discriminatory behaviours and its nomological network.

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Running head: INTERCULTURAL MEDIATION

Study Four

Intercultural conflict & mediation: An intergroup perspective

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Abstract

Merging literature from education and social psychology, the present study investigates the repercussions of intercultural identification and xenophilic representations on the use of cultural mediation behaviours. It seeks to explore whether identifying with two linguistic communities is connected to a willingness to act as a mediator when witnessing a conflict between them. Through an elaboration of the Revised Intercultural Mediation Measure, this goal is pursued. The results demonstrate that participants were more likely to use involved mediation strategies when the in-group was perpetrating a conflict but avoidant strategies when the in-group was being discriminated against. In fact, path analyses revealed that the use of mediation strategies when the in-group was being discriminated against was, at most, limited to endorsing fewer avoidant mediation strategies. Further, these analyses demonstrated that if the promotion of non-discriminatory behaviours is to occur, it will likely stem from a member of the perpetrator's in-group who feels positively about the out-group. The findings are interpreted within the context of research on intergroup relations, discrimination and bilingualism.

Intercultural conflict & mediation: Role, status and identity

With increasing diversification of communities, the potential for intergroup conflict has equally grown. Conflict resolution may require many approaches, but in most cases, involves the intervention of a third party acting as mediator (Davidheiser, 2005). What would, therefore, prompt individuals to involve themselves in a conflict in order to reduce intergroup tension? Irishnakova, Röcklinsberg, Ozolina and Zaharia (2004) propose that mediators have the ability "...to ensure a shared understanding [among] people of different cultural background and identities" (p. 101). However, the manner through which people come to act as mediators has received little attention.

The term "intercultural conflict" encompasses a range of clashes, which occur, in part, because of differences between cultural groups. According to Ting-Toomey and Oetzel (2001), the majority of intercultural conflicts that occur in everyday situations consist of minor miscommunications. At the opposite extreme, intercultural conflict can be manifested as major international conflicts, threatening the lives and survival of entire cultural communities. The purpose of the current study is to investigate aspects that lead to a willingness to act as an intercultural mediator in minor interpersonal conflicts.

Causes of Intercultural Conflicts

Research has identified numerous reasons underlying intercultural conflict. Brewer (2001), for example, points to competitiveness over scarce resources as a precursor to conflict as in-group survival may require out-group destruction or discrimination. From another perspective, Ting-Toomey and Oetzel (2001) propose that each cultural group has its own set of beliefs, norms, values and expectations. Tension between cultures arise where these elements diverge, creating incompatibility and frustration between members of distinct cultural groups. A third popular explanation is

that intercultural conflict stems from a desire to enhance the group to which one belongs. Negative attitudes toward or conflict with an out-group promote differentiation between the in-group and out-group, thereby raising the perceived value of the in-group (Turner & Brown, 1978; Turner & Reynolds, 2004).

Despite their differences, these reasons for intergroup/intercultural conflict share a common thread. In all cases, conflict is initiated within the context of identifying with one group, the in-group, which opposes another group, the out-group. Whether it is for the purpose of preservation, strengthening or protection of the in-group, there is a clear pattern of giving priority to the group with which one identifies.

The process of identifying with a group is complex, hinging on multiple contextual and historical factors. When groups in contact differ with respect to their language, those linguistic differences become instrumental for intergroup relationships and identity. Analyzing the role of language in what he saw as the resurgence of minority identities, Fishman (1977) proposed that "...language can be vastly more than a means of communication. By its very nature language is the quintessential symbol [of ethnicity], the symbol par excellence...Language is the recorder of paternity, the expresser of patrimony and the carrier of phenomenology" (p.25). For these reasons, looking at conflicts between groups not sharing the same language acts as a litmus test because such differences can exacerbate disagreements. For the same reasons, acquiring a second language presents a paradigm for dispute resolution.

The Social Psychology of Second Language (L2) Acquisition

For several decades, researchers examining the intersection of L2 learning and social psychology have demonstrated that acquiring an L2 has implications that extend beyond gaining a new system of linguistic rules. Among a list of cognitive and affective

benefits (e.g., Lambert, 1977; Lambert & Anisfeld, 1969; Lambert, Gardner, Barik & Tunstall, 1963), L2 learning has been demonstrated to have tolerance-promoting benefits in that it prompts individuals to incorporate “elements of another culture into [their] own lifespace[s]” (Gardner, 1979; p.193).

The relationship between L2 learning and its effect on what Gardner (1979) would call “lifespace” has been examined through investigations of identity by Clément and his colleagues (e.g., Clément, 1980; Clément, 1986; Clément & Noels, 1992; Noels & Clément, 1996; Gaudet & Clément, 2005; Rubenfeld, Clément, Lussier, Auger & Lebrun, 2006; Rubenfeld et al, 2007). In his earlier work developing the socio-contextual model (e.g., Clément, 1980; Clément, 1986; Clément & Noels, 1992; Noels & Clément, 1996), a clear pattern was demonstrated whereby greater confidence in and contact with the L2 community leads to stronger identification with the L2 community.

Having already established a strong link between L2 learning and identity, more recent research has placed emphasis on the relationship between identifying with more than one linguistic community and subsequent social psychological outcomes. Gaudet and Clément (2008) found that identification with and receiving social support from both linguistic communities were related to positive well-being. Also demonstrating the importance of identifying with an L2 group, Rubenfeld et al. (2006) found that xenophilic attitudes toward an L2 community arise in the presence of greater identification with that community. What remains to be determined, however, is how identity relates to behaviour during interactions between the first and second language community. Will identification with an L2 community lead to more positive intercultural interactions with that language community? Of particular interest, when it comes to positive intercultural

interactions, is a willingness to foster positive interactions by easing conflicts through use of intercultural mediation.

Intercultural Mediation

A willingness to act as a mediator is an important element of ensuring positive intercultural relations as mediators have the ability to relieve conflicts by facilitating a shared understanding among those with distinct cultural background and identities (Irishkanova et al, 2004). Gohard-Radenkovic, Lussier, Penz and Zarate (2004) propose the following definition of an intercultural mediator:

The cultural mediator is a social agent who designs and puts in place devices that make it possible to restore meaning where meaning has broken off, namely, he or she provides the one who does not understand with the means to understand" (p. 219).

Mediators, therefore, have the capacity to reduce conflict and discrimination by acting as a bridge that can link cultural differences, misunderstandings and disagreements.

Much of the theorizing about the use of mediation skills during intercultural conflicts has been developed by Michael Byram. With his extensive research contributions and role as Programme Advisor to the Council of Europe Language Policy Division, Byram is a central figure in the development of multilingual and multicultural education in Europe. Byram (1990; 1996; 1997) proposes that the ability to act as an intercultural mediator comes about through the development of intercultural competence. This competence represents an appreciation for others' viewpoints, knowledge of both one's own and the other interlocutor's culture and the ability to interact appropriately in various situations as required. Applying this

perspective to the social psychological literature, it would be expected that identification with both the first and second language communities would lead to the ability and perhaps willingness to employ intercultural mediator behaviours.

Alternatively, it is possible that these intercultural skills do not translate into action.

Byram's (1997) theorizing on mediation focuses on aspects of the individual (i.e., intercultural competence) that predict the use of cultural mediation behaviours.

The relationship between identification with the first and second language community and intercultural mediation behaviours may, however, depend on contextual aspects better represented in theories on intergroup dynamics.

When determining willingness to act as a mediator during an intercultural conflict, it may be necessary to distinguish the perpetrating group from the group being victimized. Social Identity Theory (SIT) argues that individuals are motivated to feel positively about the group to which they belong (Abrams & Hogg, 1990). This group membership creates social identity/identities, which "... both describes and prescribes...what one should think and feel, and how one should behave" (Hogg, Terry & White, 1995; pp. 259-260; see also Phinney, 1990). Being on the receiving end of discrimination can jeopardize the value assigned to the in-group, which threatens the social identities of those who belong to the group being victimized (Jussim, Ashmore & Wilder, 2001). To alleviate this pattern, some form of response that heightens or re-establishes the value of the in-group is necessary. Bridging an intercultural conflict where the in-group is being discriminated against could serve to both reduce the immediate experience of discrimination and educate the out-group on the value or significance of the in-group's cultural practices. From this perspective, it is possible that the degree to which mediation behaviours are

applied depends on connections to the groups involved in the conflict. In particular, witnessing discrimination against the in-group would result in a stronger response than would discrimination perpetrated by the in-group.

Rubinfeld and Clément's (2007; 2008) earlier use of the Intercultural Mediation Measure (Lussier, Auger, Lebrun & Clément, 2004) demonstrated the need to distinguish the role in-group members take in the conflict. This measure presents conflict scenarios and asks participants to indicate the likelihood of utilizing different responses if faced with the scenario. Consistent patterns of lower involvement in situations where the in-group instigated the conflict were obtained. With this in mind, a revised version of the measure was developed to include two types of conflict scenarios: (1) those that portray the in-group as perpetrators of a conflict by discriminating against the L2 group and (2) those that portray the in-group as victims of discrimination, perpetrated by the L2 group. With the development of this measure, it is possible to juxtapose these contexts and determine how responses to these scenarios differ according to this variation.

A second contextual consideration is the status of the cultural groups involved. For several decades, researchers have acknowledged that intergroup relations "...do not occur in a vacuum" (Harwood, Giles & Bourhis, 1994, p. 167). Cultural groups are afforded varying levels of vitality (Giles, Bourhis & Taylor, 1977), which prescribes how groups interact with each other. Accordingly, members of a majority group, characterized by high demographic representation, social status and institutional support, may respond differently in situations which would benefit from mediation than minority group members.

Demonstrating the potential relevance of status, Rubinfeld et al (2007) found that among minority Canadian Francophones, only first language (L1) identity predicted a greater willingness to mediate when witnessing intercultural conflict. The researchers argued that

...the significant relationship between French identity and mediational strategies suggests that venturing into intercultural conflict situations may require the assurance or existence of a strong first language identity. As national minorities who risk assimilation to the English culture, Francophones may be hesitant to involve themselves in unfamiliar conflict situations if their own identity is vulnerable (Rubinfeld et al., 2007; p. 196).

In contrast to minority group members, a tendency for majority group members to intervene in conflicts involving discrimination may be susceptible to greater influence of the L2 identity. With fewer risks to the L1 identity, the importance of its reassurance and influence on mediation may be attenuated and the skills attained in the process of L2 learning may play a stronger role.

Taken together, previous theorizing and research findings point to a need to go beyond individual-level considerations in the prediction of cultural mediation behaviours. Without considering the intergroup factors of role (perpetrator or victim) and status (minority or majority) of the in-group, critical aspects of a conflict scenario are overlooked.

The Current Study

In an initial study of the use of cultural mediation behaviours, Rubinfeld et al (2007) examined the relationship between L2 learning and intercultural mediation through use of the Intercultural Mediation Measure (Lussier et al, 2004).

In their assessment of this measure, Rubinfeld et al (2007) determined that intercultural mediation behaviours would be best described along two dimensions: involved and avoidant tactics. Involved methods of mediation included strategies such as “mediating to reduce the tension” or “clarifying the positions of those involved in the argument”. These approaches represent active attempts to reduce a conflict and promote positive intercultural relations. In contrast, avoidant tactics were represented by strategies such as “acting as though nothing unusual is happening” or “walking away from the conflict”.

In addition to the previous results, first and second language identity were related to both representations of the L2 community and mediational behaviours in situations of intercultural conflict among minority Francophones (see also Rubinfeld et al, 2006). Specifically, this research demonstrated that greater identification with the L2 community predicted xenophilic representations of the L2 community whereas L1 identity was positively related to a willingness to involve oneself in a conflict in order to promote positive intercultural relations. One consequence of a willingness to become involved in a conflict situation, however, was the negative influence this had on well-being. Rubinfeld et al. (2007) suggested that “Offering one’s mediation skills to a conflict can in turn pose a risk to the mediator” (p. 197).

The current line of research will build upon Rubinfeld et al’s (2007) work on the link between identity and cultural mediation in two ways. First, as discussed earlier, the preliminary investigation (Rubinfeld et al., 2007) assessed correlates of mediation behaviours among a group of minority Francophones. The current study will expand upon this by drawing a comparison between Anglophones and Francophones in Canada,

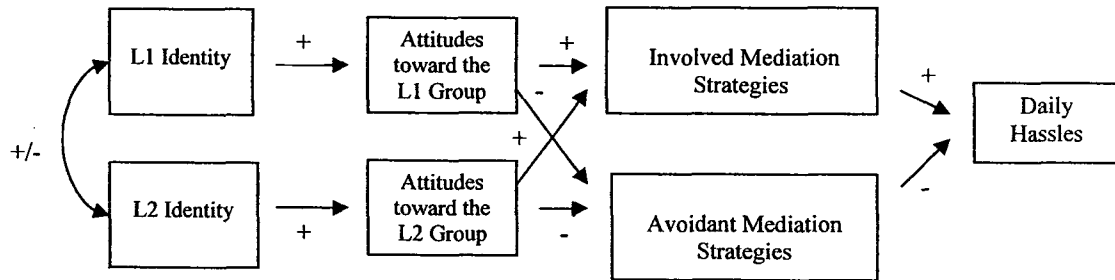
a majority and minority group, respectively. Second, use of the Revised Intercultural Mediation Measure's (Rubinfeld & Clément, 2008) will allow for a representation of how responses to conflicts vary according to the role (victim versus perpetrator) the in-group plays.

Taken together, the stated advancements will allow for an exploration of how minority and majority groups respond to intercultural conflicts when members of their respective in-groups are perpetrating or being victimized by a conflict. Specifically, how involved and/or avoidant mediation strategies come into play in perpetrator and victim scenarios among majority and minority group members will be explored.

With information about the influence of role and status in hand, it will be possible to go into greater depths in the exploration of how identification with and representations of the L1 and L2 group relate to intercultural mediation behaviours and the subsequent consequences mediation behaviours have on well-being. Given Rubinfeld et al's earlier research (2006; 2007) and Byram's (1990) propositions about the relationship between intercultural competence and cultural mediation, a sequence (Figure 1) is proposed such that greater identification with the L1 and L2 communities will lead to more involved forms of mediation via the influence of xenophilic representations on the corresponding language communities¹. Following Lambert's (1978) distinction, subtractive and additive patterns of identification are expected for Francophone and Anglophones participants, respectively. That is, identifying with an L2 community can erode the L1 identity of a minority community (subtractive pattern) whereas identifying with an L2

¹ Of note, the final path model in Rubinfeld et al's (2007) earlier study differs from the current model. Given the marked changes made in the Revised Intercultural Mediation Measure from the original measure, the current hypothesized model is more consistent with Byram's (1990) theory than previous research findings.

Figure 1. Hypothesized path model of the correlates on involved and avoidant mediation strategies



community would result in the acquisition of a new identity without any loss of the L1 identity (additive pattern). Although not depicted in the figure, correlated errors between the L1 and L2 attitudes measure as well as the involved and avoidant mediation measure were hypothesized. In the case of the former, correlations would account for any potential response sets related to the common format of these scales. In the case of the latter, previous research (Rubinfeld & Clément, 2007; Rubinfeld et al, 2007) has demonstrated that despite findings that avoidant and involved mediation are distinct constructs, there is a consistent moderately negative relationship between them, possibly attributed to a common method variance.

Hypotheses related to perpetrator and victim conflict scenarios are outside of the scope of theorizing presented by the educational domain. However, in extrapolating from Byram's (1990) work, it would seem that a variation of perpetrator and victim roles would not entail an alteration of the hypothesized model. That is, if intercultural competence leads to intercultural mediation, the model would remain consistent regardless of the role of the in-group. On the other hand, stronger linkages between L1 identity and victim scenarios would constitute evidence of a prioritization of the original in-group (Abrams & Hogg, 1990).

As a further correlate of cultural mediation, the experience of day-to-day hassles will be examined. In past research (Rubinfeld et al, 2007), greater mediational involvement lead to more daily hassles (Kanner, Coyne, Schaefer & Lazarus, 1981) as it required mediators to enter into a conflict scenario. It is, therefore, proposed that greater use of involved cultural mediation behaviours will lead to more day-to-day irritants. In contrast, avoidant mediation strategies allow for the evasion of conflict and are, therefore, proposed to reduce irritants.

Method

Participants

Participants include 291 Anglophone and 161 Francophone students enrolled in introductory psychology courses at the University of Ottawa. The University of Ottawa is a bilingual (French-English) institution in Ottawa, Ontario, Canada. Francophones constitute only 4.0% (Statistics Canada, 2006) of the population of Ontario but they represent 17% of the population of the city itself and approximately 30% of university enrollment. Given the low percentage of Francophones in Ontario, Francophones are afforded lower vitality than Anglophones. As a result, Francophones and Anglophones experience minority and majority status, respectively, in Canada. At the University of Ottawa, there are many opportunities for intergroup contact. Participants' responses, therefore, provide relevant insights of an identity that is impacted by intercultural contact.

