Increasing Universal Diverse Orientation for Strengthening Intercultural Competence

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Abstract: The research objective was to test the effectiveness of training to improve the Universal Diverse Orientation. The treatment module is directed to the approach of humanity universal, by awakening the negative effect of petty minded of differences that have been going on. This research uses a parallel method of transformational mixed design (participation action research). Quantitative approach using experimental field designs pre-post two groups. Consisting of two studies, the first study of 28 USU students and a second study of 33 USU students; which is divided into treatment groups and control groups. Simultaneously with the treatments carried out Focus Group Discussions were conducted at each end to the session for the trial group. Training consists of three sessions held within two days for each study. The results show significant effectiveness of the training both in study one and in study two. As a consequence of the transformational method, it is discussed the possibility of using the treatment module for the wider participants in admission of fresh students. The training module needed to be addressed for other students, tested on student admission's situation and follow up after first-semester.

1 INTRODUCTION

Nowadays, It cannot be denied in order to make a successful training program; we have to match it with the needs to make it specially for the targeted participants (Early & Peterson, 2004); so it is necessary to measure intercultural skills profile before the training sessions are implemented. Based on research from Moghaddam, he advocated the concept of omnikulturalism to overcome the problems of conflict caused by differences between groups in this case ethnicity. Globalization is not as anticipated as seeing the possibility of unity, but rather the mutual strengthening of groups with extreme and diverse views, termed by Moghaddam (2012 : 2009) as "fractured" globalization, without precedent posing challenges to humanity. The most important challenge is related to ethnic, religious, linguistic and other important differences.

The research objective was to test the effectiveness of training to improve the Universal Diverse Orientation. The treatment module is directed to a humanitarian equation approach at the beginning, new based on equality of speech differences, with the aim of avoid trapping on differences, that will lead to conflict.

1.1 The Assimilation and Multiculturalism

The previous policy of assimilation leading to human homogeneity in the form of ethnicity, religion and others show minimal results. Some argue for trends such as the death of language as an example of globalization deemed to be in line with this policy, in line with globalization (Crystal, 2000; Moghaddam, 2012). In this view, we are referring to a global village (McLuhan, 1964) characterized by a more similar lifestyle.

Multiculturalism can also pose a problem related to the strong emphasis on diversity; ethnocentrism seems to be universal. Cultural relativism, on the surface seems to support the minority, but in reality, it is more in favor of groups with greater power. While the minority becomes marginalized. Minority rights and interests are best served through universal rights and obligations (Moghaddam & Riley, 2004) not local rights & obligations. Multiculturalism also fails to overcome this with a tendency that treats them

differently than others, can be used to violate humanity on the grounds of cultural relativity (Moghaddam, 2012).

1.2 Omniculturalism

The Concept proposed by Moghaddam has been main purposed for building societies that tied by common humanity and celebrate the importance of the same characteristics as humans. Further also realize and share about existence differences between different groups. This concept is not merely a mixture of assimilation and multiculturalism, but based on scientifically derived similarity and grounded with the first search for the universality of man and then see the differences between groups.

According to Moghadddam (2012), omnnikultural involves the process of socialization in two stages, first called omnikultural imperative by giving priority to human equality and teaches children the importance of experiencing the things that strengthen the commonality of humanitarian characteristics. In the second period marked by the introduction of differences and values that also have differences that exist. In this case, the main is still the equation, just see the difference. The result of omniculturalism is a society that recognizes and gives priority to humanity, but also gives space for understanding and sharing of group differences.

1.3 Intercultural Competence

Intercultural competence has many dimensions, intercultural sensitivity and open-mindedness are the affective side, flexibility on the behavioral side; the assertive aspect of intercultural competence is also in the behavorial side, the ability to change views is the cognitive and behavioral side of intercultural competence, also the existence of nonverbal competence, which is the cognitive side, both affective and behavioral. Intercultural sensitivity is one's sensitivity to cultural differences and the willingness to modify behavior as a signal of respect for other groups Bhawuk & Brislin, 1992). Intercultural self-awareness is an awareness of his own cultural background and how it affects to interfere and maintain the satisfaction from interpersonal relationships with other cultural members. Assertiveness is a component of relationship builders (Caligiuri, 2000), this ability then improves adaptation to new environments.

