CAMPUS ENGAGEMENT

An explorative approach on behavioral

implications using non-western frameworks

BACHELOR THESIS

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Abstract

Aim: The aim of this study sought to address intentions for campus engagement at a Dutch university amongst young students by using alternative frameworks. In this context, the study investigated campus activism through the African Ubuntu philosophy, East-Asian Confucianism ideology, and the Western developed Theory of Planned behavior. The paper studied intentions for behavior by comparing answers given by young students for their activities/ activism. A fundamental issue of behavioural science is the reliance on Western-dominated samples, leading to a false generalization of the results. Within the framework of these criteria, this paper presented a new approach to understanding intentions through behavior derived from different cultural backgrounds.

Methods: A qualitative research method including semi-structured in-depth interviews and focus groups was carried out. 27 students have participated in the Focus group and 5 interviews amongst professionals from each background were performed.

Results: The findings of the focus group showed that intentions for behavior across all groups could be explained by 4 themes. Dominant Social value, Culture shock, Past Experience/ Collectivism, and Future implications. It became apparent that these themes either had positive or negative influences on students' intentions for activism. These resulted in refusing to participate or amplified the need to participate.

The in-depth interviews showed that the frameworks at hand can be rooted in their respective profession and clearly explain intentions for behavior.

Conclusions: The analysis of the results proved that being confronted by the new culture, norms and ideologies forced students to reflect on themselves. Ubuntu and Confucian ideologies both were challenged to deepen their identity or explore new personal characteristics through the level of engagement. The Western framework Theory of Planned behavior only partially predicted behavior instead parts of Ubuntu were found in the behavior of Western students. All three focus groups agreed on deepening their relationship with their surroundings aiming to form the best versions of themselves.

Keywords: Alternative framework, Ubuntu, Confucianism, TPB, Campus activism, Young Students, University of Twente.

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1.Introduction:

In the last decades, various societal issues emerged, pressing generations to shoulder the burden of the past. These issues range from racial injustice, political oppression to climate change and so forth. (O'Donoghue & Strobel, 2007). Most young people are becoming more reluctant to commit to pro-environmental activities as they own the powerful engines to respond to societal challenges (Intosh et al., 2020). However, research states that young people respond with a sense of obligation and collective efficacy while others respond with disinterest and denial (Doherty & Clayton, 2011; Reser & Swim, 2011). Despite knowing that, young people are very critical stakeholders since they impact politics, societal perceptions, and policies (Intosh et al., 2020). Nonetheless, there are numerous forms of extra-curricular activities, including digital, traditional forms, or engagements in high education systems, also known as campus activism (Seelig, 2018) Campus activism amongst students is becoming increasingly popular in higher education systems (Rosas, 2010). In the Netherlands, International and European students actively participate in social activism or extra-curricular activities in their institutions. Thus, developing a thorough understanding of the intentions behind their behavior will be vital for creating an engaged future. Many studies attempt to explain the reasons for these intentions through behavioral prediction theories. Given the geographical stance of research, behavioral scientists interpret the underlying reasons for behavioral intentions by employing Western samples (Henrich et al., 2010). However, due to the differences in ethnic backgrounds, it is questionable whether these results apply to other populations.

The known popular Western theory that explains the main thrive behind the behavior is the Theory of Planned Behavior known as "TPB" (Ajzen & Fishbein, 1988). Ajzen and Fishbein developed this theory in 1980 to predict behavior. Nowadays, a wide range of research studies

strived to understand relations between TPB and behavior (Soomro, Shah & Memon, 2018); thus, the utilization of this theory still accounts until today. On the contrary, other researchers have sounded a note of caution with regard to its sufficiency in elaborating behavior.

Evidently, this paper suggests studying these intentions from major alternative philosophies, including Ubuntu and Confucianism.

These African and East-Asian philosophies have a wide range of perspectives and practices; therefore, the current paper focused on the Humanness of Ubuntu and Confucian education.

The African Ubuntu consists of the non-individualistic identity, which stands for "I am because we are" (Mbigi, 1997). At the heart of the African philosophy is the notion of collective solidarity, whereby the concept of the individual is primarily in connection to the good of the community (Sambala et al., 2019).

In the context of activism, the study strives to identify the effects of Ubuntu on African students' level of engagement. Subsequently, the East-Asian philosophy of morals, correct behavior, and loyalty (i.e., Confucianism) will be introduced as the relationship between family and education is the most critical asset. Confucianism is mainly attributed to "community affiliations within a structurally oriented society" (Rajaram, 2013, pp. 369-377). Thereby, the influence of Confucius's social structure shaped the behavior and work values of the respective individuals (Liu, 20021). As Ubuntu and Confucianism are one of the primary cultures in the world, this paper strives to find both differences and similarities in behavior amongst international students on a Dutch campus.

1.1 Relevance of this study

The results of these Western communication theories treated Western individuals as the representative of the entire human population (Nzinga et al., 2018). This ultimately led to skewing our understanding of human behavior and reasoning.

The current paper recognized the lack of research analysing the cultural influences on behavior through alternative approaches.

Thus, this research attempts to enrich the understanding of activism/engagement amongst students on the basis of alternative major ideologies. Taking this into account, the study will incorporate expert interviews and focus group discussion with students coming from different backgrounds at a Dutch university. By means of incorporating qualitative research methods, the following questions will be answered: *RQ: How do different collective frameworks [i.e. Western, Confucian and Ubuntu] account for the intentions for activistic behavior amongst students from different backgrounds on a Dutch campus?"*. Consequently, the new perspectives add to the importance of broad-minded reasoning when dealing with behavioural intentions in the communication sphere.

