

UNIVERSITÀ DEGLI STUDI DI PADOVA

Department of Philosophy, Sociology, Pedagogy and Applied Psychology

Master's degree in

Management of Educational Services and Continuing Training

(LM-57 - Adult and continuing education)



MULTIPLE IDENTITIES AND INTERCULTURAL
AWARENESS IN WORKPLACE

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A.Y. 2023-2024

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Introduction

The challenge of diversity in the workplace, although a topic that has been discussed, researched and suggested for several decades, is still very relevant in today's organizations. In fact, we can say that today it is in full swing if we look at the presence of the elements that create it, starting with accelerated and advanced technology that enables remote work, changes and the creation of new jobs, then various reasons for migration, etc. There is no doubt that this also requires and makes changes in the individual, trying to keep up with these changes by acquiring new skills and new identities. How successfully each organization will face it depends on its will and readiness, as well as the resources it could use for that purpose.

The topicality of this issue is not the only motive from which my desire for deeper research originates, my personal, social and work experience also plays a role. Being a part of a multicultural workplace myself, I have had the opportunity to experience first-hand the “chaos” in interpersonal relationships, the negative impact on employee performance and motivation in the workplace when an organization doesn't know or want to deal with it.

In order to expand my knowledge and try to contribute to the field, the course of this study took place through the analysis of available literature and the implementation of research, presented through the following four chapters.

Chapter 1 talks about diversity with a focus on the organization, i.e. the work context in which the individual participates with all his differences, at the same time, this chapter plays a fundamental role in formulating the research question and deriving hypotheses. Beginning with Vertovec's description of the term superdiversity, the reader is encouraged to think about all the possible differences that can be part of shaping the individual. Further in the text, diversity in the organization is discussed more concretely from several aspects, starting with the essential explanation of organizational culture through Hofstede's point of view and its elements that form the key basis for the functioning, inclusion and coexistence of diversity in the work context. The following

aspect reflects the role of diversity management in the organization, presented through three important points:

a) organizational policies - that is, dealing with the issue of diversity at the organizational level and regulating it through the implementation of policies in order to prepare space for inclusiveness while relying on anti-discriminatory laws with a focus on reducing inequalities, prejudices and stereotypes, thereby ensuring and increasing its attractiveness for quality workforce, but also competitiveness on the market;

b) social dynamics in the organization - i.e. the role of management in providing a working climate that encourages the employee's sense of belonging and comfort, promoting an environment in which the employee receives the necessary support and resources, motivation in work as well as developing and maintaining quality interpersonal relationships among employees, which also contributes to the benefit of the organization itself in many areas; and

c) diversity education - that is, talking about the importance of encouraging learning about diversity in the workplace through different types of training as a welcome component that can influence the development and improvement of the employee's cultural competencies;

Chapter 2 of this thesis explores the employee through the term of multiple identities and intercultural awareness, where arises the research question: *Can multiple identities be a resource that facilitates the intercultural awareness of individuals at work?* The content of this chapter is designed so that it starts with the definition of the concept of identity relying on two main theories: *identity theory* and *social identity theory* also including an explanation of multiple identities without bypassing the hierarchy of identities. Consequently, five perspectives are discussed that Ramarajan summarizes through literature research as the starting points through which research on multiple identities in the organizational context was done. The second part of the chapter talks about the workplace as a context in which the interaction of multiple identities takes place, and about encouraging and developing intercultural awareness among employees. Along with a more detailed explanation of what the concept of intercultural awareness or

competence entails, some ways to encourage its development in contexts other than work are also outlined.

Moving forward, *chapter 3* presents the creation of a questionnaire on multiple identities and intercultural awareness in the workplace, which was used in this research. Firstly, two existing studies are listed, one on multicultural identities and the other on cultural competences, both conducted in a work context. An overview of the instruments used in each of these studies is presented, as they served as an idea for the creation of the above-mentioned questionnaire. The last part of this chapter deals with the introduction and detailed description of the questionnaire, with example questions for each section, based on the hypotheses stated in the first two chapters, derived from the research question.

Empirical research on multiple identities and intercultural awareness in the workplace belongs to *chapter 4*, including the method of data collection, graphical presentation of results and their analysis. Through the hypotheses that have been tested, this chapter reveals the answer to our research question about multiple identities as a resource for developing intercultural awareness. The second half of the chapter includes a discussion of the results and concludes that this study shows that the development of intercultural awareness is influenced by multiple identities of the employees. Also, the flexibility and openness of the individual, as well as his sensitivity towards others of different origins, proved to be the prevailing fact in relation to other researched variables (activities provided by the employer on multicultural issues or interaction and communication with colleagues of different origins) that characterize the workplace as suitable context for the development of intercultural awareness. At the end, the limitations of the conducted research are discussed and recommendations are given for possible future research in this area.

Chapter 1

Superdiversity in Organisations

This chapter considers theoretical perspectives on the formation of diversity in the workplace caused by globalization. In addition to technological development, we can also attribute a key role to migration, which brings these diversities to different areas and changes the world in every sense (Cox, 1991; Williams, 2001; Vertovec, 2019; Titi, 2022;). In the following, I will refer to the concept of superdiversity and its interpretation, with a focus on the specifics of diversity in the work environment.

1.1. General analysis of superdiversity

The term superdiversity appears in the literature for the first time in 2007, in the article “Superdiversity and its Implications”, where Steven Vertovec as its author describes and analyzes new and different variables related to global migration in Britain. The term superdiversity is coined as a concept and approach to highlight the changing migration global pattern and uses it to call for new ways of approaching and thinking or researching (Vertovec, 2007).

In the last decade the proliferation and mutually conditioning effects of additional variables shows that it is not enough to see diversity only in terms of ethnicity, as is regularly the case both in social science and the wider public sphere. Such additional variables include differential immigration statuses and their concomitant entitlements and restrictions of rights, divergent labour market experiences, discrete gender and age profiles, patterns of spatial distribution, and mixed local area responses by service providers and residents. Rarely are these factors described side by side. The interplay of these factors is what is meant here, in summary fashion, by the notion of “super-diversity” (Vertovec, 2023, pp.18-19).

As Vertovec (2007) explains, it is not that superdiversity only covers new changing patterns of migration, but he argues that the result of the combination of these changing patterns is also the creation of a new hierarchical social position or stratification, in which new forms of prejudice, segregation, inequality, etc. are formed. This indicates that "superdiversity" can be considered as an invitation to social scientists and policy makers that, in addition to the ethnic dimension, there are many factors that, through their interplay, cause a type of complexity that should be taken into account (Vertovec, 2023). The wide range of differences that this term encompasses inspires us to investigate the interplay of that superdiversity that the individuals carry with them. In addition, it encourages us to make the following statement:

Hypothesis 1: An individual defines her/his cultural identity through the perspective of belonging to groups or roles she/he occupies.

Hypothesis 2: The formation of an individual's work identity is influenced by other sources besides the profession she/he practices and the organization she/he belongs to.

Vertovec (2023) claims that superdiversity stems from a critique of multiculturalism, alluding especially to the British one, describing it as "homogenizing or unidimensional view of difference (p.5), which indicate that people can belong or to represent one or another group. Analyzing the category "other" that Britain used in the influx of migrants around 1997, Vertovec expresses the critique by calling for a change in the "conventional understanding of British social diversity" (p.6) and highlights the concept of superdiversity. Reemphasizing previous criticisms that "multiculturalism, they said, keeps ethnic minorities distinct and breaks down common values and national identity" (Vertovec, 2010, p.170).

1.1.1. The many meanings of superdiversity through the academic literature

After introducing the concept of superdiversity, as Vertovec (2019) indicates in his article "Talking around Super-diversity", thanks to his curiosity about how the term is used through the analysis of the academic literature, he comes to the conclusion that the term superdiversity is used in different domains and under different forms of

understanding and explaining things and phenomena. The range of its use is quite large and in many different disciplines, sometimes it touches the essence of its meaning, and sometimes it has nothing in common with its original purpose other than its use as a cover for something else. While the original article deals with the phenomenon in London, in some other countries the term superdiversity is used to describe linguistic, social and cultural dynamics. Terms also used in the literature equivalent to superdiversity are hyperdiversity, diversification or diversity. Accordingly, Vertovec categorized the use of the term superdiversity into seven and recently added an eighth type:

A marker of very much diversity, where super-diversity is taken as synonymous with "diversity", or speaking of great diversity; "This has included attention to more pronounced kinds and dimensions of social differentiation – particularly cultural identities. For instance, van Ewijk (2011: 1) has invoked superdiversity to stress the fact that "European countries have become more diverse and this diversity is more and more salient." (Vertovec, 2023, p.51).

A context or backdrop to a study, used in the sense of describing a new state or environment, for instance "super-diverse realities"; "super-diverse society" ect. and actually under it were presented findings from researches which are very often from those that have no direct connection with the crucial meaning of the term superdiversity (p.52).

A description of more ethnicity, to denote the multiple ethnicities that emerged through migration; "However, such a reading is prevalent among scholars who draw upon superdiversity to call attention to: additional ethnicities (Hogg 2011; Salway et al. 2011), ever wider ranges of new migrant groups (Nathan and Lee 2013), people arriving from more countries (Syrett and Lyons 2008)" (p.53).

A call to move beyond ethnicity, used in the sense of shifting the focus from ethnicity as the only category of migrant analysis; "This follows a well-known call by Nina Glick Schiller, Ayşe Çağlar and Thaddeus Guldbrandsen (2006) for scholars to move "beyond the ethnic lens" in assessing migration dynamics – that is, to resist analyses focused on the ethnic dimension alone when considering migration processes and outcomes" (p.53).

A multidimensional reconfiguration, it is used as an indication of the existence of different intersections of multiple variables and their result as various social forms; “One such piece is by Janine Dahinden (2009) concerning the emergence of superdiversity, coupled with heightened transnationalism, as it fundamentally affects social networks and cognitive classifications among migrants” (p.54).

A methodological reassessment, as an incentive by scientists for a methodological reassessment of the disciplines to which they belong; “Here, for example, Jan Blommaert (2013a: 6) has stressed “the paradigmatic impact of super-diversity: it questions the foundations of our knowledge and assumptions about societies, how they operate and function at all levels, from the lowest level of human face-to-face communication all the way up to the highest levels of structure in the world system” (p.55).

A way of addressing emergent social complexities, when certain scientists consider social complexities using the concept of superdiversity, across at least three fields of such complexity:

(a) One field of complexity concerns *globalization and migration*. Regarding the latter, a variety of writers discuss superdiversity with regard to issues like: “the complexity of new migration and non-linear trajectories of migrants” (McCabe et al. 2010: 19); “the arrival of new streams of migrants” (Phillips 2007: 1151); ect.

(b) Another field of complexity concerns *ethnic categories and social identities*. Here, superdiversity has prompted renewed interest in: “the origins of people, their presumed motives for migration, their “career” as migrants (sedentary versus short-term and transitory), or their sociocultural and linguistic features [that] cannot be presupposed” (Jacquemet 2011: 494); “individuals and groups who themselves are superdiverse ... across a wide range of variables” (Leppänen and Häkkinen 2012: 18); ect.

(c) A third take on complexity for which scholars draw from the concept of superdiversity concerns *new social formations*. Here, a variety of articles invoke the term to address issues such as: processes leading to “a churning mass of languages, ethnicities, and religions, all cutting across each other” (Palaiologou

and Faas 2012: 570); “new dimensions of sociocultural and linguistic diversity, which emphasise the variability, fluidity, and complexity of today’s global contexts and especially urban settings (Cogo 2012: 289); ect. (pp.56-58).

An approach to policy analysis, the concept of superdiversity is used as a platform for policy development and governance;

“Studies have subsequently examined superdiversity in relation to: urban design and planning (Pemberton 2016; Rishbeth 2016), governance models (Raco and Taşan-Kok 2020), migrant integration policies (Meissner 2018) and diversity management policies (Magazzini 2017), local migration strategies (Geldof et al. 2017), municipal involvement with civil society organizations (Ambrosini 2016), place marketing and city branding (Oliviera and Padilla 2017), and European intercultural policies (Hadj Abdou and Geddes 2017)” (pp.59-60).

In addition to all these typologies, what also attracts attention is that the term superdiversity is used quite a lot in the discipline of sociolinguistics, through which scholars look at language in a much more dynamic way because of its semiotic intersections. So it can actually be said that a field called “sociolinguistic superdiversity” has emerged (Vertovec, 2023).

1.1.2. Similarities and differences between “Superdiversity” and “Intersectionality”

Although both concepts call for the “recognition of the composite effects of social categories” (134), they do not deal with the same phenomena. The category ‘superdiversity’ is not so present in the American context, while ‘intersectionality’ is in both the European and the American context, and it is a concept that is rarely used in connection with migration but links to the “race-gender-class complex” (Vertovec, 2019, p.134), still with a strong focus on ethnicity (Geldof, 2022). The Intersectionality approach deals more with social inequality and the study of political issues in the direction of higher organized groups neglecting small migrant populations, for example through this concept academics use state categories to classify racial and ethnic groups (Vertovec, 2019). While superdiversity was coined as a concept specifically related to migration,

encompassing the effects of several variables (Vertovec, 2019), thereby calling for “expanding the range of ways in which people differ from each other” (Geldof, 2022, p.9).

1.1.3. Approaches to cultural diversity

In order to maintain cohesion in society, governments have used various options for the proper inclusion of all cultures (Dhanimol MM, 2019). Approaches that policies have managed to address to some extent in many societies are: *Multiculturalism* as a concept of society “where minority cultures find space in which they live in their own way” (P.28), “endorsing separation of the minority from the majority (White paper on Intercultural Dialog, 2008, p.18)”. *Assimilation* as a concept is considered "the exact opposite of multiculturalism" (Dhanimol MM, 2019, p.29). Migrants/minorities are expected to adapt and change by appropriating the host culture, making minimal changes to institutional policies and not giving migrants to practice their own cultures. *Interculturalism* "is somewhere between assimilation and multiculturalism. Intercultural policies are sympathetic and respectful towards ethno-cultural and religious minorities while giving due importance to the norms, traditions and values of the host community" (p.30). Through interculturalism, exclusion and discrimination are avoided and interactions between different cultures are promoted.

"Interculturalism emphasizes effective participation in intercultural dialogue by all community members in a society who are equipped with intercultural competence including inter alia cognitive flexibility, communicative awareness, empathy, good discourse and linguistic skills to avoid communication breakdown, multi-perspective, open-minded approach towards others and the skill to adapt to new cultural contexts easily" (p.31).

With *integration*, "minority groups should be supported in maintaining their cultural and social identities, since the right to cultural choice is intrinsic to a democracy" (p.32). However, integration is also something between assimilation and multiculturalism because it has two connotations, a one-way process where the migrant is expected to blend in with the culture that receives them and as a two-way process in which both newcomers

and natives mutually accept changes, values and norms. *Segregation or exclusion* “Societies have segregated inhabitants for thousands of years, usually on ethnic, religious or socioeconomic grounds. Segregation has both negative and positive impacts in cities, ranging from social exclusion that makes life harder for the poor to strengthened cultural and social group identities that contribute to urban diversity and vitality” (p.33).

1.2. Diversity in organisation

Cultural diversity has become embedded in the organization with changing workforce demographics through the expansion of industries and businesses globally, as well as with technological connectivity (M. A. Glynn et al.,2000). The importance of diversity in the globalized world is reflected in the meeting of differences, which allows one to learn a lot about others, like culture, beliefs, lifestyle and has a positive influence on the development of compassion and tolerance in interpersonal relationships¹. “Diversity, a buzz word in political, management, and human rights agendas at various levels, such as national and international, corporate, public, non-governmental, as well as individual, is greatly valued as a concept and a practice” (Barylska & Devadas, 2021, p.40).

In other words, the interweaving of the term diversity through all levels indicates its importance and usefulness for coexistence. “Cultural diversity is not a new phenomenon. The European canvas is marked by the sediments of intra-continental migrations, the redrawing of borders and the impact of colonialism and multinational empires. Over recent centuries, societies based on the principles of political pluralism and tolerance have enabled us to live with diversity without creating unacceptable risks for social cohesion” (White Paper on Intercultural Dialogue “Living Together As Equals in Dignity, 2008, p.13). Studying diversity helps us see and understand diversity from different perspectives, “whether studying an individual, an organization, or even a nation, organizational scientists invoke culture to explain different outcomes, reminding us that

¹ <https://www.mcislanguages.com/the-importance-of-cultural-diversity-in-a-globalized-world-why-world-day-for-cultural-diversity-matters-now-more-than-ever/>

differences in the behavior of actors are the result not only of chance or individual character, but often of cultural differences as well.” (S. Giorgy et al., 2015, p.2).

1.2.1. Organizational culture

Hofstede (1989) defines culture as “Collective programming of the mind that distinguishes members of one category of people from another” (p.391), by which he means “a corporation, a nation, an ethnic group, a profession, a work group, a type of business” etc. (p.391). The term mental software explains the influence of culture “on the way we think, feel, perceive the world and behave” (p.391) and precisely because of our belonging to different categories, that mental programming does not necessarily have to be harmonious. The manifestation of this mental software is divided into *values* that denote something that is unconscious and *practices* that are easy to recognize such as language, dress, symbols, etc. There is also hardware like objects, space, equipment, etc. which reflects the symbolism experienced by those who use it and which may differ from those who created it. The organizational culture that an individual acquires in adulthood by entering the organization is preceded by the occupational culture acquired through schooling, while the base is in the national culture that is given at birth and where values are formed that are very difficult to change in adulthood. Organizations are not simply contexts where different cultures meet, but they themselves have their own organizational culture. The concept culture in the organizational context was first characterized as national, and later it changed to corporate (Hofstede, 1989).

Through cross-cultural research, Hofstede divided national culture into:

Power Distance or the degree of inequality among people which the population of a country considers as normal: from relatively equal to extremely unequal;

Uncertainty avoidance or the degree to which people in a country prefer structured over unstructured situations: from relatively flexible to extremely rigid;

Individualism or the degree to which people in a country learn to act as individuals rather than as members of cohesive groups: from collectivist to individualist;

Masculinity or the degree to which “masculine“ values like assertiveness, performance, success and competition prevail over “feminine” values like the quality of life, maintaining warm personal relationships, service, care for the weak, and solidarity: from tender to rough (Hofstede, 1989, p.392).

In his later research, Hofstede identified two more types of national culture, the *Short-Term-Long-Term Orientation* - which indicate an orientation towards achieving success through short-term or long-term goals; and *Indulgence–Restraint* which indicate the practice of a more relaxed or restrictive atmosphere (Anderson, 2017). In this way he described the complexity and challenge of cultural diversity in the work environment through the experiences of workers who worked in corporations with a different national culture than their own, for instance “US managers sometimes feel uncomfortable in countries with extremely small Power Distances, like Denmark and Sweden, for what they experience as a lack of respect for their managerial prerogatives” (p.393). Adler and Gundersen (2008) analyze Hofstede's research as evidence that “employees and managers bring their cultural background and ethnicity to the workplace” (p.63), and they additionally support this by analyzing Laurent's research, with the conclusion that “there are more pronounced cultural differences among employees from around the world working within the same multinational company than among those working for organizations in their native lands” (p.63).

Bond, Meg A. and Pyle, Jean L. (1994) observe organizational culture through two perspectives, first, that the importance of how well people will work together is attributed to the degree to which individual and organizational cultures align and second, that there are probably organizational cultures that promote greater support for the coexistence of diversity.