The diversity side of intercultural competence consists of the cognitive side (e.g. knowledge of foreign cultures), affective (e.g. sensitivity between cultures), as well as behaviors (e.g. effective intercultural behavior). The training used to improve this competency should have the following criteria of being unique in terms of (1) taking into account the existing culture for a particular culture or general culture (2) the approach used, in this case an experiential model) (3) training designed for awareness, a sense of skill to improve effective communication (Early & Peterson, 2012). In the training, the steps are brought to the participants about similarity that have and shared together, through games, movies and discussions that enable them to experience the similarity behind the differences among fellow human beings, as well as to understand and pay attention to the negative effects of disunity on behalf of the group. in other words, the term that was delivered by Sharif also used by Moghaddam with a super ordinate goal for all the groups involved.

1.4 Universal Diverse Orientation

Universal Diverse Orientation, that referred as UDO was proposed by Miville, Romans, Johnson, and Lone (1999) can become the answer to what we needed. Miville et al (1999) defines UDO as follows: "Universal-diverse orientation is defined as an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others. " This definition reflects the interrelation between the cognitive, behavioral and affective components of UDO.

Miville (1999) defines similarity or universality as aspects in the human being that can be considered the same between one person and another. Meanwhile, differences or diversities are interpreted as unique aspects to the human being that arise because of differences in culture and individual differences. According to Miville, an awareness about the existence of similarities and differences between humans can make individuals have a bond with others who have similarities but also simultaneously be able to accept, appreciate, and understand others who have differences (in Yeh & Arora, 2003).

The definition of UDO that will be used during this research is the awareness of every human being has similarities that can create the feelings of connecting between human also on the other side of, we have differences that can bring the acceptance and appreciation for the uniqueness owned by each

person. According to Strauss and Connerly (2003), Universal, diverse orientation or UDO has three dimensions: (a) Diversity of contact. The first is diversity of contacts which is the level of interest or inclination of individuals to interact in a social environment that has diversity of and participation in cross-cultural activities. This aspect is to see how individuals are actively willing to interact in diverse environments. (b) Relativity appreciation. The second aspect is relativistic appreciation that is to see the extent to which individuals are able to recognize, value, and accept the similarities and differences that exist between humans. This aspect explains how the level of individual appreciation of the importance of being aware of the similarities and differences that exist between diverse groups as well as realizing that it will have a positive impact on its development. (c) Comfort with differences. The final aspect of UDO comfort with differences explains how individuals feel connected to other human beings because of the same experience as humans. Individuals can feel comfortable with the idea of interacting in a culturally diverse social environment.

1.5 Contact among Groups

Allport (in Pettigrew, 1998) believed that the positive effects of inter-group contact can only occur when the following four key conditions are met, namely: (a) Equivalent status. Allport stressed the importance of equal status in contact situations between groups. Each group that interacts must feel that they have equal status with each other. When the interacting group has a status difference, contact can actually produce negative effects (Jackman & Crane, 1986). The classroom is one place where each interacting group can feel equal status (Allenby, 2009). (b) Same purpose. Reducing prejudice through contact requires an active, goal-oriented effort. When groups that interact with each other share a common purpose, it creates a mutual need between the group to achieve its goals (Pettigrew, 1998). (c) The existence of inter group cooperation. The accomplishment of the same goal in the group must occur with the cooperation between the groups involved in contact (Bettencourt, 1992). (d) There is supported from a higher authority. The latter condition requires the involvement of other parties associated with interacting groups. For example, the existence of social rules or sanctions will make contacts between groups more widely accepted and have a greater positive impact (Pettigrew, 1998)

The first step so that the contacts among inter-group can have results is by studying other groups.