Of the 291 Anglophones, 217 are female (mean age = 18.94 years) and 74 are male (mean age = 20.24 years). Among the Francophone participants, 136 are female (mean age = 19.49 years) and 25 are male (mean age = 21.04 years). Anglophone and Francophone students who were born in Canada and whose first languages were English and French, respectively, were invited to participate in this study.

Materials

Anglophone and Francophone participants completed a series of scales in their respective first languages (Annex D).

Situated ethnic identity measure. The degree of participants' identification with their own language community and the L2 community was assessed using the ten item Situated Ethnic Identity Measure (Clément & Noels, 1992). This measure describes a number of daily situations (e.g., at home, listening to music, cooking, thinking about

politics). For each of these situations, the participants were asked to rate their degree of identification on two 7-point Likert scales ranging from 1 ('not at all like a Francophone') to 7 ('very much like a Francophone') in the case of Francophone identity and from 1 ('not at all like an Anglophone') to 7 ('very much like an Anglophone'), in the case of Anglophone identity. Cronbach's alpha for the English participants were .93 and .88 for the L2 and L1 identity, respectively. Cronbach's alpha for the French participants were .91 and .87 for the L2 and L1 identity, respectively.

Attitudes toward L1 and L2 group. Participants were asked to indicate their impressions of the English and French language community on a series of bi-polar Semantic Differential Scales, defined at each end by an adjective and its antonym (Osgood, Suci & Tannenbaum, 1957). Twenty-two antonymous adjectives (e.g., polite-impolite, hardworking-lazy, gentle-violent) were listed at extremes of a scale ranging from one to seven. Scale items were presented such that positive and negative antonyms were alternated randomly and found at each pole. After reversing negative items, high scores represent positive impressions of the language community. Among Francophones, Cronbach's alpha for attitudes toward the English and French language group were .94 and .93, respectively. Among Anglophones, Cronbach's alpha for attitudes toward the English and French language group were .93 and .95, respectively.

Revised intercultural mediation measure. The Revised Intercultural Mediation Measure (Rubinfeld & Clément, 2008) represents an improved version of the Intercultural Mediation Measure (Lussier, et al, 2004). After an assessment of the original measure (Rubinfeld and Clément, 2007) a number of changes were made. This includes a revision of problematic scenarios and items and a respecification of scenarios.

This measure requires participants to indicate the likelihood that they would take specific actions if they witnessed a selection of four conflict scenarios between English- and French-speaking individuals. Of the four conflict scenarios, two scenarios represented the in-group (e.g., a Francophone in the French questionnaire) perpetrating the conflict and two scenarios represented the in-group as a victim in the conflict. For ease of analysis, greater generalizability of results and high correlations (range of $r = .49 - .73$), the values associated with like scenarios (e.g., the two perpetrator scenarios) were combined. Between the French and English questionnaires, the perpetrator and victim scenarios remain relatively consistent with the exception of changing the language group in the perpetrator and victim positions along with slight alterations to the scenario to ensure its plausibility.

Rubinfeld and Clément (2008) determined that responses to cultural mediation items represent two underlying strategies of mediation: involved and avoidant mediation tactics. Items 1 to 4 measured involved cultural mediation tactics (e.g., I would try to intervene to reduce the tension) and items 5-8 measured avoidant cultural mediation tactics (e.g., I would act as though nothing unusual is happening). Participants indicated the likelihood that they would use the specified behaviours on a scale from 1 (not at all probable) to 5 (extremely likely). Among the Francophone group, Cronbach's alpha for involved and avoidant mediation tactics were .87 and .82, respectively, for the perpetrator scenario and .91 and .80, respectively for the victim scenario. Among the Anglophone group, Cronbach's alpha for involved and avoidant were .87 and .83, respectively, for the perpetrator scenario and .94 and .72, respectively, for the victim scenario.

Daily hassles. Participants answered the 13-item Daily Hassles scale (Kanner et al, 1981). A list of problematic daily situations (e.g., fatigue, solitude, financial strain)

was evaluated with respect to its potential to cause concern over the past month. Response options were presented using a 5-point Likert scale ranging from 1 ('absence of conflict or problems') to 5 ('major source of conflict or problems'). Higher scores indicate a greater number of daily hassles and, therefore, lower levels of well-being. Cronbach's alphas were .87 and .86 for the Francophone and Anglophone group, respectively.

Procedure

Participants included students from undergraduate psychology classes participating in the Integrated Subject Research Pool (ISRP). Those having indicated that their first languages were English or French were given access to an online description of the English and French studies, respectively. The English study would not only provide scales in English, it would also consist of cultural mediation scenarios where the target actor was an Anglophone. Similarly, the French study contained French scales and mediation scenarios where the target actor was Francophone. Based on the description provided about the studies, students chose whether they were interested in participating in this online study. As arranged by the ISRP, participants received one percentage point for participation in this study, which took approximately 30 minutes of their time.

Results

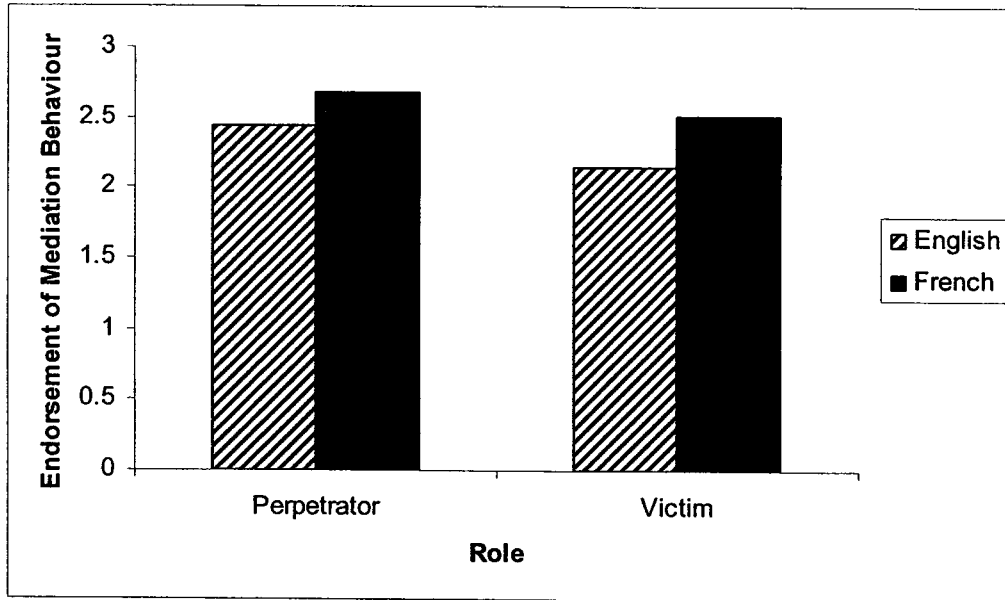
As discussed earlier, two lines of inquiry will be pursued over the course of the following analyses. First, the use of involved and avoidant strategies across perpetrator and victim scenarios among majority and minority group members will be examined. Following this, the predictive value of identification with and representations of the L1 and L2 group will be investigated as they relate to intercultural mediation behaviours and, in turn, to daily hassles.

First, to explore how the use of involved and/or avoidant mediation strategies come into play in perpetrator and victim scenarios among majority and minority group members, a 2 (Group: English vs. French) X 2 (Role: Perpetrator vs. Victim) X 2 (Mediation Behaviour: Involved vs. Avoidant) mixed design was employed. Significant main effects of group ($F(1, 450) = 53.62, p = .00, \eta^2 = .11$), role ($F(1, 450) = 126.02, p = .00, \eta^2 = .22$) and mediation behaviour ($F(1, 450) = 303.59, p = .00, \eta^2 = .40$) were found. The main effect of group represents a tendency for Francophone participants ($M = 2.59$) to endorse the use of mediation strategies more highly than Anglophone participants ($M = 2.29$). The main effect of role results from a greater endorsement of mediation strategies in the perpetrator scenarios ($M = 2.56$) than the victim scenarios ($M = 2.33$). The main effect of mediation behaviour represents a greater endorsement of involved mediation strategies ($M = 2.93$) than avoidant mediation strategies ($M = 1.95$). However, significant two-way interactions of Group X Role ($F(1, 450) = 6.74, p = .01, \eta^2 = .02$) and Role X Mediation Behaviour ($F(1, 450) = 412.57, p = .00, \eta^2 = .48$) further account for the relationships among the variables².

In examining the graph (Figure 2), the Group X Role interaction appears to be due to a slightly greater difference between mediational responses in victim scenarios than perpetrator scenarios. This would suggest that when comparing the two status groups, minority groups respond significantly more to the victim scenarios than the perpetrator scenarios. However, the effect size value ($\eta^2 = .02$) indicates that although this interaction is significant, it is not a highly relevant interaction. Post hoc tests of simple

² The Group X Mediation Behaviour interaction ($F(1, 450) = .408, p = .523, \eta^2 = .001$) and Group X Mediation Behaviour X Role interaction ($F(1, 450) = .146, p = .703, \eta^2 = .000$) were not significant.

Figure 2. Endorsement of mediation behaviour as a function of group membership and role



main effects computed on the means resulted in significant differences between all of them.

Although the interpretation of an interaction typically takes precedence over a significant main effect, it may be more relevant to focus on the main effect of group (English vs. French). In particular, with the large sample size accompanying this analysis, it is imperative that a consideration of the effect size is given to balance the possibility of a false rejection of the null hypothesis (Type I error). With an η^2 of .11 for the main effect of group, it may be more informative than the interaction between role and group.

The Role X Mediation Behaviour interaction, on the other hand, is more prominent ($\eta^2 = .48$). As with the previous interaction, all of the simple main effects are significant. However, the graph (Figure 3) demonstrates that this interaction is due to a greater tendency for participants to use involved mediation strategies when their in-group is perpetrating a conflict but avoidant mediation strategies when their in-group is being victimized by discrimination.

Path Analyses

Continuing with an examination of linguistic (group) status, mediation behaviour and role, the next set of analyses will investigate the hypothesized linkages among a sample of Anglophones and Francophones. The general hypothesized model is presented in Figure 1, while the more specific final models for each path analysis are depicted in Figures 4 and 5³. Given previous research findings and theorizing, outlined earlier, it is expected that greater L1 and L2 identity will lead to more xenophilic representations of

³ L1 and L2 will be replaced with Anglophone and Francophone in a coinciding manner to provide a more contextualized final model.

Figure 3. Degree of mediational response as a function of role and type of mediation behaviour

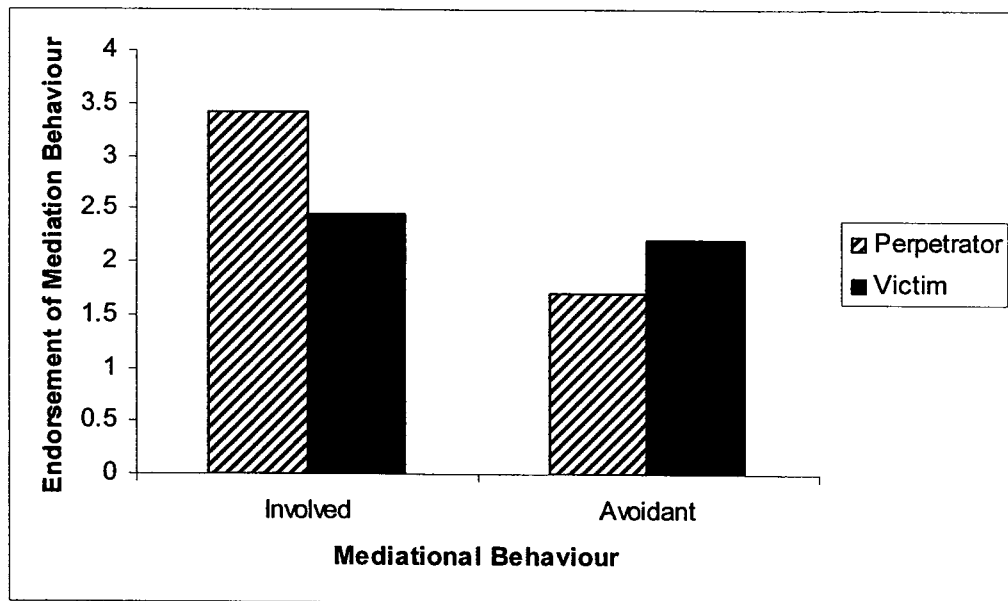
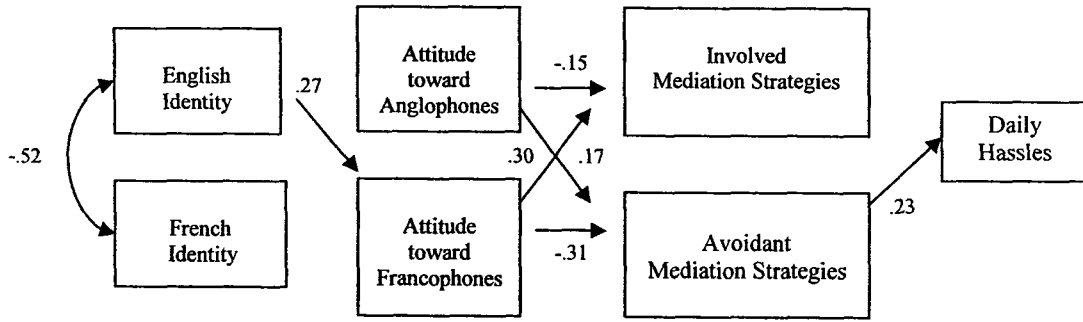
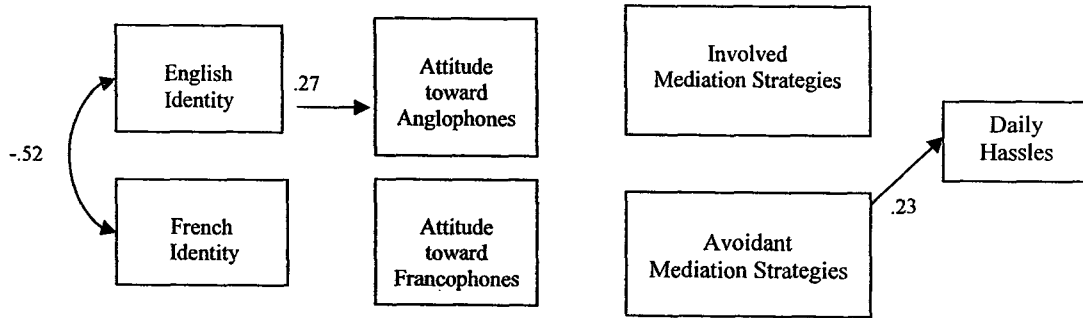


Figure 4. Final path models: English

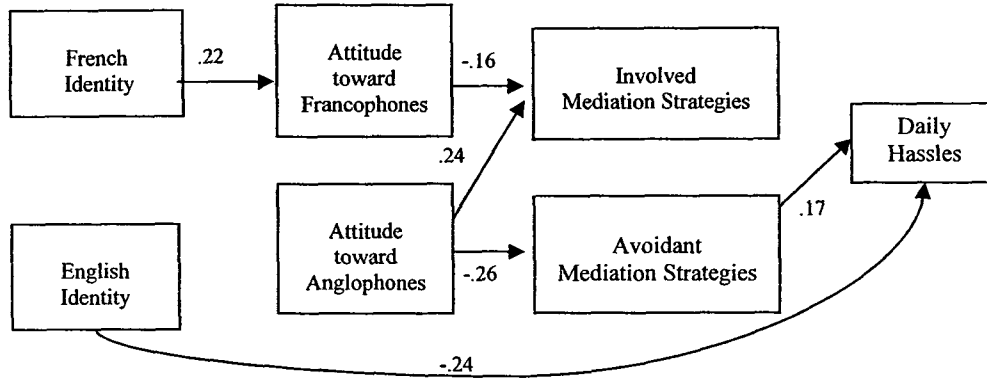


(a) Perpetrator Scenario

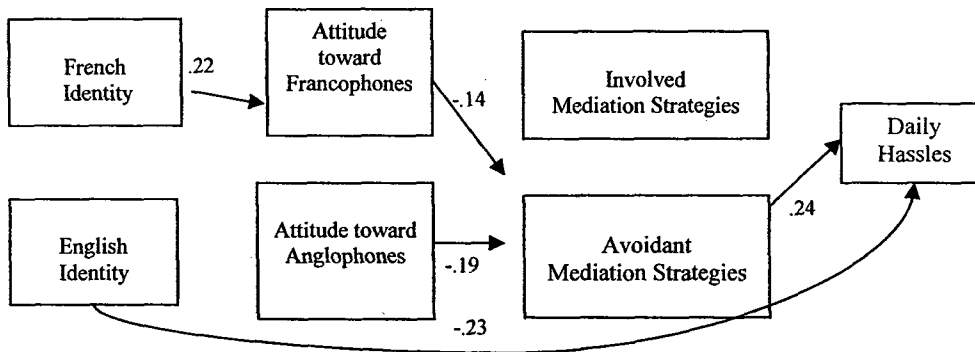


(b) Victim Scenario

Figure 5. Final path models: French



(a) Perpetrator Scenario



(b) Victim Scenario

the L1 and L2 language communities, respectively. Positive views of the L1 and L2 language communities will, in turn, predict a greater willingness to intervene in involved ways in both perpetrator and victim scenarios and a decreased willingness to act avoidantly across scenarios. It is further anticipated that involved mediation tactics will lead to a greater number of day-to-day irritants, whereas avoidant mediation tactics will lead to fewer hassles.