Giorgi et al. (2015) find that organizational culture is presented in the management literature in five models that express determinations, ideas and beliefs among actors:

Culture as Values – which denote “what we prefer, hold dear, or desire (Barnard, 1938; Rohan, 2000; Schein, 1985)” (p.4). Values include goals that give meaning and direction to behavior, the force that drives action. “The model of culture as a value can make

organizations internally homogeneous, but externally heterogeneous or different from other organizations” (p.8) also classify the organization into different types which can make it a competitive advantage. Values in a cultural organization come from various sources inside or outside the organization, but the personal values of the founders and managers also play a role.

Culture as Stories – which represent “verbal or written narratives with causally linked sequences of events that have a beginning, a middle, and an end” (p.5), are used to convey ideas and meanings verbally or in writing. In the organizational field, stories are used to convey the founder's vision, while in the individual sense, they are central to the construction of identity because they show how an individual sees himself in relation to others. Stories also find their application for introducing changes in the organization.

Culture as Frames – “Filters or brackets that delimit what we pay attention to” (p.6). The process of inclusion and exclusion comes under the framing or highlighting of some aspects, which defines what kind of behavior is acceptable and what is not. The framework essentially relies on traditions and values already present in the culture or can be recombined by the founder who can introduce ideas from other domains.

Culture as Toolkits – “Sets or “grab bags” of stories, frames, categories, rituals, and practices that actors draw upon to make meaning or take action (p.6)”. Toolkits serves to describe how culture is used in practice not only individually but also organizationally, a repertoire of ideas, the combination of which can lead to different outcomes.

Culture as Categories – “Social constructions or classifications that define and structure the conceptual distinctions between objects, people and practices (p.7)”. The function of categorization is to separate entities from the wider system and group them according to similarities and differences from those that do not belong to that category, thus affecting the rejection of what does not belong in the established classification. Categories arise through social construction where all actors give them meaning and are embedded in all systems. Therefore, categorization is seen as the root of cultural distinctions such as national, regional, professional, organizational, etc.

1.2.2. Diversity management in organizations

As the workforce changes, so does the demand for a more sensitive approach to cultural differences, which means that companies must engage in diversity management to survive in the 21st century labor market (Williams, 2001). “Diversity refers to the coexistence of employees from different socio-cultural backgrounds within the company” (Henri & Evans, 2007, p.73). In conducting their research of the literature about *diversity* Knights & Omanović (2015) convey broader definition where they say that “in recent decades, diversity is defined as a way of representing populations that differ in a wide variety of age, cultural, ethnic, racial, national, linguistic, religious, physical and mental strengths or weaknesses, gender and sexual identification or positioning” (p.1). The importance of diversity management is outlined in creating a welcoming work environment for differences from all backgrounds or cultures, Formanek (2021) concludes that managing diversity does not only mean accepting that diversity exists, but also includes promoting inclusivity, “organizations will not reap benefits from diversity management till there is a supportive environment which is inclusive” (Rawat & Basergekar, 2016, p.488) which means an organization's approach to employees that welcomes and values them.

That managing diversity does not only mean taking into account the workforce of the organization, but also concerns the wider picture, Kundu (2001) brings it closer to us through his views on managing diversity in the organization as the application of a holistic approach where stakeholders will also be taken into account. Because, as Cox (1991) explains, if members of different groups want to work in a company that promotes diversity, it implies that it also attracts customers from diverse groups.

Özbilgin and Özkan (2009) through the following conclusion, explained the core necessity of diversity management:

“The intensifying mobility of capital and the search for ever cheaper labor has generated a range of instrumental interests to exploit the demographic make-up of populations and their serviceability for employment purposes. Where labor shortages are high, an increased interest in female, elder, non-white, disabled

and other ‘nontraditional’ workers is more evident. The collective and individual struggles of the workers with marginal backgrounds to seek equality and access to positions of power and influence at work have also played a role. It appears that there are dual mechanisms of capitalist desires seeking to exploit new forms of labor and individual/collective forms of resistance to discrimination working in tandem to generate the management practices which we come to call ‘Diversity Management’ today” (p.289).

1.2.2.1. Diversity management and organizational politics

At all levels, policymakers are continuously faced with the task of adapting their tools to changing circumstances (Vertovec, 2006). “The cornerstones of a political culture valuing diversity are the common values of democracy, human rights and fundamental freedoms, the rule of law, pluralism, tolerance, non-discrimination and mutual respect” (White Paper on Intercultural Dialogue, “Living Together As Equals in Dignity, 2008, p. 25). The management system on which societies are based and determine their priorities and policies touching every segment of society belongs to political science (Saxena, 2011). One of those segments includes the regulation of diversity through anti-discrimination laws that focus on reducing the practice of unequal treatment for any form of diversity.

As for instance we can see from Article 20 and Article 21 for European Union diversity and equality are important issues.

- *Article 20* - Everyone is equal before the law.
- *Article 21* - Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited (Charter of Fundamental Rights of the European Union (2012/C 326/400)²

² https://commission.europa.eu/aid-development-cooperation-fundamental-rights/your-rights-eu/know-your-rights/equality/non-discrimination_en

Also through access for cultural diversity in European Council documents such as:

Universal Declaration of Human Rights (United Nations, 1948)

- *Article 2*

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty³.

European Convention for Protection of Human Rights and Fundamental Freedoms (Council of Europe 1950)

- *Article 9* Freedom of thought, conscience and religion
- *Article 10* Freedom of expression ⁴

“UNESCO’s 2001 Universal Declaration on Cultural Diversity encourages linguistic diversity and access to digital technologies, and states that education that respects cultural identity is a guarantee of cultural rights”⁵.

Institutionalized practices that contribute to discrimination in the labor market, such as harder access for women and minorities to primary jobs that have greater opportunities for advancement and better pay, and which only increase division within groups at work, point to the importance of implementing anti-discriminatory laws and policies (Bond, Meg A. & Pyle, Jean L.,1994). Human rights and international norms are usually used as a framework for observing diversity in organizations and shaping organizational diversity policy, also “the European Social Charter and the European Convention on the Legal Status of Migrant Workers stress, for example, that states parties

³ <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

⁴ <https://www.echr.coe.int/european-convention-on-human-rights>

⁵ <https://www.unesco.org/en/articles/cutting-edge-culture-education-strategic-investment-inclusive-and-sustainable-development>

undertake that migrant workers and their families residing legally on their territory should be entitled to treatment no less favourable than that accorded to their nationals in a range of social and economic contexts” (White Paper on Intercultural Dialogue, “Living Together As Equals in Dignity, 2008, p. 27).

Some of directives related to the implementation of diversity policies in the workplace may be the following:

- *Employment Equality Directive - Council Directive 2000/78/EC of 27 November 2000;*
- *Gender Equality Directive - of 5 July 2006 on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation (recast);*
- *Racial Equality Directive - Council Directive 2000/43/EC of 29 June 2000;*
- *European Disability Strategy 2010-2020: A Renewed Commitment to a Barrier Free Europe*
- *LGBTIQ Equality Strategy 2020-2025⁶*

Rawat and Basergekar (2016) note that the “diversity management started as an initiative to provide equal employment opportunities and today it has translated into an industry wide policy on diversity” (p.488). Since diversity is usually regulated by anti-discrimination laws and government regulations that promote inclusion, equal opportunity and diversity in the workplace, obliges employers to treat their employees equally, respecting this directives both during the recruitment process and with those already employed⁷.

According to Formanek (2021) the promotion of diversity and inclusion should be clear within the organization for the reasons of implementing the policy. Policies are not just guidelines, that pay attention to accountability for actions taken and their results, but also explain to members how the organization works, thereby reducing stress, especially

⁶ https://commission.europa.eu/aid-development-cooperation-fundamental-rights/your-rights-eu/know-your-rights/equality/non-discrimination_en#documents

⁷ <https://www.eurodev.com/blog/diversity-and-anti-discrimination-laws-in-the-european-union>

for minority members of the organization. Formanek (2021) argues that “building an inclusive culture requires deep understanding about what constitutes inclusion for the members of an organization” (p.196). Also an important concept for policy makers in order to improve diversity management is to determine which dimensions of diversity influence the behavior of employees, whether it is the personality dimension that includes beliefs, values and likes, the internal dimension that is not under the control of the individual, the external dimension that is under our control, and the organizational one with with a focus on organizational culture (Inegbedion et al., 2020).

Effective support of diversity in organizations implies representation of workers with different backgrounds in the structure of the organization, quality interaction, absence of stereotypes and prejudices, where diversity is valued as an important resource (Bond, Meg A. & Pyle, Jean L.,1994). The result of promoting policies and practices that support and include a diverse workforce can mean an organization's greater competitiveness and adaptability in the labor market. (Downey, S. N et al., 2015).

1.2.2.2 Diversity management and social dynamics in organizations

Astrid C. Hoffman (2019) notes, diversity in the organization risks the self-categorization of people based on similarities and differences, which can additionally be extended to the formation of subgroups that, with their prominence, can cause problems with diversity and be the basis for possible negative processes in the organization. In order to avoid this, it is important to create uniqueness and a sense of belonging among employees through inclusion, as Ferdman (2017) states in his definition, *inclusion* is an active approach whether individual, social or organizational where we value ourselves and others for their differences, where homogeneity is not encouraged, but the full rights of participants who feel connected to the collective without renouncing their identities and peculiarities. Therefore, an inclusive system is not only seen as participation, authenticity, equality, equity, but also as helping each person to flourish through the opportunities provided, where the coexistence of diversity is valued, the change of view in the way of interpersonal, intercultural interactions and dynamics (Ferdman, 2017). An inclusive workplace, in addition to welcoming and appreciating the diversity of employees, shows that their contribution to the company is important (Royall et al., 2022),

which is reinforced by *equality* where everyone is given the same support and access to resources as *equity* that recognizes the required differentiated treatment and the provision of specific resources (Formanek, 2021).

According to Stevens et al. (2008) leveraging diversity has a positive effect on the promotion of organizational change by maximizing inclusion and minimizing resistance. If diversity is seen as an opportunity and not as a threat, it is easier to work on creating a positive working climate. They see aspects of diversity as a “positive core” of organizational life (p.118) where an inclusive approach can create a context for the development of high-quality interpersonal relationships, where interactions are interpreted as learning opportunities.

The role of leadership is usually key to building a diverse company culture by establishing relationships with staff, taking the time to get to know them as individuals and training them⁸. Without inclusive leadership, the inclusion program will not succeed, i.e. it can cost the organization both financially and in terms of employee well-being (Formanek, 2021). Leaders whose focus is the promotion of inclusion are open and accessible to employees and engage them in open discussions (Kuknor & Bhattacharya, 2020). They are characterized by sensitivity to cultural differences, which they stand for within the organization, challenging any discriminatory behavior. They are empathetic and flexible and help employees in their progress through mentoring⁹. Stow (2021) explains that the style of communication and attitude towards cultural identities among employees, can affect the formation of divisions among them and consequently have a negative effect on success at work. The key to managing diversity is to develop strategies for dealing with differences to reduce stereotypes among employees and perceived cultural distance. “The aim for managers should (...) enable the team to develop a shared culture based on understanding of their colleagues” (p.199). “The manager's goal is to move team members from an intercultural perspective based on national identity to one based on interpersonal awareness” (p.202) where “developing a culturally sensitive thought process can be more important than firm conclusions about any single culture”

⁸ <https://www.shrm.org/resourcesandtools/hr-topics/behavioral-competencies/global-and-cultural-effectiveness/pages/the-relationship-between-culture-and-dei.aspx>

⁹ <https://www.culturemonkey.io/employee-engagement/inclusive-leadership/>

(Donald L. Anderson, 2017, p.522), which means helping the members of the organization to learn to overcome learned differences, development of interpersonal awareness that will divert the focus from differences within the organization, will tend to eliminate perceived cultural distance and thus the formation of a common culture where everyone will be able to contribute (Stow, 2021).

There are various strategies that organizations use to emphasize diversity by helping employees overcome barriers, some of those are:

Networking and mentoring programs - which provide a chance for personal growth and career advancement while allowing employees to learn from each other from the different experiences they bring with them¹⁰.

Celebrating diversity - Celebrating holidays, festivals and celebrations of everyone who is part of the organization.

Implementing corporate diversity day - by planning events where employees will be encouraged to talk about their culture, show their traditions and cultural practices, culinary food and so on¹¹.

“Organizations’ ability to attract, retain, and motivate people from diverse cultural backgrounds” (Cox & Blake, 1991, p.54) and knowing how to use diversity as a resource rather than an imposed obligation can benefit diverse ways (Adler & Gundersen, 2008) for instance:

Improved innovation and creativity: Organizations rich in diversity abound with different attitudes and perspectives on issues as well as a broader and richer base of experience from which to approach a problem (Cox & Blake, 1991). Combining the differences of individuals in the organization enables them to be more creative in solving problems, which consequently increases the organization's potential for innovation (Williams, 2001).

¹⁰ <https://insightglobal.com/blog/promote-dei-workplace/>

¹¹ <https://work.chron.com/diversity-day-14888.html>

Improved reputation and corporate image: Organizations with a diverse workforce can more easily reach different market segments, better understand customer needs and provide superior service (Henri & Evans, 2007).

Increased flexibility and ability to adapt: Cox and Blake (1991) claim that employees who have different beliefs, attitudes and values through mutual interaction learn to tolerate differences in thinking, and the result is the formation of cognitive flexibility. This flexibility is transferred to the organizational level and makes it more adaptable. Maket, et.al, (2015) observe that diversity in the workplace brings with it flexible work patterns.

Greater access to a broad range of talent and skills: An organization that promotes diversity is more likely to attract minority and female candidates, which means expanding access to a quality and highly skilled workforce, thereby increasing its competitive advantage (Cox & Blake, 1991).

Increased employee satisfaction and commitment: Organizations where none of the diversity factors will affect the career aspirations of employees experience lower turnover compared to companies that are perceived as not valuing diversity (Cox & Blake, 1991). Downey et al., (2015) find that if employees perceive a high level of inclusion in the organization, it will positively affect their engagement and climate of trust.

The existence of diversity in the workplace also means a challenge for the organization in many aspects. If the diversity is not managed well it can lead to *possible cultural conflicts and tensions* to which differences in perception as well as communication barriers can contribute if diversity is not properly managed (Inegbedion et al., 2020). As Adler and Gundersen (2008) explain, wrong perception and interpretation as culturally determined can cause misunderstandings.

1.2.2.3 Organizational management and education of diversity

“A successfully diverse work force is one in which the organizational environment has so many members who look, act, and think differently from one another that a

“dominant” culture does not exist.” (Tanna M. Kincaid & Erin R. Horner, 1997, p.19). With the increase in diversity in the working environment, misunderstandings may occur because people may not be familiar with the culture of their colleagues, and this may also affect the interaction with the company's clients. So education about other cultures can be of great help¹². “Education is a powerful vehicle for strengthening knowledge across culture, promoting cultural diversity and supporting future generations in employment, innovation and critical thinking”¹³.

Council of the European Union (2018) emphasize the importance of educating about diversity through recommendation for developing of Competence in cultural awareness and expression¹⁴.

The White Paper on Intercultural Dialogue, “Living Together As Equals in Dignity” (2008) see the intercultural dialogue “understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect” (p.10) as a way of learning about diversities which can be used in the workplace as well.

Learning about diversity, begins even before school age and continues throughout life, involving social institutions, organizations, families, friends, etc., means it is a continuous process through informal and formal learning. Beliefs about the diversity that an individual carries with him are components of attitudes and behavior that, transmitted in the organizational field, shapes jobs and organizational structures. Homogeneity in the workplace has become questionable with demographic change worldwide so the work environment is one of many where diversity is learned through interaction with others who are different (Özbilgin & Özkan, 2009).

In the United States, for example, the workforce now comprises increasing numbers of women, minorities, older workers, gay, lesbian, bisexual,

¹² <https://www.universalclass.com/articles/business/the-role-of-culture-and-diversity-in-organizational-behavior-in-business.htm>

¹³ <https://www.unesco.org/en/articles/cutting-edge-culture-education-strategic-investment-inclusive-and-sustainable-development>

¹⁴ <https://education.ec.europa.eu/focus-topics/improving-quality/key-competences>

transgender, and transsexual workers, people with disabilities, and those with caring responsibilities (p.289).

Based on the above, we expect to find that the workplace facilitates interaction between individuals of different cultural backgrounds, which contributes to learning about differences. Therefore, we suppose that:

Hypothesis 3: Developing intercultural awareness depends on multiple identities of the individual;

Hypothesis 4: A multicultural workplace is positively related with the development of intercultural awareness among employees;

Curriculum development in the field of diversity in the workplace has been expanding in recent years through dedicated courses offered at all levels of study at universities. A large number of published books and magazines focus on learning diversity, there are also organizational trainings, consulting projects, managers of diversity in organizations, etc. (Özbilgin & Özkan, 2009).

Diversity trainings, seen as interventions to promote inclusion and reduce prejudice, raise awareness of the consequences of “misunderstanding or mishandling diversity” (Paluck, 2006, p.581). Topics covered may be diversity laws and policies, social interaction and communication, prejudice, etc. and can include many types of “activities, from lectures, movies to role-playing” (p. 581).

Consequently, as the concept of diversity is defined in the organization, training on diversity is also defined, that is where HR plays a key role in design and implementation (Özbilgin & Özkan, 2009). In order to make it more valid, it is important to be related to the organization's mission, to assess the cultural climate, organizational policies and procedures (Tanna M. Kincaid and Erin R. Horner, 1997). “Training and education are integral parts of most diversity initiatives. Diversity training helps employees become aware of differences, understand and accept differences and, finally, develop skills needed to close the gaps between the ideal corporate culture and the existing culture” (p.21). Diversity training has its beginnings in the US, where it was

initially used only to inform employees about anti-discrimination laws, today it is used in a wider scope, including with the aim of avoiding discrimination, promoting differences in the workplace, also for more efficient access to clients with different backgrounds (Patricia G. Devine & Tory L. Ash, 2022).

S. Nachmias et al. (2019) discuss the conditions for the success of diversity training, pointing out the importance of the readiness of trainers, the involvement of senior management, and that training programs should not be general but adapted to the needs of the organization and individuals in it. Using the results of a “survey by PricewaterhouseCoopers (2017)” (p.47) they list and describe some of the types of diversity training that can be implemented in the workplace:

Awareness-based training - It is based on the general provision of information about diversity with the aim of raising awareness and sensitivity, it provokes reflection on existing prejudices, stereotypes and attitudes that an individual already has, and it also encourages exchange between participants.

Skills-based training - Where learning about diversity takes place through the development of new skills in behaving and interacting with diversity.

Integration-based training - with a focus on both skill development and awareness building.

Diversity Mentoring – “is a comprehensive approach that helps people from diverse backgrounds develop into a team and community” (p.49). With the main goal of establishing a workplace that supports and appreciates diversity.

Diversity audit - a process through which an organization can collect information from the current state of equality and diversity in order to use it as a basis for designing effective training and intervention.

Özbilgin and Özkan (2009) suggests that training, which is considered a short-term solution, be replaced with diversity education both in organizations and in

classrooms in order to embed the knowledge of promoting a positive climate in both students and employees.

