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## What Can Psychology Offer in Security Sciences – Cross-Cultural Psychology Approach

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## **WHAT CAN PSYCHOLOGY OFFER IN SECURITY SCIENCES – CROSS-CULTURAL PSYCHOLOGY APPROACH**

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### **ABSTRACT**

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Psychology as a field of an applied social science could offer theories, procedures and trainings in solving some basic problems (e.g. fear, injustice) in security studies. This paper was inspired by SALTO report (2012). In the first part of the paper, the report and “working” definition of intercultural competencies are described. This article is focused on solving problems, such as losing social skills and challenges or profits connected with future. In this approach the theories of acculturation and emotional-cognitive processes were used. The processes of the development of basic skills such as: coping with insecurity, critical thinking, tolerance of ambiguity, communication were described. The review of the literature and some applications of this subject were presented as a step to use them in everyday practice. Having a framework of intercultural competence such as these presented and discussed above, it can be helpful in ensuring a more comprehensive, integrated approach in everyday work and life.

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### **INTRODUCTION**

Many rapid changes the world may not only ‘compress’ and become smaller as a result of the process of globalisation but it may also ‘expand’ and become more distant because of alienation and radicalisation processes. Faster

and faster technological changes (artificial intelligence, genetic modification of humans and food, evolution of social media) can drastically alter the conditions of human development and the feelings of security. As the life environment has been changing rapidly, the recognized models of development (e.g. the adequacy of the concept of developmental tasks notions used in psychology are being questioned<sup>1</sup>. Developmental psychologists point out to the problem of insufficient knowledge and lack of efficient tools for the measurement of psychological processes connected with functioning in a world that is variable and unstable in different contexts (amusement, virtual life, family life, professional life, etc.) from the perspective of global development<sup>2</sup>. Lack of readiness and competences for living in a globalized world may cause a globalization shock leading to apathy and resistance, a certain aversion<sup>3</sup> or even loss of access to culture<sup>4</sup>.

In the report on the challenges in next 50 years, scientists claim that in the future there will not be a crisis of development (critical infrastructure, food, overpopulation) but we may face the crisis of humanity. Viktor Mayer-Schonberger, Professor of Internet Governance and Regulation, Oxford Internet Institute wrote: “My first issue is not the future of democracy (or related issues such as fake news, social networking bubbles, or even cybersecurity), but the future of humanity. As we are developing more and more ways to let computers take over reasoning through adaptive learning, we are faced with an existential question: what is it – in a long term – that makes us human?”<sup>5</sup>

<sup>1</sup> P. Baltes, U. Lindenberger, U. Staudinger, *Life span theory in developmental psychology*, [in:] *Handbook of child psychology*, W. Damon, R. M. Lerner (ed.), Vol. 1. John Wiley & Sons Inc, Hoboken, NJ, US, 2006, p. 569–664; J. Arnett, *The long and leisurely route: Coming of age in Europe today*. *Current History*, 2007 March, p. 130–136, <http://www.jeffreyarnett.com/articles.htm>.

<sup>2</sup> M. Farnicka, H. Liberska, *Stages and Paths of Aggression Development – Knowledge that Awaits being Uncovered*, [in:] *Aggression as a challenge*, H. Liberska, M. Farnicka (ed.), Peter Lang GmbH, Frankfurt am Main – Bern – Bruxelles – New York – Oxford – Warszawa – Wien 2016, p. 15–31.

<sup>3</sup> M. Nieman, *Shocks and Turbulence: Globalization and the Occurrence of Civil War*, “International Interactions”, 2011, 37 (3), p. 263–292.

<sup>4</sup> M. B. Salzman, *Globalization, Culture, and Anxiety: Perspectives and Predictions from Terror Management Theory*, “Journal of Social Distress and the Homeless”, 2001, 10 (4), p. 337–352, doi:10.1023/A:1011676025600.

<sup>5</sup> V. Mayer-Schoenberger, *Big Data – Eine Revolution, die unser Leben Veraendern wird*, „Bundesgesundheitsblatt – Gesundheitsforschung – Gesundheitsschutz“, 2015, 58 (8), p. 788–793.

This new reality will become more and more pertinent in the years to come and it is absolutely necessary to be prepared for facing new situations that will call for new decisions-creating processes that make everybody go beyond usual and familiar ways of thinking. As a solution to future challenges within the EU framework the “Intercultural Competence” concept will help individuals’ life in the multicultural society of the future (in big capitals and in small villages, in centralized and in decentralized areas).