Path analyses were applied to the data using Amos 16.0 (Arbuckle, 2007; correlations, means and standard deviations are presented in Table 1). As demonstrated in Tables 2 and 3, some of the initial tests of the hypothesized models did not provide a good fit of the models to the data. The independence chi-square values (χ^2) were significant, comparative fit indices (CFI, Bentler, 1990) were below the lower-limit cut off point of .90 (Byrne, 1994), the Root Mean Square Error of Approximations (RMSEA) were higher than the value of .05, which indicates a good fit (Steiger & Lind, 1980; Byrne & Campbell, 1999) and the Standardized Root Mean Square Residuals (SRMR) were above .08 (Hu & Bentler, 1999). For this reason, post-hoc modifications in the form of item addition and deletion were applied for each of the models. Paths that were both non-significant and obtaining an estimated value of less than one were released.

English perpetrator (Figure 4a, Table 2). The hypothesized model was well-fitting. However, in three cases, paths emerged in an opposite direction from that of the hypothesized model. Specifically, contrary to expectations, only the path from attitudes toward the Francophone community was positively related to involved forms of mediation. Contrary to expectations, attitudes toward the Anglophone community were both negatively related to involved mediation tactics and positively related to avoidant mediation tactics. Also unexpected was the existence of a positive path between avoidant

forms of mediation and daily hassles. Post hoc analyses also resulted in the elimination of two non-significant paths in order to achieve a parsimonious model. Specifically, the path between involved mediation strategies and daily hassles was not significant and, therefore, removed (Model 1). This indicates that the tendency to use involved mediation does not predict a greater number of day-to-day hassles. As well, the path between French identity and attitudes toward the French group was removed (Model 2).

Table 1: Means, standard deviations and correlations among variables in initial path analyses for the Francophone (below diagonal) and Anglophone (above diagonal) group.

	Mean (standard deviation)										
	Francophone	Anglophone	1	2	3	4	5	6	7	8	9
1. Identity – L1	4.995 (1.107)	6.049 (.873)									
2. Identity – L2	4.253 (1.346)	2.230 (1.235)	-.085								
3. Attitude toward Anglophones	4.786 (.995)	4.915 (.842)	.097	.140							
4. Attitude toward Francophones	5.368 (.896)	4.612 (.962)	.263**	.059	.481**						
5. Perpetrator-Involved	3.552 (.930)	3.284 (.918)	.062	-.052	.169*	-.017					
6. Perpetrator-Avoidant	1.808 (.721)	1.585 (.608)	-.009	.048	-.260**	-.175*	-.458**				
7. Victim-Involved	2.648 (.952)	2.245 (.949)	.057	-.026	.106	-.131	.429**	-.073			
8. Victim-Avoidant	2.358 (.853)	2.055 (.678)	.098	.012	-.294**	-.278**	-.132	.525**	-.404**		
9. Daily Hassles	2.329 (.718)	2.543 (.728)	.139	-.232**	-.118	-.138	.031	.154	.000	.238**	

* p < .05

** p < .001

Table 2: Summary of the path analysis fit indices: English – perpetrator and English - victim

	Model	χ^2 ^a	df	CFI	RMSEA ^b	C.I. ^c	SRMR
English Perpetrator	Hypothesized	1.762	10	.976	.051	.000-.090	.049
	Model 1 (removed path between Involved mediation and Daily Hassles)	1.901*	11	.969	.056	.015-.092	.052
	Model 2 (removed path between French identity and French attitudes)	2.039*	12	.961	.060	.020-.094	.048
English Victim	Hypothesized	1.682	10	.976	.048	.000-.088	.048
	Model 1 (removed path between English attitudes and Involved mediation)	1.530	11	.979	.043	.000-.081	.049
	Model 2 (removed path between English attitudes and Avoidant mediation)	1.438	12	.981	.039	.000-.077	.048
	Model 3 (removed path between French attitudes and Avoidant mediation)	1.581	13	.973	.045	.000-.080	.056
	Model 4 (removed path between French attitudes and Involved mediation)	1.629	14	.969	.047	.000-.080	.062
	Model 5 (removed path between Involved mediation and Daily Hassles)	1.530	15	.972	.043	.000-.076	.062
	Model 6 (removed path between French identity and French attitudes)	1.656*	16	.963	.048	.005-.079	.061

* $p < .05$

Table 3: Summary of the path analysis fit indices: French – perpetrator and French - victim

	Model	χ^2 ^a	df	CFI	RMSEA ^b	C.I. ^c	SRMR
French Perpetrator	Hypothesized	2.096*	10	.905	.083	.031-.133	.069
	Model 1 (path added between English identity and Daily Hassles)	1.272	9	.979	.041	.000-.103	.050
	Model 2 (path removed between French attitudes and Avoidant mediation)	1.200	10	.983	.035	.000-.097	.053
	Model 3 (path removed between Involved mediation and Daily hassles)	1.272	11	.974	.041	.000-.098	.057
	Model 4 (removed covariance between French and English identity)	1.264	12	.973	.041	.000-.095	.059
	Model 5 (path removed between English identity and English attitudes)	1.335	13	.962	.046	.000-.097	.063
	Hypothesized	2.362*	10	.884	.092	.044-.141	.067
	Model 1 (path added between English identity and Daily hassles)	1.565	9	.957	.059	.000-.116	.049
	Model 2 (path removed between English attitudes and Involved mediation)	1.448	10	.962	.053	.000-.108	.049
	Model 3 (path added between French attitudes and Involved mediation)	1.569	11	.946	.060	.000-.111	.060
Model 4 (path removed between Involved mediation and Daily hassles)	1.587	12	.940	.061	.000-.110	.062	
Model 5 (path removed between English identity and English attitudes)	1.633	13	.930	.063	.000-.110	.067	
Model 6 (removed covariance between French and English identity)	1.600	14	.928	.061	.000-.107	.070	

* p < .05

Following these post hoc modifications, the final model resulted in a good fit of the model to the data.

English victim (Figure 4b, Table 2). Diverging from the perpetrator scenario, above, all paths between the attitudes toward the English and French group and involved and avoidant mediation strategies were non-significant (Models 1-4). Consistent with the perpetrator scenario, the path between involved mediation strategies and daily hassles were non-significant (Model 5) as was the path between French identity and attitudes (Model 6). Consistent with the perpetrator scenario, but contrary to the hypothesis, the path between avoidant mediation tactics and daily hassles was positive.

French perpetrator (Figure 5a, Table 3). When looking at how Francophones respond when their in-group is perpetrating a conflict, there are some clear distinctions from Anglophones. Unlike both the English perpetrator and victim scenarios, post hoc suggestions indicated that English (L2) identity was negatively related to daily hassles. As discussed early, being a member of a minority group requires individuals to interact in their L2 on a regular basis. With this in mind, this modification (Model 1) is reasonable as it represents the tendency for those who do not identify with the majority community to experience more day-to-day irritants.

Similar to the English perpetrator scenario, it was attitudes toward the L2 community that were related to involved mediation tactics and not attitudes toward the L1 (Francophone) community. The path between attitudes toward the French community and avoidant mediation behaviour was not significant (Model 2). Much like the English paths, the link between involved mediation and daily hassles (Model 3) was not significant. In contrast, the link between avoidant mediation and daily hassles was

significant. Contrary to expectations and the findings of the English group, the covariance between French and English identity was not significant (Model 4). Also contradicting hypotheses, but consistent with the results found with the English group, the path between English identity and attitudes (Model 5) was not significant.

French victim (Figure 5b, Table 3). Lastly, the French victim scenario is quite similar to the French perpetrator results, above. As found in the French perpetrator scenario, modification indices indicated the need to add a path between identifying with the Anglophone community and daily hassles (Model 1) and to remove the paths between attitudes toward Francophones and Anglophones and involved mediation strategies (Models 2-3). This indicates that similar to the English victim scenario, attitudes toward the first and second language community did not predict a willingness to get involved as an intercultural mediator in situations of conflict. The paths between involved mediation and daily hassles (Model 4) and English identity and attitudes (Model 5) were also not significant, as was the covariance between French and English identity (Model 6). One noteworthy exception to the French perpetrator scenario is that the finding of a positive association between attitudes toward Anglophones and involved mediation strategies is absent. This result would, therefore, be more consistent with the findings of the English victim scenario.

Discussion

Taken together, the results provide insight into some of the nuances of cultural mediation and aspects that foster a willingness to act in non-discriminatory ways. To begin, the mixed design analyses take advantage of the Revised Intercultural Mediation Measure's capacity to contrast linguistic group membership, role of the in-group and

mediational response types. Based on the results of the mixed design, there is some evidence to suggest that the difference between minority Francophones and majority Anglophones is more pronounced in the victim scenario (Figure 2). Although the magnitude of this interaction is small, it implies that minority group members will respond more than majority group members when the in-group is being discriminated against, whereas this distinction is not as salient in situations where the in-group is perpetrating a conflict.

The inclusion of the perpetrator-victim distinction also qualifies the influence of mediation behaviour (involved and avoidant). When it comes to being victimized, Swim, Cohen and Hyers (1998) argue that "...targets typically think that they would respond more directly than [research] suggests they actually would respond" (p. 51). However, the current results do not corroborate this assertion as participants were more likely to endorse involved strategies when the in-group was perpetrating a conflict but avoidant strategies when the in-group was being discriminated against. These results also contrast with earlier propositions that witnessing in-group discrimination would incite greater endorsement of involved mediation behaviours than would in-group perpetration of discrimination.

In hindsight, the implicit assumption that an individual can effectively mediate a conflict where the in-group is being victimized may be flawed. It is possible that the ability or impetus to act as an intercultural mediator is mitigated by a perceived sense of threat to the self. Being on the receiving end of discrimination can result in a loss of self-esteem (Hogg & Abrams, 1990). Turner (1982) argues that loss of self-esteem or threat to the self can promote intergroup discrimination as denigrating the out-group serves to

enhance the in-group and, by extension, the self. Being victimized by discrimination may, therefore, incite a desire for further conflict rather than a willingness to promote intergroup harmony through intercultural mediation.

The path analyses also shed light on aspects of importance to mediation behaviours. Contrary to expectations, identifying with the L2 community did not lead to more positive views of that community. In the case of the Francophone community, this result is inconsistent with the findings of Rubinfeld et al (2006) but may be attributed to the required path addition between English identity and daily hassles. That is, the variance in English identity that might otherwise be related to attitudes toward the English language community is attributed to the more utilitarian function of reducing daily hassles. The functionality of L2 identification for a minority group, in this case, outweighs more affective consequences of L2 identification. Not surprisingly, this additional path between L2 identity and daily hassles was not required for Anglophone participants. That is, the ability to speak the minority language, French, is less critical for a majority group than is the ability for minority group members to speak the majority language, English. As a result, L2 skills are not irritant-reducing for the Anglophone group. Similarly, however, the link between L2 identity and attitudes was not significant for the Anglophone group. If this is not attributed to reducing daily hassles, why would the link described in the hypothesized model not endure? One interpretation is that identifying with the L2 community is not a necessary prerequisite to feeling positively about that community. Given the bilingual environment from which participants are selected, this is a tenable interpretation as those who feel negatively toward Francophones would not likely make the choice to attend a bilingual (French-English)

university. Hence, even those who do not identify with the French language community would feel positively about it. This, however, raises the question of whether this result would endure with a different sample of English-Canadian participants.

An alternative explanation is that the non-significant link between L2 identity and attitudes is a byproduct of the surrounding correlations. Specifically, the relationships between L1 and L2 identity, L1 and L2 attitudes and L1 identity and L1 attitudes may overshadow the proposed link between L2 identity and attitudes. This would still suggest a weaker link between L2 identity and attitudes than what is found between L1 identity and attitudes. However, the pattern of interrelations suggests that it would be premature to discount the value of identifying with the L2 community for gaining positive attitudes toward that group (Rubinfeld et al, 2006). It is important to note, however, that this disconnect between L2 identity and remaining aspects of the model explaining mediation behaviour is similar to the results found by Rubinfeld et al (2007). In their study, only L1 identity predicted involved and avoidant mediation behaviours. In contrast to the current study, however, the 2007 paper found that L2 identity was related to attitudes toward the L2 community. Although the correlational nature of these designs limits the conclusions that can be drawn here, both studies seem to point to a disconnect between identifying with an L2 community and acting as an intercultural mediator when witnessing discrimination.

Interestingly, the hypothesized relationship between L1 and L2 identity was only significant for the majority group. Also surprising is that this relationship was negative, contrary to the expectation of an additive identity profile. This would indicate that for the majority group, greater identification with the French community would result in a lower

identification with the English community and vice versa. This unexpected finding may indicate that because majority group members are not required to identify with the minority language community, the more firmly they identify with their L1 community, the less they will come to open themselves up to the minority community. Those who identify with the L2 community, in contrast, may place lower importance on their majority group identity. The stability of this assertion will, however, have to be re-examined in future research as these results do not coincide with those that are typically found among majority group members (Noels & Clément, 1996; Rubenfeld et al., 2006).

Continuing with latter portions of the model, it appears that the likelihood of utilizing involved mediation strategies, in the perpetrator scenario, stems from xenophilic attitudes toward the L2 community. Those who feel positively toward the L2 group are likely to be motivated to maintain positive relations with the other community and, perhaps, actively mediate to maintain or develop the link between the L1 and L2 communities. However, contrary to the original hypothesis, positive attitudes toward the L1 community did not lead to involved mediation behaviours when the in-group was perpetrating a conflict. In fact, it decreased an individual's likelihood of taking an active stance as a mediator. Although the former link between identification with and attitudes toward the L2 community is consistent with Byram's (1990) position, the latter result related to the L1 community would not be consistent with theorizing regarding the necessity of intercultural competence for the use of non-discriminatory behaviour. It suggests that positive attitudes toward the in-group inhibit a willingness to counter discriminatory behaviour emanating from it. These results are more consistent with an

SIT perspective, where valued group membership incites a desire to preserve the in-group in order to provide it with support and protection.

Perhaps one of the most fascinating results arising from the initial path analyses is the absence of significant paths between attitudes toward the L1 or L2 groups and involved mediation tactics in the victim scenarios. Considering the results of the perpetrator scenarios, it would seem that at least positive attitudes toward the L1 group would predict a greater willingness to display involved mediation tactics when the in-group is being victimized. However, for both Francophones and Anglophones, this result did not occur. Positive attitudes toward the L1 and L2 communities only predicted a decreased likelihood to use avoidant mediation tactics among Francophones. This approach to discrimination seems to represent an *intermediate level of mediation*, falling somewhere between involved and avoidant mediation behaviours. Although this may point to a desire to not stand idly and watch the in-group be discriminated against, it does not translate into a willingness to intervene in an involved fashion.

Interestingly, in the victim scenarios, only the Francophone group showed a pattern of less avoidance as a result of positive attitudes toward the French and English language communities. In contrast, no paths led to avoidant mediation strategies for the Anglophone group. This contrast seems to suggest a decreased willingness to act passively when the Francophone in-group was being discriminated against. One possible explanation for this distinction is a heightened desire to protect the in-group among minority group members (Berry & Kalin, 1995). Further, Eagly (2004) suggests that the consequences of prejudiced attitudes directed toward majority groups are not very severe when the negative attitudes are solely held by the minority group. That is, majority group

members may feel sufficient security in their in-group status in order to not feel threatened when victimized by the minority group. Alternatively, by virtue of their higher status, representation and institutional support (Giles et al., 1977), majority group members may not be accustomed to being the targets of discrimination. As a result, they may be somewhat indifferent or lack empathy when witnessing other majority group members being targeted for discrimination. This limited impact may account for a lack of mediational response among Anglophones in the victim scenario. In contrast, a level of threat toward the in-group is already experienced by Francophones, making the consequences of further discrimination more discerning and subsequent action more likely.