“Embedding diversity education in organizations and schools will help to eradicate erroneous perceptions about diversity that are often widely held. It is only then possible to design specific training programs that address various ways of acknowledging diversity, overcoming racist, sexist, ageist, homo-phobic and homo-social tendencies at work, and creating synergistic and effective group interactions in diverse employee and student populations” (p.296).

The advantage of education about diversity through understanding the root of discrimination, racial exclusion, segregation and other historical issues between nations, states, ethnicities, etc. and the effect on their status today, could be a change in stereotypes, and with students as potential managers to see the importance of diversity management. Only through continuous intervention learning about diversity that is saturated with prejudices starting from our early age can be beneficial for both individuals and organizations (Özbilgin and Özkan, 2009). “Public authorities, education professionals, civil-society organisations, religious communities, the media and all other providers of education – working in all institutional contexts and at all levels can play a crucial role” (White Paper on Intercultural Dialogue, “Living Together As Equals in Dignity”, 2008, p.29).

Chapter 2

Multiple Identities at the Workplace

In this chapter, the concept of “superdiversity” and diversity at the workplace are discussed along with the theoretical perspectives toward the analysis of multiple identities and the development of intercultural awareness. In addition to the concept “multiple identities”, we will also use the concept “multicultural identities” as a synonym, since it is used as such in the literature we refer to, and the same applies to the terms “intercultural awareness” and “intercultural competence”.

In today's increasingly diverse world, where most individuals have the experience of living in one country before moving to another, as well as the increasing existence of societies in which the number of ethnic and cultural minorities extends to second or third generation immigrants (Benet et. al., 2006) affects how multiple systems of cultural values and identifications are managed. This inevitably leads to changes in relationships through the creation of new identities, the dissolution or fusion of identities, creating multicultural individuals equipped to use their cultural frameworks depending on contextual cues (Repke & Benet-Martinez, 2017). Said in other words, globalization has contributed to the fact that “an increasing number of individuals have internalized more than one culture and can be described as bicultural or multicultural” (Benet et.al., 2006, p.386). How a combination of different dimensions of identities can influence the creation of their multiplicity is indicated by Levy et. al. (2017) emphasizing that “multiple identities exist not only in the same dimension (biracial, dual nationality), but also as a result of cross cutting identities such as nationality and religion” (p.239). Here, regarding multicultural identities, it is worth mentioning the description given by Adler (1998):

The multicultural identity is premised not on hierarchical structure of single mental image, but rather on the intentional and accidental shifts that life's experience involve. Values and attitudes, worldview and beliefs are always on reformation, dependent more on the necessities of experience than on the

predispositions of a given culture (...) Second, multicultural person seems to undergo continual personal transitions. He or she is always in a state of “becoming” or “un-becoming”, something different from before while yet mindful of the grounding in his or her primary cultural reality (...) Third the multicultural person maintains indefinite boundaries of the self. The parameters of identity are neither fixed nor predictable, being responsive, instead, to both temporary form and openness to change (p.234-235).

With the changing demographics of employees in organizations, the presence of multicultural individuals is becoming more and more real (Fitzsimmons, 2013). As Geldof (2022) states that “with increasing migration and complexity, reality is characterized by a series of overlapping and mutually supportive identities, which continuously influence and change each other” (p.11). Having multiple identities means occupying multiple roles “for example, parent, worker, spouse, or teacher role identity” (J. E. Stets & R.T. Serpe, 2013, p.31), belonging to multiple groups “for example, a church, book club, or softball group identity” (p.31) and being enriched with multiple individual characteristics “for example, an athletic or artistic person identity” (p.31), all this reflects the way in which the essential sense of one's identity is demonstrated (Susan R. Jones & Marylu K. McEwen, 2000).

This requires organizations to be more aware of the fact that the identity of employees consists of many different parts which can contribute to the expansion of the concept of inclusion¹⁵ because employees who have multicultural identities are not under their influence only in the sphere of private life, but also in the workplace, regardless of whether it is multicultural or not (Lee & Giamfi, 2023). Stowe (2021) indicates that if managers use this multiplicity of identities and bring it to the surface, they can succeed in opening the way for the development of intercultural awareness among their employees and to form a common culture that can contribute to greater job satisfaction, team achievements, and job retention. According to Lee and Giamfi (2023) the resource that the multicultural identity of employees brings to the workplace is a diverse repertoire of

¹⁵ <https://www.communitybusiness.org/latest-news-publications/intersectionality-and-multiple-identities>

roles, cultural competences and a positive attitude towards different cultural groups. Considering the unique skills they possess, a bicultural/multicultural person can play the role of “boundary spanners in multicultural teams, bridge among organizational joinings in culturally different contexts, or be catalysts for creativity and innovation because of their cognitive complexity” (Brannen and Thomas, 2010, p.11). This study seeks to explore the relationship between multiple identities and intercultural awareness of the employees which led us to the following research question:

RQ: Can multiple identities be a resource that facilitates the intercultural awareness of individuals at work?

2.1. The concept of identity

Identity theory and social identity theory (Stets & Burke, 2000; Stryker & Burke, 2000; Tajfel and Turner, 1986; Stets & Serpe, 2013; Hogg & Terry, 2000;) are two dominant theories that deal with the concept of the self, defining it as reflexive because it can self-categorize and self-identify “in terms of membership in particular groups or roles” (Stets & Burke, 2000 p.226), and “in particular ways in relation to other social categories or classifications” (p.224).

“Identity is a composite definition of the self, and includes an interpersonal aspect (e.g., our roles and relationships, such as mothers, wives, occupational therapists), an aspect of possibility or potential (that is, who we might become), and a values aspect (that suggests importance and provides a stable basis for choices and decisions)” (Charles H. Christiansen, 1999, p.548) .

As we see from the previous definition, identity is formed through the meanings that an individual attaches to the roles they occupy and the groups they identify with and belong to (J. Stets & R.T. Serpe, 2013). The organization of identity through “role, group and person identities” (p.38) makes it easier for us to understand the relationship between an individual's position in social structures and his individual aspect of personal identity such as traits, beliefs, values and life experiences (Stets & Serpe, 2013; Hitlin, 2003;).

The central cognitive process of identity is reflected in the form of depersonalization “or seeing the self as an embodiment of the ingroup prototype” (Stets and Burke, 2000, p.231) and self-verification or in other words “when the meanings of people's identities match the perceived meanings about them themselves in the situation” (Stets and Serpe, 2013, p.41). At the same time, this processes through membership in any social group or role, include two important aspects: identification with a category and a role related to that category, which indicates “that the self both exists within society, and is influenced by society” (Stets and Burke, 2000, p.231).

Stets and Serpe (2013) referring to Kuhn and Blumer (pp. 32-34) argues about the mutual influence between the shaping of the social process and the construction of self-concept in individuals, as well as the creation of their behavior during social action. Thence society can be seen “as social structures comprised of patterned behavior and interactions” (p.33) to which identities are tied through a reciprocal relationship (Stets & Burke, 2014). These social structures are divided into three:

Large-scale structures characterized by race/ethnicity, class, gender, and socioeconomic status, as a form of social identity, enable individuals to identify with others and to be identified by others.

Medium social structures include neighborhoods, associations and organizations, i.e. localized networks that, through the creation of social boundaries, influence the probability of the formation of certain social relationships.

Proximate structures “are those closest to interpersonal interactions such as families, departments within larger corporate or educational structures, or social clubs in schools (Serpe & Stryker, 2011; Stryker et al., 2005)” (Stets & Burke, 2014, p.65).

“Having a particular social identity means being at one with a certain group, being like others in the group, and seeing things from the group's perspective” (...) “having a particular role identity means acting to fulfill the expectations of the role” (Stets & Burke, 2000, p.226). There is a difference between social and personal identity. Personal identity is part of the definition by which individuals describe themselves, made up of specific attributes that are not shared with others, nor have much to do with group processes (Hogg

et. al., 2004; Stets & Burke 2014;), “although group life may well provide a context in which personal identities are formed (e.g., friendships and enmities)” (Hogg et. al., 2004, p.251). As people within groups have different roles that each individual performs in his own way, this indicates that “role, group, and person identities often overlap and cannot be easily separated in situations” (Stets & Serpe, 2013, p.38).

For a more comprehensive clarity of development and the manifestation of identity in an individual, it is worth mentioning the concept of identity given by Blasi, which he draws from Ericson's concept (Kevereski and Cvetanovski, 2017).

1. The identity is an answer to the question “who am I?”
2. This answer is contained in the of unity of the elements of someone's past and anticipation of the future
3. That unity represents a source of fundamental feelings
4. The answer to the question about the identity is gained by realistic self assessment and assessment of its past
5. Taking into consideration of one’s culture, especially ideology as well as that what the society expects from us
6. Critical review of the culture and the society as well as others perceptions and expectations
7. The process of integration and review shall be regarding several fundamental areas such as: profession, religious political and other ideas
8. Leading to flexible and permanent attachment in single areas.
9. To provide possibility for objective perspective and integration of the individual in the community
10. To provide feeling of basic loyalty and trust
11. Pre-conscious, feeling of self confidence and purposefulness
12. Sensitive period for identity development is the adolescent period (p.248).

2.1.1. About multiple identities

Each individual carries multiple identities that are shaped by various factors, including personal characteristics, cultural background, social groups, and experiences

(Sonia K. Kang & Galen V. Bodenhausen, 2015). When talking about multiple identities, the question is which identities will be activated in a given situation. Stets and Serpe (2013) argues “identity salience is defined as the probability that one will invoke a specific identity across situations” (p.36). Where there is a higher probability that a certain identity will be expressed verbally or behaviorally in a hierarchical sequence, it will be considered more salient. As reported by Stets and Burke (2000), this commitment is reflected in quantitative and qualitative aspects, i.e. through “the number of people to whom one is connected through identity” and “the depth of ties with others” (p.230), in fact stronger commitment and stronger ties lead to a more salient identity. Stets and Burke (2000) point out that:

Identity theorists distinguish between the probability that an identity will be activated (salience) and that an identity actually will be played out in a situation (activation). In contrast, social identity theorists have tended to merge the concepts of activation and salience, and to equate them. By separating activation from salience, identity theorists can investigate factors such as context (for example, the existence of an appropriate role partner), which activate an identity in the situation, separately from factors such as commitment, which influence the probability that an identity will be played out across situation (p.230).

While the theory of identity explains the hierarchy of salience through the role that a person will take in a situation where the choice of a different role may also be appropriate, the theory of social identity also organizes identities in a hierarchy, but through three levels: “a superordinate level such as “human”, an intermediate level such as “American,” and a subordinate level such as “southerner”” (Stets and Burke, 2000, p.231). In point of fact, it is about allowing the activation of different identities as the situation changes, thereby encouraging a change in self-categorization, as Vertovec (2023), claims “throughout the course of everyday life, people purposefully or unconsciously switch or apply their multiple and situational identities as the situation demands or the opportunity arises” (p.185).

Individuals possess a number of identities depending on the types of groups they belong to, moreover, on the personal relationships they develop in those groups. Since identities can change rapidly with contextual changes, this determines which social identity is salient, as well as the form it can take (Hogg et.al., 2004). One such example of how the context can influence the salience of a certain identity is given by Peek (2005) in her research, where the results show that religious identity among the second and third generation of American Muslims becomes the most salient source of personal and social identity after 09/11/2001, where some of the respondents excluded other identities such as ethnicity and nationality in exchange for religious ones, which was not the case before that crisis event. Against what has been said above, the way is once again opened for us to assume the shaping of the cultural and work identity of the employee. Consequently:

Hypothesis 1: An individual defines her/his cultural identity through the perspective of belonging to groups or roles she/he occupies.

Hypothesis 2: The formation of an individual's work identity is influenced by other sources besides the profession she/he practices and the organization she/he belongs to.

Stets and Burke (2014) consider the issue of identity change, finding that “identities can and do change both in the meanings that define the identity and in the level of identity salience” (p.77). They discuss identities within persons and across persons, in the first case they see identities at the same level and argue that “each of the identities has its own perceptual input, standard and output” (p.72), the output meaning implies behavior and because it is the action of one and the same person, it means that two identities must somehow be combined. In relation to identity standards, depending on non-overlap or overlap in output meanings, they can act independently or mutually support each other. Also, when one identity does not support the other, their output meanings could be in conflict, the solution of which would be to change the standards of both identities so that they could agree. Since the standard of one identity can change more than another, it is conceivable that it will be an identity that is less prominent. While in the second case they explain that despite the possibility that the meanings which control the identities of one person do not depend on the identities of others in the situation, the opposite is more likely, i.e. people activate identities both relevant to the situation and to the identity of others involved in the situation. For example, the mutual influence of

spousal identities where “when spouses interact within the family, each person's spousal identity must complement the spousal identity of the other in order to avoid conflict” (p.75). They also state that changes in identity are influenced by the openness or closedness of the social structure, defined as an environment that provides more or an environment that provides fewer opportunities where an individual can choose which identity to apply.

When more than one identity is emphasized in a given situation, a conflict arises between them because each of them brings to the surface different norms, values, obligations, etc. (Jones & Hynie, 2017). For instance, “conflict between multiple work identities or between work and non-work identities” (Ramarajan, 2014, p.613) as Ramarajan notes, when an individual feels that he/she must prioritize “one set of meanings, values and behaviors over another in order to satisfy particular identity-based expectations” (p.614), it may result in non-validation of other identities he/she may hold. Unlike conflict, the relationship of multiple identities can also result in identity enhancement, where due to the crossing of roles, people benefit as the roles are enriched by using shared resources, knowledge and skills (Ramarajan, 2014).

2.1.2. Hierarchy of identity

Depending on personal importance, the position of identity in the hierarchy will vary (Ramarajan, 2014), “for example, among those whose ethnic identity is central to their self-concept, that identity may remain salient regardless of whether it is relevant to the context or not” (p.612). Position in the hierarchy also indicates the degree of importance of identification with one of the compared identities (Ramarajan, 2014).

Multiple identities refer to different aspects of one's self-concept and each individual carries multiple identities shaped by various factors, such as personal characteristics, cultural background, social groups and experiences. These identities interact and intersect to create a complex and multiple sense of self (Stets and Burke, 2000; Sonia K. Kang & Galen V. Bodenhausen, 2015;).

These identities can include, but are not limited to:

Race and Ethnicity: An individual's racial and ethnic identity can be based on their heritage, ancestry, and cultural background, although there is a certain overlap between them, i.e. although ethnicity is often linked to race, racial identity is defined more according to genetic and biological characteristics. Racial identity is a social construction that includes physical criteria such as facial features, hair texture, skin color etc., it includes identities such as White, Black, Asian, Hispanic, American Indians, etc. (Alvarez & Helms, 2001; Holcomb-McCoy, 2005;). As Avery et. al. (2015) find, in recent years, in America, the number of people who declare themselves multiracial has increased, and this is usually “as White and Black, White and Some Other Race” (p.10). Racial identity for some is seen as a privileged status, while for others it is an undermining of social position (Avery et.al. 2015; Alvarez & Helms, 2001). Ethnic identity is defined in various ways in various researches, such as self-concept and self-categorization, that the main concept is the feeling of belonging, the sharing of values and attitudes within the group or towards the group which are predominantly positive, reflecting the pride and satisfaction of belonging. It is also defined through national and cultural heritage, as well as in relation to the language an individual uses. Ethnic self-identification, where the ethnic members of the group define their ethnicity partly through the minority and partly through mainstream society, are mostly individuals who are second, third generation migrants (Phinney, 1990; Holcomb-McCoy, 2005;).

Gender Identity and Sexual Orientation: Is the way in which individuals experience and perceive their gender, which may or may not align with the gender assigned at birth. Expression is usually characterized by the way of dressing, physical characteristics, etc. Gender identities include male, female, non-binary, transgender as one's sexual and romantic attractions, which can encompass identities like heterosexual, homosexual, bisexual, and more¹⁶.

Age Identity: How individuals perceive themselves on the basis of age and generation identifications like Generation Z, Millennials, Generation X, or Baby Boomers¹⁷. Since

¹⁶ <https://www.hrc.org/resources/sexual-orientation-and-gender-identity-terminology-and-definitions>

¹⁷ <https://www.zenefits.com/workest/generations-in-the-workplace-boomers-gen-x-gen-y-and-gen-z-explained/#:~:text=Baby%20boomers%20are%20the%20eldest,born%20between%201995%20and%202009.>

chronological age is a self-aspect that is temporary and continuously changing, it makes individuals adopt different age-group identities during their lives (Weiss and Lang, 2012) and according to that have different views on age identity, for example, young people can characterize those 40 years old as old, while those 60 years old can think the same about 80-year-olds. (Ewijk, 2011).

Religious Identity: The way in which an individual defines his belonging to a particular religion or religious sect within a religion, belief in God or gods. It implies the religious determination of an individual and the harmonization of behavior with the values of the religion with which he identifies, as well as the practice of religious rituals, such as prayer, worship, pilgrimage, etc. Can include identities like Buddhist, Christian, Muslim, Jewish, Hindu, and more.¹⁸

Family and Role Identities: Refers to belonging to and playing a specific role within the family system, such as parent, child, sibling, spouse, ecc. Since the identities of roles such as sister, mother, daughter, etc. are not independent of each other, the familial system represents a mixture of relationships that are in interplay. Belonging to a family group is not the same as belonging to some other groups, because even if an individual decides to separate from the family identity, his individual identity will always include being part of someone's family. The family as an environment is not neutral and does not shape individual identity only in the sense of a family member, but also affects other aspects such as couple identity, professional identity etc. (Scabini & Manzi, 2011; Epp & Price, 2008;).

Disability Identity: Identification of an individual with his or her impairments or health conditions, which may include developmental, physical, sensory, cognitive, mental disabilities, etc¹⁹.

Nationality and Citizenship: represents the identification of an individual with a certain country or citizenship, where can include the issue of dual citizenship, as well as

¹⁸[https://socialsci.libretexts.org/Bookshelves/Political_Science_and_Civics/Introduction_to_Comparative_Government_and_Politics_\(Bozonelos_et_al.\)/07%3A_Political_Identity-Nationalism_Religion_Class/7.03%3A_What_is_Religious_Identity](https://socialsci.libretexts.org/Bookshelves/Political_Science_and_Civics/Introduction_to_Comparative_Government_and_Politics_(Bozonelos_et_al.)/07%3A_Political_Identity-Nationalism_Religion_Class/7.03%3A_What_is_Religious_Identity)

¹⁹ <https://www.ywboston.org/2020/10/your-full-self-social-identities-and-the-workplace/>

immigrant status or ties to a certain culture (Black, 2010). For instance, Vertovec (2004) uses the term “identity-border orders” (p.970) to describe the political identification of migrants with more than one nation and mostly refers to the concept of citizenship, but also to the fact that dual orientations can affect the identities of the next generation of migrants.

Language Identity: Categorization and self-categorization according to the language spoken. An individual can be identified as a native language speaker or as multilingual if he speaks several languages. “Individuals belong to many groups and speak linguistic varieties of each group” (Byram, 2006, p.7). So this identity of multilingualism is more likely to be possessed by people who live in multilingual societies or who live in an area where minority languages are also used, but that does not mean that those who live in a monolingual society have less opportunity to adopt another language especially nowadays with the prevalence of the English language (Cenoz, 2013). From the author's observation of multilingualism, we can conclude that different degrees of linguistic identification can be conditioned, because as he cites the example of the existence of a difference in which someone acquires only one more language through migration, the language of the host society, but a child who has not yet determined the language of his culture through migration is in a situation where primarily and better develops the language of the host society. Linguistic identification can also be described through the influence of dialects spoken in a monolingual society (Hobsbawm, 1996).