This learning process can be used to correct a false-negative view on a particular group, then contact will be able to reduce prejudice. The occurrence of giving new information about the other group will make them capable of encourage the change of attitude to become more positive. The next step to this learning process is to change behavior. Optimal group contact is one of the earliest forms of behavior modification. Behavior change is regulary on the beginning with a change of attitude. Creating a new situation where the individual is required to change his behavior to more often interact with other group members will further facilitate the change of attitude. Furthermore, the generalization of affective bonds. Emotion is very important in contact between groups. Anxiety at first, interacting with different groups is common and can trigger a negative reaction (Islam & Hewstone, 1993). This anxiety will diminish with more frequent interactions. Therefore, it is important to pay attention to the emerging emotions within the individual when making contact with other groups. The next stage is the reappraisal in the group. Optimal group contacts provide a better understanding of both the in group condition and the out group. Contact not only makes the individual more familiar with other groups but also more understanding of his own group by reflecting on his new knowledge of other groups. The conclusion is that as Allport states (in Pettigrew 1998) key conditions to be met for positive impacts are equal status, common goals, inter group cooperation, and support from higher authorities.

Students in college have same status as students. Classroom interactions created by authorities such as lecturers often place students in conditions where they are required to work together as group assignments, learning methods by discussion, sports competitions, interests, talents and many more. Students will have the same goals as passing an exam, earning a high score, or winning a competition that is expected to trigger beneficial contact between different student groups. Especially for the training process, the contact process that occurs adjusted to the requirements needed for contact to be a positive factor in improving intercultural competence as measured through universal diverse orientation. The purpose of this research is to test the effectiveness of the training of intercultural competence improvement. To determine its effectiveness, we used universal diverse orientation measurement in which, according to the author can be used to see the basic from looking similarity first, then identify the difference to avoid conflict.

2 METHOD

2.1 Participant and Instrument

This research uses a method of parallel mixed design transformational (Participation action research) (Cresswel, 2014). It was quantitative approach using two pre-post group experimental field design. Consisting of two studies, the first study of 28 USU students and a second study of 33 USU students; which is divided into trial groups and control groups. Simultaneously with the treatments carried out at the same time Focuse Group Discussions conducted at each end of the session in the test group. Training consists of three sessions held within two days for each study.

The instrument used for module is universal diverse orientation scale. Both groups were given a questionnaire before and after the training was conducted. The questionnaire is universal diverse orientation (Minville, 1999; Idhamsyah, 2012). In these studies, the module is tested at an early stage through research laboratory (experimental design) at the Faculty of Psychology, USU. These results serve as a source of input for improving training effectiveness. We then would do further research into the wider setting, so it is similar to the real environment. This advanced research utilizes field experimental design for larger circles with the aim of consolidating the function of the module in difference setting among students.

The study involved two research groups, the first group of 28 students consisting of 50% of students involved in FGD in the intercultural sensitivity studies (Nauly, 2015) and 50% of general students from University of Sumatera Utara. The second group of 33 students of the Faculty of Psychology, the Faculty of Psychology USU. The instruments used for module is universal diverse orientation scale . Both groups were given a questionnaire before and after the training was conducted. The questionnaire is universal diverse orientation (Minville, 1999; Idhamsyah, 2012).

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2.2 Step of Research

The experimental design was conducted on 15-16 September for two days with 12-hour effective time, in the lab room of Faculty of Psychology USU. The number of participants was 28 students, consisting of 50% of participants who had previously attended FGD in the first phase and 50% more students generally, who have never followed similar activities. The 28 students who were present and willing to participate in the activity (by signing informed consent) were divided into two randomly to determine the students in the trial and student groups within the control group. Then the students who entered the experimental group participated in the training activities for module testing. The control group was not given any treatment as a regulating function. The training uses the experimental group consisted of 14 people with an average score of 1.7 and SD before the training and 1.9 and SD = after the training was conducted. The draft modules that have been designed in the first study, including the value of Batak.

3 RESULT

Tabel 1: Description of Studi 1.