What accounts for this inhibition of action when the minority group members witness the in-group being discriminated against? Lebaron (2003) argues that those who mediate conflicts may be just as vulnerable to the conflict as the conflicting parties themselves. This vulnerability may be further heightened for a potential mediator who identifies as a member of the group being victimized. The level of the perceived threat may, therefore, be higher in a victim scenario when compared to a perpetrator scenario, which would thereby reduce a person's willingness to become involved in a conflict scenario when the in-group is being discriminated against. Perhaps the underlying issues inhibiting action in victim scenarios would become more evident if future intercultural conflict scenarios were created that contrasted whether the in-group is being victimized in a minority context versus a majority context. We may find, for example, that an individual would feel less threatened and, therefore, more willing to actively intervene

when the majority of people in the vicinity of the conflict are also members of the in-group.

A second related possibility is the issue of perceived effectiveness of becoming involved in an intercultural conflict. Perhaps those who are part of a group that is victimized would not feel capable of making a positive impact in the conflict situation. In contrast, acting as a mediator when the in-group is being victimized may increase the level of conflict with members of the perpetrating group. That is, the out-group may perceive an individual's mediation attempts as biased and not credible, leading to a potential escalation of the conflict. It may be useful for future research to assess participants' perceived effectiveness of various mediation strategies. A more qualitative assessment could also illuminate other reasons for the use or avoidance of mediational responses.

The preceding results suggest that if the promotion of non-discriminatory behaviours is to occur, it will likely fall on the shoulders of a member of the perpetrator's in-group. By virtue of identification with and positive views toward the group being victimized, this member of the perpetrating group will rise to the occasion and act as a bridge between the two conflicting linguistic groups.

In addition to the interrelations between identity, representations and mediation behaviours, it is also interesting to note that daily hassles were only related to avoidant mediation behaviours. Contrary to the results of previous research (Rubinfeld et al, 2007) where involved mediation behaviours predicted an increased tendency to experience day-to-day irritants, the current results suggest that those who act passively in situations of conflict tend to experience more day-to-day hassles. Although it will be

important to re-examine this relationship in future research, it is probable that the previous relationship detected between involved mediation behaviours and daily hassles will not reappear in future uses of the Revised Intercultural Mediation Measure.

Future research

In addition to the suggestions for future research outlined throughout the above discussion, it will be interesting for future investigations to explore intergroup contact among groups who vary in their historical experience of conflict. According to Worchel (2005), identifying with a particular cultural group can serve to influence groups that are likely to be in conflict with each other. This suggests that new immigrant groups who have had relatively little historical contact with Canadians may differ in their willingness to act as cultural mediators from Francophones and Anglophones, two groups that have a relatively extensive history of conflict.

Performing these contrasts will not only provide information about what intercultural aspects may influence an individuals' willingness to mediate, it will also speak to the generalizability of the Revised Intercultural Mediation Measure. One concern when applying these measures cross-culturally is their universal applicability. Davidheiser (2005), for example, raises questions about whether cultural mediation should be considered an emic or etic phenomenon. Further, Hammer (2005) suggests that cultures vary in the extent to which they directly approach a conflict (see also Ting-Toomey & Oetzel, 2001). In fact, even the current representation of involved cultural mediation as a desired position is bound within a North American approach to conflict. These issues will be important to consider as the measurement of intercultural mediation is applied to diverse cultures.

Conclusion

Despite these variations in the universality of mediation approaches, intergroup conflict can and does occur across many contexts. Ashmore, Jussim, Wilder and Heppen's (2001) framework for intergroup conflict identifies a pattern of occurrences resulting from intergroup discrimination. They suggest that a common result of being the victim of discrimination is an ensuing retaliation toward the perpetrating group. Cultural mediators have the capacity to intervene in this cycle to ease the tension and prevent its escalation.

This study was premised on the growing importance of intercultural mediation as a programmatic framework in the context of European multilingualistic and multicultural education. Our results underline a severe limitation to the assumption of this approach. They suggest that the role of the in-group and the status of the groups in question are necessary caveats to consider when looking at the use of intercultural mediation behaviours. By merging the educational and intergroup literature, the current study offers insight into the reduction of intercultural conflict and the promotion of non-discriminatory behaviours.

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GENERAL DISCUSSION

The primary goals of the preceding papers were to develop a measure of intercultural mediation and implement it in order to gain a better understanding of aspects that lead to the use of mediation behaviours when witnessing an intercultural conflict. The theoretical underpinnings of this research borrow largely from the education literature, where cultural mediation is thought to result from an ability to transact competently in more than one linguistic community (Byram, 1997; Buttjes & Byram, 1990). Applying this perspective to the social psychological literature, the substantive aspects of this thesis are based on the hypothesis that greater confidence in and contact with an L2 community will instill a sense of identification with that community. Along with identification to the L1 community, these preliminary interrelations are established elements of the socio-contextual model (Clément, 1980). Identification to the L1 and L2 communities was expected to result in more xenophilic representations of the corresponding language communities and, in turn, a willingness to become involved as a mediator when witnessing an intercultural conflict. With this hypothesis in hand, four studies were conducted, each offering insights into the measurement and prediction of intercultural mediation behaviour.

Summary of Results

The first study, “Becoming a cultural intermediary: A further social corollary of second language learning”, represents an initial foray into the examination of intercultural mediation. In this first application of the Intercultural Mediation Measure (Lussier, Auger, Lebrun & Clément, 2004), a principal component analysis (PCA) of the measure revealed two underlying dimensions, involved and non-involved (or avoidant) mediation

strategies. The prediction of these mediation strategies, incorporating the hypothesis detailed above, was applied to data collected from Francophones, a minority group in Canada. Contrary to expectations, the latter portion of the socio-contextual model (i.e., L1 and L2 identity) did not predict intercultural mediation behaviours in a pattern that was consistent with the original hypothesis. L2 identity was related to more xenophilic representations of the L2 community. L1 identity, on the other hand, led to an increased willingness to mediate in an involved manner. This willingness to get involved in a conflict, however, resulted in a greater number of day-to-day hassles.

The results of this research provide initial evidence of the importance of bilingualism and subsequent identity for predicting intercultural mediation behaviours. However, unexpected results (e.g., a lack of relationship between L2 identity and involved mediation behaviours) and a fairly high correlation among the two mediation dimensions pointed to the necessity for further assessments of the mediation measure.

This realization led to two subsequent studies assessing the psychometric validity of the measures of intercultural mediation. The first of which, “The development of an intercultural mediation scale: A psychometric intermezzo”, specifically assesses the Intercultural Mediation Measure (Lussier et al, 2004), used in study one. To do this, data from both Anglophone and Francophone participants, respectively a majority and a minority group, were collected and evaluated using Modern Test Theory approaches to scale assessment. As a first step, four conflict scenarios were evaluated using a non-linear PCA to ensure that a single underlying dimension/construct was being tapped into by each scenario. Meeting this assumption is a necessary initial step of analysis as subsequent analyses involve an assessment of whether the items of the scale adequately

represent the underlying construct. This analysis revealed that only two out of the four scenarios represented one underlying construct. In comparison to scenarios that met the assumption of unidimensionality, these scenarios did not depict a situation where an individual or group is clearly denigrating another individual or group. These more ambiguous scenarios were eliminated and only those that captured a unidimensional conception of mediation behaviours were kept. Following this, differential item function analyses were conducted to determine if any scale biases existed between the English and French groups. These analyses pointed to some translation issues and a tendency for Anglophones to use more involved mediation tactics when members of a minority group were discriminated against than Francophones. Final item response theory analyses revealed that the slopes (α) of the avoidant mediation behaviour items were unacceptably low.

The third study, "Measuring cultural mediation: Classical and modern test theory approaches to scale assessment", builds upon the two earlier studies by developing and assessing a revised version of the Intercultural Mediation Measure. This revised measure was developed with the shortfalls of the original measure in mind. Specifically, new scenarios were created that depicted situations where discrimination was clearly occurring. Additionally, based on results from the second study suggesting a difference between minority and majority groups in terms of their responses to being discriminated against, scenarios were developed where members of the in-group were portrayed as the perpetrator or victim of discrimination. As well, because the earlier negatively-worded items demonstrated poor validity, new negatively worded items were developed. In addition, to balance the positively worded items, a greater number of negatively-worded

mediational responses were included in the Revised Intercultural Mediation Measure compared to the original measure.

With the above revisions in hand, data were collected from Francophones and Anglophones. Given that the two previous studies demonstrated inconsistencies in the underlying dimensionality, focus was given to assessing whether the Revised Intercultural Mediation Measure would be best described as unidimensional or bidimensional. A confirmatory factor analysis was conducted to compare a one factor (unidimensional) model to a two factor (bidimensional) model, with positively-worded items loaded onto an “involved” dimension and negatively-worded items loaded onto an “avoidant” dimension. The results of these analyses indicated a consistently better fit of the bidimensional model than the unidimensional model across all scenarios. Further, a non-linear PCA corroborated this finding. As a final step, IRT analyses evaluating each item’s capacity to represent its corresponding dimension demonstrated fair to good properties of all items across all scenarios.

The fourth study, “Intercultural conflict & mediation: An intergroup perspective”, builds upon the results of the three earlier studies. Using the Revised Intercultural Mediation Measure, aspects of the hypothesized model were assessed among minority Francophones and majority Anglophones. Of the studies included in this thesis, the fourth study was most informative when it comes to the prediction of cultural mediation behaviours. Specifically, with the inclusion of perpetrator and victim scenarios and minority and majority groups, the design of this study and the Revised Intercultural Mediation Measure allowed for a consideration of intergroup aspects that could be critical to the use of involved or avoidant mediation behaviours.

The results demonstrated that participants were more likely to use involved mediation strategies when the in-group was perpetrating a conflict but avoidant strategies when the in-group was being discriminated against. Path analyses revealed that the use of mediation strategies when the in-group was being discriminated against was, at most, limited to endorsing fewer avoidant mediation strategies. Further path analyses demonstrated that if the promotion of non-discriminatory behaviours were to occur, it would likely stem from a member of the perpetrator's in-group who feels positively about the group being discriminating against.

These results indicated that the assumption held by the educational literature, that intercultural competence will lead to the use of cultural mediation behaviours, requires further specification of the context of discrimination. Based on the above results, it seems that the use of mediation behaviours relies on feeling attachment to the victimized community. Ironically, however, these predictors are of limited use when it comes to determining mediation when the in-group is being discriminated against. In fact, when it comes to victimization of the majority group, there is a distinct disconnect between identification with and attitudes toward the L1 and L2 group and an involved mediational response.

Implications & Considerations

The implications of the research presented here have the potential to be far reaching in their scope. Prior to this point, research on the use of mediation in intercultural exchanges has been limited to theorizing within educational domains (Byram, 1997; Irishkanova, Röcklingsberg, Ozolina & Zaharia, 2004) and the ability of immigrants' children to broker the relationship between parents and the dominant culture

(Buriel, Perez, De Ment, Chavez & Moran, 1998; Tse, 1995; Weisskirch, 2005). With the growing level of diversity many societies face, intercultural mediators can play a pivotal role in reducing intercultural conflicts. The present thesis provides a first step in the systematic examination of this role.

Based on the results of this thesis, it appears that mediation is most likely to be undertaken by those who share the same identity as the conflict perpetrator but feel positively about the out-group being victimized. Victims, on the other hand, showed little willingness to actively mediate a conflict. At most, witnessing discrimination against a member of the in-group incited a lower desire to avoid the conflict. This result, however, only applied to minority group members. Whether this inhibition is due to the several factors elaborated throughout the fourth study (e.g., low confidence, perceived threat to the self, concerns about limited effectiveness of intervention) or some other consideration requires further research.

In the case of Anglophones witnessing discrimination toward the in-group, no form of mediational response was incited by any of the hypothesized correlates. One possible explanation for this finding is that majority groups feel generally unaffected by discrimination targeted toward the in-group. That is, discrimination majority group members experience may be perceived as having limited impact if the discriminatory behaviours are only conveyed by minority group members (Eagly, 2004). In this situation, the impact of discrimination and, therefore, desire to intervene, may be minimal. Alternatively, it may be that majority group members' experiences with discrimination directed toward their in-group are so rare that asking them to imagine their responses to the scenario would be invalid. Can participants indicate their likely

responses to scenarios that are entirely unrelated to any of their previous experiences? If this scenario is taken as an indicator, it appears that participants will, at most, endorse responses that are unrelated to how they feel about the linguistic groups involved in the conflict.

To link the research findings back to their pedagogical roots (Buttjes & Byram, 1990; Bruner, 1996; Byram, 1990; Byram, 1997; Lussier, 1997; Lussier, Auger, Urbanicová, et al, 2004), the results presented in this dissertation suggest that a greater delineation of aspects of the conflict scenario is a necessary consideration when it comes to predicting mediation behaviours. Although varying in their focus, these researchers propose that the language-learning classroom provides an optimal environment for developing the competence required for acting as an intercultural mediator. This assertion represents the critical importance of bilingualism as a starting point for taking social action to reduce discrimination. The results of the latter studies demonstrate, however, that the use of mediation behaviours depends largely on the context, regardless of levels of bilingualism. The varying patterns of relations in the perpetrator and victim scenario point to a need to incorporate intergroup theory in the prediction of witnesses' responses to discrimination, a consideration that is absent in educational research. To be fair, however, the current measurement of intercultural mediation in day-to-day interactions goes beyond the scope of education research.

In contrast, Social Identity Theory (SIT) has long acknowledged that the importance of the group(s) to which one belongs. From this perspective, an individual's social identity is defined as "...one's knowledge of [belonging to] a social group (or groups) together with the value and emotional significance attached to that membership"

(Tajfel, 1981; p.255). This knowledge of membership and its corresponding value is clarified and magnified in intergroup experiences because people are motivated to feel positively about the group to which they belong (Abrams & Hogg, 1990).

Interpreted from a SIT perspective, the distinctive results obtained in perpetrator and victim scenarios demonstrate that the *role* of the in-group will moderate the prediction of cultural mediation behaviours, perhaps by setting the tone for the interpretation of the witnessed conflict. As elaborated by Rubinfeld and Clément (2008), in victim scenarios, the witness may perceive involvement in a conflict as being more threatening to the self than a conflict perpetrated by the in-group. This, in turn, appears to result in less active involvement as a mediator in victim scenarios. If it is known that members of the victimized group are unlikely to get involved as a mediator, it may be more effective to focus intercultural education on the role students can play in mediating discrimination perpetrated by members of their in-groups. From an alternative perspective, however, uncovering aspects inhibiting action during the victim scenarios may reveal ways in which mediation can be promoted in those situations.

Also lacking from the educational research is a consideration of the status of the groups involved in the conflict. Byram (1997) acknowledges that "...the interaction between two individuals can only be fully understood when the relationship of the 'host' to the 'visitor' is included¹" (p. 32). However, with the limited extension of educational research into the prediction of cultural mediation behaviours, little attention has been given to the dynamics of mediating a conflict between minority and majority group members. The present research, particularly the results of study four, indicates a greater

¹ "Host" and "visitor" is meant to apply to sojourning situations. Byram's (1997) work can also be applied to a minority-majority context, where languages vary in status despite the fact that neither group is visiting or hosting, as is the case for most Francophones and Anglophones in Canada.

use of mediational behaviours among minority group members than majority group members. In the context of SIT, one may argue that minority groups are at greater risk than majority groups and would, therefore, show a greater desire to protect the in-group by reducing conflict between the in- and out-groups and coming to the defense of the in-group when its members are victimized.

Perhaps the above difference between majority groups and minority groups is related to a decreased likelihood that majority group members will engage in learning an L2. Being a member of a dominant language community requires lower levels of L2 education, L2 use and exposure (Clément & Noels, 1992). If L2 education includes training of the competencies required in intercultural mediation, will majority group members be less likely to be act as mediators? The finding that minority group members utilized a greater number of mediation behaviours than majority group members may be due to lower levels of L2 training and/or bilingualism among members of the dominant language community, English.