Job identity: Meanings that an individual assigns to himself in the field of work, characterized by characteristics and traits that distinguish an individual from others in the work domain (Miscenko & Day, 2016). It includes the identification of an individual in terms of his profession, occupation and career aspirations (Crocetti et.al., 2014).

2.1.3. Multiple identities in organizations through theoretical perspectives summarized by Ramarajan

Ramarajan (2014) states that although it has long been recognized by psychologists, sociologists and philosophers that people have multiple identities what are based on different attributes and, among other things, also shape people's actions in

organizations, organizational literature on this topic is still scarce. Which is also surprising in the era of globalization and more developed technological communication, because actually that is the reason why multiple identities are increasingly prominent in organizations. It is also still rare despite the fact that even a single identity in organizations shape both individual and organizational processes, whether it is about satisfaction, commitment, well-being, etc.

Through her research of the studies on multiple identity, Ramarajan organizes the literature on multiple identities into five different theoretical perspectives: “social-psychological; microsociological; psychodynamic and developmental; critical; and intersectional" (p.590). For the purposes of this paper, I will single out Ramarajan's summary of research on multiple identities in the field of organization through each of these concepts.

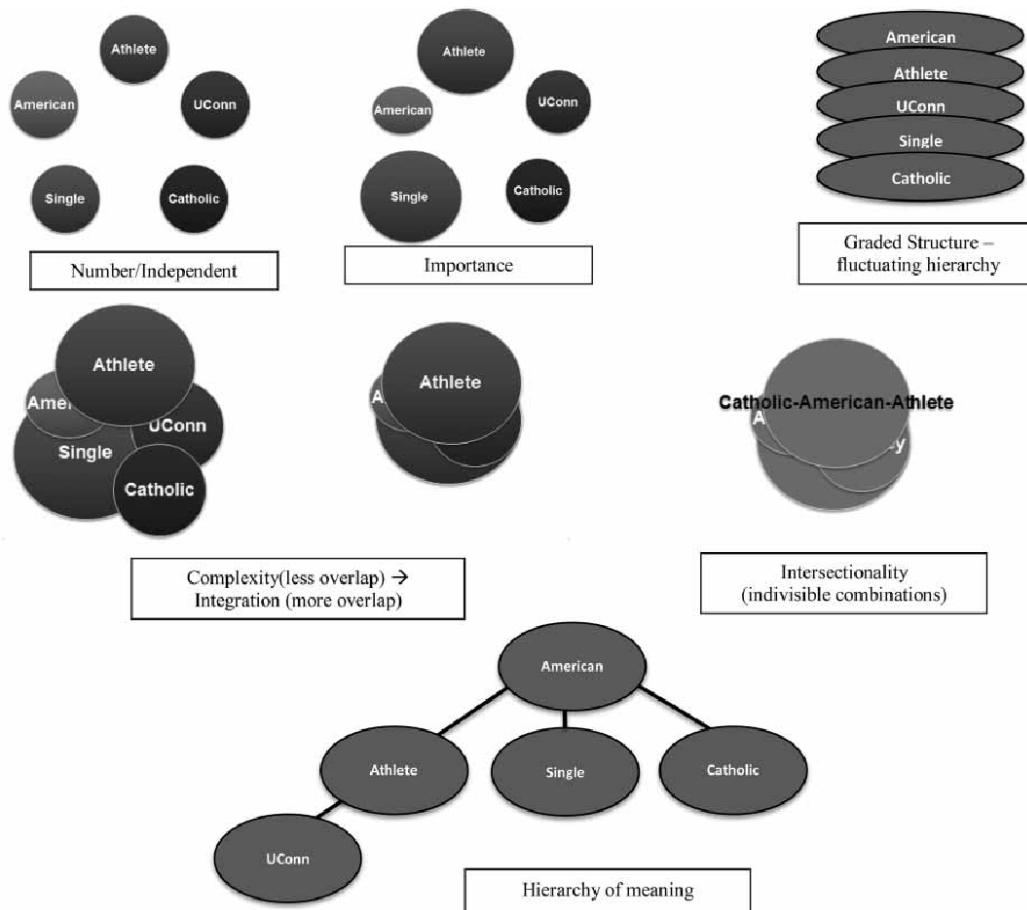


Figure 1. Illustrative Images of Multiple Identities

Source: Ramarajan (2014). Past, Present and Future Research on Multiple Identities (p.599)

Social-psychological perspective: Related to the theory of social identities, where multiple identities can be described as a situation in which one identity occupies the top of the hierarchy based on fitting with the context, repressing other identities and directing behavior. This salience or activation has been studied in two ways, starting from the spectrum of personal identity, through role identity to membership in groups. Second, with an emphasis on one social versus personal identity, or else with a focus on two social identities that change depending on the contextual meaning. Scholars of social identity also introduced the idea of the simultaneous salience of two identities. Where one of them is superior and the other is subordinate, they can also interact or be connected to each other. Their simultaneous activation can result in mutual modification or compromise. In organizational research, scientists, relying on the theory of social identity, examined multiple work identities through different aspects such as: colleagues, work groups, teams, departments, organizations and professions. With different research results, from the independent action and influence of identity to the simultaneous emphasis of multiple identities, their combination, degree of prominence, overlapping and converging. Furthermore, that identity salience is not the only variable that can be explored in relation to multiple identities, but also their conflict.

Microsociological Perspectives: Mainly based on identity theory which links identities with the roles a person occupies in the social structure. According to this theory, identity is created by internalizing meanings related to roles towards personalization in a unique meaning. Identity theory also talks about the multiplicity of identities, where salience is hierarchical and related to the importance and centrality of the identity for the individual. Research in the organizational environment through this concept mainly concerns the formation of more than one identity, as well as the relationship, conflict between two identities as a driver of changes in the organization.

Developmental and Systems Psychodynamic Perspectives: Despite certain differences between these two perspectives “they both share a conceptualization of self and identity as an unfolding developmental process that takes place in the context of communities or significant others” (p.606). Regarding organizational research in this perspective, scholars suggest that interpersonal relations can be considered in the workplace as a developmental context. With this approach, organizational science focused mostly on the

acquisition of leadership identity, and there are implications regarding multiple identities in terms of the impact of the leader's newly created identity on his/her other existing identities.

Critical Perspectives: What this perspective points to is the absence of a unique self. Scientists under this perspective explain that the work identity of employees can appear static and dominant because organizations try to control it. “New research by critical scholars suggested a more explicit focus on more than one identity (...) scholars examine how people identify with structures that are targets for multiple identities (workgroup, division, organization, and profession)” (p.609). The result is that those in the central position of the structure compared to those in less central positions will have a greater uniform identification.

Intersectionality Perspectives: Intersectionality is defined by scholars “as the mutually constitutive relations among multiple social identities”(p.610). Organizational research through this perspective focuses on the formation and experiencing of more than one identity. For instance, how the professional identity builds meaning in relation to some of the other identities (race, class, gender, etc.).

Consequently, Ramarajan (2014) proposes the framework “*Intrapersonal Identity Network Approach*” for the advancement of research in the field of multiple identities, where she presents identities as nodes and relationships such as conflict, integration and enhancement as ties. In this approach, the research refers to the “intrapersonal ties among an individual’s multiple identities” (p.620), and not the relationship between individuals or groups. Nodes are defined in three ways, as *numbers* that correspond to the number of identities important to an individual, the *names* of nodes can be determined according to the type/category of identity or what people call themselves, the third is the *meaning* of identity that each individual defines in their own way and during identity research they can be important data for researchers.

Relationships such as conflict, improvement and integration between identities are ties, and Ramarajan adds two more to this approach: *power relations*, which indicates that identities can be related not only on a social level, but also on an intrapsychic level in terms of power and status. The second is *temporal ties* that indicates a temporary relation

among identities, which actually implies the presence of a temporary network of selves that arise and are simultaneously activated in relation to a particular situation and influence the future trajectory. The author also mentions *multiplex ties* here, which are not a special type, but rather a multiplicity of different ties that can appear between two same nodes.

2.2. The workplace as a context for the interaction of multiple identities and the development of intercultural awareness

The potential to encounter multiple cultures in workplaces around the world is on the rise (Mahadevan et. al., 2021). What the world is witnessing today is that “differing cultures, nationalities, races, religions, and linguistic communities are closer than ever before in a web of interdependence and a common fate” (Kim, 2009, p.53) so it can be said that, as a consequence, identity is presented on the surface as a powerful way of differentiation, divergence, and “even denigration of culturally and ethnically different others” (p.54). According the same autor, that is why there is importance that an individual develops intercultural competences, the ability to behave and act by cultivating cooperative relationships with others who are different, regardless of the context of the encounter, whether it is in a migrant environment or in the context of a multinational company. And what Kim (2009) tries to point out is that the identity dimensions of the individuals who are involved have influence on their “overall participation in fruitful communication activities that cultivate mutuality and cooperation in intercultural relationships” (p.54). Therefore, this emphasizes the importance of examining multiple factors whose interplay finds its way in fostering the development of intercultural awareness. Based on the above, we derive a hipotesis:

Hypothesis 3: Developing intercultural awareness depends on multiple identities of the individual;

Given that the workplace is a complex and dynamic environment where people from different backgrounds, cultures and perspectives meet, communicate and collaborate, it can also be seen as a context for the interaction of multiple identities, such as ethnicity, gender, age, profession, etc. and the impact of these identities can be reflected

in communication, behavior and relationships towards each other in the workplace. The term cultural competence includes individual communication skills, both verbal and non-verbal, as well as awareness of one's own and the existence of other cultures, along with the knowledge of functioning in contexts where different cultures meet. Having respect for diversity and being open to them moreover knowing cultural similarities and differences are also very important elements of cultural awareness. The definition of cultural competence applies not only to individuals but also to organizations through the framework of management, culture and policies (Gopalkrishnan 2019). What is significant is that intercultural competence as the ability to connect with people of different cultural backgrounds has become a particularly important skill that employers give priority to (Spitzberg & Changnon, 2009). The importance of intercultural competence for international companies is reflected in the success of business relations both in foreign markets and within the multinational company itself in terms of interactions (Bartel-Radic, 2006).

As Stow (2021) concludes, managers of multinational teams must be careful when developing a team culture and cannot only pay attention to the national differences of employees, as this would greatly simplify the conclusions about their behavior, but that other identities also have a high influence. Employees bring with them their experiences and perceptions created by their cultural background, and if this is not taken into account, managers risk neglecting multiple aspects of interaction between employees. From the above, we can understand that an employee in the workplace carries with him many differences, but also encounters diversity, so our assumption is as follows:

Hypothesis 4: A multicultural workplace is positively related with the development of intercultural awareness among employees;

In this regard, team building is also important, where by developing a team culture, it will lead to interpersonal awareness among members, which will ensure that stereotypes based on identity marks are avoided and show understanding among colleagues, (Stow, 2021) in other words, it will contribute to the appreciation of the complexity and richness of identity among them. He thus refers to the Theory of Identity, explaining it through the prism of the workplace:

The multiple identities we all carry, which exist on different levels, influence the interactions within the group and affect the group's culture (...) how we create and maintain an identity that is validated or rejected by our counterparts. Essentially, individuals and groups create meaning and their own identities based on this. They also project identities onto others based on their perception. In an "intercultural situation," for example, if the national culture of country A is "known" for being hierarchical, then someone from that country would likely be perceived as being hierarchical themselves, regardless of whether they actually are (p.195).

The characteristic of identity in any social situation is that it reflects, so the same is the case in the work environment, where there is mutual projecting between employees based on the assumption that the identity is activated by his colleague. This situation, called altercasting, can actually lead to positive outcomes as a building of interpersonal awareness, but it also risks getting a negative direction, such as stigmatization and the appearance of stereotypes (Stow, 2021). This is the reason he points out that managers should aim "to use the cultural dimensions models or team members' opinions as a basis to use identity theory to build interpersonal awareness within the team" (p.199) as an essential component of facilitating overcoming differences in communication and work style in inter/multinational teams. Nevertheless, we can see that there is benefit in this through Hofstede's (1989) conclusion that "cultural awareness is one of the subtle factors of competition on world markets, and firms which are better at it have a distinctive advantage over their competitors" (p.390).

2.2.1. How is defined intercultural awareness / competence

Intercultural competence does not imply a single concept, but encompasses a wide spectrum of competences, thanks to which proactive action is enabled in order to ensure an intercultural environment, "as well as for interculturally competent reactions in the diverse situations we all face daily" (Directorate of Anti-Discrimination Intercultural Cities Unit, 2022, p.6).

Being interculturally aware is certainly a virtue that facilitates and improves coexistence with others who are different from us. How important is the development of intercultural awareness in today's world where the encounter with diversity occurs in every social context is also shown by the fact that the competence in cultural awareness and expression is one of the eight key competences listed in the Recommendation for Lifelong Learning in May 2018.

“Competence in cultural awareness and expression involves having an understanding of and respect for how ideas and meaning are creatively expressed and communicated in different cultures and through a range of arts and other cultural forms. It involves being engaged in understanding, developing and expressing one’s own ideas and sense of place or role in society in a variety of ways and contexts” (European Commission, 2019, “Key Competences for Lifelong Learning”, p.14).

What is essentially related to this competence are knowledge as a concept of facts, skills as the ability to use existing knowledge and attitude or readiness for and way of thinking for action. *Knowledge* of the expression of different cultures from local, regional and national to global, which includes knowledge and understanding of their traditions, languages and heritage as well as their influence on the individual and on each other. This includes different ways of communication through various cultural forms and arts that express the identity of a nation, group, etc. What is primarily needed is an understanding of one's own cultural identity and heritage in a world of cultural diversity. *Skills* which imply the ability to express and interpret ideas and experiences through empathy. An *attitude* reflected in openness and respect for different cultural expressions, curiosity about the world and openness to new possibilities, as well as the will to participate in cultural expressions (European Commission, 2019).

We can see the same in the visual representation through the model (figure 2) where Deardorff (2006) presents the acquisition of intercultural competences as a process based on attitudes of respect for diversity, openness to intercultural learning, as well as

curiosity. The process moves from attitudes (personal level) through certain skills and cultural knowledge to the interpersonal level reflected in outcomes (Pusch, 2009).

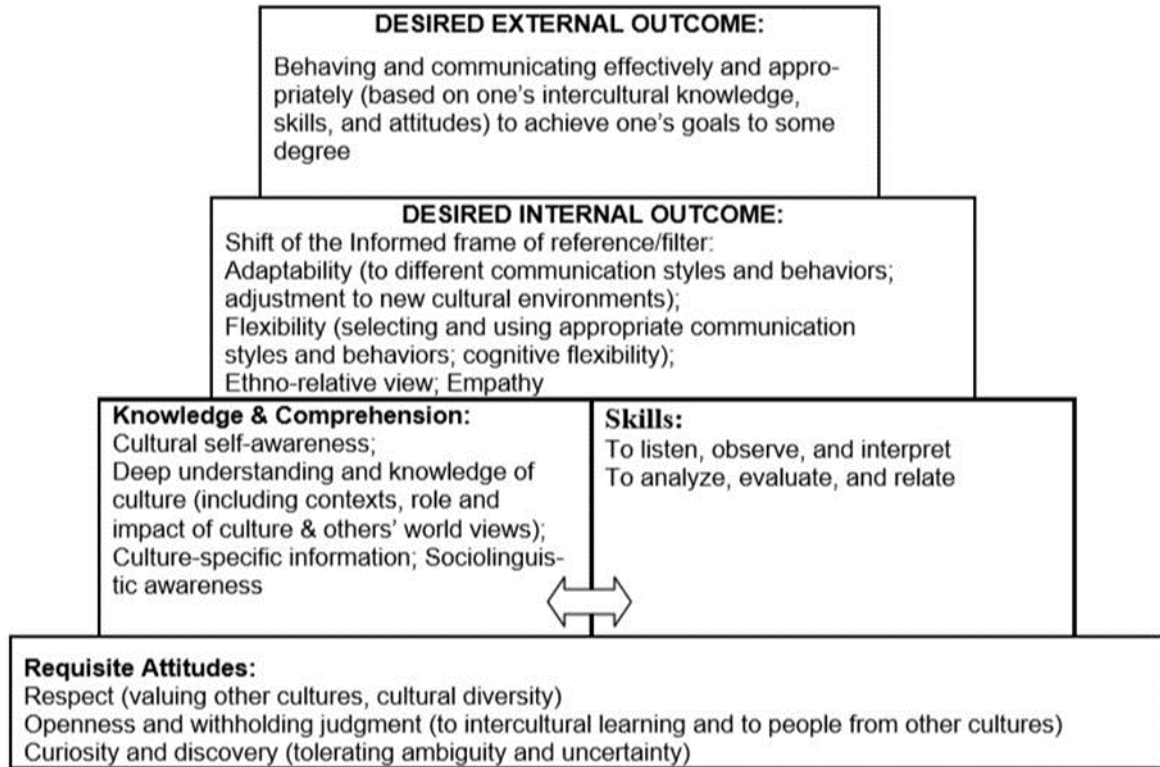


Figure 2. "Pyramid Model of Intercultural Competence; Deardorff (2006, 2009)"

Source: (O' Toole*a, 2018, p.14)

By analyzing the literature, Pusch (2009) finds that almost all studies, regardless of which term they use to describe intercultural competences, indicate four general behavioral abilities as effective in an intercultural situation:

1. The ability to manage psychological stress
2. The ability to communicate effectively
3. The ability to take advantage of the interface between different cultures and the knowledge that comes from different cultural orientations
4. The ability to manage change in a borderless environment where culture is asserted even more, as the national borders dissolve, and where cultures

encounter each other immediately through technology (Rosen et al., 2000, pp. 32–33) (p.69).

Some of components that are considered the most important for strengthening intercultural competence (Pusch, 2009; Bartel-Radic, 2006;) are:

Mindfulness - or awareness of our communication and interaction with others;

Cognitive flexibility - i.e. openness to new information, awareness of the existence of more than one perspective, as well as awareness that everyone interprets messages and situations in their own way;

Tolerance for ambiguity - the ability to face an unclear situation where the level of tolerance depends on the way in which the necessary information is obtained, low tolerant people look for information that will support their opinion, while high tolerant people look for objective information in order to understand the given situation;

Behavioral flexibility - the ability to adapt one's own behavior towards people from different groups (Pusch, 2009);

Cross-cultural empathy – “Empathy helps us to understand and accept “the otherness of others cognitive and affective aspects” (Neuner, 2012, p.36). Composed of a set of skills such as active listening, feeling the emotional and intellectual experience of another person, showing compassion and seeing the situation from multiple angles (Pusch, 2009).

2.2.2. *Some of the many ways to develop intercultural awareness*

Acquiring intercultural competencies enriches the personality and enables differences to be seen not as a potential source of conflict but as new opportunities (Martincová & Lukešová, 2015). However, this acquisition does not happen automatically, but it is necessary to learn, develop and nurture them during life (Huber, 2012). “Intercultural competence requires the ability to participate in the social life of people who live according to different unwritten rules” (Hofstede, 2009, p.85), or in the

words of Bartel-Radic (2006), “the ability to understand the meaning of intercultural interaction and the ability to” (p.651) accept that behavior is adapted to those meanings.