	N	Mean After	SD after	Mean before	SD before	Mean d	SD d
E G	14	1,9	0.27	1.6	0.22	-0,15	0,232
C G	14	1.7	0.19	1.8	0.19	0,19	0,391

The experimental group consisted of 18 people, with an mean UDO score before training of 1,6, SD=0.22 and after 1.9, SD=0.27. During the process, members enthusiastically participated in the discussion sessions. As they began to showcase varied aspects that illustrate inter-cultural sensitivity. They had the willingness to be empathetic to others, able to find similarities between differences and begin to realize their prejudices. The results undertake to question and revealed matters related to their prejudices in the effort to reduce prejudice.

Improving the undertaken to obtain an integrative model of intercultural competency enhancement efforts is: (1) Addition of topics related to the culture and values possessed by the participant, the implicit dimension of communication as well as the

dimensions of the harmony group who then trained in discussions and role play. (2) It needed emphasis on learning from the cultural values held by the participants in terms of creating harmony in diversity.

Tabel 2: Results of field experimental design in University of Sumatera Utara.

UDO					
	Md	SDd	t value	df	p
EG	0.189	0.391	2.765	26	0,005
CG	0.146	0.232			

The UDO variable reflects a difference between the experimental group and the control group. It means the module can increase the Universal Diverse Orientation (t = 2.765; df = 26; p = 0.005). During the process, members enthusiastically participated in the role-play sessions. As they began to showcase varied aspects that illustrate inter-ethnic sensitivity. They had the willingness to be empathetic to others, able to find similarities between differences and begin to realize their prejudices. The results undertake to question and revealed matters related to their prejudices in the effort to reduce prejudice.

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Tabel 3: Description of Study 2.

UDO							
	Mean after	SD after	Mean before	SD before	N	Mean d	SD d
EG	1.87	0.24	1.68	0.24	18	0,2	0,213
CG	1.83	0.30	1.84	0.34	17	0,017	0,178

The experimental group consisted of 18 people, with an mean UDO score before training of 1.68 and after 1.83. The control group consisted of 17 people, with an average UDO score before training of 1.84 and after 1.84.

Tabel 4: Field Experimental design setting USU (Study 2).

UDO					
	Md	SDd	t	df	P
EG	0,17692	0,24632	2,743	33	0,005**
CG	-0,03	0,1953			

The UDO variable reflects a difference between the experimental group and the control group. It means the module can increase the Universal Diverse Orientation (t = 2.743; df = 33; p = 0.005).

Qualitative results of study 1 and 2:

Problem questions that are perceived as threats to reluctance to discuss them: (a) Talking with parents in morality. (b) Associated with senior in terms of adjustment in college campus. (c) With related friends in religious talks, in terms of questioning his teachings

At the time of the process:

1. When presented in large discussions, the patterns that occur are equally shared by all groups. It was the reason their fears were relatively similar for fear among the elderly. Another reason was the prohibition of the family to discuss sensitive matters relating to others. It was termed them 'abstinence', thus restricting contact with certain groups, leading to the limited mindedness.

    'kalau kita pacaran dari etnis yang tidak disukai orang tua, takut membicarakannya dengan orang tua, karena takutnya dianggap melanggar aturan orang tua'

    'takut memberikan makanan pada teman yang muslim, karena takut ditolak atau dianggap tidak halal, ingin mempertanyakannya tapi takut menyinggung'

    'kami takut berkata sebenarnya terkait makanan terhadap teman non muslim karena takut menyinggung'

    ('if we are dating someone with difference ethnicity or particular ethnicity, it is not favored by parents. We are anxious about talk about it with parents, for fear is considered to violate the rules of the parent. 'We are afraid to give food to a Muslim friend. It is because fear of being rejected or considered unlawful. We want to question it but fearful of offend.'

'we are frightened to say actually related food to non Muslim friends for fear of offending' .)

2. Having been given a film about the beauty of willingness to open up and trying to sense the feelings and similarities between them as a human being. The reaction arises from the participants is the awareness regarding the need to open up and not be afraid to question the differences he sees and feels at his friend's differences. The understanding of others can enhance intercultural competence.