#### WHAT INTERCULTURAL COMPETENCIES ARE DEFINED?

The basic risk factors from the point of view of an individual development in adolescence are total anonymity and loneliness, isolationism and consumptionism. Another risk is the power of influence of various contents that can be found on the net. Every now and then, reports occur in the media about strange Internet-spread diseases, hysteria cases or even Internet group suicides. As an Internet user has control over the content found online and the intensity of that content, we can say that such a person creates his or her world of values and accepted behaviour and may fail to notice other aspects of reality or his/her own functioning. Such [self – imposed] limitation of access to information is a threat to building one’s identity, self – esteem and proper judgement of reality. An example of that problem is the popularity of various blogs and sites related to solving various life problems, from treating influenza to treating cancer and from passing a chemistry test to healing a broken heart. Internet blogs or forums are under no professional verification, being only controlled by moderators or admins with regard to compliance with the rules. They are often hidden, not accessible for everyone (e.g. for parents or friends). At this point it is worth noting that the problem relates not only to the question of safety and reliability of information but the development of deeper structures of human psyche, such as awareness building and self-limitation of one’s development (narrowing the field of exploration by excluding other dimensions of life or functioning).

In the Salto EU Report<sup>6</sup>, coping with anonymity, segregation, misinformation and lack of infrastructure were included in intercultural competencies. ICC developed and demonstrated, within the EU framework of Youth Work, that were understood as skills needed for a young person

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<sup>6</sup> P. Bortini, M. A. Behrooz, *SALTO Youth, Intercultural Competence Research Report*, UE, 2012, <http://ec.europa.eu/youth>.

to live in contemporary and pluralistic Europe. It enables them to take an active role in confronting social injustice and discrimination and promote and protect human rights. ICC requires an understanding of culture as a dynamic multifaceted process. In addition, it requires an increased sense of solidarity in which individual fear of the other and insecurity are dealt with through critical thinking, empathy and tolerance of ambiguity. According the author these competencies are useful at any kind of work and refer to eight challenges:

1. Taking an active role in confronting social injustice and discrimination (the awareness of possible situations and reasons, information about legal, social, political instruments).
2. Promoting and protecting human rights (*based on knowledge, attitudes and skills*).
3. Understanding culture as a dynamic multifaceted process. Culture is not a universally fixed and apolitical concept but a dynamic and interactive process that is subjected to a wide range of influences (knowledge of the dynamism of one's own culture as well as willingness and skills in discovering information about other cultures in a critical manner while exploring the connectivity and complexity between identity, politics, society and history but also geographical aspects in a modest and sensitive way).
4. Creating a sense of solidarity (social and personal awareness of one another, as well as enhanced skills to demand the right and duty to speak up against every abuse of power against oneself and others both as members of a democratic society and as human beings).
5. Dealing with insecurity (ability to overcome the feeling of insecurity and fear which may appear, communication skills, self-confidence, and flexibility).
6. Fostering critical thinking. Critical thinking is a disciplined process of active and skillful conceptualizing, applying, analyzing, synthesizing, and evaluating information gathered from or generated by observation, experience, reflection, reasoning, or communication; it includes also the capacity to de-construct situations and last but not least the ability to say no and be intolerant in obvious and justified cases (e.g. when violation of rights is explained as a cultural habit).
7. Creating empathy (move towards a critical dialogue based on mutual curiosity, willingness to suspend judgement and valuing cultural diversity).

8. Fostering tolerance of ambiguity (ability to tolerate different interests, expectations and needs and make 'space' for them in situations of interaction, acceptance that there are different mental structures even though one does not fully agree with nor fully understand them).

#### THE INTERCULTURAL APPROACH IN PSYCHOLOGY

According to the authors of the report<sup>7</sup> combining theory with practice has been effective for many years. It has been more important to use the intercultural competence concept in practice than explore its theoretical basis. 20 years of experience suggest that it is time to reflect on and re-define the fundamental assumptions of intercultural competence. The redefinition of the concept and the presentation of its practical implications will help to recognize expected attitude and behaviour and also it will help to teach them. Intercultural competence requires not only specific behaviour but also processes such as being kind, communication skills, coping with ambiguity and being open to knowledge. Also values that are the basis of the practiced skills are important for the construct