Competences can partly be acquired through learning that takes place through interaction, either directly through meeting people from other cultures, for instance studying abroad (Pusch, 2009) or in an indirect way, such as the media which “can play a uniquely important role in creating multicultural understanding (or misunderstanding)” (Hofstede et. al., 2010, p.). While the possession of traits such as emotional stability, empathy and openness are considered a hereditary part (Bartel-Radic, 2006). Another important way to acquire intercultural competencies is to research communication between cultures, because differences in culture shape behavior and contribute to its variations, so it is important to take them into account in relation to interaction with foreigners. Such sensitivity and awareness of differences can improve intercultural communication (Langaas & Mujtaba, 2023).

Learning and acquiring intercultural competences can be achieved through educational systems, because “schools are already often places where locals, foreigners, migrants, refugees or expatriates come into contact, be they adults or children”(Neuner, 2012, p.38) where not only through the acquisition of knowledge about the subject, but also through a context in which students have the opportunity to critically approach intercultural differences in interaction with stakeholders from different backgrounds (Perry & Southwell, 2011). There are numerous initiatives in Europe that “promote intercultural understanding through education and educational exchanges”(Ruffino, 2012, p.64) one of the good examples is the Erasmus program. In addition, learning intercultural competences can also be done by learning a foreign language, which expose students “to a variety of texts and representations of a culture” (Perry & Southwell, 2011, p.458) as well as on interaction with native speakers.

That the workplace is a suitable environment in which intercultural competence can be acquired is confirmed by Bartel-Radic (2006) through the results of her research, which indicate that it takes place through interaction between employees and their colleagues in branches in other countries, as well as through interaction with foreign businessmen, customers and suppliers. Organizational capability is important in

encouraging the learning of intercultural competencies among employees, and this begins with the creation of multicultural teams. They are suitable because long-term and spontaneous interactions take place in them, where both positive and negative emotions are shared, as well as a common language and values. With this in mind, we once again see the green light to make the following assumption:

Hypothesis 4: A multicultural workplace is positively related with the development of intercultural awareness among employees;

Chapter 3

Empirical Studies on Multiple Identities at the Workplace and Intercultural Awareness at the Workplace

Given that a significant part of an individual's life is related to work, numerous disciplines in the field of management and organization pay attention to the construct of identity as a factor for many forms of behavior in the workplace (Miscenko & V. Day, 2016).

As Karjalainen (2020) finds, the concentration on national identity in research ignores the importance of research on cultural identity, which refers to personal identity with an individual dimension, better said in close intertwining with self-awareness and categories to which it belongs (gender, race, roles, etc.). That the term multicultural employee should not mean a new homogenization in the work environment confirms Fitzsimmons' (2013) explanation, that this risks neglecting the variation of “resources and challenges that these employees represent” (p.526).

Multicultural individuals' identities can be represented by the map of possible organizing patterns created by identity integration and identity plurality dimensions. In order to arrive at these identity patterns, multicultural individuals interpret a set of antecedents. (...) three categories of antecedents - personal history, current context, and cultural content; Personal history refers to a person's family and context during childhood and adolescence. Current context refers to large-scale context, such as region, country, or city. Cultural content refers to the values, norms, beliefs, or behaviors normally associated with each culture (p.529). Because organizations are dynamic and complex systems, they are a field for researching multiple identities in different combinations, purposes and relationships (Miscenko & V. Day, 2016).

In the literature, we can find various studies on multiple identities in the workplace (Kourti, 2015; Unsworth & Seivwright, 2023; Randel, 2003; Ramarajan, 2009;

Zolfaghari et. al., 2016; ect.). Here we will present examples of studies with the help of which we based the creation of a questionnaire for the implementation of our research on “Multiple identities and intercultural awareness in the workplace”, then we will describe the creation of the questionnaire itself.

3.1. Study on multiple identities in the workplace as a source for creating a questionnaire on "Multiple identities and intercultural awareness in the workplace"

Zolfaghari et. al. (2016), through their research on “*How do we adopt multiple cultural identities? A multidimensional operationalization of the sources of culture*”, show that individuals base their behavior in relation to the environment in which they find themselves by drawing from multiple and simultaneous sources of cultural values such as nationality, family, etc., in other words, that certain cultural aspects can be more influential than others in relation to different contexts or environments. With this aim, they “use the “Mosaic” framework proposed by Chao and Moon (2005)” (p.103), “a cultural mosaic is presented as a framework to identify demographic, geographic, and associative features underlying culture. An individual’s unique collage of multiple cultural identities yields a complex picture of the cultural influences on that person” (Chao & Moon, 2005, p.1128). With its help, they describe the behavior of the individual included through the conceptualization of multiple indicators of culture and believe that it can contribute to the research of organizational behavior.

Chao and Moon (2005) see a mosaic as a picture made up of different "tiles" that can be differentiated at the same time, so if an individual's culture is viewed as a mosaic, it allows one to notice different cultural influences that shape his behavior depending on the situation. Therefore, instead of an individual relying on a specific “tile” such as gender, the authors believe that it is a combination of different “tiles” such as religion, gender and nation. The cultural mosaic is divided into three primary categories: demographic, geographic, and associative characteristics of culture. The demographic category includes the hereditary and physical aspects of the individual, geographic category includes the physical characteristics of the region, whether natural or human creation, which with their resources influence the shaping of culture, and the associative

ones denote formal and informal groups with which the individual identifies, be it family, religion, business group, etc.

Zolfaghari et. al. (2016) for their study collected data from five multinational companies, where with the help of cultural mosaic they investigate how “mosaic tiles” can influence the behavior of an individual, so that one cultural tile dominates over others, e.g. corporate culture in a multinational company; whether the fusion of different cultural tiles leads to harmony and strengthening of the individual set of values; or there is separation and independence between different cultural identities, which results in unpredictable individual behavior, which can also be a consequence of giving priority to a certain “cultural identity” in accordance with the circumstances.

Data collection was carried out in two stages: First, through a short survey based on Chao and Moon's model, Zolfaghari et.al. identified which cultural tiles were most involved in shaping the participants' cultural identity and workplace identity. The survey, “consisted of a series of questions regarding the participants' demographics, including their age range, nationality(ies), profession, number of countries they had resided in, education and hobbies” (Zolfaghari et. al., 2016, p.105), for which they designed an 11-tile matrix that allowed participants to rank each tile on a scale of 1 (least impact) to 11 (highest impact) for their cultural or work identity.

The second phase was conducted after 2-3 months through a semi-structured interview in order to obtain more data and a better understanding of how each of the participants experiences their “cultural mosaic”. The interview is based on three main questions:

1. The survey itself, to record any issues or misunderstandings they may have had, in order to clarify and validate their responses.
2. The participant's self-declared cultural profile, to explain why they had ranked certain tiles as most influential on their cultural profile.
3. How the participant felt their ranked tiles - either in isolation or in conjunction - influenced their cultural behaviour at work (Zolfaghari et. al., 2016, p.106).

By analyzing the transcript of the interview by coding the first and second order, the dominant tiles on cultural identity were derived, after which the influence of an independent tile or tiles in combination on the individual's behavior was investigated. “The study revealed how, as a result of the *multiple* and *simultaneous* activation of cultural tiles, individuals willingly adopt distinct cultural identities when operating in different situational settings (home vs. workplace)” (Zolfaghari et.al., 2016, p.109).

A study by Zolfaghari et. al. (2016) opens a perspective for improvement in the management of cultural differences between employees in the organizational context if efforts are made to activate in employees those tiles that are close to the key values of the organization.

3.2. Study on intercultural awareness as a source for creating a questionnaire on "Multiple identities and intercultural awareness in the workplace"

Taylor et al. (2020) conducted research to measure the impact of different interventions on the cultural competencies of public administration. Since this study seeks to examine the cultural competence of experienced public administrators, the research was conducted on the participants of the Center for Public Management at the University of Kansas, divided into two groups of program participants: Emerging Leaders Academy [ELA – “a talent management program for nonsupervisory and nonmanagerial staff of public-sector and nonprofit agencies”] (p.64), and Certified Public Manager “[CPM – a nationally accredited public management program and certification process for individuals who are currently, or are seeking, supervisory or managerial roles in public - and third-sector organizations] “(p.64).

The first group of ELA was composed of 44 respondents divided into 3 subgroups, who were first given a pre-test to determine the basic measure, then the respondents were included in an intervention where they were randomly assigned an activity that includes a reflective component in relation to three individual interventions whose goal is building knowledge, attitude and skills of cultural competence, after which a post-test was performed.

The technique which was used for the *attitude* building intervention is Social Identity Mapping (SIM). “The procedure serves to create a visual representation of a person’s social world that captures key features of relevant social identities and their interrelationship” (p.66). It includes reflective statements on issues related to public administration:

1. Describe how your own cultural background influences how you interact with people of different cultures.
2. Describe how your assumptions about different cultures may impact building relationships in your community.
3. When you hear the term “cultural competence,” what comes to mind? (p.66)

The technique which was used for the *knowledge* building intervention is Adapted from Cultural Competence Planning Guidance Washington State Department of Social and Health Services. Through which the participants are introduced to the construction and development of culture as well as cultural competences, so that the participants are encouraged to think about how cultural constructs are relevant for their organizational context through the following three instructions (p.67):

1. Using the diagram to describe the different cultures the organization serves.
2. To give an example of cultural competence in organization.
3. To describe how culture may influence interpersonal communication

For the *skill*-building intervention, a technique was used in which the respondents are asked to reflect on the following questions based on their experience of a specific case in a situation of contact with a person from a different culture than theirs (p.67):

1. In this scenario, what actions did you take to understand a culture different from yours?
2. What would you have done differently?

3. What did you learn from the interaction that you can apply to the future?

The result that emerged from these techniques is that “one-time individual interventions focused on a single element of cultural competency do not enhance cultural competency assessments in meaningful ways” (p.73-74).

The participants of the second group - CPM, composed of 67 respondents, who were also initially given a pre-test, unlike the ELA group, were subjected to a two-day training program on differences, and then they were also given a post-test. A scale used for that is PACC (public administrator cultural competence), a survey instrument developed by Longoria and Rangarajan (2015) which they used in study for Cultural Competency Development Within Public Institutions and the answers obtained to this item were considered as a dependent variable (Taylor et.al., 2020).

The PACC instrument demonstrated the reliability of the 24-question survey statements to measure cultural competence knowledge, skills, attitudes, and behaviors:

Cultural attitudes are defined as personal dispositions or orientations about cultural aspects as they relate to public service.

Cultural knowledge is defined as the extent that information about different cultures in the jurisdiction where a public manager serves has been sought and retained.

Cultural skill is defined as the ability to collect relevant cultural data and develop programs that accurately utilize this information.

Cultural behavior is defined as those behaviors that increase and refine one’s cultural sensitivity such as seeking out information, openness, and adaptability (Taylor et.al., 2020, p.62-63).

Based on the data obtained on this scale before training and the data obtained on the same scale after training, reveals that training has a significant and positive influence on behavior.

In an effort to understand how cultural competence is developed and which interventions are most effective in improving the development of cultural competence, Taylor et.al., (2020) came to the conclusion that training is the best option. The authors of this study suggest to organizations that they practice a holistic and not a partial way in relation to solving cultural competences, in other words they are suggested to invest in opportunities for training and development of cultural competences instead of relying on individual independent efforts. Due to the fact that cultural competence is a multidimensional construct, training should be designed to develop multiple elements.

3.3. Creating a questionnaire on “Multiple identities and intercultural awareness in the workplace”

With regard to the object of our research: How different configurations of the identity of individuals are related to the development of cultural awareness, the questionnaire “Multiple identities and intercultural awareness in the workplace” was developed. Following the example of the previous two described studies, where we basically relied on the framework “cultural mosaic” (Chao and Moon, 2005; Zolfaghari et. al. 2016;) also when forming the questions, we referred to scales on cultural competence, such as the PACC scale mentioned above, but we also drew ideas from the scale *The Intercultural Sensitivity Scale (ISS)*, which developed *Chen & Starosta (2000)* focusing more on intercultural communicative competence as a process that takes place between interlocutors, including affective cognitive and behavioral capacity (Yamina El Kirat El Allame et.al., 2020).

The Intercultural Sensitivity Scale (ISS) is a 24-item questionnaire based on five factors: 1) Interaction Engagement, 2) Respect for Cultural Differences, 3) Interaction Confidence, 4) Interaction Enjoyment, and 5) Interaction Attentiveness. A five-point Likert scale was used to provide the answer for each item: 5 = strongly agree, 4 = agree, 3 = uncertain, 2 = disagree, and 1 = strongly

disagree. The ISS scale has been correlated with other related measures such as Interaction Attentiveness Scale, Impression Rewarding Scale, Self-Esteem Scale, Self-Monitoring scale, and Perspective Taking Scale for the validity of the inventory. In their analysis, Chen and Starosta (2000) explain that “higher scores of this measure are suggestive of being more interculturally sensitive” (p. 10). (Yamina El Kirat El Allame et.al., 2020, p.26-27).

Given that the research question of this study is: Can multiple identities be a resource that facilitates the intercultural interaction of individuals at work? Consequently, we set four hypotheses as a guide for the construction of the content of the questionnaire:

Hypothesis 1: An individual defines her/his cultural identity through the perspective of belonging to groups or roles she/he occupies.

Hypothesis 2: The formation of an individual's work identity is influenced by other sources besides the profession she/he practices and the organization she/he belongs to.

Hypothesis 3: Developing intercultural awareness depends on multiple identities of the individual;

Hypothesis 4: A multicultural workplace is positively related with the development of intercultural awareness among employees;

The questionnaire on the topic “Multiple identities and intercultural awareness in the workplace” was created in digital form using Google Forms, the time frame for its completion is between 10 and 15 minutes. Apart from the introductory part, which explains the aim of the research and the basic terms, it also consists of five sections.

The *first section* covers the collection of personal and socio-demographic data such as (Age, Gender, Nationality, Religious affiliation, Languages, Marital status, Current and previous occupation, Current and previous country of work and Current and previous country of living).

The other 4 sections consist of 13 multiple-choice questions, with the fact that in the first three sections, questions are answered on the basis of multiple-choice according to the created list of proposed identities (Ethnic, National, Familial, Religious,

Occupational and Organizational) where it is requested to mark one of the offered ranking options by gradations (Not at all, Slightly, Moderately, Mostly and Strongly) in relation to the importance or in relation to the influence that the individual considers that the proposed identities have on his behavior.

Also, for reasons of better understanding of the ranking made by the respondents in the first and second sections, two open-ended questions are included, which require a more extensive explanation of the most influential ranked identities.

While in the fourth section, the method of answering is that in relation to the offered statement, the respondent indicates the degree of agreement by choosing one of the offered options (Not at all, Slightly, Moderately, Mostly and Strongly).

Overview of sections:

Section 2: My identity;

Refers to self-definition in terms of cultural identity.

(Ex.Q: For the following identities, please indicate the level of importance each has in describing who you are.)

Section 3: Identities and behavior at work;

Refers to self-definition in terms of work identity

(Ex.Q: For the following identities, please indicate the level of influence they have on your behavior in the workplace.)

Section 4: Identities and intercultural awareness;

It concerns the influence of multiple identities on the development of intercultural awareness in the workplace.

(Ex.Q: For the following identities, please indicate the level of influence they have in adjusting your communication style when communicating with colleagues from a culture other than your own.)

Section 5: Work context and intercultural awareness;

It covers the possibility of connection between the workplace and the development of intercultural awareness.

(Ex.Q: At my workplace, through interaction with colleagues from another culture, I became more aware of my own prejudices and learned to avoid misunderstandings.)

Chapter 4

Empirical Research on Multiple Identities and Intercultural Awareness in the Workplace

4.1. Methods and materials

The scientific literature we relied on was drawn from multiple sources of data collection such as Google Scholar, ResearchGate, Accademia.edu, Organizational Psychology Journals, etc. Finally, as a result, a theoretical part was created as a basis for deriving our hypotheses and developing an instrument that was used in the research. The method used in this research is quantitative, where the data was collected through a questionnaire that included closed and open questions for the purpose of to provide a deeper insight into the phenomenon under study.

4.2. Participants and procedure

The selection of participants was carried out through Snowball sampling with the aim of including as diverse a range of people as possible who are part of a multicultural work environment. This resulted in respondents from three different countries (Sweden, Germany and France) who were willing to participate in the research. The sample consisted of 37 online respondents, 19 women and 18 men of different ages, from 24 to 56 years old.

4.2.1. Tools

To address our research question, we conducted a questionnaire whose design is explained in more detail in the previous chapter. We chose it as the most suitable instrument for collecting targeted data in a short period of time. Created within the Google Forms platform, it enabled easy access. It was introduced with a brief description, the purpose of the research, the time of completion and guaranteeing anonymity. Participants had a few days to complete it. The tool consists of five segments: first part collects personal, demographic data and information related to work experience and country of

residence. The second refers to self-definition in terms of cultural identity while the third covers self-definition in terms of work identity. In the fourth section it is about the impact of multiple identities on development of intercultural awareness in the workplace, and the fifth, refers to the possibility of connection between the workplace and the development of intercultural awareness.

4.2.2. Data analysis

The analysis of the obtained data was processed with descriptive statistics, and is presented here in the form of tables and graphs. Tables are used to present the profile of the participants, while histograms and pie charts are used to visualize the responses and data distribution.

4.3. Results

When interpreting the results as equivalent to the highest degree of importance, influence or agreement with a statement, we took into account the percentage representation of *mostly* and *strongly* gradations as well as their sum. The results are presented through the following categories:

4.3.1. Participants' Profile

This category aims to show us the global picture of today's workforce through the “superdiversity” that characterizes the employee profile.

The following *Table 1* and *Table 2* show the profile of the participants, from which we can see that they belong to different ages, nationalities and religions. All participants speak at least two languages, and have chosen to work in an international environment (Sweden, Germany and France). Accordingly, we can say that this sample reflects the global picture of today's workforce.