As the thesis progresses, a literature review explaining the three main concepts and it's connection with campus engagement will follow. Next, the design of the study including, method, instruments and data collection will be introduced. Given the qualitative nature of this research the most striking findings of the study will be presented in the result section. Following this, the discussion section will lay out the most relevant findings discussed against literature. The study closes with the limitation of study, theoretical and practical implications and recommendations for future research and practitioners.

2. Theoretical framework:

This study takes a new look at the behavioral implications of activism amongst young international students on a Dutch campus. Behavioral scientists attempt to explain the underlying reasons behind these behaviors yet use mostly Western dominated samples. (Muthukrishna et al., 2020). With this bearing in mind, a definition of the alternative framework (i.e., WEIRD/ TPB, Ubuntu, Confucianism) is presented with the link to activism.

2.1 Activism & Campus activism & University of Twente

There is a general agreement amongst scholars describing that activism relates to "taking action to effect social change" (Permanentculturenow.com, 2014). In many cases, activism refers to transformative change in the community that requires the collaboration of the respective groups involved (Prilleltensky, 2020). Nowadays, there are various means to express activism, either through formal protests on the streets or by social media (Seelig, 2018).

Regardless of the means used, research identifies the critical role of young people as they are called to be the generation to correct social injustice (Seelig, 2018). Young activists prominently gained a better understanding of social, cultural, and political realities and, most importantly, learned how to influence change (Rosas, 2010). Youth improve interpersonal and intrapersonal competencies and through their involvement in most campus activities. Studies found that" Campuses are ecologically beneficial for recruitment, mobilization, and coalition building because many students live in residence halls, or in close proximity to the school, and have free time between or after classes to discuss issues and organize" (O'Donoghue & Strobel, 2007, pp. 465-485). Examples of campus

activism through the planning of contemporary movement is, e.g., are the DREAMER movement, the #BlackLivesMatter, or pro-environmental protests all around the globe (Rosa, 2010).

Nevertheless, according to Rosas (2010), campus activism is defined as civic engagement that includes: "(service-learning classes, community-based learning, experiential learning, first-year programs, learning communities, capstone experiences), and establishment of administrative/academic units with an outreach mission." Spreading awareness and developing well-informed citizens has been the major mission of higher institutions (Newman, 1985). Therefore, providing a wide range of activities and encouraging students to participate in curricula approaching this goal was essential. More specifically, this paper focuses on civic engagement in a Dutch campus, the University of Twente. In general, the University of Twente (UT) is a technical university with a human touch; it is known for its broad international culture allowing students from all over the world to study. Here the UT makes room for various activities, enabling students to improve their soft skills outside their academic performance (Nuijten et al., 2017). The engagement in civic activities that ultimately contributes to defining the person's identity is also known as the 21st-century skills" (Lievens & Sackett, 2012). Such skills are not directly taught in school, nor can they be explained through rational reasoning.

As the UT employs many different students from various ethnic backgrounds, understanding their intentions for behavior cannot be easily grasped (Nuijten et al., 2017). Therefore, the next section defines the Western- followed by the African and Asian-centric approach to activism.

2.2 WEIRD Societies and The Theory of Planned Behavior

The term WEIRD represents Western, Educated, Industrialized, Rich, and Democratic (Jones, 2010). Publications on behavior or human psychology assume that there is slight variation across

the human population and treat these 'standard subjects' as representative of human populations (Henrich et al., 2010). However, the authors continue that alternative explanations suggest that the variability in experimental results of WEIRD subjects is particularly 'unusual' when comparing it to the rest of the population. In that regard, research calls into question how justified these findings are. Thus, the literature suggests being "less cavalier in addressing questions of human nature on the basis of data drawn from this particularly thin, and rather unusual, slice of humanity" (Henrich et al., p. 29). In other words, the findings drawn from the Western-dominated samples do not represent implications for behavior for other populations. An example theory from Western countries is the Theory of Planned Behavior developed by Ajzen and Fishbein in 1975. This theory has been a fundamental part of behavior change research, as the psychology or communication department uses it to explain behavior. As the theory is an extension of the Theory of Reasoned Action, it has been a widely accepted approach to guide research on, e.g., health-related behavior.

Ajzen and Fishbein (1975) developed the Theory of Planned Behavior to predict individuals' ability to engage in a specific behavior. The theory consists of 3 main components: attitudes, subjective norms, and perceived behavioral control (Intosh et al., 2020).
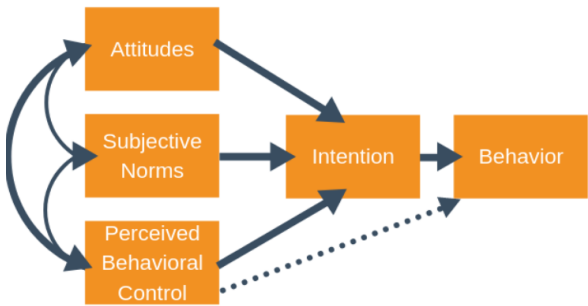

Figure 1: Pillars of Theory of Planned Behavior

Source: laptrinhx

Firstly, attitude describes the positive or negative evaluation of a particular outcome or behavior. Subjective norms refer to the individual's perception of how important people in their lives would perceive their specific behavior. Lastly, the perceived behavioral control describes the degree to which the individual is likely to control their ability to execute the given behavior. All these three precursors lead to intentions, which are considered the antecedents of behavior. The intention of individuals is best described by the cognitive representation of a person's willingness to engage in a specific behavior. In order to predict someone's behavior, Ajzen and Fishbein (1975) emphasize the importance of knowing their intentions. Generally speaking, if all three components are in strong positive synergy, then the individual is more likely to engage in such behavior (Intosh et al., 2020). The subsequent section contains the expected relationship between the "TPB" in the context of activism.