'ternyata lebih baik kita bicarakan hal yang kita takutkan terhadap orang lain daripada kita tahan-tahan, karena jadi merenggenggangkan hubungan kita'

'memang harus dibicarakan hal yang kita takutkan, namun kita harus pintar-pintar mencari cara agar tidak salah mengerti' (asertivitas…bagiand ari kompetensi)

('it's better to talk over the things we fear about other people than we stand for, because it's a stretch to our relationship'

'it should be talked over the things we fear, but we must be smart to find ways not to misunderstand') (assertiveness ... for the essence of competence).

3. The topic of religion is sung by discussing the celebration of godly holidays. During the discussions, participants did not really know what it means to celebrate the other sacred holidays. It was during the discussion of friends who differed from their religion to each other to explain the meaning to the celebration of their big day during a discussion that led them to find similarities in their religious teachings.

"sama kok baik di muslim atau Kristen, hari raya idul fitri dengan hari paskah, dimana kita dikembalikan seperti kita waktu lahir"

("The same whether in either Muslim or Christian, the feast of Eid al-Fitr with the Easter Day, where we are returned as we were at birth")

4. When presented the game of KITA to seek common ground among participants. Initially, participants are limited in identifying who owns it. The categories are still around religion and the similarity of hobbies, force, thus forming about five groups. In the next

process, there are participants who do not want to group only in one group, but two groups, until the friends agreed to unite the group. When re-enacted about the main task we look at the equation, then the group happens to be less, until in the end formed one group. From the briefing that they, furthermore, realized our communality as human beings, it turns out many things that become the basis of existing equations.

'pada awalnya nggak kepikiran ternyata kita satu fakultas, sama-sama manusia bahkan, rasanya sejak awal saya tahunya kita berbeda' ('In the beginning we did not think we were in the same faculty. Apparently, we are both humans even, it feels from the beginning I know we are different ')

4 DISCUSSION

The resulting show that training module is sufficient to raise intercultural competencies. It is the same with universal diverse orientation. These results were obtained from the comparative statistical analysis of experimental and control groups. The training directed at the approach of assessing human equality and then based the similarity on sharing the differences in the study could increase the value of the Universal Diverse Orientation of the students involved (Moghaddam, 2012; Panggabean, 2015).

Based on qualitative results from participant discussions, it appears that home learning with approaches to differences seems to lead to a fear of difference. So that it is not shared, which reduces intercultural skills (Berger &. The results from this study indicate the re-digging of common among humanity (Moghaddam, 2012). It would strengthen the ability to adapt, and dialogue on differences based on universals of humanity . The results, including indicates that contacts are performed with equal status, each participant has the same goals (Pelly, 2016). The tasks in the training situation lead to inter group cooperation, and the support of higher authorities, in the research process (Berger & Luckman, 1966) leads to the strengthening of competence between cultures (Pettigraw, 1992; Moghaddam, 2012). The results also reveal that intercultural competence will be strengthened by sharing the differences on behalf of universal similarities.

To be useful for increasing cultural competencies for students, this module needs further studies to wider students in others University and setting. It is necessary to improve the treatment and increasing the effectiveness of the module.

5 CONCLUSION AND RECOMMENDATION

5.1 Conclusion

1. The training on strengthening intercultural competencies significantly affected the improvement of Universal Diverse Orientation in this study.
2. Digging again humanity universality, then share the differences strengthens the competence.
3. Contacts are a means of enhancing Universal Divers Orientations, if they meet the requirements of equality, common goals, and authority support.
4. Religious factors can bring conflict if there is no understanding among the adherents.
5. It needs a process that is planned and strengthened through experience to awaken the importance of exploring existing equations and sharing the differences.

5.2 Recommendation

It takes a script that can be applied to be socialized to the relatives. That is to be used in the new student enrollment period. The following step is to conduct training for trainers for students. It was to be able to conduct this module. The next stage will be a seminar and or discussion related to the results from this research for policy makers at the Faculty level through a series of new student enrollment activity's experimental design in the form of combined results and module testing. V.

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