Table 1. Participants' profile summary

N	Age	Gender	Marital Status	Nationality	Religion	Languages
1	24	F	Single	Malian	Islam	English, Spanish, French
2	25	F	Single	French and Italian	Christian	French, English, Italian, Spanish
3	26	F	Married	Turkish	Deism	French, Turkish, English
4	26	F	Single	Italian	Catholic	Italian, English, French
5	27	F	Single	French and Moroccan	Islam	French, English, Arabic, Spanish
6	28	F	Cohabiting	Turkish	Islam	Turkish, Albanian
7	30	M	Single	Greek	None	English, Greek
8	30	F	Married	Pakistani	Islam	Swedish, English, Urdu
9	30	M	Married	Indian	Hinduism	English, Telugu
10	31	F	Married	Serbian	Orthodox	Serbian, English, Swedish
11	31	F	Cohabiting	French	Christian	French, English, Swedish
12	32	F	Married	Chinese	None	Swedish, Spanish, Chinese, English
13	32	M	Single	Belarus	Atheist	Russian, Belarussian, Swedish
14	32	F	Single	Montenegrina and French	Islam	French, Montenegrin, English
15	34	M	Married	Swedish	Hinduism	English, Hindi, Marathi
16	34	M	Married	Serbian	Atheist	Serbian, English, Swedish
17	34	F	Married	Macedonian	Christian	English, Swedish, Spanish, Serbian
18	35	F	Married	Ukrainian	Orthodox	Ukrainian, Russian, English, Swedish
19	37	M	Married	Macedonian	Christian	Macedonian, Serbian, English, Swedish
20	37	M	Cohabiting	Serbian	Orthodox	Serbian, English
21	38	F	Married	Macedonian	Christian	Macedonian, English, Swedish Serbian
22	39	F	Married	Macedonian	Orthodox	Macedonian, English, German
23	39	F	Married	Macedonian	Orthodox	Macedonian, English
24	40	M	Married	Macedonian	Christian	Macedonian, Serbian, English
25	42	M	Married	Macedonian	Orthodox	English, Macedonian, Swedish
26	42	M	Married	Indian	Hinduism	Hindi, English
27	42	M	Married	Macedonian	Orthodox	Macedonian, English, Swedish
28	42	M	Married	Serbian	Christian	English, Swedish
29	43	M	Divorced	Poland	Catholic	Polish, English, Norwegian
30	44	M	Married	Macedonian	Orthodox	German, English, Macedonian
31	44	F	Married	Macedonian	Christian	Macedonian, Serbian, English, Italian, Swedish

32	44	M	Married	Bosnian	Islam	Bosnian, Croatian, German, English
33	45	M	Married	Swedish	Hinduism	Hindi, English, Swedish
34	45	M	Married	Swedish	Christian	Macedonian, Serbian, English, Swedish
35	46	F	Married	Turkish	Islam	German, Turkish, English
36	55	M	Divorced	Irish	None	English
37	56	F	Separated	Macedonian	Orthodox	Macedonian, Croatian, English, Swedish

Table 2. Participants' profile summary

N	Current profession	Previous occupation	Country of current work	Countries of previous work	Country of current residence	Countries of previous residence
1	Assistant project manager	No	Sweden	France	Sweden	France
2	Communication officer	Student	France	Spain	France	Spain
3	Recruiter	Recruiter	France	Turkey	France	Turkey
4	Recruiter	Not	France	Not	France	Not
5	Lawyer	Recruiter	France	France	France	France
6	Police officer	Student	France	France	France	France
7	Surveyor engineer	Gis engineer	Germany	Greece	Germany	Greece
8	Quality Assurance Engineer	IT professional	Sweden	Pakistan	Sweden	Pakistan
9	IT Software engineer	None	Sweden	India, UAE	Sweden	India
10	Team manager	Developer, Agile coach	Sweden	Serbia, Sweden	Sweden	Serbia
11	Product manager	Product owner	Sweden	France, Norway	Sweden	France, Norway, Netherlands
12	Tester	Kindergarten Teacher	Sweden	Sweden, China	Sweden	China
13	Senior test automation engineer	Test automation engineer	Sweden	Belarus	Sweden	Belarus
14	Headhunter	Talent acquisition	France	France	France	France
15	IT	NA	Sweden	India	Sweden	India
16	Tester	Bascetball coach	Sweden	Serbia	Sweden	Serbia
17	Economist	Finance assistant	Sweden	Macedonia, Malta, USA, Greece, Montenegro, Sweden	Sweden	Macedonia, Malta, USA, Greece, Montenegro, Sweden

18	Software engineer (Architecture)	EPAM, NIK LTD	Sweden	Ukraine	Sweden	Ukraine
19	Senior software engineer	N/A	Sweden	Macedonia	Sweden	Macedonia
20	IT software engineer	Software engineer	Germany	Serbia	Germany	Serbia
21	QA automation tester	Appraiser	Sweden	Macedonia	Sweden	Macedonia
22	Field application engineer	Land surveyor	Germany	Macedonia	Germany	Macedonia
23	Software engineer	Software engineer	Sweden	Macedonia	Sweden	Macedonia
24	Software engineer	Software engineer	Sweden	Macedonia	Sweden	Macedonia
25	IT	Education	Sweden	USA, Macedonia	Sweden	USA, Macedonia
26	Software engineer	Software engineer	Sweden	India, USA	Sweden	Inda, USA
27	HR project manager	Bank officer, Insurance broker	Sweden	Macedonia	Sweden	Macedonia
28	Insurance manager	Economist	Sweden	Malta	Sweden	Malta
29	Supervisor	Project manager	Germany	Norway, Poland, Germany	Poland	Norway
30	Health and safety advisor	Sales manager	Germany	Macedonia	Germany	Macedonia
31	Software tester	Front tester	Sweden	Macedonia	Sweden	Macedonia
32	Economist	Bank officer, Waiter	Germany	Bosnia, Croatia	Germany	Bosnia, Croatia
33	Software engineering manager	Software engineering manager	Sweden	India	Sweden	India
34	Software architect	Software developer	Sweden	UAE, Serbia, Ireland, Macedonia	Sweden	UAE, Serbia, Ireland, Macedonia
35	Hr payroll manager	Hr	Germany	Germany	Germany	Turkey
36	Mech engineer	Plumber	Germany	USA, Australia, UK, Ireland	Ireland	USA, UK
37	HR generalist	Consultant, Hr generalist	Sweden	Macedonia, Croatia	Sweden	Macedonia, Croatia, Malta

4.3.2. "My identity"

This category aims to investigate the extent to which the formation of our cultural identity is a product of identification from multiple sources, such as the groups we belong to, the beliefs and values we have, the roles we play and the thought patterns we cultivate. Are there any overlaps between the offered identities and which ones are considered more important.

In *Figure 3*, we see the percentage representation of identities that are considered the most important in self-definition or in shaping cultural identity, where Family identity participates with 32%, National identity with 19%, while Ethnic identity with 15% and also Occupational with 15%. The least important are Religious 11% and Organizational 8%.

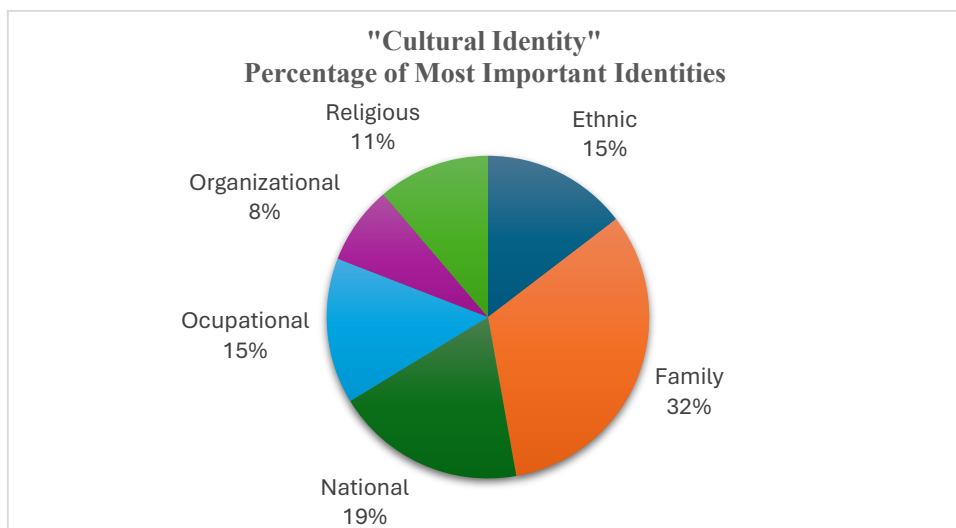


Figure 3: The most important identities in the self-description.

What is shown in the previous figure can also be seen in *Figure 4* through histograms showing different levels of salience for each of identities. On the figure, we can see a fairly high prominence of the *strongly* gradation for Family identity, while the others are slightly prominent, for the *mostly* gradation, National and Occupational identity prevails in relation to other identities.

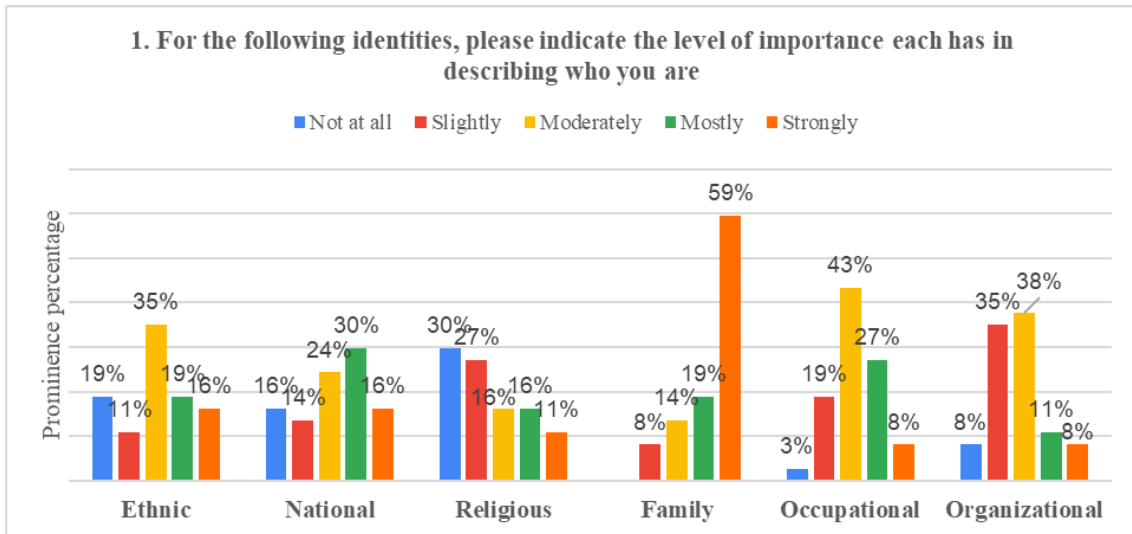


Figure 4. Identities by level of importance in self-description.

Finally, through the answers to the open question *Please provide some explanation for the reason you marked some identities “as most important for you”*, we can get a deeper insight into the reasons for the percentage representation of the most important identities in self-definition (*Figure 3*) and their degrees of prominence (*Figure 4*). For that purpose, here we will quote several of the received explanations that show the picture of the intertwining of several important identities, but also the significant prominence of the Family identity:

“My family is the core of who I am. They taught me how to see the world and interact with it. I learned my values, beliefs and traditions from them. They are the source of my cultural identity. Without them, I would not be the same person.”

“There are some family traditions which we follow and which I would like to be followed in the next generations.”

“Those are aspect of identities that shows in my daily life, I eat moroccan food most of the time, my religion is the way I try to live, and for French identity, I was born and raised in France so it is the society where I live, and I feel that there is some way of behaving, or thinking that also come from that.”

“I define family as my base and religion as my lifestyle. The fact that I am a citizen of another country besides the one where I was born, whose cultures are quite different, makes me feel rich.”

“I love French culture and I have always been proud of it, even though I am not sure if I could live in my country again :D.”

“My job and family defines me and I behave quite much on a daily basis on how these things are going on. I am happy when they are good, and uncomfortable when they are not.”

“For me, religion and family are important pillars on which I lean and draw strength. My profession is a reflection of my energy and dynamism.”

4.3.3. Work identity

With this category, we seek to explore the formation of work identity as a product of identification from multiple sources, such as the groups we belong to, the beliefs and values we have, the roles we play and the thought patterns we cultivate, taking into account the ways of communication and behavior at the workplace. Are there any overlaps between the identities and which of them are considered more influential.

The influence of multiple identities on shaping *work identity* (Figure 5) is the following: Occupational 36% and Organizational 26%, then Family 16% and National 11%, as the least influential identities are Ethnic 8% and Religious 3%.

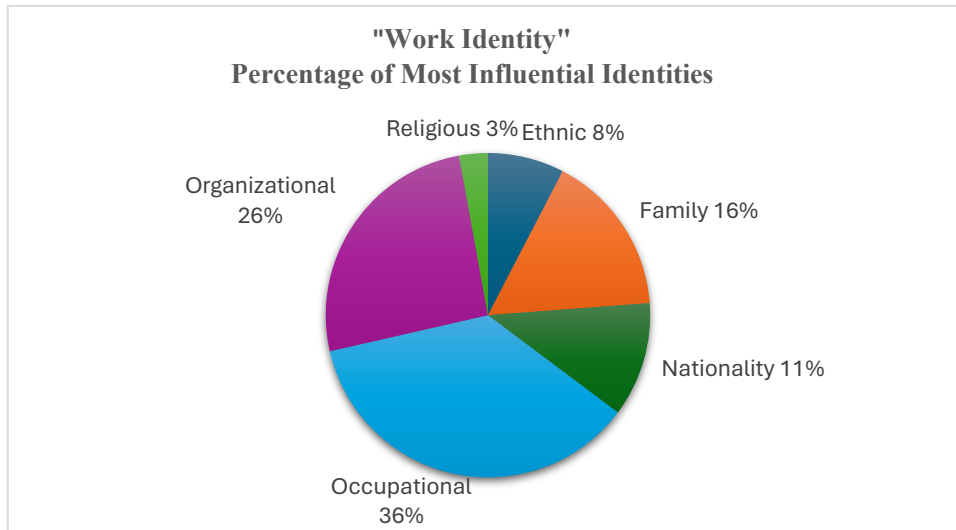


Figure 5. The most influential identities in shaping work identity.

In the following figures, we can see the prominence of multiple identities (by gradation *strongly* and *mostly*) in the influence they have on each of the variables of work identity. *Figure 6* presents multiple identities and their salience according to the degree of influence on communication at work as a variable for shaping the work identity. It can be seen that under the gradation *strongly*, the Occupational and Organizational identity are prominent in relation to other identities, while the gradation *mostly* shows the absence of Religious identity, but for all other identities we can notice a weak prominence.

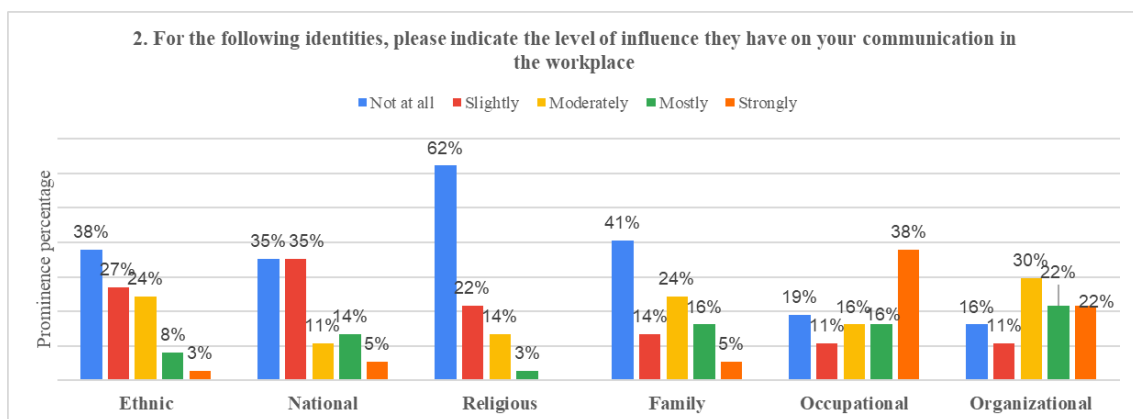


Figure 6. The level of influence of identity on communication in the workplace.

Figure 7 presents multiple identities and their salience according to the degree of influence on behavior at work as a variable for shaping the work identity. We can see that there is a greater prominence of the *strongly* gradation in the case of Occupational,

Organizational and Family identity, while Religious and National identities show very low prominence, Ethnic is not present at all. For the gradation, *mostly* has a greater prominence in the Occupational and Organizational categories compared to the others, where a slight prominence is observed with the exception of the Religious identity.

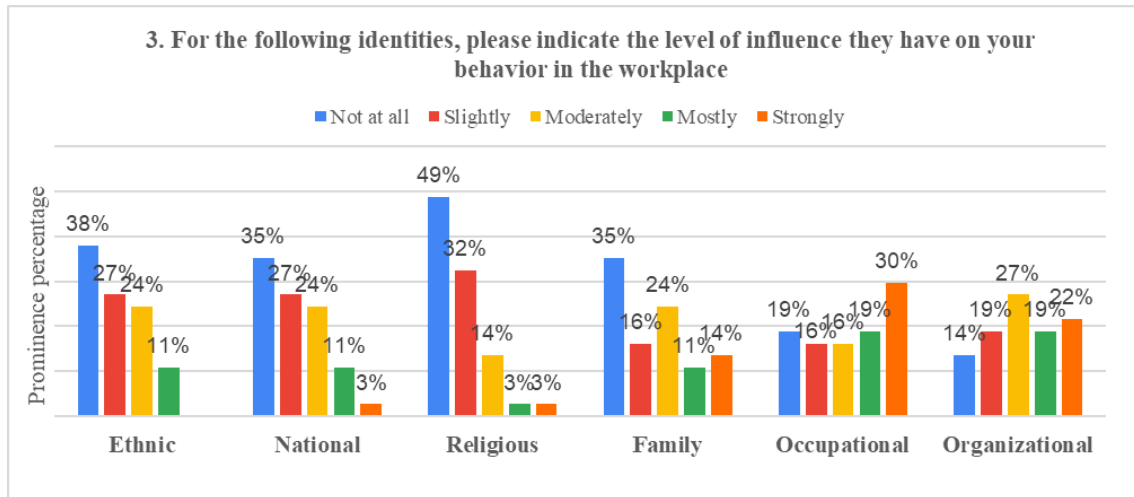


Figure 7. The level of influence of identity on behaviour in the workplace.

4.3.4. Identities and intercultural awareness

This category aims to investigate whether there is an influence of multiple identities on the development of intercultural awareness in an individual. Are there any overlaps between the identities and which ones are considered to be more influential.

What *Figure 8* shows us is the percentage spread of identities according to the level of importance they have in the development of intercultural awareness in the workplace. We can also notice a certain percentage gap between the most prominent and the least prominent identity. Ethnic 22%, National 19%, Religious 17%, Family 15%, Professional 14% and Organizational 13%, allowing us to see a slight overlap between them. In general, vocation and organization-related identities are less influential.

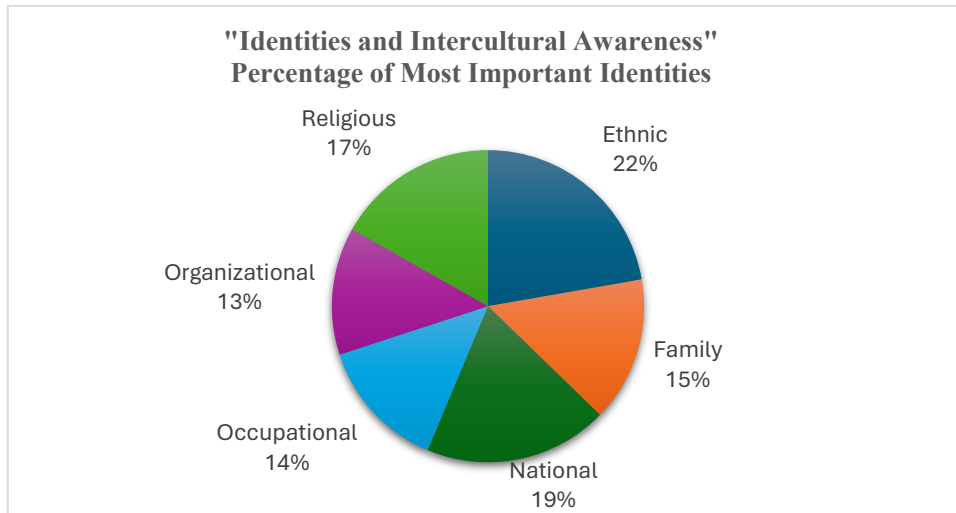


Figure 8. The most influential identities in developing intercultural awareness in workplace.