2.3 Theory of Planned Behavior in the context activism

Considering the aforementioned, individuals choose to favour certain actions because in the case of activism, these behaviors might contribute to a socially just world (Torres-Harding, et al., 2015). To Ajzen in 1991 "Attitudes toward a behavior are beliefs about the likelihood of behavior leading to positive or negative outcomes " (p.9). Consequently, when young people believe that engaging in environmentally sustainable behavior will most likely lead to a sustainable environment, their attitude towards such behavior will be favoured. This is also related to providing equality opportunities and norms to others.

Additional researchers confirm that activist attitude would be a reasonable predictor for activistic intentions. Previous research underlining the effects on activism also suggest that perceived behavioral control will be a direct predictor of both high and low-risk activist intentions

(Jew & Tran, 2020). Thereby, developing an emotional affinity to a certain civic engagement can bolster the individual's motivation for pro-environmental protection (Kals et al., 1999). Stronger social support was needed in the context of hostile environments, thereby the intentions for activist subjective norms was reported to be high (Marta et al., 2014).

To conclude, the Theory of Planned behavior is amongst other prediction theories, known for its degree to which it explains behavior. The Western-dominated framework is often used to assess the level of engagement of the individual in a certain situation. Contrasting to this, the African Ubuntu philosophy will be introduced aiming to bring clarity to its definition and relation to campus activism.

2.4 African Philosophy: UBUNTU

The term Ubuntu originates from the Xhosa terms and is considered to be a Bantu language of Southern Africa. The concepts of Ubuntu exist in various variations, including Shona in Zimbabwe, Chichewa in Malawi, or Utu in the Democratic Republic of Congo (Sambala, et al., 2019).
Even though Ubuntu is an African philosophy that cannot be easily defined, most research agrees that Ubuntu is best described as humanness and a pervasive spirit of caring for one another (Mugumbate & Nyanguru, 2013). Thereby, it can be said that treating each other with respect and dignity in society is a critical element of this philosophy. In broad terms, 'Ubuntu' is both a philosophy and ideology that emphasizes being human through other people, thus succinctly reflects the phrase 'I am because we are.' The essence of Ubuntu is "umuntu ngumuntu ngabantu" which signifies that a person can only be a person through others (Nzimakwe, 2014).

In comparison to the individualistic ideology of the West, Haily 2008 argued that individuals are expected to say, "I think, therefore I am." The philosopher René Descartes developed this viewpoint, which originally translates to Cogito, ergo sum (Watson, 2007).

The concept of the African philosophy has influenced many different domains, including the field of computer science where Linux incorporated the software that is named 'Ubuntu' which is free of charge or politics by the former South African President Nelson Mandela (Mandela, 1994) and additionally in management by the Professor Lovermore Mbigi (Mbigi, 1997).

At the heart of the African philosophy is the notion of collective solidarity, whereby the concept of the individual is primarily in connection to the good of the community (Sambala et al., 2019).

A person is perceived to be interdependent in the circle of the community (Mbigi, 1997). Thus, personal ideologies and individualistic future impressions are not part of Ubuntu (Sambala et al., 2019). Without maintaining the collectivistic identity, Ubuntu states that humans can not thrive; therefore, we should live as we and not I.

Thereby the study concludes that Ubuntu appears to be a strong competitor against the typical Western morality, including Kantianism and Utilitarianism). This principle provides a unitary foundation for various approaches towards philosophy and collectivist ideologies (Metz & Gaie, 2010).

2.5 Using Community solidarity within the context of Campus activism

The notion of Ubuntu incorporates customs that tie humanness, morality, and loyalty to sustain the survival of the society. In the context of activism, it becomes clear that the Ubuntu ideology identifies the importance of a strong community. This ideology provides guidelines for moral reasoning and justification for those affected by injustice, trauma, or prejudice. As the problems of today's world arise, Ubuntu strongly emphasizes the relevance of protecting every individual and gathering like-minded fellows who strive towards the same goal. As Sambala, Cooper and Manderson (2019) state: "Ubuntu promotes a sense of common responsibility and

reciprocity and, through this obligation, enriches social and individual norms of preventing ethical dilemmas" (p. 6). Across the world, people are taking measures to protest against racial injustice, climate change, and so much more. Ubuntu realizes that everywhere people should lead a life of dignity and opportunity.

In conclusion, the humanness of African philosophy has diverse applications, most explicitly concerning intentions to engage, communicate and behave. This study explores alternative frameworks to explain students' need to participate in on-campus activities.

On the other spectrum lies the notion of Confucianism, which is a substantial philosophy in Asian cultures. Aiming to understand the relationship between Confucianism and intentions to engage on campus, the following section defines its vital concept and application.

2.6 Confucianism

Confucianism is a philosophy/ ideology that originated in China by Master Kong in 551-479 BC (Levi, 2013). This master was given the name *Confucious* by Jesuit missionaries at that time. The fundamental principles included the well-being of others, respect for the elder, and spirituality (Yao & Yao, 2000). The notion of Confucianism existed long before the birth of Confucius; however, his teachings have greatly influenced various Asian countries until today (Rajaram, 2013). Founding a new religion was not intended by the founder of Confucianism; instead, he attempted to interpret and review the unnamed religion of the ruling Zhou dynasty. During the time of Confucius, China was in a social and political upheaval (Rajaram, 2013). The individual started to become more and more individualistic and thrived toward self-efficiency since there was a hardly dominantly structured society (Berling, 1996). Therefore, following lawless tradition was considered social anarchy; thus, the Chinese civilization tended towards self-destruction (Rajaram,

2013). According to Shen, "the burning question related to" if it is not the ancestral and nature spirits, what then is the basis of a stable, unified, and enduring social order?" (Berling, 1996, pp. 5-7)

Confucius suggested accepted values and norms that should be deeply integrated into the individual's behavior. These relate to maintaining strong basic human relationships, e.g., Family relationships, defined roles, and obligations. "Confucius suggests in the Analects that moral rule, or rule by virtue, is far more effective than rule by law. Rule by virtue brings forth compliance when the coercive power of the ruler is manifest, but also when it is not" (Levi, 2013, pp. 7-15). The teachings of Confucius were further advanced and developed to hierarchy, group orientation, respect for elders, and social hierarchy. These aspects have greatly influenced China, Japan, South Korea, Singapore, Vietnam, and Taiwan (Shin & Sin, 2012).