In addition to the above implications, the results that evolved over the course of the four studies have garnered insights that likely would have remained undiscovered if each study were conducted in isolation. One of the main discrepancies found throughout the present thesis is dimensionality of the mediation measure. In the first study, a PCA suggested that the model would be best described as bidimensional whereas the results of the second study indicated a unidimensional solution. In hindsight, this inconsistency may be due to the disequilibrium in the number of involved and non-involved (or, what was later referred to as “avoidant”) items in the original Intercultural Mediation Measure. Specifically, this imbalance may have resulted in a sufficient predomination of involved

items, producing a unidimensional solution. As a result, negatively-worded items that did not tap into the involved factor were removed. Considering this, it is questionable whether it was fair to simply eliminate these items. Given the information present in study two, their elimination was justified. Taken together, the evidence presented throughout raises the potential that the items may have shown acceptable validity if the second avoidant dimension had been strong enough to reject the unidimensionality in all four scenarios found in study two. The failure to meet the assumption of unidimensionality in two out of the four scenarios was not sufficient evidence of this issue because those scenarios that met the assumption were more clear-cut situations of discrimination. In hindsight, however, it seems that the clear-cut scenarios may have achieved unidimensionality because participants' responses were more consistently involved rather than uninvolved/avoidant. Although this issue has been resolved in the Revised Intercultural Mediation Measure, it demonstrates the pitfall of creating an imbalance of negatively- and positively-worded items and the risk of three-item factors.

A further realization garnered over the process of conducting the detailed studies is the shortfall of investigating the substantive aspects of the hypothesis prior to assessing the validity of the newly developed Intercultural Mediation Measure. Although this issue was rectified over the process of the thesis, measurement issues quickly became evident and may have interfered in earlier attempts to uncover important aspects of the use of non-discriminatory behaviours. From another perspective, however, the ordering of the research studies set in motion the questions that eventually uncovered important aspects of cultural mediation behaviours, such as role and status of the in-group.

Future Research & Limitations

Although the fourth study concludes the current dissertation, it by no means constitutes a close to the topics raised throughout the four studies. On the contrary, it provides direction that would be fruitful for further examination. In particular, it would be a loss of great opportunity to limit our examination to the official language groups in Canada. Intercultural mediation is designed with application to diverse cultures in mind. How would the Revised Intercultural Mediation Measure fare in other cultures? Perhaps the likelihood of using non-discriminatory behaviour would be mediated by the degree of similarities between those cultures (i.e., cultural distance) involved in the conflict. Similarly, history of intergroup interactions and/or conflict between the opposing parties may influence mediation behaviours. In addition to exploring groups with differing histories of conflict, future research expanding the types or severity of conflict would allow for a greater generalizability of the capacity of intercultural mediators.

As mentioned earlier, a consistent pattern of limited involvement was found in victim scenarios. At most, this suggests that witnesses of discrimination are unlikely to intervene when the victim is a member of the in-group. This extreme assertion may, however, overstate reality. One possibility is that factors listed earlier (e.g., self esteem and threat to the self) could moderate the relationship between bilingualism or identity and mediation behaviours in victim scenarios. It is also possible that cultures would differ in the extent to which they would come to the aid of in-group members experiencing discrimination. Aspects such as individualism and collectivism, for example, may be important determinants of involvement in victim scenarios. Relative to individualistic cultures, collectivistic cultures tend to show a heightened value of protecting the in-group. It would, therefore, be possible that members of collectivistic

cultures would show greater mediation in victim scenarios than what was found among the Francophone and Anglophone participants in the thesis. In addition, although Francophones are a minority group in Canada, French holds official language status. It would be interesting to examine conflicts where at least one of the groups possesses non-official language status and low levels of ethnolinguistic status (Giles, Bourhis & Taylor, 1977). Groups with lower status may have stronger desires to preserve the in-group than the intermediate levels of mediation (i.e., lower endorsement of avoidant mediation) that was witnessed among Francophones in study four. In either case, further exploration of mediation in victim scenarios is required.

A variation, raised primarily in the first study, which would speak to a wider range of conflict scenarios, is the applicability of language learning in conflicts involving cultures with which the witness is less familiar. As discussed by Rubinfeld et al (2007), "...the fact that bilingual individuals are exposed to more than one language, belief system, and lifestyle could provide them with an awareness of cultural differences. This sensitization to diversity could come into play in a range of intercultural conflict situations" (p. 197). Their findings demonstrated some evidence of this possibility, but future research should continue to evaluate whether the benefits of bilingualism on the use of non-discriminatory behaviours are limited to only those conflicts involving the language communities with which the witness is competent. Future research can continue to examine this question through assessments of mediation behaviours with a greater range of familiarity with the cultural backgrounds of the conflicting parties.

A main methodological limitation, which has implications for the generalizability and validity of this research, is the design of the study. Asking participants to report the

behaviour that they *think* they would display during a conflict may differ substantially from what their *actual* behaviour would be if experiencing the situation in person. Past research has demonstrated that differences between imagined and actual behaviour exist (Higgins, Bond, Klein & Straumann, 1986). This means that the assessments of intercultural mediation conducted throughout these studies could have a limited capacity to predict actual responses to conflict situations.

A separate consideration that may limit the scope of intercultural mediation is the effectiveness of mediational interventions in conflicts. Although a host of elements can influence the effectiveness of third-party interventions (e.g., Herrman, Hollett & Gale, 2006; McEwen, 2006), researchers argue that mediation can be an effective method of reducing a conflict as mediators have the capacity to bridge two opposing positions (Lebaron, 2003). If, however, intercultural mediation during day-to-day conflicts has minimal or negative impacts on the conflict scenario, the value of assessing desire and efforts to reduce conflict may be limited.

Conclusion

The research presented here opens the door to an exciting line of inquiry. Not only does it inspire several avenues for future investigations, it provides a means through which harmonious intercultural relations can be promoted. Discrimination research is largely based in a desire to promote its reduction. This thesis demonstrates that exposure to new cultures increases the use of mediation strategies to promote non-discriminatory behaviours. As such, the work presented here demonstrates a critical pathway between bilingualism and positive intergroup relations.

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(Introduction and General Discussion)

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Annex A

Questionnaire used in Study 1

**Directives**

De façon générale, vous devez répondre aux questions dans l'ordre. Des questions à choix multiples suivent les directives fournies à chacune des sections. Veuillez être le plus précis possible et, s'il-vous-plaît, écrire lisiblement.

Merci de prendre le temps de répondre à ce questionnaire.

1. Décrivez les médias auxquels vous êtes exposé (cochez dans l'espace approprié).

1.1 Télévision:

surtout française

1 2 3 4 5 6 7

surtout anglaise

1.2 Radio:

surtout français

1 2 3 4 5 6 7

surtout anglais

1.3 Magazines:

surtout français

1 2 3 4 5 6 7

surtout anglais

1.4 Publicité volante:

surtout français

1 2 3 4 5 6 7

surtout anglais

2. Dans la section suivante, répondez aux affirmations suivantes en encerclant le chiffre correspondant le mieux à votre perception.

1-Incapable 2-Grande difficulté 3-Avec difficulté 4-Plus ou moins bien 5-Assez bien 6-Très bien 7-Couramment

Évaluez les aspects suivants de votre compétence en anglais et en français:

2.1 Je lis l'anglais...	1	2	3	4	5	6	7
2.2 Je comprends l'anglais...	1	2	3	4	5	6	7
2.3 J'écris en anglais...	1	2	3	4	5	6	7
2.4 Je parle anglais...	1	2	3	4	5	6	7
2.5 Je lis le français...	1	2	3	4	5	6	7
2.6 Je comprends le français...	1	2	3	4	5	6	7
2.7 J'écris en français...	1	2	3	4	5	6	7
2.8 Je parle le français...	1	2	3	4	5	6	7

Indiquez à quel point vous êtes en accord ou en désaccord avec chacune des affirmations suivantes en encerclant le chiffre correspondant à votre opinion:

<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>
Totalement en désaccord	Fortement en désaccord	Quelque peu en désaccord	Je ne sais pas	Quelque peu en accord	Fortement en accord	Totalement en accord

3. À l'égard des Ontariens anglophones, je ressens:

3.1 de la méfiance	1	2	3	4	5	6	7
3.2 de l'amitié	1	2	3	4	5	6	7
3.3 de l'exaspération	1	2	3	4	5	6	7
3.4 du rejet	1	2	3	4	5	6	7
3.5 de la critique	1	2	3	4	5	6	7

4. À l'égard des Québécois anglophones, je ressens:

4.1 de la méfiance	1	2	3	4	5	6	7
4.2 de l'amitié	1	2	3	4	5	6	7
4.3 de l'exaspération	1	2	3	4	5	6	7
4.4 du rejet	1	2	3	4	5	6	7
4.5 de la critique	1	2	3	4	5	6	7

Les expressions en lien avec les groupes linguistiques

Le but de cette section du questionnaire est de déterminer vos idées à propos d'expressions en lien avec les groupes linguistiques que vous côtoyez. Afin de répondre à cette section, il vous faudra classer ces expressions à l'aide d'une croix dans une échelle graduée allant de 1 à 7.

L'exemple suivant vous explique comment utiliser les échelles. Ainsi, si le mot à l'une des extrémités rend parfaitement compte de vos idées à l'égard de l'expression se trouvant au haut de la page, vous placerez votre croix à l'une ou l'autre de ces extrémités. Si le mot à l'une ou l'autre des extrémités ne correspond en rien à vos idées, vous placerez votre croix au centre ou sur les autres cases de l'échelle.

Si vous deviez classer l'expression 'serpent', vos indications pourraient ressembler à l'exemple suivant:

Serpent:

amical	_____	:	_____	:	_____	:	_____	:	_____	:	<u> X </u>	:	_____	hostile
dangereux	<u> X </u>	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	sans danger
rapide	_____	:	_____	:	_____	:	_____	:	_____	:	<u> X </u>	:	_____	lent
utile	_____	:	_____	:	_____	:	<u> X </u>	:	_____	:	_____	:	_____	inutile

Dans cet exemple, le serpent est considéré comme légèrement hostile, extrêmement dangereux, quelque peu lent, et pas plus utile qu'inutile. Il n'y a pas de bonne ou de mauvaise réponse. Nous voulons seulement connaître vos idées.

Dans les pages qui suivent, vous trouverez donc en haut de chaque page un énoncé caractérisant un groupe linguistique que vous côtoyez. Vous devez classer chacune des caractéristiques énumérées dans l'échelle à l'aide d'une croix tel qu'illustré dans l'exemple. Ne vous arrêtez pas à réfléchir à chacune des échelles. Ce sont vos impressions qui nous intéressent.

L'Ontarien anglophone

Stupide	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intelligent
Fier	_____ : _____ : _____ : _____ : _____ : _____ : _____	Humble
Froid	_____ : _____ : _____ : _____ : _____ : _____ : _____	Chaleureux
Pas du tout fiable	_____ : _____ : _____ : _____ : _____ : _____ : _____	Fiable
Sympathique	_____ : _____ : _____ : _____ : _____ : _____ : _____	Antipathique
Ennuyant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Amusant
Ambitieux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Modeste
Économe	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dépensier
Respectueux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Condescendant
Borné	_____ : _____ : _____ : _____ : _____ : _____ : _____	Ouvert d'esprit
Tolérant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intolérant
Généreux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Radin
Paresseux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Travaillant
Organisé	_____ : _____ : _____ : _____ : _____ : _____ : _____	Désorganisé
Émotif	_____ : _____ : _____ : _____ : _____ : _____ : _____	Rationnel
Honnête	_____ : _____ : _____ : _____ : _____ : _____ : _____	Malhonnête
Ignorant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Cultivé
Prudent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Insouciant
Impoli	_____ : _____ : _____ : _____ : _____ : _____ : _____	Poli
Compétent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Incompétent
Hypocrite	_____ : _____ : _____ : _____ : _____ : _____ : _____	Franc
Gentil	_____ : _____ : _____ : _____ : _____ : _____ : _____	Violent

Le Québécois anglophone

Stupide	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intelligent
Fier	_____ : _____ : _____ : _____ : _____ : _____ : _____	Humble
Froid	_____ : _____ : _____ : _____ : _____ : _____ : _____	Chaleureux
Pas du tout fiable	_____ : _____ : _____ : _____ : _____ : _____ : _____	Fiable
Sympathique	_____ : _____ : _____ : _____ : _____ : _____ : _____	Antipathique
Ennuyant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Amusant
Ambitieux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Modeste
Économe	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dépensier
Respectueux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Condescendant
Borné	_____ : _____ : _____ : _____ : _____ : _____ : _____	Ouvert d'esprit
Tolérant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intolérant
Généreux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Radin
Paresseux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Travaillant
Organisé	_____ : _____ : _____ : _____ : _____ : _____ : _____	Désorganisé
Émotif	_____ : _____ : _____ : _____ : _____ : _____ : _____	Rationnel
Honnête	_____ : _____ : _____ : _____ : _____ : _____ : _____	Malhonnête
Ignorant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Cultivé
Prudent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Insouciant
Impoli	_____ : _____ : _____ : _____ : _____ : _____ : _____	Poli
Compétent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Incompétent
Hypocrite	_____ : _____ : _____ : _____ : _____ : _____ : _____	Franc
Gentil	_____ : _____ : _____ : _____ : _____ : _____ : _____	Violent

Les quatre questions suivantes présentent différentes situations d'interaction. Pour chacune d'elles, indiquez la probabilité que vous adoptiez le comportement décrit dans les différentes affirmations à l'aide de l'échelle suivante:

1-Totalement improbable 2-Peu probable 3-Probable 4-Très probable 5-Extrêmement probable

7. Deux de vos amis, qui sont d'origines ethniques différentes, se disputent à propos d'un sujet très controversé. Que faites-vous ?

7.1 J'interromps leur conversation.	1	2	3	4	5
7.2 J'ignore leur conversation.	1	2	3	4	5
7.3 Je leur demande de se faire des excuses.	1	2	3	4	5
7.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
7.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
7.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
7.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
7.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
7.9 J'observe les différences dans leurs propos afin d'intervenir.	1	2	3	4	5
7.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
7.11 Je ris de la situation.	1	2	3	4	5

8. Au magasin du coin, vous êtes témoin d'un différend entre le caissier, qui est Canadien d'origine, et un client, qui est d'une minorité visible. Les deux ont le même âge que vous. Le caissier traite le client de « maudit immigrant ». Que faites-vous ?

8.1 J'interromps leur conversation.	1	2	3	4	5
8.2 J'ignore leur conversation.	1	2	3	4	5
8.3 Je leur demande de se faire des excuses.	1	2	3	4	5
8.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
8.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
8.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
8.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
8.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
8.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
8.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
8.11 Je ris de la situation.	1	2	3	4	5

9. Vous assistez à un cours donné en anglais par un professeur francophone. Les étudiants francophones posent leurs questions en français et le professeur leur répond en français. Quelques étudiants anglophones, qui comprennent le français, n'acceptent pas cette situation et exigent que les étudiants francophones posent leurs questions en anglais. Que faites-vous ?

9.1 J'interromps leur conversation.	1	2	3	4	5
9.2 J'ignore leur conversation.	1	2	3	4	5
9.3 Je leur demande de se faire des excuses.	1	2	3	4	5
9.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
9.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
9.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
9.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
9.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
9.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
9.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
9.11 Je ris de la situation.	1	2	3	4	5

10. Vous faites partie d'un groupe d'une douzaine de jeunes gens qui vont passer la soirée dans une boîte disco du centre-ville. En vous y rendant, vous rencontrez trois jeunes de la même origine et parlant la même langue que vous. Ils se moquent de jeunes gens de différentes origines ethniques qui marchent devant eux. Que faites-vous ?

10.1 J'interromps leur conversation.	1	2	3	4	5
10.2 J'ignore leur conversation.	1	2	3	4	5
10.3 Je leur demande de se faire des excuses.	1	2	3	4	5
10.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
10.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
10.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
10.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
10.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
10.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
10.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
10.11 Je ris de la situation.	1	2	3	4	5

VEUILLEZ LIRE CES INSTRUCTIONS ATTENTIVEMENT AVANT DE POURSUIVRE

Le but de cette section du questionnaire est d'évaluer les relations interpersonnelles et l'identité ethnique en vous demandant votre opinion en regard de différents types d'interactions. Plusieurs chercheurs s'entendent pour dire que l'identité individuelle peut changer selon la situation dans laquelle une personne se trouve. Par exemple, vous pouvez vous considérer comme appartenant à votre groupe ethnique dans certaines situations, tandis que dans d'autres vous vous considérez comme appartenant à un autre groupe ethnique. Dans d'autres situations encore, il est possible que vous ne vous identifiez ni à l'un, ni à l'autre groupe. Votre propre groupe ethnique renvoie à l'origine culturelle que vous considérez vôtre.