#### INTERCULTURAL COMPETENCIES AS DEVELOPMENT OF IDENTITY

Looking at developmental psychology point of view, ICC is connected with Erik Erikson's theory<sup>8</sup>. Erikson's theory is based on three poles: biology, psychology and social bias. In the course of individual development (the eight stages of psychosocial development), the person experiences a psychosocial crisis which could have a positive or negative outcome for personality. The outcome of the natural 'maturation timetable' is a wide and integrated set of life skills and abilities that function together within the autonomous individual. One of the important stages in coping with living with others is identity crisis. Based on this assumptions, Marcia claims that the adolescent stage consists neither of identity resolution nor identity confusion, but rather the degree to which one has explored and committed to an identity in a variety of life domains<sup>9</sup>. According to Marcia statuses are not stages and should not be viewed as a sequential process but they are like a dimension. The Identity Statuses of psychological identity development are:

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<sup>7</sup> Ibidem.

<sup>8</sup> E. Erikson, *Identity: Youth and crisis*, Norton, New York 1968.

<sup>9</sup> J. Marcia, *Identity in adolescence*. "Adolescent psychology", 1980, 9 (11), p. 159-187.

1. *Identity Diffusion* – the status in which somebody does not have a sense of having choices; he or she has not yet made (nor is attempting/willing to make) a commitment (unconsciously and instability).
2. *Identity Foreclosure* – the status in which somebody seems willing to commit to some relevant roles, values, or goals for the future. At this stage the individual is not experienced. They tend to deny, defend or reverse the expectations and proposals (regarding their future, e. g. adapt or completely deny a parent way of life).
3. *Identity Moratorium* – the status in which somebody explores various commitments and is ready to make choices, but has not made a commitment to these choices yet. At this stage the individual focuses on searching for different proposals and possibilities to check them. She/he is open to a new experience.
4. *Identity Achievement* – the status in which the adolescent has gone through the identity crisis and exploration of many opportunities and has made a commitment to a sense of identity (i.e. certain role or value). It means that she or he has chosen the most important ones.

Furthermore, in the period of adolescence, this structure develops and gets more elastic through the processes of auto-reflection and the formal thinking permits anticipation of its further development and construction<sup>10</sup>. Moreover, specific styles of identity defining the orientation in the individual and in the world are generated. The autobiographic memory that develops as a result of gaining life experience affects the process of defining and recognising the relations of the individual with others and their further development<sup>11</sup>. With the help of autobiographic narration it is possible to gain the knowledge on belonging to a certain social group and accepted modes of functioning when meeting other groups. Pagani<sup>12</sup> has proposed to treat the process of adaptation as a complex phenomenon encompassing the level of perception of tolerance of one's own and alien group and the level of acceptance of one's own and alien group. This author distinguishes between two levels, low

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<sup>10</sup> M. Berzonsky, *Forming a personal sense of identity in the contemporary world: Challenges and difficulties*. "Psychologia Rozwojowa", 2009, 14 (4), p. 9–20.

<sup>11</sup> M. Conway, J. Singer, A. Tagini, *The Self and Autobiographical Memory: Correspondence and Coherence*, "Social Cognition", 2004, 22 (5), p. 134–146.

<sup>12</sup> C. Pagani, *Violence as a complexity*, [in:] *Conflict and aggression: developmental and social conditions*, C. Pagani, M. Farnicka, H. Liberska, J. M. Ramirez (ed.), Difin, Warszawa 2014, p. 100.

and high, of functioning in these areas. On the low level of this complex (or rather two-dimensional) thinking, the individuals use stereotypes, they are driven by emotions and simple examples when evaluating another person recognized as belonging to one's own and alien group. The low level of functioning in these two dimensions means that the individual follows multispectral thinking. Complex thinking was defined by Morin, in 2008, who pointed out the two main components of this process: the cognitive and emotional ones. This way of thinking is affected by the level of self – awareness, acceptance of lack, open – minded multidirectional activity, creativity communication and emotional response divided into the emotional response focused on individual and that focused on the group. Lindquist and Barret proposed two systems of emotional response (1) a simple dichotomic system of emotions, in which the individual identifies the group and switches on the emotional response towards the whole group and (2) a complex and differentiated emotional system, in which the individual is able to distinguish individuals from a given group and direct towards them different emotions depending on their behaviour<sup>13</sup>. Extension of the cognitive categories in the process of education can be one of the methods for development of the ability to live in the multicultural world society.