2.7 Importance of Education in Confucianism and activism

The vision of the philosopher Confucius is deeply rooted in many East-Asian countries. Here, the importance of education is emphasized (Tan, 2017). According to these lessons, Confucius believed that educating people with strong values and norms is far more important than the law (Li & Hayhoe, 2012). He additionally believed that the stability of society was only through education and the self-cultivation of every individual. In that way, the ordinary individual contributes to society and, therefore, to the good (Tan, 2017). On the ground of these ideals, Confucious became, the first educator in Chinese history who supported equal opportunities in education regardless of class (Li & Hayhoe, 2012).

Based on those mentioned above, this study attempts to understand how the described frameworks/ ideologies influences students' intentions to engage, while being surrounded by a

Dutch environment. The expected relationship between the frameworks and campus engagement is best described by Figure 1 as seen below.
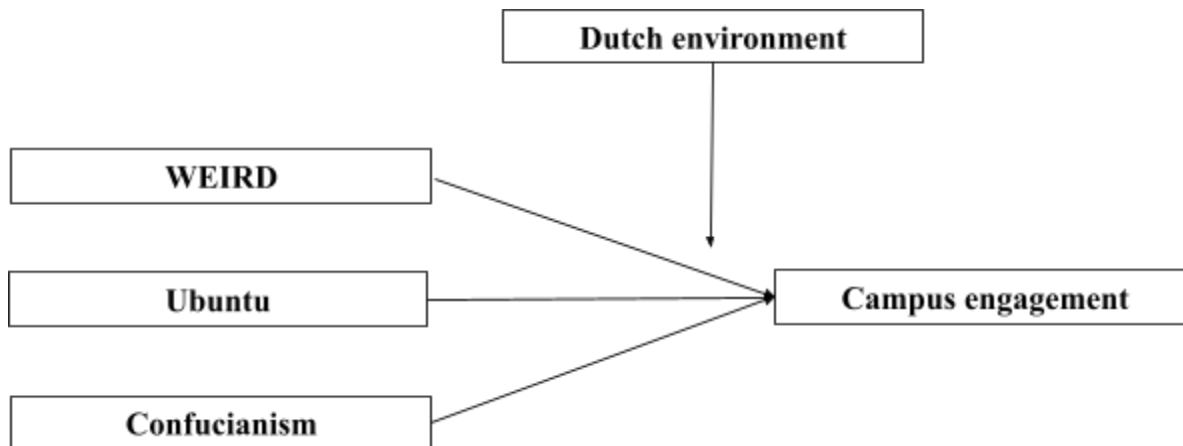
Figure1: Visual depiction relationship between frameworks and activism

3. Methods:

In order to investigate the impact of the alternative frameworks this chapter introduces the methods used to obtain a slice into underlying intentions to engage. First the research design is presented followed by the Sampling and measurement. Lastly, the section ends with the data collection and analysis of the research study.

3.1 Research design:

Kitzinger (1995) emphasized that qualitative research methods facilitate exploring people's deep-rooted impressions and expertise. Therefore, the study was conducted in a qualitative setting, implementing specialist in-depth- semi-structured interviews and focus group discussions. The research was approved by the ethics committee of the University of Twente.

The research design was structured in two sections: Study 1. In-depth interviews and study 2. Focus group discussions.

In Study 1, it was expected to lead interviews with behavioral scientists and professionals with African, East-Asian associations.

The objective was to explore the extent to which ideologies influence the professional's line of work. According to Burgess (1984) and Lofland and Lofland (1995), in-depth interviews allow room for a conversation and uncover detailed experiences, perspectives. On account of that fact, conducting interviews is perceived to be the most effective data collection method compared to surveys (Boeije, 2009).

Performing such interviews helped in formulating relevant systematic questions for the focus group discussions.

Similarly, study 2 was planned to be conducted based on the same reasons. The focus group discussions were aimed to be carried out using a semi-structured interview style, allowing open-ended questions. This frequently used approach gives room for dialogue between researcher and participants, supporting flexibility in a less strict environment (Boeije, 2009). Focus groups of these matters demand an in-depth understanding of perceptions and reasoning. Therefore, leading focus group discussions helped dive beyond the interpretation of numbers and figures and supported elaborate perceptions about social communication phenomena (Onwuegbuzie et al., 2009).

Literature emphasizes on the promising opportunities of combining these two methods. Although in-depth interviews and focus groups are separate independent data collection methods, they nonetheless complement views on the topic at hand (Lambert & Loiselle, 2008). This was a discovery-oriented method that complemented the explorative outlook of the study. Consequently,

combining these qualitative research methods helped expand the breadth and range of the research as they provide a professional and personal viewpoint on this matter (Muskat et al., 2012).

Due to the COVID19 situation, the data collection was organized online, and surprisingly it facilitated the participation of specific individuals. Informed consent was handed to the participants in advance. The consent forms contained information about the study procedure, an explanation of how to acquire the research results, voluntary participation, important criteria for participation, and contact information of the researchers **(see Appendix A)**

3.1 Target group and study location

As mentioned above this paper uses one main theoretical concept, philosophies and non-individualistic identities. In order to assess the degree to which the backgrounds influence their intentions, four focus groups were conducted. The focus group were conducted amongst students representing the target population (i.e. West, Afrisa, East-Asia). The aim of these focus groups was to understand the differences and similarities between the concepts. A number of at least 25 individuals were planned to be studied. Each focus group comprised 6-8 students coming from the respective backgrounds who participate in civic engagement on campus. After the analysis of the first three separate target groups, a final discussion with a mix of all students took place in order to validate the findings.