Dans les pages qui suivent, vous trouverez plusieurs situations. Pour chaque cas, évaluez votre degré d'identification à chacun des deux groupes suivants: votre propre groupe ethnique et les Canadiens anglophones. Par exemple, dans une situation, vous pouvez vous considérer comme étant très semblable à « votre propre groupe ethnique » et en même temps peu semblable aux « Canadiens anglophones ». Dans ce cas, vous feriez vos croix sur l'échelle de la façon suivante :

1. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	(6)	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	(2)	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

Il se peut également que, dans certaines situations, vous ne vous identifiez pas à ces groupes : cela signifie que votre degré d'identification à un groupe culturel et à celui des autres n'a que peu d'importance dans cette situation. Dans ce cas, vous feriez vos croix sur l'échelle de la façon suivante:

2. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	(1)	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	(2)	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

Toujours dans d'autres situations, vous pourriez vous identifier aux deux groupes en même temps. Dans ce cas, vous feriez vos croix sur l'échelle de la façon suivante :

3. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	(6)	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	(7)	très semblable aux Canadiens anglophones

Français-Ottawa, Mai 2004

Chaque échelle doit donc être traitée de manière indépendante. Cela signifie que vous pouvez vous sentir un peu comme les Canadiens anglophones, et en même temps vous sentir un peu « comme votre propre groupe ethnique », lequel peut toujours s'appliquer à votre propre bagage culturel et à vos goûts

Veillez donner votre première impression de vous-mêmes, tel que vous êtes maintenant.

11.1 Lorsque je suis à la maison, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

11.2 Lorsque je participe à des activités culturelles, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

11.3 Lorsque j'écoute de la musique, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

11.4 Lorsque je fais affaire avec des membres du personnel du collège/de l'université, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

11.5 Lorsque je cuisine, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

11.6 Dans mes relations sociales, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

11.7 Lorsque j'étudie, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

11.8 Lorsque j'écoute la radio, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

11.9 Lorsque je lis ou écris pour moi-même, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

11.10 Lorsque je pense à la politique, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable aux Canadiens anglophones

Le but de cette dernière section est d'évaluer la mesure dans laquelle vous faites parfois face à des contrariétés dans la vie de tous les jours.

Après CHAQUE item, ENCERCLEZ le chiffre de 1 à 8 indiquant jusqu'à quel degré l'item vous décrit bien dernièrement, c'est-à-dire depuis les 4 ou 5 derniers jours. Les chiffres de 1 à 8 signifient:

1	2	3	4	5	6	7	8
pas du tout	pas vraiment	très peu	un peu	plutôt oui	passablement	beaucoup	énormément

DERNIÈREMENT, C'EST-À-DIRE EN PENSANT AUX 4 OU 5 DERNIERS JOURS:

- | | | |
|-----|---|-----------------|
| 1. | Je suis tendu-e ou crispé-e. | 1 2 3 4 5 6 7 8 |
| 2. | Je me sens pressée par le temps, coincé-e par le temps, je manque de temps. | 1 2 3 4 5 6 7 8 |
| 3. | J'ai tendance à sauter des repas ou à oublier de manger. | 1 2 3 4 5 6 7 8 |
| 4. | J'ai des douleurs physiques: mal au dos, mal à la tête, mal dans la nuque, mal au ventre. | 1 2 3 4 5 6 7 8 |
| 5. | Je suis préoccupé-e, tourmenté-e ou tracassé-e. | 1 2 3 4 5 6 7 8 |
| 6. | J'oublie des rendez-vous, des objets ou des affaires à faire. | 1 2 3 4 5 6 7 8 |
| 7. | Je suis calme. | 1 2 3 4 5 6 7 8 |
| 8. | Je pousse de longs soupirs ou je reprends tout à coup ma respiration. | 1 2 3 4 5 6 7 8 |
| 9. | Je suis anxieux-se, inquiet-e ou angoissé-e. | 1 2 3 4 5 6 7 8 |
| 10. | Je sens <<beaucoup de pression sur les épaules>>. | 1 2 3 4 5 6 7 8 |

Voici une liste de situations que vous êtes susceptible de rencontrer dans la vie de tous les jours. Évaluez la mesure dans laquelle chacune d'entre elles a été une source de tracas au cours du dernier mois. Utilisez l'échelle suivante, et inscrivez vos réponses dans la marge de gauche:

	Sans contrariété ou problème	Source de légères contrariétés	Source de contrariétés	Source de contrariétés importantes	Source de contrariétés ou de problèmes majeurs
	1	2	3	4	5
___	1.	Des étrangers ou étrangères vivant chez toi			
___	2.	Pas assez d'argent pour les choses essentielles			
___	3.	Difficulté d'exprimer ta pensée pour être compris(e)			
___	4.	Avoir à parler l'anglais			
___	5.	Pas assez de contacts sociaux			
___	6.	La solitude			
___	7.	Pas assez de repos			
___	8.	Pas assez de temps pour faire les choses qui doivent être faites			
___	9.	Des difficultés avec des ami(e)s			
___	10.	Ne pas comprendre assez bien l'anglais			
___	11.	Des inquiétudes à propos de ta capacité de rencontrer des normes élevés			
___	12.	Des ami(e)s et/ou des parents trop éloigné(e)s			
___	13.	Une connaissance limitée de la culture et des coutumes anglaises			

RENSEIGNEMENTS GÉNÉRAUX

1. Âge : _____ 2. Sexe: _____
3. Dans quel pays êtes-vous né(e) ? _____
4. Si vous êtes né(e) au Canada, dans quelle province ? _____
5. Dans quel pays votre mère est-elle née ? _____
6. Si elle est née au Canada, dans quelle province ? _____
7. Dans quel pays votre père est-il né ? _____
8. S'il est né au Canada, dans quelle province ? _____
9. Dans quelle ville avez-vous vécu le plus longtemps ? _____
 Province: _____ Pays: _____
10. Quelle province considérez-vous comme chez vous ?
 a) Québec
 b) Ontario
 c) Autre (veuillez préciser): _____
11. Diriez-vous que cet endroit est...
 a) surtout francophone ?
 b) surtout anglophone ?
 c) une région ayant les deux groupes linguistiques (francophones-anglophones) ?
 d) une région dans laquelle la langue dominante n'est ni le français ni l'anglais ?
12. Quelle est votre langue maternelle ? (première langue apprise et toujours comprise)
 a) Français
 b) Anglais
 c) Autre (veuillez préciser): _____
13. De façon générale, si l'on vous demandait de choisir une langue pour communiquer, laquelle choisiriez-vous ?
 a) Français
 b) Anglais
 c) Autre (veuillez préciser): _____
14. Quelle langue utilisez-vous présentement le plus fréquemment ?
 a) Français
 b) Anglais
 c) Autre (veuillez préciser): _____

15. Quelle langue utilisez-vous avec la personne que vous considérez comme votre mère ?

- a) Surtout le français
- b) Surtout l'anglais
- c) Autre (veuillez préciser): _____

16. Quelle langue utilisez-vous avec la personne que vous considérez comme votre père ?

- a) Surtout le français
- b) Surtout l'anglais
- c) Autre (veuillez préciser): _____

17. Quelle langue utilisez-vous avec vos amis ?

- a) Surtout le français
- b) Surtout l'anglais
- c) Autre (veuillez préciser): _____

18. Parlez-vous une troisième langue? Oui _____ Non _____

Si oui, veuillez préciser: _____

19. Veuillez identifier le groupe ethnique auquel vous appartenez : _____

Annex B:
Questionnaires used in Study Two

Les quatre questions suivantes présentent différentes situations d'interaction. Pour chacune d'elles, indiquez la probabilité que vous adoptiez le comportement décrit dans les différentes affirmations à l'aide de l'échelle suivante:

1-Totalement improbable 2-Peu probable 3-Probable 4-Très probable 5-Extrêmement probable

1. Deux de vos amis, qui sont d'origines ethniques différentes, se disputent à propos d'un sujet très controversé. Que faites-vous ?

1.1 J'interromps leur conversation.	1	2	3	4	5
1.2 J'ignore leur conversation.	1	2	3	4	5
1.3 Je leur demande de se faire des excuses.	1	2	3	4	5
1.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
1.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
1.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
1.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
1.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
1.9 J'observe les différences dans leurs propos afin d'intervenir.	1	2	3	4	5
1.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
1.11 Je ris de la situation.	1	2	3	4	5

2. Au magasin du coin, vous êtes témoin d'un différend entre le caissier, qui est Canadien d'origine, et un client, qui est d'une minorité visible. Les deux ont le même âge que vous. Le caissier traite le client de « maudit immigrant ». Que faites-vous ?

2.1 J'interromps leur conversation.	1	2	3	4	5
2.2 J'ignore leur conversation.	1	2	3	4	5
2.3 Je leur demande de se faire des excuses.	1	2	3	4	5
2.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
2.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
2.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
2.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
2.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
2.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
2.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
2.11 Je ris de la situation.	1	2	3	4	5

- 3. Vous assistez à un cours donné en anglais par un professeur francophone. Les étudiants francophones posent leurs questions en français et le professeur leur répond en français. Quelques étudiants anglophones, qui comprennent le français, n'acceptent pas cette situation et exigent que les étudiants francophones posent leurs questions en anglais. Que faites-vous ?**

3.1 J'interromps leur conversation.	1	2	3	4	5
3.2 J'ignore leur conversation.	1	2	3	4	5
3.3 Je leur demande de se faire des excuses.	1	2	3	4	5
3.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
3.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
3.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
3.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
3.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
3.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
3.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
3.11 Je ris de la situation.	1	2	3	4	5

- 4. Vous faites partie d'un groupe d'une douzaine de jeunes gens qui vont passer la soirée dans une boîte disco du centre-ville. En vous y rendant, vous rencontrez trois jeunes de la même origine et parlant la même langue que vous. Ils se moquent de jeunes gens de différentes origines ethniques qui marchent devant eux. Que faites-vous ?**

4.1 J'interromps leur conversation.	1	2	3	4	5
4.2 J'ignore leur conversation.	1	2	3	4	5
4.3 Je leur demande de se faire des excuses.	1	2	3	4	5
4.4 Je décide d'agir en médiateur afin de réduire la tension.	1	2	3	4	5
4.5 Je me joins à la conversation afin d'exprimer mon point de vue.	1	2	3	4	5
4.6 Je les laisse discuter et préfère ne pas intervenir.	1	2	3	4	5
4.7 Je demeure à l'écart de leur conversation.	1	2	3	4	5
4.8 Je leur demande de nuancer leurs propos.	1	2	3	4	5
4.9 J'observe les différences de leurs propos afin d'intervenir.	1	2	3	4	5
4.10 J'essaie de dédramatiser la situation.	1	2	3	4	5
4.11 Je ris de la situation.	1	2	3	4	5

RENSEIGNEMENTS GÉNÉRAUX

1. Âge : _____ 2. Sexe: _____
3. Dans quel pays êtes-vous né(e) ? _____
4. Si vous êtes né(e) au Canada, dans quelle province ? _____
5. Dans quel pays votre mère est-elle née ? _____
6. Si elle est née au Canada, dans quelle province ? _____
7. Dans quel pays votre père est-il né ? _____
8. S'il est né au Canada, dans quelle province ? _____
9. Dans quelle ville avez-vous vécu le plus longtemps ? _____
Province: _____ Pays: _____
10. Quelle province considérez-vous comme chez vous ?
d) Québec
e) Ontario
f) Autre (veuillez préciser): _____
11. Diriez-vous que cet endroit est...
d) surtout francophone ?
e) surtout anglophone ?
f) une région ayant les deux groupes linguistiques (francophones-anglophones) ?
d) une région dans laquelle la langue dominante n'est ni le français ni l'anglais ?
12. Quelle est votre langue maternelle ? (première langue apprise et toujours comprise)
d) Français
e) Anglais
f) Autre (veuillez préciser): _____
13. De façon générale, si l'on vous demandait de choisir une langue pour communiquer, laquelle choisiriez-vous ?
d) Français
e) Anglais
f) Autre (veuillez préciser): _____
14. Quelle langue utilisez-vous présentement le plus fréquemment ?
d) Français
e) Anglais
f) Autre (veuillez préciser): _____

15. Quelle langue utilisez-vous avec la personne que vous considérez comme votre mère ?
- d) Surtout le français
 - e) Surtout l'anglais
 - f) Autre (veuillez préciser): _____
16. Quelle langue utilisez-vous avec la personne que vous considérez comme votre père ?
- d) Surtout le français
 - e) Surtout l'anglais
 - f) Autre (veuillez préciser): _____
17. Quelle langue utilisez-vous avec vos amis ?
- d) Surtout le français
 - e) Surtout l'anglais
 - f) Autre (veuillez préciser): _____
18. Parlez-vous une troisième langue? Oui _____ Non _____
Si oui, veuillez préciser: _____
19. Veuillez identifier le groupe ethnique auquel vous appartenez : _____



The next four questions represent possible interaction contexts. For each of them, indicate the probability to adopt the behaviours described by each statement using the following scale:

1-Not at all probable 2-Somewhat likely 3-Likely 4-Very likely 5-Extremely likely

1. Two of your friends, who are from different ethnic origins, are quarrelling on a very controversial issue. What do you do?

- | | | | | | |
|---|---|---|---|---|---|
| 1.1 I stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 1.2 I ignore their conversation. | 1 | 2 | 3 | 4 | 5 |
| 1.3 I ask them to excuse themselves. | 1 | 2 | 3 | 4 | 5 |
| 1.4 I decide to act as a mediator to decrease the tension. | 1 | 2 | 3 | 4 | 5 |
| 1.5 I jump in the conversation to give my point of view. | 1 | 2 | 3 | 4 | 5 |
| 1.6 I let them argue and I prefer not to intervene. | 1 | 2 | 3 | 4 | 5 |
| 1.7 I stay away from their conversation. | 1 | 2 | 3 | 4 | 5 |
| 1.8 I ask them to temporize their remarks. | 1 | 2 | 3 | 4 | 5 |
| 1.9 I observe the differences in their remarks in order to intervene. | 1 | 2 | 3 | 4 | 5 |
| 1.10 I try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 1.11 I laugh about the situation. | 1 | 2 | 3 | 4 | 5 |

2. You are at the corner store and you witness a disagreement between the cashier, who is Canadian-born, and a client, who is from a visible minority . Both are about the same age as you are. The cashier calls the client ‘ damn immigrant’. What do you do?

- | | | | | | |
|---|---|---|---|---|---|
| 2.1 I stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2.2 I ignore their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2.3 I ask them to excuse themselves. | 1 | 2 | 3 | 4 | 5 |
| 2.4 I decide to act as a mediator to decrease the tension. | 1 | 2 | 3 | 4 | 5 |
| 2.5 I jump in the conversation to give my point of view. | 1 | 2 | 3 | 4 | 5 |
| 2.6 I let them argue and I prefer not to intervene. | 1 | 2 | 3 | 4 | 5 |
| 2.7 I stay away from their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2.8 I ask them to temporize their remarks. | 1 | 2 | 3 | 4 | 5 |
| 2.9 I observe the differences in their remarks in order to intervene. | 1 | 2 | 3 | 4 | 5 |
| 2.10 I try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 2.11 I laugh about the situation. | 1 | 2 | 3 | 4 | 5 |

3. You are in a course given in English by a French-speaking professor. French-speaking students ask their questions in French and the professor answers in French. Some of the English-speaking students, who understand French, do not accept this situation and require that French-speaking students ask their questions in English. What do you do?

3.1 I stop their conversation.	1	2	3	4	5
3.2 I ignore their conversation.	1	2	3	4	5
3.3 I ask them to excuse themselves.	1	2	3	4	5
3.4 I decide to act as a mediator to decrease the tension.	1	2	3	4	5
3.5 I jump in the conversation to give my point of view.	1	2	3	4	5
3.6 I let them argue and I prefer not to intervene.	1	2	3	4	5
3.7 I stay away from their conversation.	1	2	3	4	5
3.8 I ask them to temporize their remarks.	1	2	3	4	5
3.9 I observe the differences in their remarks in order to intervene.	1	2	3	4	5
3.10 I try to make the situation less alarming.	1	2	3	4	5
3.11 I laugh about the situation.	1	2	3	4	5

4. You are part of a group of a dozen young people who are going to spend the night at a disco downtown. While you are getting there, you meet three youngsters who have the same ethnic origin and language as you do. They are making fun of young people from different ethnic origins who are walking in front of them. What do you do?