#### INTERCULTURAL COMPETENCIES AS A RESULT OF PERSONAL GROWTH AND EXPERIENCE

The first approach to understand multiculturalism, diversity and intercultural skills as an output of personal growth was presented by Berry<sup>14</sup>. He noticed two types of strategies in societies. He described ways of coping with own identity and values in different kinds of societies as a way to integration, assimilation, separation, marginalisation, exclusion or segregation. In this case, the psychological aspects of integration cannot overlook the so-called psychological stress/distress, the acculturative stress (a burden that a person experiences when encountering other cultures), and the psychological disorientation, which is experienced by people trying to adapt to radically different cultural environ-

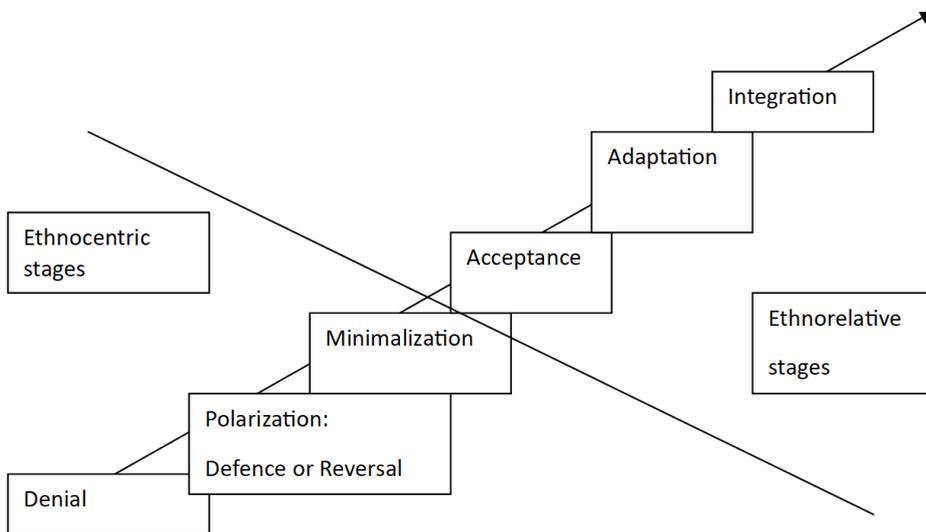
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<sup>13</sup> H. Barrett, R. Kurzban, *Modularity in Cognition: Framing the Debate*, "Psychological Review", 2006, nr 113, p. 628–647.

<sup>14</sup> J. Berry, *Achieving a global psychology*. "Canadian Psychology", 2013, 54 (1), p. 55–61, <http://dx.doi.org/10.1037/a0031246>.

ments. *Developmental Model of Intercultural Sensitivity* (DMIS<sup>15</sup>) should be taken under consideration as well as social thinking or intervention in the process of acculturation. According to Bennet, the ability to move from the monocultural level to the intercultural level of mindset is connected with some intrapersonal skills which can be developed<sup>16</sup>. According to Bennett<sup>17</sup>, the process of acculturation requires the engagement of numerous abilities at the level of behavior, and a number of psychological processes taking place in a group and at the intra-psychological level (see Figure 1). The following stages of acculturation, should be taken under consideration:

FIG 1. THE WAY TO INTEGRATION: BUILDING INTERCULTURAL SKILLS



Source: Bennett's Developmental Model of Intercultural Sensitivity (DMIS)<sup>18</sup>

<sup>15</sup> M. Bennett, *Toward Ethnorelativism: A Developmental Model of Intercultural Sensitivity*, [in:] *Education for the Intercultural Experience*, R. M. Paige (ed.), Intercultural Press, Yarmouth, ME, 1993, p. 21–71.

<sup>16</sup> M. Bennett, *The SAGE encyclopedia of intercultural competence*, SAGE, Thousand Oaks, CA, 2015.

<sup>17</sup> M. Bennett, *A Developmental Special Issue on Intercultural Training*, "International Journal of Intercultural Relations", 1986, nr 10, p. 65–72.

<sup>18</sup> M. Bennett, *Toward Ethnorelativism...*, p. 153.

*First is denial.* One's own culture is perceived as the only right one, there is mental and physical distancing from other cultures, cultural differences are not perceived, they are subconsciously denied, the culture is not supported in the given environment. It is connected with crossing for example family border, new work or changing a place of residence (not only from immigrant perspective).