In the following figures, we can see the prominence of multiple identities (by gradation *strongly* and *mostly*) in the influence they have on each of the variables of intercultural awareness. On learning about different cultures (Figure 9), a greater influence of Ethnic, National and Occupational identity is noticeable if we take into account the *strongly* gradation, however, for the *mostly* gradation, Organizational and National identity are greater, while the distribution is the same for the others.

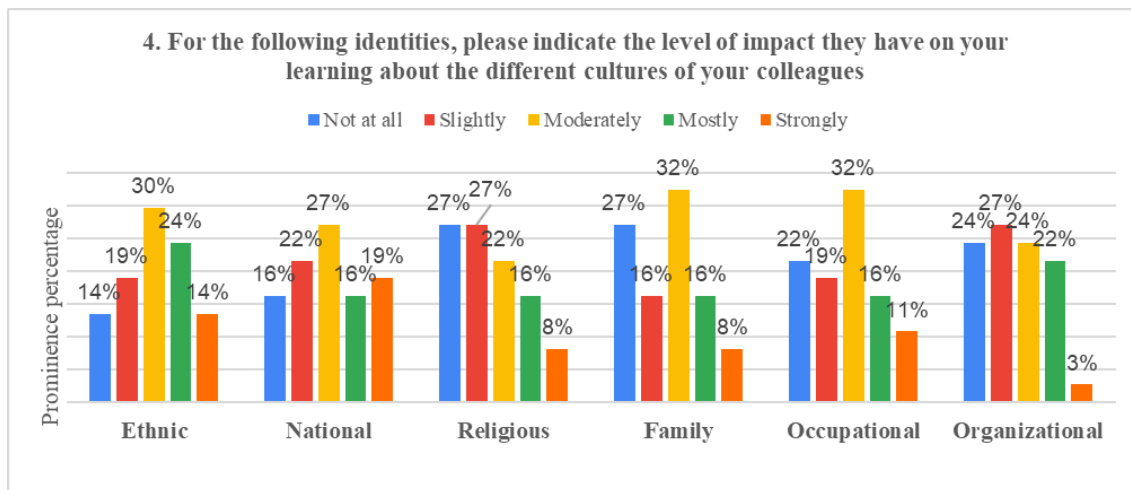


Figure 9. Level of influence of identity on learning about different cultures.

Figure 10 shows us that the understanding of different customs is more influenced by Ethnic, National and Religious identity according to the *strongly* gradation, while for *mostly*, in addition to these three, Family identity also has a greater influence.

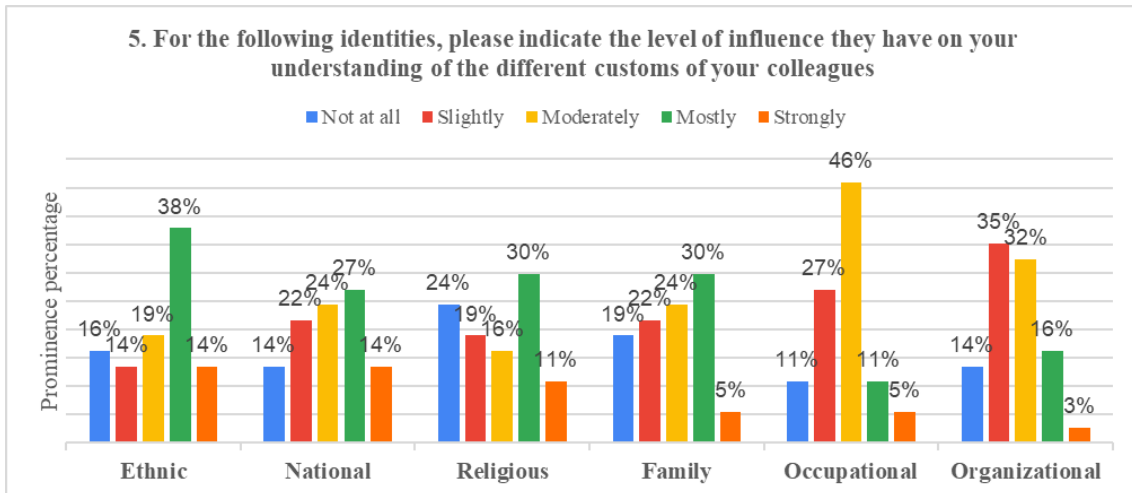


Figure 10. Level of influence of identity on understanding of different customs.

Gradation *strongly* for understanding different perspectives (Figure 11) is more evident for Ethnic, National and Religious identity, while gradation *mostly* is at a similar level for all identities.

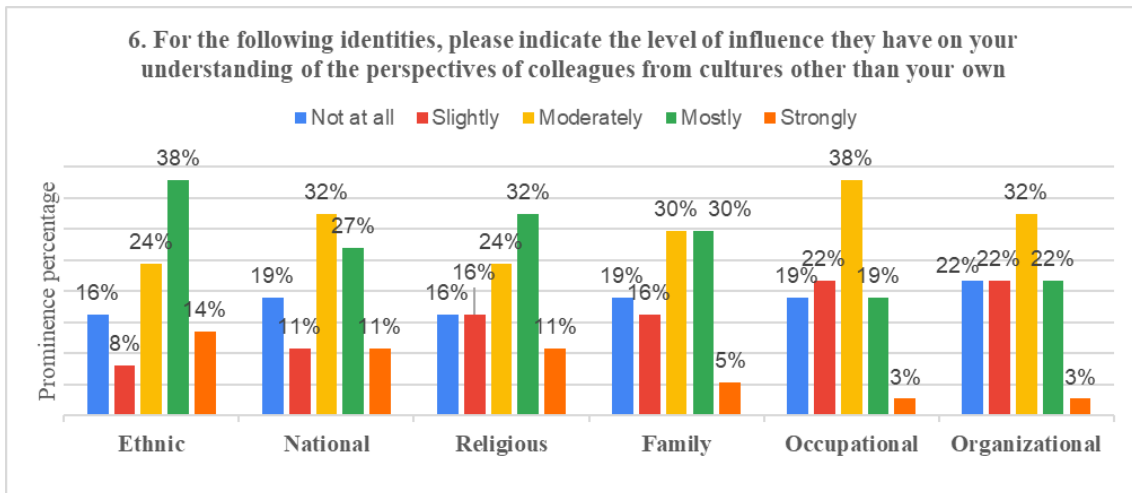


Figure 11. Level of influence of identity on understanding of different perspectives.

For the adjustment of communication style (Figure 12), gradation *strongly* is more noticeable for Occupational, Religious and Ethnic identity, while for *mostly* we can say that it is at approximately the same level for all identities.

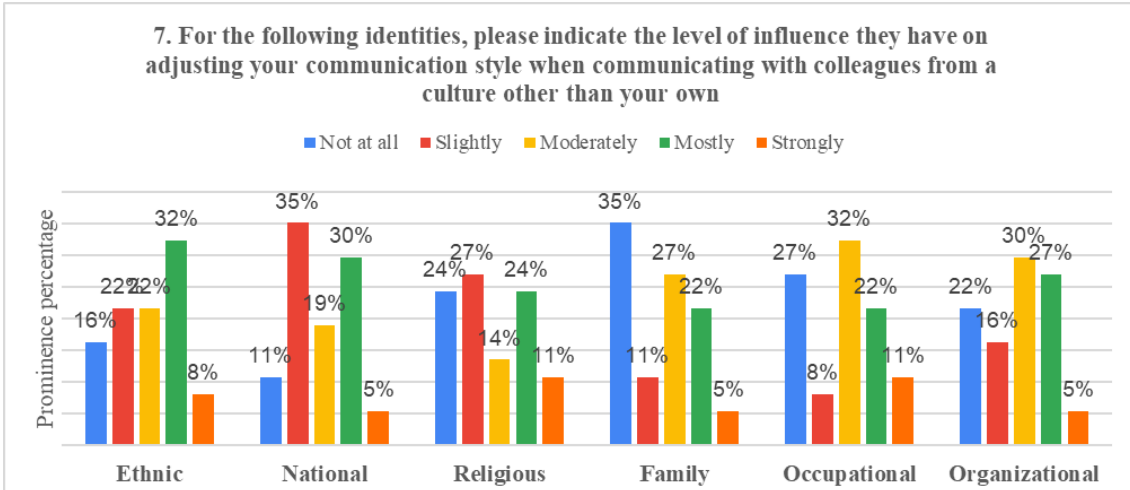


Figure 12. Level of influence of identity on adjusting communication style in workplace with colleagues from different cultures.

Interaction between employees from different cultures at the workplace (Figure 13) in relation to the gradation *strongly*, Ethnic and National identities stand out, but the emphasis on Religious and Occupational is not negligible, while in relation to the gradation *mostly*, the emphasis is pretty much the same for all identities except Religious.

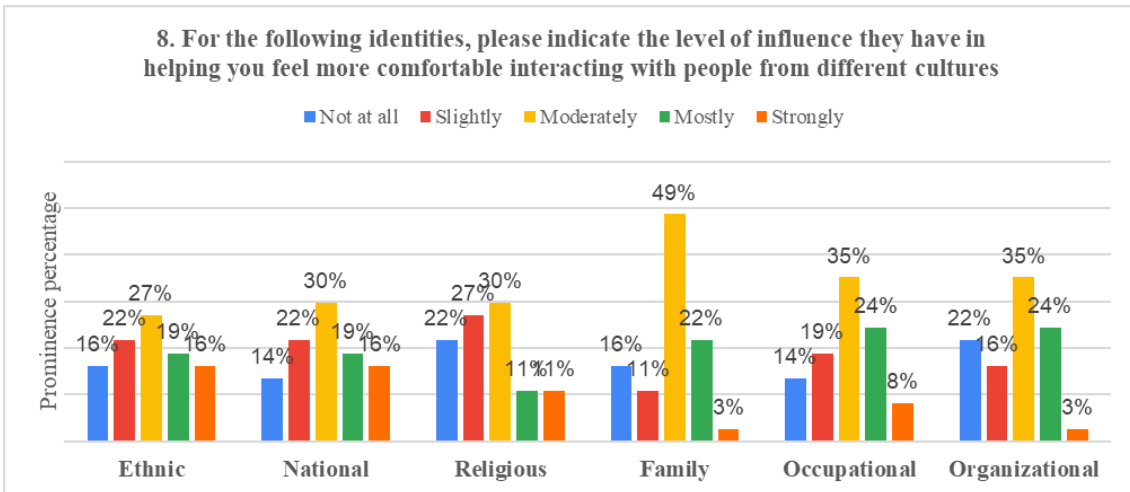


Figure 13. Level of influence of identity on interaction in workplace with people from different cultures.

Finally, through the answers to the open question *Please provide some explanation for the reason you marked some identities “as most important for you”*, we can get a deeper

insight into the influence of multiple identities on the development of intercultural awareness. For that purpose, we will quote here several of the received explanations:

“I come from the Balkans, which is rich in different cultural traditions, so it is not difficult for me to share the working environment with other nations.

“If we are from the same religion it's easier to understand each other because we have the same view of life.”

“Influence based upon ethnicity , nationality and religion are slight as the talks are more related to work etc, if it comes to politics, social behavior etc then I see slightly more influence.”

“The nature of my job as well as the current organization in which I work allow me to constantly be in contact with different cultures. Also, my extended family consists of members who come from other cultures and nationalities, so it's kind of natural for me.”

“Organisational culture and the role I have in the company help me to observe and understand better colleagues with a different background, to ask questions when I don't understand something rather than guessing and to adapt my communication with respect to different contexts.”

“I come from a country where many ethnic groups live and this has allowed me to get to know different cultural and religious customs, so I find it useful and a helpful link when I interact with colleagues at work.”

4.3.5. Work context and intercultural awareness

With this category, we want to explore the suitability of the workplace as a context for developing intercultural awareness. Also, to get an insight into the willingness of the employee to work in a heterogeneous workplace, then how much the employee sees the

workplace as an opportunity to meet and learn about differences, and how much he thinks this is encouraged by the organization he works for.

The result in *Figure 14* gives us the right to consider the workplace as a suitable context for developing intercultural awareness, given that 61% results as a sum of gradations *strongly* 29% and *mostly* 32%.

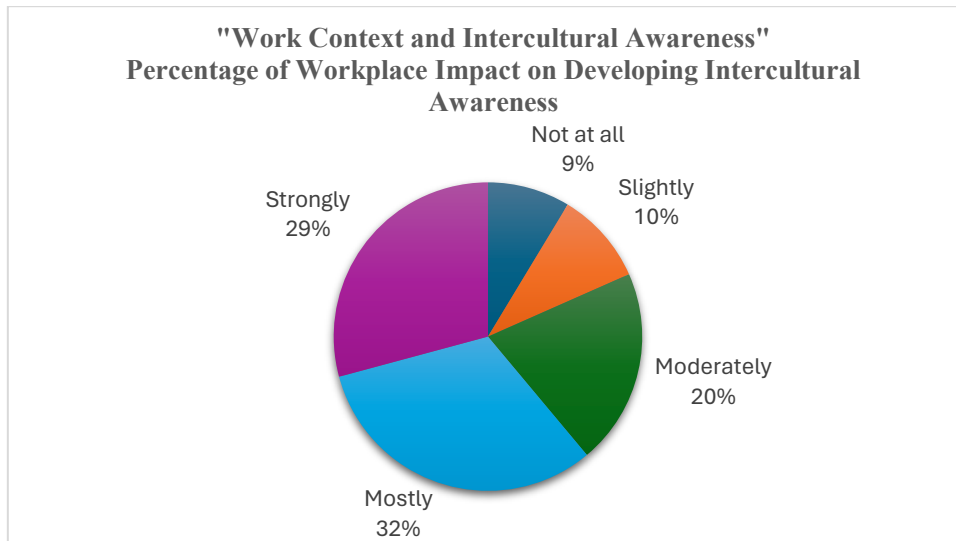


Figure 14. Workplace as a setting for the development of intercultural awareness.

Figure 15, which examines the possibility that the workplace influences the improvement of knowledge about different cultures as a variable of intercultural awareness, shows us the percentage gradation by which respondents believe that this is so. We can see from the pie that this possibility is moderate because for the *strongly* gradation it is about 22% and for *mostly* 24%, together they occupy only 46%.

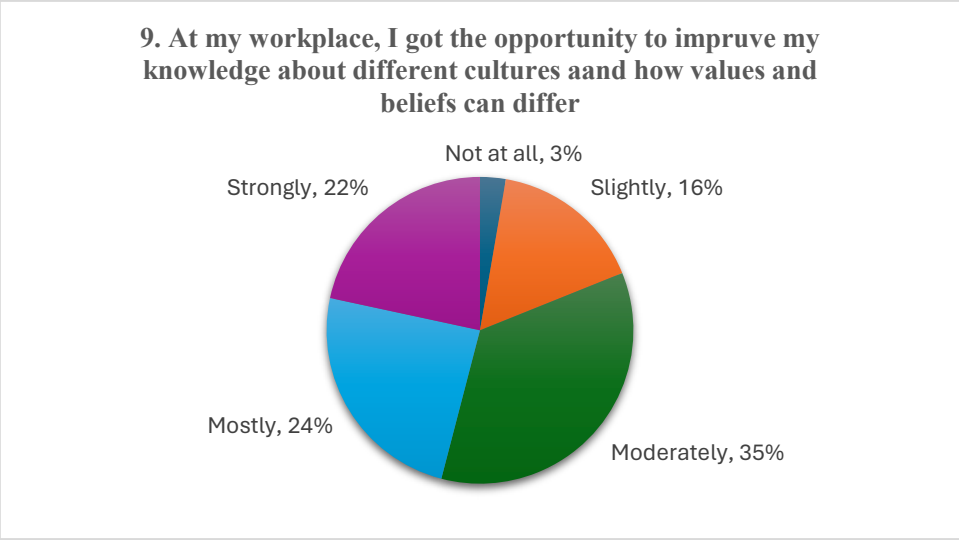


Figure 15. The workplace as an environment for improving cultural knowledge.

Figure 16 shows the variable of intercultural awareness, which examines the possibility that interaction with colleagues from another culture at the workplace affects the change of existing prejudices. We can see from the pie that this possibility is partly justified because for the *mostly* gradation it is about 41%, while for *strongly* 8% is very low, and together they occupy only 49%.

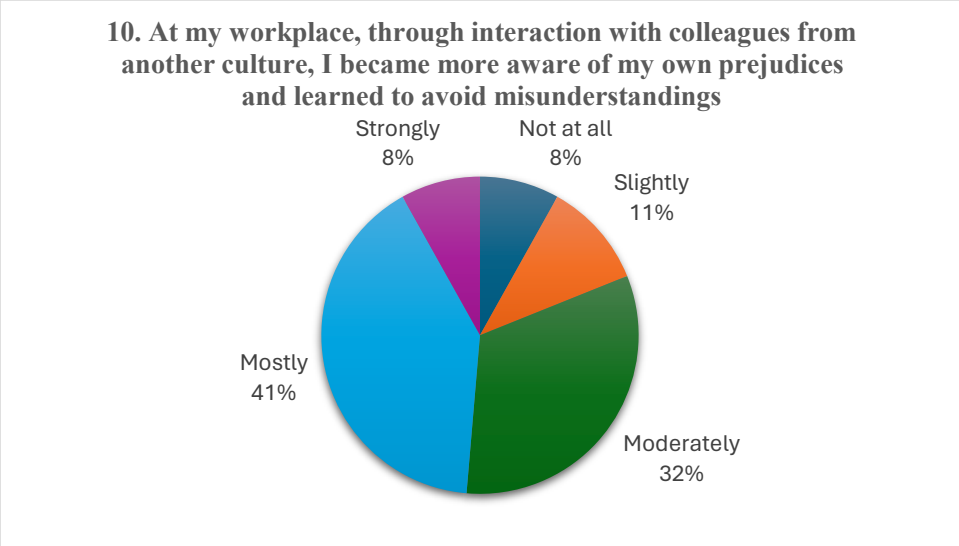


Figure 16. The workplace as an environment that improves prejudice awareness.

Figure 17 shows the possibility of activities related to multicultural issues in the workplace in relation to the variable of intercultural awareness, i.e. improvement of communication skills among employees of different affiliations. From the pie, we can see that this possibility is at a fairly low level because for the gradation *mostly* it is 27%, while for *strongly* 5% is very low, and together they occupy only 32%. It is important to mention that only the *Not at all* 32% gradation has the same percentage.

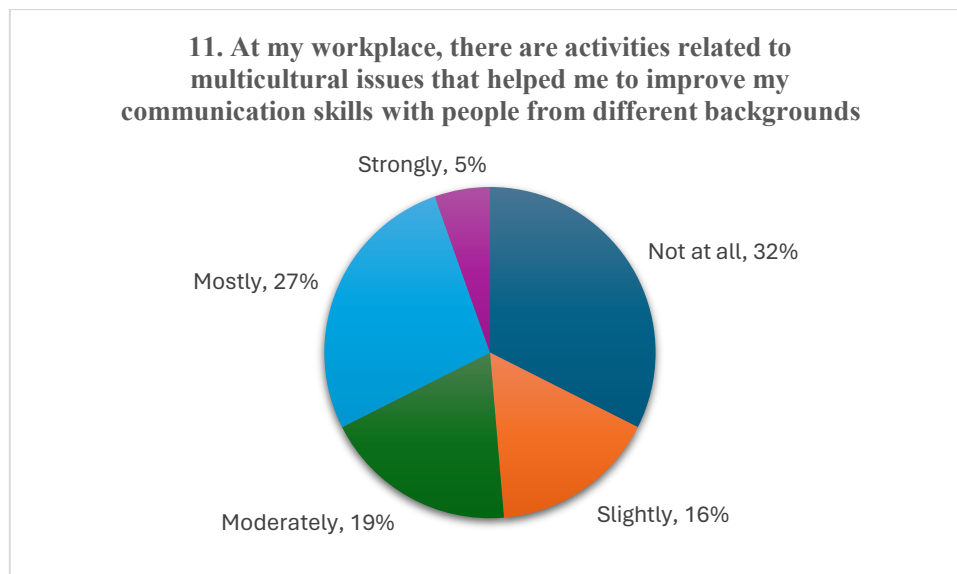


Figure 17. Existence of workplace activities related to multicultural issues.