4.1 I stop their conversation.	1	2	3	4	5
4.2 I ignore their conversation.	1	2	3	4	5
4.3 I ask them to excuse themselves.	1	2	3	4	5
4.4 I decide to act as a mediator to decrease the tension.	1	2	3	4	5
4.5 I jump in the conversation to give my point of view.	1	2	3	4	5
4.6 I let them argue and I prefer not to intervene.	1	2	3	4	5
4.7 I stay away from their conversation.	1	2	3	4	5
4.8 I ask them to temporize their remarks.	1	2	3	4	5
4.9 I observe the differences in their remarks in order to intervene.	1	2	3	4	5
4.10 I try to make the situation less alarming.	1	2	3	4	5
4.11 I laugh about the situation.	1	2	3	4	5

GENERAL INFORMATION

1. Age : _____ 2. Sex: _____
3. In what country were you born? _____
4. If you were born in Canada, in what province? _____
5. In what country was your mother born? _____
6. If she was born in Canada, in what province? _____
7. In what country was your father born? _____
8. If he was born in Canada, in what province? _____
9. In what city or town have you lived the longest? _____
 Province: _____ Country: _____
10. What province do you consider home?
 g) Quebec
 h) Ontario
 i) Other (specify): _____
11. Would you say that this region is...
 g) mostly francophone
 h) mostly anglophone
 i) a region with both linguistic groups (francophones-anglophones)
 d) a region where the dominant language is neither French nor English
12. What is your first language? (first language learned and still understood)
 g) French
 h) English
 i) Other, (specify): _____
13. In general, if we were to ask you to choose a language to communicate in, which language would you choose?
 g) French
 h) English
 i) Other, (specify): _____
14. Which language do you presently use most often?
 g) French
 h) English
 i) Other, (specify): _____

15. What language do you use when speaking to the person you consider your mother?

- g) Mostly French
- h) Mostly English
- i) Other, (specify): _____

16. What language do you use when speaking to the person you consider your father?

- a) Mostly French
- b) Mostly English
- c) Other, (specify): _____

17. What language do you use when speaking to your friends?

- a) Mostly French
- b) Mostly English
- c) Other, (specify): _____

18. Do you speak a third language? Yes _____ No _____

If yes, specify: _____

19. Please identify the ethnic group to which you belong: _____

Annex C
Questionnaires used in Study Three

Les quatre questions suivantes présentent différentes situations d'interaction. Pour chacune d'elles, indiquez la probabilité que vous adoptiez le comportement décrit dans les différentes affirmations à l'aide de l'échelle suivante:

1-Totalement improbable 2-Peu probable 3-Probable 4-Très probable 5-Extrêmement probable

1. Un de vos amis, francophone, décide d'organiser une fête. Quelqu'un que vous connaissez s'amène avec un ami anglophone. Pendant la soirée, un petit groupe de francophones commence à ridiculiser l'accent de l'anglophone en français. Tu vois que l'anglophone est offensé. Qu'est ce que tu fais?

- | | |
|---|-----------|
| 1.1 J'arrêtera la conversation | 1 2 3 4 5 |
| 1.2 J'essaierais d'intervenir pour réduire la tension | 1 2 3 4 5 |
| 1.3 J'essaierais de clarifier la position de chaque personne | 1 2 3 4 5 |
| 1.4 J'essaierais de dédramatiser la situation | 1 2 3 4 5 |
| 1.5 Je quitterais la situation | 1 2 3 4 5 |
| 1.6 J'observerais la situation en gardant mes distances | 1 2 3 4 5 |
| 1.7 Je ferais comme si rien ne se passait | 1 2 3 4 5 |
| 1.8 J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 2 3 4 5 |

2. Une personne qui parle l'anglais te demande si elle peut se joindre à toi et à tes amis francophones pour jouer au hockey dans la rue. Après d'avoir joué pendant deux minutes, l'anglophone compte un but. Certains des francophones commencent à insulter l'anglophone en disant, « Les anglophones sont des tricheurs. Ne le laissez plus jouer! » L'anglophone se fâche et tout le monde commence à se disputer. Qu'est ce que tu fais?

- | | | | | | |
|---|---|---|---|---|---|
| 2.1 J'arrêtera la conversation | 1 | 2 | 3 | 4 | 5 |
| 2.2 J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 2.3 J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 2.4 J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 2.5 Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 2.6 J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 2.7 Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 2.8 J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

3. Tu es dans un magasin du voisinage quand tu es témoin d'une dispute entre la caissière anglophone, et une cliente francophone. La caissière refuse de servir la cliente parce qu'elle n'est pas capable de parler l'anglais facilement. Qu'est ce que tu fais?

- | | | | | | |
|---|---|---|---|---|---|
| 3.1 J'arrêtera la conversation | 1 | 2 | 3 | 4 | 5 |
| 3.2 J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 3.3 J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 3.4 J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 3.5 Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 3.6 J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 3.7 Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 3.8 J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

4. Imagine que tu es invité à un mariage à Québec ou la mariée et le marié et leur famille sont francophones. A un moment durant la soirée, tu entends un anglophone qui se plaint parce qu'il pense que l'orchestre ne joue pas suffisamment de musique en anglais. Quelques francophones à proximité commencent à être vexés. Qu'est ce que tu fais?

- | | | | | | |
|---|---|---|---|---|---|
| 4.1 J'arrêtera la conversation | 1 | 2 | 3 | 4 | 5 |
| 4.2 J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 4.3 J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 4.4 J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 4.5 Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 4.6 J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 4.7 Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 4.8 J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

RENSEIGNEMENTS GÉNÉRAUX

1. Âge : _____ 2. Sexe: _____
3. Dans quel pays êtes-vous né(e) ? _____
4. Si vous êtes né(e) au Canada, dans quelle province ? _____
5. Dans quel pays votre mère est-elle née ? _____
6. Si elle est née au Canada, dans quelle province ? _____
7. Dans quel pays votre père est-il né ? _____
8. S'il est né au Canada, dans quelle province ? _____
9. Dans quelle ville avez-vous vécu le plus longtemps ? _____
Province: _____ Pays: _____
10. Quelle province considérez-vous comme chez vous ?
j) Québec
k) Ontario
l) Autre (veuillez préciser): _____
11. Diriez-vous que cet endroit est...
j) surtout francophone ?
k) surtout anglophone ?
l) une région ayant les deux groupes linguistiques (francophones-anglophones) ?
d) une région dans laquelle la langue dominante n'est ni le français ni l'anglais ?
12. Quelle est votre langue maternelle ? (première langue apprise et toujours comprise)
j) Français
k) Anglais
l) Autre (veuillez préciser): _____
13. De façon générale, si l'on vous demandait de choisir une langue pour communiquer, laquelle choisiriez-vous ?
j) Français
k) Anglais
l) Autre (veuillez préciser): _____
14. Quelle langue utilisez-vous présentement le plus fréquemment ?
j) Français
k) Anglais
l) Autre (veuillez préciser): _____
15. Quelle langue utilisez-vous avec la personne que vous considérez comme votre mère ?
j) Surtout le français
k) Surtout l'anglais
l) Autre (veuillez préciser): _____

16. Quelle langue utilisez-vous avec la personne que vous considérez comme votre père ?

g) Surtout le français

h) Surtout l'anglais

i) Autre (veuillez préciser): _____

17. Quelle langue utilisez-vous avec vos amis ?

g) Surtout le français

h) Surtout l'anglais

i) Autre (veuillez préciser): _____

18. Parlez-vous une troisième langue? Oui _____ Non _____

Si oui, veuillez préciser: _____

19. Veuillez identifier le groupe ethnique auquel vous appartenez : _____

The next scenarios represent possible conflict situations. After each scenario, respond to the question: "How likely are you to use the following behaviours."

1-Not at all probable 2-Somewhat likely 3-Likely 4-Very likely 5-Extremely likely

1. Someone you know brings his/her French-speaking friend to a English-speaking friend's house party. A small group of Anglophones start to insult the Francophone's accent while speaking English and you can tell that this person is offended. What would you do?
 - 1.1 I would stop their conversation. 1 2 3 4 5
 - 1.2 I would try to intervene to reduce the tension 1 2 3 4 5
 - 1.3 I would clarify the argument of each person 1 2 3 4 5
 - 1.4 I would try to make the situation less alarming. 1 2 3 4 5
 - 1.5 I would walk away from the area 1 2 3 4 5
 - 1.6 I would observe the disagreement from a distance. 1 2 3 4 5
 - 1.7 I would act as though nothing unusual is happening. 1 2 3 4 5
 - 1.8 I would wait until one person leaves to express my opinion. 1 2 3 4 5

2. A French-speaking person asks to join a street hockey game with you and your Anglophone friends. After playing for two minutes, the Francophone scores. Some of the Anglophones start to insult the Francophone by saying, "Francophones are a bunch of cheaters. Kick this guy out of the game!" The Francophone becomes angry and everyone starts to argue. What would you do?
 - 2.1 I would stop their conversation. 1 2 3 4 5
 - 2.2 I would try to intervene to reduce the tension 1 2 3 4 5
 - 2.3 I would clarify the argument of each person 1 2 3 4 5
 - 2.4 I would try to make the situation less alarming. 1 2 3 4 5
 - 2.5 I would walk away from the area 1 2 3 4 5
 - 2.6 I would observe the disagreement from a distance. 1 2 3 4 5
 - 2.7 I would act as though nothing unusual is happening. 1 2 3 4 5
 - 2.8 I would wait until one person leaves to express my opinion. 1 2 3 4 5

3. You are at a corner store in French-speaking area of Montreal and you witness a disagreement between the cashier, who is Francophone, and a customer, who is Anglophone. The cashier is refusing to serve the customer because the customer is unable to speak French fluently. What would you do?

- | | | | | | |
|---|---|---|---|---|---|
| 3.1 I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 3.2 I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 3.3 I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 3.4 I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 3.5 I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 3.6 I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 3.7 I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 3.8 I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

4. Imagine you are a guest at a wedding in Quebec City where both the bride and groom and their families are Anglophone. Part way through the evening, you notice a Francophone complaining to the band about the amount of English music they are playing. Some of the Anglophones nearby begin to get upset about this. What would you do?

- | | | | | | |
|---|---|---|---|---|---|
| 4.1 I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 4.2 I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 4.3 I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 4.4 I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 4.5 I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 4.6 I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 4.7 I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 4.8 I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

GENERAL INFORMATION

1. Age : _____ 2. Sex: _____
3. In what country were you born? _____
4. If you were born in Canada, in what province? _____
5. In what country was your mother born? _____
6. If she was born in Canada, in what province? _____
7. In what country was your father born? _____
8. If he was born in Canada, in what province? _____
9. In what city or town have you lived the longest? _____
 Province: _____ Country: _____
10. What province do you consider home?
 m) Quebec
 n) Ontario
 o) Other (specify): _____
11. Would you say that this region is...
 m) mostly francophone
 n) mostly anglophone
 o) a region with both linguistic groups (francophones-anglophones)
 d) a region where the dominant language is neither French nor English
12. What is your first language? (first language learned and still understood)
 m) French
 n) English
 o) Other, (specify): _____
13. In general, if we were to ask you to choose a language to communicate in, which language would you choose?
 m) French
 n) English
 o) Other, (specify): _____
14. Which language do you presently use most often?
 m) French
 n) English
 o) Other, (specify): _____

15. What language do you use when speaking to the person you consider your mother?

- m) Mostly French
- n) Mostly English
- o) Other, (specify): _____

16. What language do you use when speaking to the person you consider your father?

- d) Mostly French
- e) Mostly English
- f) Other, (specify): _____

17. What language do you use when speaking to your friends?

- c) Mostly French
- d) Mostly English
- c) Other, (specify): _____

18. Do you speak a third language? Yes _____ No _____

If yes, specify: _____

19. Please identify the ethnic group to which you belong: _____

Annex D
Questionnaires used in Study Four

VEUILLEZ LIRE CES INSTRUCTIONS ATTENTIVEMENT AVANT DE POURSUIVRE

Le but de cette section du questionnaire est d'évaluer les relations interpersonnelles et l'identité ethnique en vous demandant votre opinion en regard de différents types d'interactions. Plusieurs chercheurs s'entendent pour dire que l'identité individuelle peut changer selon la situation dans laquelle une personne se trouve. Par exemple, vous pouvez vous considérer comme appartenant à votre groupe ethnique dans certaines situations, tandis que dans d'autres vous vous considérez comme appartenant à un autre groupe ethnique. Dans d'autres situations encore, il est possible que vous ne vous identifiez ni l'un, ni à l'autre groupe. Votre propre groupe ethnique renvoie à l'origine culturelle que vous considérez vôtre.

Dans les pages qui suivent, vous trouverez plusieurs situations. Pour chaque cas, évaluez votre degré d'identification à chacun des deux groupes suivants: les francophones et les anglophones.

Par exemple, dans une situation, vous pouvez vous considérer comme étant très semblable à « votre propre groupe ethnique » et en même temps peu semblable aux « Canadiens anglophones ». Dans ce cas vous feriez vos croix sur l'échelle de la façon suivante :

1. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable aux Canadiens anglophones

Il se peut également que, dans certaines situations, vous ne vous identifiez pas à ces groupes : cela signifie que votre degré d'identification à un groupe culturel et à celui des autres n'a que peu d'importance dans cette situation. Dans ce cas, vous feriez vos croix sur l'échelle de la façon suivante:

1. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable aux Canadiens anglophones

Toujours dans d'autres situations, vous pourriez vous identifier aux deux groupes en même temps. Dans ce cas, vous feriez vos croix sur l'échelle de la façon suivante :

1. Je rends visite à un voisin et, parlant de mes enfants, je me sens...

pas du tout comme mon propre groupe ethnique	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	(1)	(2)	(3)	(4)	(5)	(6)	(7)	très semblable aux Canadiens anglophones

Veillez donner votre première impression de vous-mêmes, tel que vous êtes maintenant.

1 Lorsque je fais affaire avec des membres du personnel du collège/de l'université, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

2 Lorsque j'écoute de la musique, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

3 Dans mes relations sociales, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

4 Lorsque je suis à la maison, je me sens

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

5 Durant mes interactions quotidiennes avec les autres étudiants, je me sens...

pas du tout comme mon propre groupe ethnique	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	Très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u> (1) </u>	<u> (2) </u>	<u> (3) </u>	<u> (4) </u>	<u> (5) </u>	<u> (6) </u>	<u> (7) </u>	très semblable aux Canadiens anglophones

6 Lorsque je lis ou écris pour moi-même, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable aux Canadiens anglophones

7 Dans mon lieu de travail, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable aux Canadiens anglophones

8 Quand je regarde des films ou la télévision, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable aux Canadiens anglophones

9 Quand je suis en autobus, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable aux Canadiens anglophones

10 Quand je cuisine pour moi-même, je me sens...

pas du tout comme mon propre groupe ethnique	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	très semblable à mon propre groupe ethnique
pas du tout comme les Canadiens anglophones	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Très semblable aux Canadiens anglophones

Voici une liste de situations que vous êtes susceptible de rencontrer dans la vie de tous les jours. Évaluez la mesure dans laquelle chacune d'entre elles a été une source de tracas au cours du dernier mois. Utilisez l'échelle suivante, et inscrivez vos réponses dans la marge de gauche:

Sans contrariété ou problème	Source de légères contrariétés	Source de contrariétés	Source de contrariétés importantes	Source de contrariétés ou de problèmes majeurs
1	2	3	4	5
___	1.	Des étrangers ou étrangères vivant chez toi		
___	2.	Pas assez d'argent pour les choses essentielles		
___	3.	Difficulté d'exprimer ta pensée pour être compris(e)		
___	4.	Avoir à parler l'anglais		
___	5.	Pas assez de contacts sociaux		
___	6.	La solitude		
___	7.	Pas assez de repos		
___	8.	Pas assez de temps pour faire les choses qui doivent être faites		
___	9.	Des difficultés avec des ami(e)s		
___	10.	Ne pas comprendre assez bien l'anglais		
___	11.	Des inquiétudes à propos de ta capacité de rencontrer des normes élevés		
___	12.	Des ami(e)s et/ou des parents trop éloigné(e)s		
___	13.	Un connaissance limitée de la culture et des coutumes anglaises		

Indiquez vos impressions immédiates pour chacune des échelles suivantes.