*The second can be called polarization.* At this stage two strategies could be observed. First is defense. The individual rejects a different culture, he/she applies stereotypes, discriminatory behaviour, differentiates between "us" and "them". In this case we often observe many problems and describe 'negative identity'. The individual knows what is bad in "this parallel culture", and he/she tries to avoid any good aspects of the other culture. Reversal is the opposite strategy of defense. This is when people perceive their own culture as inferior to others.

*The third level is called minimization.* The "at core, we are all the same" philosophy. People live side by side but are not interested in sharing goods or especially energy, or changing anything. They minimalize opportunities to cooperate. This is like living in a shadow or in state of cold war. They sometimes say: we know how to live in our environment and we are not interested in changing anything.

*The fourth stage seems apparently effective: acceptance.* Cultural diversity is accepted, but it does not necessarily imply approval or liking. Sometimes this level is observed in immigrants or their families in the second generation. They sometimes say: we accepted inequality. We know how to live in our small group and we have some benefits from being in minority.

*The fifth level is adaptation.* At this stage we act outside the boundaries of our cultural context, it occurs after intensive contacts with a foreign culture, the individual is trying to adapt the viewpoint of the foreign culture. They try to do something to change their life in new culture and support each other to do this. This level creates possibilities for social mobility. Nowadays it is assumed that the range of one's social mobility is unlimited and may relate to the work sphere, household roles, and type and place of residence. At this level societies are characterized as "open" with regard to the potential of status change they offer to individuals or groups (i.e. minorities). For example, they try to learn a language, change social class, social status, work. What is important, the individual receives sup-

port to do this changes from their family and close people. These changes are seen as good for their identity.

*The last and the most important is integration and being part of a new society.* It means that the individual adopts the identity of a new culture and is able to treat it as their own context, place, space. The individual could see “cross points”. The process of integration has greater range and goes deeper into the mental structure than the process of adaptation. It includes processes of identification, requires engagement of cognitive and evaluative structures, as we as assimilation and accommodation processes. The outcome of these processes are changes in self-definition, self-evaluation, in evaluation of the individual’s ethnic group, also in relation to others. Throughout the whole life, this basic structure undergoes development and transformations. Cross-cultural experiences provide opportunities for individuals to experience personal growth and develop intercultural competence. Heyward’s dimensions of intercultural literacy are good tools to show and understand the development of intercultural competence (from unconsciously incompetent to unconsciously competent<sup>19</sup>).

#### INTERCULTURAL COMPETENCE AS AN ATTITUDE

Attitude is one of the most important construct in social psychology, which is based on three components (CAB model):

- Cognitive component (this component of attitudes refer to the beliefs, thoughts, and attributes that we would associate with an object. Many times a person’s attitude might be based on the negative and positive attributes they associate with an object);
- Affective component (this component of attitudes refer to feelings or emotions linked to an attitude object);
- Behavioural component (this component of attitudes refer to past experiences regarding an attitude object. The idea that people might infer their attitudes from their previous actions).

From this point of view, the ICC could be treated as the relationship between the components. In social psychology approach it could be motivation, emotions, knowledge and behaviour which is presented as special

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<sup>19</sup> M. Heyward, *From international to intercultural: Redefining the international school for a globalized world*. “Journal of Research in International Education”, 2002, 1 (1), p. 9–32, [https://www.sagepub.com/sites/default/files/upm-binaries/30482\\_1.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/30482_1.pdf).

communication skills. In this approach we can find Spitzberg & Changnon<sup>20</sup> and Deardorff<sup>21</sup> proposals.

According to Spitzberg and Changnon<sup>22</sup> knowledge of host culture, and degree of cultural similarity should enhance attributional confidence and diminish anxiety, thereby facilitate relationship development and satisfaction. Communication message, which involves knowledge acquisition strategies (passive, interactive, selfdisclosure) and language proficiency, facilitates attributional confidence and anxiety reduction. Finally, factors that facilitate host contact (i.e., positive host attitudes and favorable contact experiences) also facilitate greater confidence and uncertainty reduction.

According to Deardorff<sup>23</sup>, ICC should be sought on two levels: intrapersonal and interpersonal. The intrapersonal level involves the following attitudes: respect (valuing other cultures, cultural diversity and openness – to intercultural learning and to people from other cultures), openness (to intercultural learning and to people from other cultures, withholding judgment), curiosity and discovery (tolerating ambiguity and uncertainty) and skills (to listen, to observe, to interpret, to analyze, evaluate, and relate). The interpersonal level consists of knowledge and comprehension which individual can develop during social life and gathering own experience concurred with cultural self-awareness, deep understanding and knowledge of culture (including contexts, role and impact of culture and others' word views), culture-specific information, and sociolinguistic awareness.