The study was located at the Technical University of Twente. Every student at the University of Twente who engages in campus activism is, without knowing it, part of the so-called " More than a degree program". This states that the UT tries to encourage students to go out of their comfort zone to excel personally and academically.

3.2 Sampling & Measure

As participants need to fulfil the specific conditions, the research design will be a combination of probability and non-probability sampling. Selective sampling will be used in order to gather the right source of information from experts with the respective expertise. Various platforms will be used to contact these experts, including search engines, professional networks or LinkedIn.

As for the focus group discussion, the current study relies on purposive sampling as students need to come from the respective ethnic background and engage in campus activism. As the University of Twente provides an overview of all study associations it is expected to gather random students from their database. Additionally, snowball sampling will be used as students who are for instance of Asian descent ask their fellow students to participate too. Consequently, the combination of selective, purposive and snowball sampling will be the main means of data collection.

Aiming to guarantee the credibility of the focus group data collection, it must be said that during the data analysis the discussion will be transcribed and coded (Boeije, 2009). The transcription will be anonymized and afterwards coded by at least two researchers. The coding processes include open, axial and selective coding. The focus groups questions will not vary too otherwise the analysis during the coding phase will be difficult. The in depth interviews will be transcribed selectively without the creation of a codebook.

Firstly, during the open coding phase, the researcher will categorize and conceptualize the data. This approach is helpful in exploring the fields and the division of fragments (Auerbach, & Silverstein, 2003). After this, the axial coding phase follows. During this approach, the researcher attempts to build connections between the categories and to find the most dominant codes. This approach is important as the relationship between different sub-codes and main codes facilitate answering the research questions (Auerbach & Silverstein, 2003). Lastly, the selective coding phase

will end the coding analysis and the main codebook is developed. This approach is also known as the hunt for core categories which relates to crafting pre-dominated results and conclusions based on the frequency of certain codes (Rabinovich & Kacen, 2010). After the coding phase, the intercoder reliability will take place (Burla et al., 2008). This is a measure to ensure an agreement between the researchers. In that way, it can be assessed whether incidents, opinions and experiences are equally perceived (Burla et al., 2008). Using the Data analysis tool Atlas. ti and the intercoder reliability, had a cohen's kappa of 0.7 which increases the credibility of the results and avoids invalidity.

3.3 Data collection

3.3.1 Study 1

Understanding the three theoretical and philosophical frameworks associated with every group was a prerequisite for the data analysis. Therefore, Table 1 summarizes the expert interviews that have been conducted with professionals who have certain expertise or ethnic backgrounds in these regards.

For the African Ubuntu, one expert interview has been conducted with a Dutch-Surinamese politician who provided insights into the effect of Ubuntu in life and activism. The input generated during this interview has been used as a playground for the African focus group analysis.

Secondly, two in-depth interviews have been carried out to identify the effect of Western rationalism, global and intergenerational justice with a Western-focus. This study interviewed 1 American ethics professional and 1 Dutch history and mathematics professional. These perceptions shed light from a professional and ethical lens on Western rationalism.

Lastly, 2 in-depth interviews with 1 Chinese behavioral scientist from Beijing and 1 Singapore-Dutch senior policy advisor have been carried out. These interviews provided insights into the notion of Confucianism just as differences and similarities between the eastern and Western cultures. Given the nature of the in depth-interviews, the questions were adjusted according to the background of the professionals (Appendix B).

Table 1 Respondent / Sample

Demographics

	Ubuntu	Confucianism	Western
Profession	Dutch - Surinamese Ghanaan politician	1. Dutch-Singapore senior policy advisor	1. History & Ethics Professor
		2. Chinese behavioral scientist	2. Ethics Associate professor
Expertise	Pan Africanist, Politician, African History	1. Cultural psychology & social psychology, focus on individualism-collectivism	1.Political ethics & Intergenerational justice
		2. Modern Confucianism & intercultural competence	2. History Science & Mathematics & Youth

UN: United Nations

All 6 in-depth interviews were selectively transcribed and served as a guideline for the focus group discussion and understanding of each theoretical and ideological framework at hand. Evidently, these interviews provided a greater understanding of the context and emphasis on the validity of each framework. They were not necessarily intended to understand campus activism but instead the cultural implications of each. Nonetheless, each interviewee emphasised the clear importance of leading change in every regard.

The duration of the interviews ranged from 45 min - 120 minutes. Every interview was audio and video recorded. Prior to the interview, each participant filled in the informed consent and thereby was notified of their rights as a human research subject.

The interview was performed, selectively transcribed and noted by the main researcher of this study.

3.3.2 Study 2

As anticipated, recruiting the participant for each group was relatively simple, considering the fact that the online setting enabled students from abroad to join.

Nonetheless, the methods administered at the beginning of the study proved to be moderately difficult as finding students fitting the requirement of the study was more time-consuming than anticipated. During the focus group discussion, the main researcher served as note-taker, moderator and observer. The participants were not offered any compensation in form of gift cards or vouchers, yet, the initial reason for each participant was due to a high level of interest.

Prior to the main discussion, individuals of the study agreed to be audio and video recorded and were aware of their rights as human research subjects. Additionally, oral consent has been given as a few students were not able to fill in the written consent form. As stated above, every focus group followed semi-structured interviewing styles allowing for open-ended questions. This was applied to all focus groups.

Every interview has been manually transcribed by the main investigator of this study.