FRANCOPHONE :

Stupide	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intelligent
Fier	_____ : _____ : _____ : _____ : _____ : _____ : _____	Humble
Froid	_____ : _____ : _____ : _____ : _____ : _____ : _____	Chaleureux
Pas du tout fiable	_____ : _____ : _____ : _____ : _____ : _____ : _____	Fiable
Sympathique	_____ : _____ : _____ : _____ : _____ : _____ : _____	Antipathique
Ennuyant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Amusant
Ambitieux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Modeste
Économe	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dépensier
Respectueux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Condescendant
Borné	_____ : _____ : _____ : _____ : _____ : _____ : _____	Ouvert d'esprit
Tolérant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intolérant
Généreux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Radin
Paresseux	_____ : _____ : _____ : _____ : _____ : _____ : _____	Travaillant
Organisé	_____ : _____ : _____ : _____ : _____ : _____ : _____	Désorganisé
Émotif	_____ : _____ : _____ : _____ : _____ : _____ : _____	Rationnel
Honnête	_____ : _____ : _____ : _____ : _____ : _____ : _____	Malhonnête
Ignorant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Cultivé
Prudent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Insouciant
Impoli	_____ : _____ : _____ : _____ : _____ : _____ : _____	Poli
Compétent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Incompétent
Hypocrite	_____ : _____ : _____ : _____ : _____ : _____ : _____	Franc
Gentil	_____ : _____ : _____ : _____ : _____ : _____ : _____	Violent

L'échelle de médiation interculturelle

Les quatre questions suivantes présentent différentes situations d'interaction. Pour chacune d'elles, indiquez la probabilité que vous adoptiez le comportement décrit dans les différentes affirmations à l'aide de l'échelle suivante:

1-Totalement improbable 2-Peu probable 3-Probable 4-Très probable 5-Extrêmement probable

Un de vos amis, francophone, décide d'organiser une fête. Quelqu'un que vous connaissez s'amène avec un ami anglophone. Pendant la soirée, un petit groupe de francophones commence à ridiculiser l'accent de l'anglophone en français. Tu vois que l'anglophone est offensé. Qu'est ce que tu fais?

- | | | | | | | |
|----|--|---|---|---|---|---|
| 1 | J'arrêteraï la conversation | 1 | 2 | 3 | 4 | 5 |
| 2. | J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 3. | J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 4 | J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 5 | Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 6 | J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 7 | Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 8 | J'attenderais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

Une personne qui parle l'anglais te demande si elle peut se joindre à toi et à tes amis francophones pour jouer au hockey dans la rue. Après d'avoir joué pendant deux minutes, l'anglophone compte un but. Certains des francophones commencent à insulter l'anglophone en disant, « Les anglophones sont des tricheurs. Ne le laissez plus jouer! » L'anglophone se fâche et tout le monde commence à se disputer. Qu'est ce que tu fais?

- | | | | | | | |
|----|---|---|---|---|---|---|
| 1 | J'arrêterais la conversation | 1 | 2 | 3 | 4 | 5 |
| 2. | J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 3. | J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 4 | J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 5 | Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 6 | J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 7 | Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 8 | J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

Tu es dans un magasin du voisinage quand tu es témoin d'une dispute entre la caissière anglophone, et une cliente francophone. La caissière refuse de servir la cliente parce qu'elle n'est pas capable de parler l'anglais facilement. Qu'est ce que tu fais?

- | | | | | | | |
|----|---|---|---|---|---|---|
| 1 | J'arrêterais la conversation | 1 | 2 | 3 | 4 | 5 |
| 2. | J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 3. | J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 4 | J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 5 | Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 6 | J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 7 | Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 8 | J'attendrais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

Imagine que tu es invité à un mariage à Québec ou la mariée et le marié et leur famille sont francophones. A un moment durant la soirée, tu entends un anglophone qui se plaint parce qu'il pense que l'orchestre ne joue pas suffisamment de musique en anglais. Quelques francophones à proximité commencent à être vexés. Qu'est ce que tu fais?

- | | | | | | | |
|----|--|---|---|---|---|---|
| 1 | J'arrêteraï la conversation | 1 | 2 | 3 | 4 | 5 |
| 2. | J'essaierais d'intervenir pour réduire la tension | 1 | 2 | 3 | 4 | 5 |
| 3. | J'essaierais de clarifier la position de chaque personne | 1 | 2 | 3 | 4 | 5 |
| 4 | J'essaierais de dédramatiser la situation | 1 | 2 | 3 | 4 | 5 |
| 5 | Je quitterais la situation | 1 | 2 | 3 | 4 | 5 |
| 6 | J'observerais la situation en gardant mes distances | 1 | 2 | 3 | 4 | 5 |
| 7 | Je ferais comme si rien ne se passait | 1 | 2 | 3 | 4 | 5 |
| 8 | J'attenderais qu'une des personnes parte pour exprimer mon opinion | 1 | 2 | 3 | 4 | 5 |

RENSEIGNEMENTS GÉNÉRAUX

1. Âge : _____ 2. Sexe: _____
3. Dans quel pays êtes-vous né(e) ? _____
4. Si vous êtes né(e) au Canada, dans quelle province ? _____
5. Dans quel pays votre mère est-elle née ? _____
6. Si elle est née au Canada, dans quelle province ? _____
7. Dans quel pays votre père est-il né ? _____
8. S'il est né au Canada, dans quelle province ? _____
9. Dans quelle ville avez-vous vécu le plus longtemps ? _____
 Province: _____ Pays: _____
10. Quelle province considérez-vous comme chez vous ?
 p) Québec
 q) Ontario
 r) Autre (veuillez préciser): _____
11. Diriez-vous que cet endroit est...
 p) surtout francophone ?
 q) surtout anglophone ?
 r) une région ayant les deux groupes linguistiques (francophones-anglophones) ?
 d) une région dans laquelle la langue dominante n'est ni le français ni l'anglais ?
12. Quelle est votre langue maternelle ? (première langue apprise et toujours comprise)
 p) Français
 q) Anglais
 r) Autre (veuillez préciser): _____
13. De façon générale, si l'on vous demandait de choisir une langue pour communiquer, laquelle choisiriez-vous ?
 p) Français
 q) Anglais
 r) Autre (veuillez préciser): _____
14. Quelle langue utilisez-vous présentement le plus fréquemment ?
 p) Français
 q) Anglais
 r) Autre (veuillez préciser): _____
15. Quelle langue utilisez-vous avec la personne que vous considérez comme votre mère ?
 p) Surtout le français
 q) Surtout l'anglais
 r) Autre (veuillez préciser): _____

16. Quelle langue utilisez-vous avec la personne que vous considérez comme votre père ?

- j) Surtout le français
- k) Surtout l'anglais
- l) Autre (veuillez préciser): _____

17. Quelle langue utilisez-vous avec vos amis ?

- j) Surtout le français
- k) Surtout l'anglais
- l) Autre (veuillez préciser): _____

18. Parlez-vous une troisième langue? Oui _____ Non _____

Si oui, veuillez préciser: _____

19. Veuillez identifier le groupe ethnique auquel vous appartenez : _____

The purpose of this section of the questionnaire is to examine interpersonal relations and ethnic identity by asking your opinions regarding different types of interactions. Several researchers agree that an individual's identity may change depending upon the situation that he/she is in. For example, in some situations you could identify as an Anglophone or in other situations you could identify as a Francophone.

On the two pages which follow, you will find several situations. In each case, evaluate your level of identification to each of the the groups. For example, in one situation, you may identify yourself as somewhat "like an Anglophone" and very "much like a Francophone". In this case you would mark the scales in the following manner.

1. You are visiting a neighbour and you are talking about your children.

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
Not at all Like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone

In other situations you may identify strongly with Anglophones but not with Francophones: that is, your group identity may be important in this situation. In this case you would use the two scales in the following manner:

1. You are visiting a neighbour and you are talking about your children.

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
Not at all Like an Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone

In other situations, you may identify with more than one group at the same time. In this case you would use the two scales in the following manner:

1. You are visiting a neighbour and you are talking about your children.

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
Not at all Like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone

We ask you to give your first impression of yourself, as you are, without reference to who you would like to be or who you would have liked to have been. There are no right or wrong answers.

Please give your first impression of yourself, as you are now.

1. When dealing with personnel at the university, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

2. When I listen to music, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

3. In my social relations, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

4. When I am at home, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

5. During my daily interactions with other students, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

6. When I read or write for my own enjoyment, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

7. In my working environment, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

8. When I watch movies or television, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

9. When I am on the bus, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

10. When I cook for myself, I feel...

Not at all like an Anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like an Anglophone
-------------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Not at all like a Francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	<u>(6)</u>	<u>(7)</u>	Very much like a Francophone
----------------------------------	------------	------------	------------	------------	------------	------------	------------	---------------------------------

Daily hassles are irritating circumstances that range from minor setbacks to the most severe problems.

Here is a list of situations that you may encounter on a daily basis. Please rate the extent to which each of them has been a source of hassles in your every day life. Use the following scale and write your answers in the left margin:

Not a hassle or problem	Source of slight hassles	Source of hassles	Source of important hassles	Source of major hassles or problems
1	2	3	4	5
—	1.	Strangers living in my home		
—	2.	Not enough money for essentials		
—	3.	Problems expressing my thoughts well enough to be understood		
—	4.	Having to speak French		
—	5.	Not enough of a social life		
—	6.	Loneliness		
—	7.	Not enough rest		
—	8.	Not enough time to do what must be done		
—	9.	Problems with friends		
—	10.	Not understanding French well enough		
—	11.	Worries about my capacity to meet high standards		
—	12.	Friends and/or parents that are too far away		
—	13.	A limited knowledge of French culture and customs.		

The goal of the following section is to determine your impressions of different linguistic groups using a variety of adjectives. In this section, we ask that you classify these adjectives using a graded scale from 1 to 7.

The following example will demonstrate how the scales are to be used. At opposite ends of the scales are two adjectives. If the word at one extreme corresponds perfectly to your ideas regarding the ethnic group found at the top of the page, place an 'X' at that end of the scale. If the words at either end of the scale do not correspond to your ideas regarding the ethnic group, place an 'X' in the center of the scale

For example, if you are grading the expression 'snake' your responses will resemble the example below:

Snake:

friendly _____ : _____ : _____ : _____ : _____ : X : _____ hostile

dangerous X : _____ : _____ : _____ : _____ : _____ : _____ not dangerous

fast _____ : _____ : _____ : _____ : _____ : X : _____ slow

useful _____ : _____ : _____ : X : _____ : _____ : _____ useless

In this example, the snake is considered to be slightly hostile, extremely dangerous, somewhat slow, and is neither useful nor useless. There are no right or wrong answers. The purpose of this section is to understand your ideas.

In the following pages, you will find at the top of each page an expression corresponding to a linguistic group. You have to rate each characteristic listed on the scale using an 'X', as shown in the example. Do not spend time thinking about each adjective. We are interested in your first and immediate ideas.

Indicate your immediate impressions on each of the following:

ANGLOPHONES:

Stupid	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intelligent
Cold	_____ : _____ : _____ : _____ : _____ : _____ : _____	Warm
Not at all dependable	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dependable
Sympathetic	_____ : _____ : _____ : _____ : _____ : _____ : _____	Antipathetic
Boring	_____ : _____ : _____ : _____ : _____ : _____ : _____	Amusing
Respectful	_____ : _____ : _____ : _____ : _____ : _____ : _____	Disrespectful
Closed	_____ : _____ : _____ : _____ : _____ : _____ : _____	Opened
Tolerant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intolerant
Generous	_____ : _____ : _____ : _____ : _____ : _____ : _____	Stingy
Lazy	_____ : _____ : _____ : _____ : _____ : _____ : _____	Hard-working
Organized	_____ : _____ : _____ : _____ : _____ : _____ : _____	Disorganized
Honest	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dishonest
Ignorant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Educated
Careful	_____ : _____ : _____ : _____ : _____ : _____ : _____	Careless
Impolite	_____ : _____ : _____ : _____ : _____ : _____ : _____	Polite
Competent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Incompetent
Hypocritical	_____ : _____ : _____ : _____ : _____ : _____ : _____	Frank
Gentle	_____ : _____ : _____ : _____ : _____ : _____ : _____	Violent

Indicate your immediate impressions on each of the following:

FRANCOPHONES:

Stupid	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intelligent
Cold	_____ : _____ : _____ : _____ : _____ : _____ : _____	Warm
Not at all dependable	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dependable
Sympathetic	_____ : _____ : _____ : _____ : _____ : _____ : _____	Antipathetic
Boring	_____ : _____ : _____ : _____ : _____ : _____ : _____	Amusing
Respectful	_____ : _____ : _____ : _____ : _____ : _____ : _____	Disrespectful
Closed	_____ : _____ : _____ : _____ : _____ : _____ : _____	Opened
Tolerant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Intolerant
Generous	_____ : _____ : _____ : _____ : _____ : _____ : _____	Stingy
Lazy	_____ : _____ : _____ : _____ : _____ : _____ : _____	Hard-working
Organized	_____ : _____ : _____ : _____ : _____ : _____ : _____	Disorganized
Honest	_____ : _____ : _____ : _____ : _____ : _____ : _____	Dishonest
Ignorant	_____ : _____ : _____ : _____ : _____ : _____ : _____	Educated
Careful	_____ : _____ : _____ : _____ : _____ : _____ : _____	Careless
Impolite	_____ : _____ : _____ : _____ : _____ : _____ : _____	Polite
Competent	_____ : _____ : _____ : _____ : _____ : _____ : _____	Incompetent
Hypocritical	_____ : _____ : _____ : _____ : _____ : _____ : _____	Frank
Gentle	_____ : _____ : _____ : _____ : _____ : _____ : _____	Violent

1. The next scenarios represent possible conflict situations. After each scenario, respond to the question "How likely are you to use the following behaviours."

1-Not at all probable 2-Somewhat likely 3-Likely 4-Very likely 5-Extremely likely

Someone you know brings his/her French-speaking friend to a English-speaking friend's house party. A small group of Anglophones start to insult the Francophone's accent while speaking English and you can tell that this person is offended. What would you do?

- | | | | | | |
|---|---|---|---|---|---|
| 1 I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2. I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 3. I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 4 I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 5 I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 6 I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 7 I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 8 I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

A French-speaking person asks to join a street hockey game with you and your Anglophone friends. After playing for two minutes, the Francophone scores. Some of the Anglophones start to insult the Francophone by saying, "Francophones are a bunch of cheaters. Kick this guy out of the game!" The Francophone becomes angry and everyone starts to argue. What would you do?

- | | | | | | |
|---|---|---|---|---|---|
| 1 I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2. I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 3. I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 4 I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 5 I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 6 I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 7 I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 8 I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

You are at a corner store in French-speaking area of Montreal and you witness a disagreement between the cashier, who is Francophone, and a customer, who is Anglophone. The cashier is refusing to serve the customer because the customer is unable to speak French fluently. What would you do?

- | | | | | | | |
|---|---|---|---|---|---|---|
| 1 | I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2 | I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 3 | I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 4 | I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 5 | I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 6 | I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 7 | I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 8 | I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

Imagine you are a guest at a wedding in Quebec City where both the bride and groom and their families are Anglophone. Part way through the evening, you notice a Francophone complaining to the band about the amount of English music they are playing. Some of the Anglophones nearby begin to get upset about this. What would you do?

- | | | | | | | |
|---|---|---|---|---|---|---|
| 1 | I would stop their conversation. | 1 | 2 | 3 | 4 | 5 |
| 2 | I would try to intervene to reduce the tension | 1 | 2 | 3 | 4 | 5 |
| 3 | I would clarify the argument of each person | 1 | 2 | 3 | 4 | 5 |
| 4 | I would try to make the situation less alarming. | 1 | 2 | 3 | 4 | 5 |
| 5 | I would walk away from the area | 1 | 2 | 3 | 4 | 5 |
| 6 | I would observe the disagreement from a distance. | 1 | 2 | 3 | 4 | 5 |
| 7 | I would act as though nothing unusual is happening. | 1 | 2 | 3 | 4 | 5 |
| 8 | I would wait until one person leaves to express my opinion. | 1 | 2 | 3 | 4 | 5 |

GENERAL INFORMATION

1. Age : _____ 2. Sex: _____
3. In what country were you born? _____
4. If you were born in Canada, in what province? _____
5. In what country was your mother born? _____
6. If she was born in Canada, in what province? _____
7. In what country was your father born? _____
8. If he was born in Canada, in what province? _____
9. In what city or town have you lived the longest? _____
 Province: _____ Country: _____
10. What province do you consider home?
 s) Quebec
 t) Ontario
 u) Other (specify): _____
11. Would you say that this region is...
 s) mostly francophone
 t) mostly anglophone
 u) a region with both linguistic groups (francophones-anglophones)
 d) a region where the dominant language is neither French nor English
12. What is your first language? (first language learned and still understood)
 s) French
 t) English
 u) Other, (specify): _____
13. In general, if we were to ask you to choose a language to communicate in, which language would you choose?
 s) French
 t) English
 u) Other, (specify): _____
14. Which language do you presently use most often?
 s) French
 t) English
 u) Other, (specify): _____
15. What language do you use when speaking to the person you consider your mother?
 s) Mostly French
 t) Mostly English
 u) Other, (specify): _____

16. What language do you use when speaking to the person you consider your father?

- g) Mostly French
- h) Mostly English
- i) Other, (specify): _____

17. What language do you use when speaking to your friends?

- e) Mostly French
- f) Mostly English
- c) Other, (specify): _____

18. Do you speak a third language? Yes _____ No _____

If yes, specify: _____

19. Please identify the ethnic group to which you belong: _____