Gradation *strongly* 5% and *mostly* 27%, show the existence of openness and flexibility among employees towards diversity at the workplace (Figure 18), in fact their sum of 32% indicates that the workplace can be considered as a setting where there is a possibility of developing intercultural awareness.

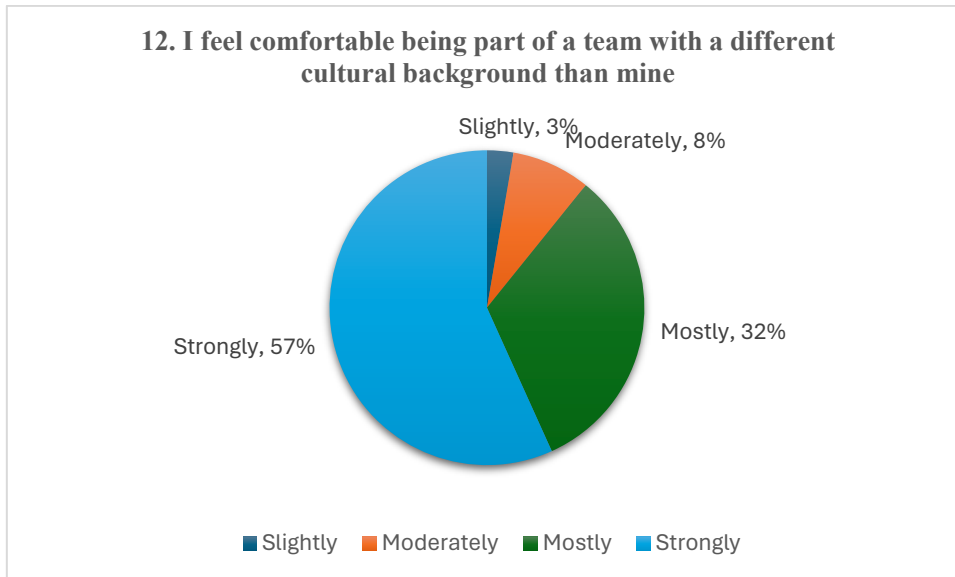


Figure 18. Openness and flexibility toward diversity at the workplace.

Figure 19 shows that intercultural sensitivity among employees with a percentage of *strongly* 54% and *mostly* 35% actually contributes in 89% to the workplace being considered as a setting where there is a possibility of developing intercultural awareness.

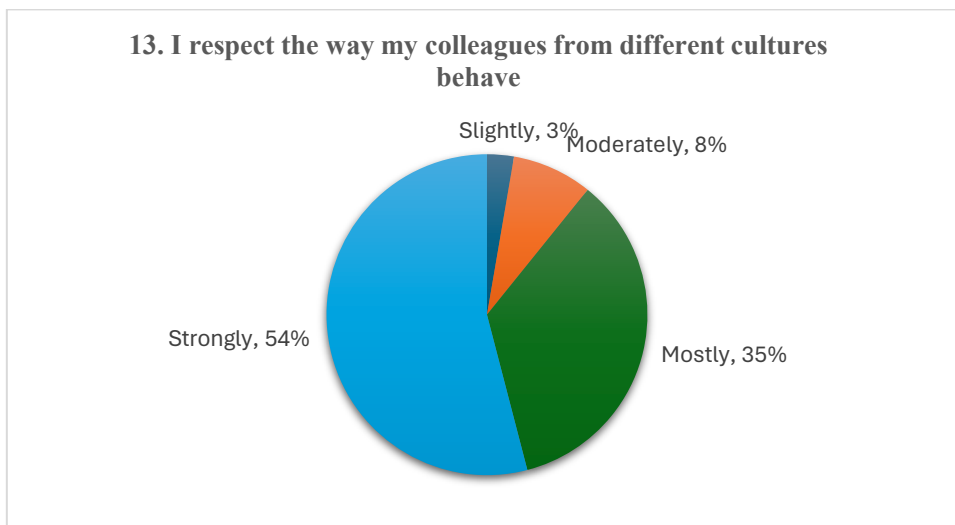


Figure 19. Intercultural sensitivity at the workplace

4.4. Discussion and conclusion

In the following discussion, we aim to crystallize the influence of multiple identities on the development of intercultural awareness. Considering that, reading the scientific literature, we did not come across research that specifically talks about the correlation of these two concepts, our study tried to make its contribution in that direction and this led us to the research question: Can multiple identities be a resource that facilitates intercultural awareness of individuals at work?

In order to answer that question, we based our research on four hypotheses, the confirmation or refutation of which we will comment below.

The results shown in Table 1 and Table 2 give us a very detailed view of the profile of respondents who chose to be part of multicultural workplaces. Moreover, this points to the superdiversity that characterizes today's workforce or their multiple identities, as Vertovec (2023) also says that diversity should be viewed from the perspective of several variables. *Hypothesis 1* proposed that when defining oneself in terms of cultural identity, an individual does so through several perspectives, the results we obtained support it because they emphasize the importance of multiple sources when defining cultural identity. We can notice that Family Identity contributes the most to this with a prominence of 32%, followed by National 19%, Ethnic 15%, Occupational 15%, Religious 11% and Organizational Identity 8%. This is supported by the answers given by respondents to an open question in order to better understand this percentage representation. For example, one respondent says:

“I define family as my base and religion as my lifestyle. The fact that I am a citizen of another country besides the one where I was born, whose cultures are quite different, makes me feel rich.”

From what we can also conclude that family identity leads, but the prominence of other identities in self-definition is not negligible.

Our *hypothesis 2* assumes that in addition to identification with the profession the individual is engaged in and the organization one works for, other factors also have an influence on the formation of work identity. From the obtained results it follows that the

most influential sources are Occupation 36% and Organizational identity with 26%, however, Family 16%, National 11%, Ethnic 8% and with the least importance but still present Religious identity 3% also participate. So, based on these results, we can consider that our hypothesis is supported.

Consequently, we can say that what resulted from the testing of our *Hypothesis 1* and *Hypothesis 2* is in accordance with the theory of Hogg (2004), according to which individuals possess numerous identities depending on the type of groups they belong to, moreover, on the personal relationships they develop in those groups. Because identities can change rapidly with contextual changes, this determines which social identity is salient, as well as the form it can take.

Hypothesis 3 examined the relationship between the development of intercultural awareness and multiple identities. Guided by the results from Figure 8, we can say that the hypothesis is positively supported, the sum of the most influential identities for each variable of intercultural awareness is shown (*Figures 9, 10, 11, 12 and 13*), where we can see a noticeable overlap between the identities with the most influential Ethnic 22%, National 19%, Religious 17%, then Family 15%, Occupational 14% and Organizational 13%. Considering this result of our study, we can note that multiple identities have an impact on the development of intercultural awareness in an individual, which also justifies the statement of Özbilgin & Özkan (2009) that learning about diversity is a continuous process which takes place through formal and informal learning as well as that the individual carries with him the components of attitudes and behavior in the organizational field. This also means that our results can confirm the suggestion of Kim (2009), that the identity dimensions of the individuals involved influence their “overall participation in fruitful communication activities that cultivate mutuality and cooperation in intercultural relationships” (p.54). One of the interviewees explains it to us a little deeper in the open question with the following statement:

“Since I am moroccan and French and I follow islam those are the identities helping me and guiding me everyday in every action. And I think my religion help me with being open to other cultures, trying to understand without being harsh. And my French and moroccan background means that I always lived with

a double culture, so it means that I am already used to differences and I understand that everyone is different and what seems normal to some is not for others. Also, France has a history of immigration, so there is a mix of cultures especially near Paris, and in morocco people are usually open and friendly so it is something that shows in my behavior I think.”

To test *hypothesis 4* we examined the suitability of the workplace for developing intercultural awareness among employees. The obtained results (*Figure 14*) indicate its acceptability if we take into account that the sum of the gradation *mostly* and *strongly* gives a sum of (61%) compared to *moderately* 20%, *slightly* 10% and *not at all* 9%. However, if we look at the obtained percentages in these levels related to each variable individually, we can notice a slightly different picture. Regarding the possibility of learning about other cultures at the workplace (*Figure 15*), the sum (46%) of *strongly* and *mostly* can be said to undermine the acceptability of our hypothesis. That interaction at the workplace contributes to reconsidering prejudices and smoothing out misunderstandings (*Figure 16*) also weakens the confirmation of the hypothesis because the level of *strongly* is only 8% and *mostly* 41%. However, we can still justify the statement of Özbilgin and Özkan (2009), that homogeneity in the workplace has become questionable with demographic change worldwide so the work environment is one of many where diversity is learned through interaction with others who are different. The existence of activities at the workplace concerning the multicultural issue (*Figure 16*), which results for *strongly* 5%, *mostly* 27%, even more questions the acceptability of our hypothesis. It is important to connect this with the suggestion of Bartel-Radic (2006) which says that organization's ability to encourage the learning of intercultural competences among employees is crucial. In the end, what we can say that significantly contributes to the acceptability of this hypothesis are the results we get for openness and flexibility towards diversity at the workplace (*Figure 17*) and Intercultural sensitivity at the workplace (*Figure 18*), whose results are almost identical, the sum of the levels *mostly* and *strongly* with both is 89%. But despite that, we can also conclude that it indicates more the influence of the attitude and readiness for adaptability that employees have than the workplace itself.

Conclusion

As many organizations around the world increase diversity, they create a context in which employees are in a situation to interact with others who are different from themselves. Therefore, we can say that the need for a better understanding of the effects of multiple identities in multicultural workplace is timely. The presented research was conducted with the aim of examining how different configurations of the identity of individuals influence the development of intercultural awareness with a focus on the workplace.

With the help of the conducted questionnaire, we had the opportunity to explore this in order to get an insight into the diversity that is very characteristic of today's workforce. To explore how our different cultural, religious, national origins, work and life experiences, skills, knowledge, etc., shape our functioning in the context that unites us, in the workplace. In short, what is the rudder that directs us when it comes to personal identity or work identity, what is it that enables us to manage our attitude and behavior more or less when we meet people who are different from us. Conducting research at the individual level can expand our understanding of how different factors interact, change, and influence our behavior.

This study illustrates the in-depth examination of the relationship between multiple identities and intercultural awareness. As we were not able to find many texts dealing with this topic, we wanted to make a small contribution with our study.

Firstly, on the basis of the results, the research question “*Can multiple identities be a resource that facilitates the intercultural awareness of individuals at work?*” can be answered as follows: An individual's intercultural awareness is shaped by the interplay of multiple identities.

The analysis of the results shows how individuals rely on multiple identities depending on the context, so we see that while in one context some identities are more prominent, in another it is different, but their interplay is always present. These results are consistent with the theoretical relationship between multiple identities and individual

behavior, elaborated with the help of *identity theory* and *social identity theory* in the second chapter. Beside that, the convergences of multiple identities to the individual level that are noticeable in the obtained results help us to understand the concept of “superdiversity” elaborated in the first chapter which indicates the multiplicity of variables and their effect on the perception of diversity (Vertovec, 2007). Considering that Vertovec with this concept indicates the presence of a wide range of variables that can give specific outcomes, we see the same in our results, respondents rely on multiple identities in different situations for different reasons.

In fact, the results we obtained show a larger picture of how multiple identities facilitate the development of intercultural awareness in the workplace. In other words, being part of different groups and roles, knowing different traditions, languages, customs, etc. has its influence on knowing and learning different ways of communicating and shaping interaction with others. For that reason the result allow us to find superdiversity as a suitable basis for understanding and forming an attitude about differences, as well as for shaping intercultural skills. This information opens up the possibility for further questions that can be investigated, for instance, how this correlation of multiple identities and intercultural awareness can contribute to the management of coexistence among employees in a multicultural workplace, or in the direction of improving the inclusivity of employees.

Another issue that was revealed during the empirical analysis was that the workplace itself is a suitable context for the development of intercultural awareness, but it also shows that this is not so much due to the engagement of employers in this direction as much as it is the context created by the personal characteristics, attitudes, knowledge and willingness of employees to communicate and accept the challenges of diversity. Seen again through Vertovec's concept of “superdiversity”, we can characterize this result as evidence that the differences that employees carry with them in the workplace have an interdependent influence and cause a kinde of complexity. We can also find these results in line with Gopalkrishnan's (2019) assertion that openness and respect for diversity and knowledge of cultural similarities and differences are very important elements of cultural awareness, and that it depends not only on individuals but also on the organization in which they work, through the framework of management, culture and policies fostered

by the same. Taking this into account, we can say that it indicates the need to study and think about the actions that the organization can take in order to frame these differences and use them in a positive direction. In this segment, it would be interesting to examine what prevents organizations from using such resources to develop more activities regarding multicultural issues. However, since these studies did not involve a specific organization or team, we leave this as an opportunity for further investigation.

In general, what we can say about this study is that it enabled us to contribute to the already existing material on the approaches that are available in the field of designing interventions regarding the development of intercultural awareness among employees. We believe that the results obtained contribute to seeing a wider range of resources that can be used in the creation of different activities, whether it is training or team building, etc. when it comes to the issue of a multicultural workplace and everything it entails.

Limitations of the study

In this study there are also factors that could have influenced the results. First, regarding the number of participants in the research, we believe that a greater response would contribute to greater relevance of the data, and in addition, it would also open up some other segments in the research.

Regarding the choice of data collection methods, the multiple-choice questionnaire with two open questions does not leave much space for collecting more detailed information, so it would be interesting to conduct semi-structured interviews, which would on the other hand mean a smaller number of participants due to time constraints. Also, if time permits, it would be good to do a combination of qualitative and quantitative research again in order to obtain more relevant data. In addition, possible misunderstandings of the questions could be avoided.

Finally, regarding the selection of the sample, it must be said that it was selected depending on whether they are part of a multicultural workplace, which is the interest of this study, however, it would also be useful to conduct a similar study in a multinational organization or in several multinational companies in different countries, this would make

available information on the coexistence of multiple identities in a certain workplace and at the same time enable comparison between countries or companies.

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Appendices

A questionnaire used to investigate multiple identities and intercultural awareness in the workplace.

Multiple identities and intercultural awareness in the workplace



Dear Madam, Dear Sir,

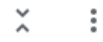
My name is Seniha Kalach and I am a student at the Master course in Management of Educational Services and Lifelong Learning at the University of Padua and I conduct a research on multiple identities and cultural awareness in the workplace.

Multiple identities in the workplace refer to different roles you perform in your professional life. This refers to various factors, such as personal characteristics, cultural background, social groups and experiences. Whereas, **Intercultural awareness in the workplace** regards your professional communication with others, and it implies awareness of the existence of more than one perspective in interpreting things, openness to different cultures, and the ability to understand and show compassion for differences.

In this research, we will focus on the following identities and differences produced by belonging to different age cohorts, ethnic groups, nationalities, religions, cultures, and family and work experiences.

The data will be used only for scientific and statistical purposes and with the maintenance of the rules on confidentiality pursuant to Legislative Decree 101/2018 and regulation (EU) GDPR 679/2016. Your participation in this survey is anonymous. For any additional information, you can write to seniha.kalach@studenti.unipd.it. I am asking for your availability to answer some questions regarding your personal experience.

PERSONAL INFORMATION



Descrizione (facoltativa)

Age *

Testo risposta breve

Gender *

Testo risposta breve

Nationality *

Testo risposta breve

Religious affiliation *

Testo risposta breve

Your current profession *

Testo risposta breve

Please indicate your previous occupation (if any) *

Testo risposta breve

Country of your current work *

Testo risposta breve

Please indicate the countries in which you have worked previously (if any) *

Testo risposta breve

Country where you currently live *

Testo risposta breve

Please indicate the countries in which you have lived previously (if any) *

Testo risposta breve

Please indicate what languages do you speak *

Testo risposta breve

Sezione 3 di 6

My identity



The roles we play, the groups we belong to, the values, beliefs, thought patterns we cultivate are our identifications which influence the shaping of our cultural identity.

Please rank on scale the level of importance that each of the following statement contribute to your cultural identity.

Please specify your marital status *

- Married
 - Single
 - Separated
 - Widowed
 - Divorced
 - Cohabiting
-

...

1. For the following identities, please indicate the level of importance each has in describing who you are. *

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Please provide some explanation for the reason you marked some identities "as most important" for you

Testo risposta lunga

Dopo la sezione 3 Continua alla sezione successiva



Sezione 4 di 6

Identities and behavior at work



Rank the identities below, taking into account how influential each of them is in shaping your professional communication and behavior at work.



2. For the following identities, please indicate the level of influence they have on your communication in the workplace

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



3. For the following identities, please indicate the level of influence they have on your behavior in the workplace

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Sezione 5 di 6

Identities and intercultural awareness



Rank the identities below, taking into account how influential each of them is in shaping your intercultural awareness at work.

⋮

4. For the following identities, please indicate the level of impact they have on your learning about the different cultures of your colleagues. *

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

5. For the following identities, please indicate the level of influence they have on your understanding of the different customs of your colleagues. *

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

*

6. For the following identities, please indicate the level of influence they have on your understanding of the perspectives of colleagues from cultures other than your own.

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

*

7. For the following identities, please indicate the level of influence they have in adjusting your communication style when communicating with colleagues from a culture other than your own.

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



8. For the following identities, please indicate the level of influence they have in helping you feel more comfortable interacting with people from different cultures

	Not at all	Slightly	Moderately	Mostly	Strongly
Ethnic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
National	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occupational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Please provide some explanation for the reason you marked some identities "as most important" for you

Testo risposta lunga

Dopo la sezione 5 [Continua alla sezione successiva](#)

Sezione 6 di 6

Work contex and Intercultural awareness



Rank the level of influence your workplace has in developing intercultural awareness.



*

9. At my workplace, I got the opportunity to improve my knowledge about different cultures and how values and beliefs can differ

- Not at all
- Slightly
- Moderately
- Mostly
- Strongly



*

10. At my workplace, through interaction with colleagues from another culture, I became more aware of my own prejudices and learned to avoid misunderstandings

- Not at all
- Slightly
- Moderately
- Mostly
- Strongly

⋮

*

11. At my workplace, there are activities related to multicultural issues that helped me to improve my communication skills with people from different backgrounds

- Not at all
- Slightly
- Moderately
- Mostly
- Strongly

⋮

*

12. I feel comfortable being part of a team with a different cultural background than mine

- Not at all
- Slightly
- Moderately
- Mostly
- Strongly

⋮

*

13. I respect the way my colleagues from different cultures behave

- Not at all
- Slightly
- Moderately
- Mostly
- Strongly