As seen in Table 2 every participant filled in the demographic. The first focus group consisted of 7 students. The different African countries ranged from Nigeria, Botswana, Angola, Zambia, and Namibia.

Table 2. Respondents / Sample

Demographics

	Age	N	Gender	N
Ubuntu	21 - 27 years	7	Female	3
			Male	7
Confucian	21 - 24 years	5	Female	3
			Male	2
TPB	22 thru 24 years	7	Female	5
			Male	2

	Educational background	Cultural background
Ubuntu	Undergraduate Master PDEng*	Angola Nigeria, Zambia Nigeria Uganda
Confucian	Undergraduates	China Singapore, South Korea
TPB	Undergraduates Graduates	Germany, Netherlands

*PDEng: Professional Doctorate in Engineering *n=sample size

Focus group #1 was the largest group with students from the University of Twente who engaged in various forms of activities. These ranged from committee members, board members or council candidates. As the majority of students knew each other, themes and discussion could be addressed comfortably. Yet, due to time constraints, it was decided to focus on the main question leaving the additional questions to be answered in the forms of digital open-ended questionnaires. The

participants were both undergraduate and graduate students in PDEng positions and or young parents. The age ranged from 21 to 27.

This group primarily concerned the collective spirit in their change-making activities. Additionally, they mainly expressed the learning process in a Dutch environment as well as the appreciation of their African compared to Dutch values.

The focus group #2 was conducted amongst the East-Asian students and the University and was the smallest group with 5 undergraduates.

The countries of origin ranged from South Korea, Singapore and China. The energy level compared to the first group was slightly less which may be due only to the participant's unfamiliarity. Nonetheless, discussions seemed to flow in various directions. The age ranged from 22-24. Students of this group were involved in committees, sports clubs, board positions and off-campus activities.This focus group strongly leaned towards the impact of home values on their level of campus activism. This also relates to the fact of having an opportunity to express individuality and learning to adapt to the Dutch environment.

The third focus group was conducted amongst students of Western countries, in this case from Germany and the Netherlands. They were mostly involved in board positions, committees, academic programs and off-campus activities. The age ranged from 22 - 24.

This group had 7 participants both undergraduates and graduates, concerning mostly the impression of student life and the impact on the individual. The students of this group primarily discussed different opinions about campus activism and most importantly the definition of these terms as this greatly influences their view on activism.

The fourth focus group was a combination of students coming from all 3 ethnic backgrounds.

The group consisted of 7 graduate and undergraduate students who were involved in no campus activism, committees, board positions, sports club and study committees.

Here the countries ranged from Germany, Angola, Cameroon, Indonesia, South Korea, and Namibia.

Above all groups, this group had the highest level of engagement and energy despite being strangers or acquaintances to each other. This group served as a validity test of the emerging themes of the first focus group discussion. Despite the difference in opinions, the last group showed a fair representation of results and discussion who emerged in the first groups. Thus, the discussion in terms of inclusiveness on campus and the resulting need to improve or distance themselves can be seen across different students. Additionally, the influence of social values and identity perception and control were similar to every group. The last group served as a guide to determine whether the influence of Ubuntu, Confucianism and TPB have similarities and differences.

3.3.3 Data analysis:

The analysis of the focus group transcripts was time intensive as they were typed manually and initially coded by the hand-coded by the main investigator of this research. The available interview data was uploaded in a Google Drive folder, ensuring that only the researcher themselves had access to the confidential data. Every focus group received the same set of questions which facilitated the analysis later on. Yet, due to difference amongst the groups, certain questions thereby needed to be adjusted and explored further. Each transcript has been thoroughly analyzed by using pseudonyms to respect the human rights of every participant. The interview data was analysed on the basis of deductive and inductive coding. This type of analysis consists of a breaking down of data according to a code book or using existing codebooks with the aim to identify relevant patterns

for the study. The codebook can be found in the Appendix D. This codebook was created by the researcher, before the actual data analysis took place. The code system was developed gradually by first analysing existing code books, followed by writing own codes:

To measure the degree of agreement among raters, the interrater reliability was performed. Codes that emerged from that procedure got handed over to another researcher that coded approximately 10% of the segment. Nevertheless, after creating the given codebook, it appeared that different codes emerged while the coding process took place. Therefore, these new codes were also taken into account. Afterwards, the selective coding followed. Hereby, the core category was identified and the relation between codes was discovered.

The initial analysis showed these emerging themes: 1) Dominant social values, 2) Culture shock 3)Past experiences and collective feeling on campus: 4) Future perception. All these themes resulted after the analysis of every group.

4. Results:

In this chapter the results of the conducted in depth interviews and focus groups are presented. The first section consists of clear insights into the professional perspectives of the respective frameworks. In the second section, The findings will be presented in the similar order of the emergence of themes as provided in the 3.3.3 Data analysis section. This will be done by describing the findings according to these themes, followed by the findings of the fourth reference focus group. To gain a better understanding of the results, each section is introduced with a Table 3 presenting the key findings.