According to Deardorff<sup>24</sup>, the above attitudes imply a willingness to risk and to move beyond one's comfort zone. In communication based on respect and curiosity it is important to demonstrate that others are valued. Deardorff strongly emphasizes that attitudes are imperative to the further development of knowledge and skills. Each element of this intrapersonal and in-

<sup>20</sup> B. Spitzberg, G. Chagnon, *Conceptualizing intercultural competence*, [in:] *The SAGE Handbook of Intercultural Competence*, D. K. Deardorff (ed.), Sage, Thousand Oaks, CA, 2009, p. 2–52.

<sup>21</sup> D. K. Deardorff, *Implementing Intercultural Competence Assessment*, [in:] *The SAGE Handbook of Intercultural Competence*, D. K. Deardorff (ed.), Sage, Thousand Oaks, CA, 2009, p. 477–491.

<sup>22</sup> B. Spitzberg, G. Chagnon, op.cit.

<sup>23</sup> D. K. Deardorff, *The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States*, "Journal of Studies in International Education", 2006, 10, p. 241–266.

<sup>24</sup> D. K. Deardorff, *Implementing...*

terpersonal level is important in the process of understanding the world from the others' perspectives<sup>25</sup>. The individual can be trained in all of them. For example, in psychological practice the individual could be shown different ways of gathering knowledge. It could be knowledge about personal behaviour pattern (MBTI, TMS, IRC, TIP), knowledge about cultural specifics (special etiquette, habits, stereotypes) or even knowledge about general cultural dimensions (individual – cohort mentality).

When one develops these two levels of one's own internal experience she or he can notice changes in internal and external outcomes. As for internal outcomes the adaptability to different communication styles and behaviours, adjustment to new cultural environments, selecting and using appropriate communication styles and behaviors; cognitive flexibility, empathy and skills of being between ethnocentric and ethno-relative points of view can be noticed. And external outcomes involve changes in effectiveness of communication and behaviour (behaving and communicating effectively and appropriately – based on one's intercultural knowledge, skills and attitudes). These outcomes are created during interaction between each other and orientation, evaluation and self- reflection processes are involved.

## CONCLUSION

ICC can be part of knowledge of communication or social skills. From the developmental and psychopathology perspective they could be also part of social development or disorders field. The study and many years of experience in training this kind of competence have shown that the high level of ICC unfortunately does not “just happen” for most<sup>26</sup>. Therefore, for many it must be intentionally addressed. It is possible when we use the cognitive-behavioural methods and attitudes approach. The outputs should be positive because the main aim of this competence is *to achieve one's goals to some degree of compatibility with others*. So, according this framework, the individual can be more effective and appropriate in behaviour and/or communication by adding necessary knowledge and skills. Another

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<sup>25</sup> D. K. Deardorff, *Intercultural Competence: A Definition, Model and Implications for Education Abroad*, [in:] *Developing Intercultural Competence and Transformation: Theory, Research, and Application in International Education*, V. Savicki (ed.), Stylus, Sterling, VA, 2008, p. 32-52.

<sup>26</sup> D. K. Deardorff, *A Comparative Analysis and Global Perspective of Regional Studies on Intercultural Competence*, UNESCO, Paris, 2010.

er approach to understand the effectiveness of training in ICC is the theory of planned behaviour. According to theory of reasoned action, if people evaluate the suggested behaviour as positive (attitude), and if they think other important to them individuals want them to perform the behaviour (subjective norm), this will result in a higher intention (motivation) and they are more likely to do so.

Summarizing, the intentionally addressing ICC development should be most efficient at the post-secondary level after some basic skills connected with intrapersonal and interpersonal social competencies have been developed<sup>27</sup>.

Having a framework of intercultural competence such as these presented and discussed above it is well known that “the way to get along together as human beings sharing this one planet, the need to transcend boundaries, to bridge and transform differences, to be in relationship with one another, to join in the oneness of our humanity while accepting differences is not magic and spiritual and the steps that make up this road could be learned and trained<sup>28</sup>.”

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<sup>27</sup> T. Lindhard, *Security and Defense, in Security in Infrastructures*, [in:] *Security in Infrastructures*, J. M. Ramirez, J. C. Fernandez (ed.), Scholars Publishing, Cambridge 2016., p. 2-26.

<sup>28</sup> D. K. Deardorff, *A Comparative...*

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