4.1 Findings of Study 1

Table 3 In-depth Interviews
Key findings

	Ubuntu	Confucianism	Western rationality
Definition	Ubuntu is rooted in the Ma'rt which is an old egyptian tradition that describes how to behave in a collective society. Ubuntu translates to humanity towards others.	Confucius was convinced that one needed rules of morality. You need to order society based on clarity about how things should be done as a person and how you should deal with other people.	Western rationality cannot exist in different contexts. Individualism defines values in terms of their own conviction.
Key findings	Embrace Ubuntu as a philosophy to do business or politics.To live in harmony and peace with each other. Encourage students in the African diaspora to learn about true African values.	Confucianism is mingled depending on where it landed. Relationships between family and superiors are very strong which interferes with transparent communication with teachers. Reversed trend: Young individuals learn to speak up. Reduce conscious bias and develop strong Intercultural competence e.g learn to deal with expression of emotions	Western people often think they are more individualistic than they actually are. There is no West against the rest, thus Western societies move towards a combination of individualism and collectivism

Aiming to understand the historical and modern influences on Confucianism two expert interviews have been carried out. Firstly, the senior policy advisor introduced the concept of "unconscious bias" which refers to drawing assumptions about others wants and needs based on the condition individuals were raised upon. Due to media, education and societal norms the attitude of individuals are already reconditioned. Consequently, people have difficulties understanding other points of view. Therefore, it was of utmost importance to understand his/her chinese culture and language to form an objective and a reformed identity. The notion of Confucianism itself is a

complex and mingled philosophy in practice and in theory, depending on where it geographically landed. As described in the theoretical concept Confucius introduced how relationships between family members or seniors and a junior are hierarchically ordered. This resulted in a power distance between people especially between teachers and students. South Korea e.g embodied this ideology as a state policy and is now an integral part of the modern society. As Confucianism was adopted in many countries, for instance in mainland China it certainly has changed because of the political and communist system making it more egalitarian. The behavioral science professional from Beijing adds that after the abolishment of the one-child policy, children learn to voice out their opinion and yet are responsible for the wellbeing of an entire family, which consequently pressures the individual.

However, in the current days young students who were raised in such caring families learn to disregard authority but instead believe that their opinion counts. Yet, due to the power distance between teachers and students, transparent communication is still difficult: *"So if you look at education, I think it's a big issue because the teacher and student are not on the same level. So it's very difficult to have an open and equal academic debate because you can't criticize the opinion of a senior"*. The expression of feelings and thoughts in East-Asian countries are considered to be more sensitive compared to Western-societies. Both professionals emphasized how conflicts between different people arise when intentions are expressed differently: *"You need to understand in a sense how the other person is feeling, what the other person is saying, even without words. A lot of things are not spoken explicitly with words, but they are spoken. They are expressed. You just have to listen. And usually this is done nonverbally."* To understand how rationality is viewed by professionals two experts interviewed amongst a Dutch mathematics/history teacher and ethics professional of the University of Twente have been performed.

To start with Western rationalism the professionals introduced two definitions of individualism as both concepts are intertwined: "*I believe individualism is in the sense that you define values and well meaning in terms of your own conviction*" Similarly the ethics professional adds: " *The Individual has the right to be able to sort of within certain limits. They live lives that are consistent with their conception of the good and their values. And if we block people from being able to do that, then that's a problem just in terms of what people are owed*" Norms of freedom of speech, honesty, solidarity etc. influence the behavior in Western society. This can be seen in the relationship between the elderly and younger generations as young students do not hesitate to correct them. The power distance dimension thereby is fairly low as hierarchy for convenience only and superious accessibility is considered as basic etiquette in the Netherlands. The "Western-ideology" that is oftentimes associated with individualism and dependency is however not evident for many citizens in Western countries. This perspective is shared by many international students studying in Europe. With this fact alone the history professional states: "*Western people often think they are more individualistic than they actually are. It is important to rely on every part of your community, your family or your group, but I don't see a West versus the rest.*" The same professional continues that Western rationality would not make sense in other cultures as their way of thinking and living differs. This however does not signify that their way of living or achieving success is wrong. It is simply different. According to his definition: *Rationality is a way of making sense of the world. Symbolic meanings can make sense in a certain rationality and even can help you be successful, etc. But if you look the other way around, well, maybe our rationality is also nonsense.* " For that reason, the concept of "Paradigm in Philosophy" has been introduced. Rational paradigms include how to measure theories, definitions and perspectives, yet different paradigms do not fit together. Within these paradigms different rationalities exist that make sense,

yet when putting it out of the context, these may be considered nonsense. Nowadays many cultures perceive their world views to be reasonable, hence understanding each of them is a way to learn how they can co-exist. In this regard world views or rational perspectives are based on values that people use to subconsciously justify their intentions for behavior and reason. To do that the ethics professional argues: *"There's a notion of what's called "reflective equilibrium", which is the idea of trying to work out a coherent account of your ethical values. But that by itself is not sufficient to justify your belief that the values are correct. What you need is what's called "wide reflective equilibrium", where you put your ethical values up against other people's judgments and you kind of engage in this process of what's called social epistemology".* Therefore, what is known to be Western rationality is not simply black and white since many people engage in diverse groups and therefore adapt to different views and beliefs, and thus form individualistic and collectivistic identities.

With the aim to gather in depth knowledge of application of Ubuntu in the professional realm the next interview has been conducted amongst a Dutch-surinamese African professional who considers herself Pan-Africanist. When coming to the Netherlands she realized the need to decolorize her mind. From her point of view, diversity and inclusiveness in different realms is still lacking and additionally the view on Africa is falsely portrayed in the media. The African collective from her stance is defined as follows: *"If you talk about behavior and Ubuntu, one of the key principles is "I am Because you are. I am because we are, which means that instead of individualism, we talk about collective, including things like helping each other, integrity and fighting for each other not harming each other. All these kinds of core values are in Ubuntu".* Ubuntu as one of the most famous ideologies is deeply rooted in the principle of the Ma'rt. From her standpoint, understanding African behavior and the resulting Ubuntu philosophy can only be

achieved when dealing with the Ma'rt. In that sense the pan activist explains that the African ethical values reach back to ancient Egypt in which mutual respect was expressed in the Maatian teachings. Human personality is deeply rooted in dignity and serving each other with highest respect.

Ubuntu was a result of this history forming African behavior towards the collective world view. Thereby South Africa mad Ubuntu as a political streaming and philosphy after apartheid was apolished. Due to the impact of coloniamism and slavery she added: *"I stipulate the issues of reparatory justice, of apology, of of restoration, of self reparation, and self determination. That is why I look at how society is dealing with African centered issues"*. To fight for equal rights and bearing the Ubuntu spirit in mind is a strong drive towards a better future for her children and their children. Evidently, the professional emphasises learning about the source of information that is transmitted through media, that portrays Africa in a different light that it actually is. Young students in the African Diaspora need to learn the context and background they come from in order to understand the meaningful work of their ancestors. To conclude African individuals lean on the code of ethics that is influenced by Ubuntu but those living in Western societies sometimes did not have the opportunity to travel abroad. Thus both African and european African students need to learn the values of each culture to form their solid identity.

The impression that resulted after the in depth-interviews showed the various implications of the three frameworks.

4.2 Findings of the Study 2

The following section illustrates the points of views of the young students from the University of Twente and summarizes the key findings according to the themes in Table 4.

Table 4: Focus groups
Key findings

	Ubuntu	*Confucianism*	*Western*	*Combined Groups*
Dominant Social value	Community and family centered Religion	Rich societal relationships Education & Status	Freedom, Work, Solidarity and Equality	Independence, Collectiveness and Freedom
Culture Shock	Underrepresentation of black community	Difference in expression. Pursuing individual goals. Disconfirmed Western stereotypes.	Opportunity to participate on campus without constraints	Expression of feelings, language barrier, misrepresentation of minorities
Past experience & collectiveness on campus	African identity longs for a collective outlook on campus	Active prior to campus engagement. Amplified need to engage.	Different impression of activism. The curiosity of getting to know new people	Language Barrier and previous past experience determined the level of engagement
Future impression	Balance new acquired values with deep-rooted values from home	Implement soft skills into future career	Learn to say no to many responsibilities.	Leadership goals & learning not to get pressured by culture Direct relationship between active work and future career

4.2.1 Social values

To determine the influence and perception on activism the moderator introduced the following question: What are the most dominant social values of your country? . Firstly a student of the African group stated: "*The only thing that comes into my mind about collectivism is being with a*

family instead of just being in a bubble. Here it's very individualistic which helps sometimes but sometimes I believe it's best to do everything in a team."

The group overall agreed on the importance of family and acceptance towards strangers. Even though the group consisted of different African countries every social value that has been stated lean towards a similar collectivistic outlook. In regards to that, students identified the difference between the way of living in the Netherlands and in Africa. Secondly, a major contributor toward identifying social value is religion. The entire African group highlights that religion and faith influences their decision making and behavior towards others. Being able to work towards a common goal or treat each other like family is a virtue known in religious contexts.

Therefore, a participant concludes *"I am a religious person. So I am already a person that likes to share and get people together. It's just part of my identity. Others who are not from that Identity behave differently. It's not that they don't do it, they just do it differently"*.

Though christianity is celebrated differently in the Netherlands, students identified the need to connect to faith regardless of the different environment.

The Confucian group stated different but yet similar social values across the countries. In East-Asian countries, the importance of family and education can be clearly seen in the decision-making process of young students. For instance, Korean Societies respect those in higher positions. Students show that their actions are always in consideration of what others might think about it. For example, a student emphasised. *"Korean society always considers what others look like. It's both the appearance or behaviour but I feel like the Netherlands don't care what they look or do. But in Korea as P1 says ``if you don't look like average people then you're like an outsider."*

Thus, Korean societies pay attention to the status of a person, behaviour and or appearance. This

,however, needs to be aligned with the collective. Therefore, having a unique lifestyle like not being married or not graduating from University is like not being part of the group.

Clearly, this is changing: "*Well, indeed generational wise it's pretty different now my generation has gone through a lot of changes. But they still care more for their lives in general instead of what others want them to do. However, they also still want to remain the average as it is important in Korean society. Being the average*". Similarly, members of these groups expressed that education is considered a basic etiquette in Korean, Chinese and Singaponese societies. A participant showed that" *I think we still value more economic values like artistic or sports activities. You know we respect and praise a lot those that are very good at study and some other academic things like logical thinking.* Another student agreed with the fact: "My family *would ask me first about what my studies were doing. I am doing liberal arts and science which is not really a common major to take. That already raised some eyebrows*".

However, while family and education is important, students also emphasise the pressure that comes along with society norms and the high level of competition in groups."*Because I do experience this very harshly in my family, education is very strict. They educate me to be the best. When I was 4 years old I was always the best. Because in China the competition was already high. Because they public the grades and so all school year students will see your grade". I had some serious problems with my personality. So that did cause a lot of pressure that can change a person. This was one reason why I left the country but even if I am outside of the country the relationship still pressures me*".

Respectively, families and teachers did not fully support extracurricular activities of all kinds as they might interfere with their study.

The Western focus group had similar dominant values across Germany and the Netherlands.

The notion of equality and solidarity received high attention as this greatly influenced the perception of life in general. A student explained: "*I think in Dutch society the four values are freedom, equality, solidarity and work. Especially solidarity is one thing, I have not thought like this but with this discussion, I realized that I've done a lot for TASTE e.g so I had a lot of solidarity towards them*" Therefore, giving back to the community is an important factor as student realized the opportunities they have received in the community they grew up. In that regard students state that in Germany equality plays a major role, meaning putting oneself in the shoes of the other and treating them that way. Therefore, one participant said:*" I think that's something that activism can in any case achieve. Making stuff more equal for different people"*.

Yet, as Germany has experienced various influences on culture it was for certain individuals not simple to put it into words. Nethertheless, friendliness is perceived to be a factor that can/ should be seen in different European countries. The question regarding the dominant social value was proved to be an interesting question as seen in. Here one participant said: *"There is so much coming in from cultural influences back in the time that I might think what is really german? I hope at least every country has a social value which is to be friendly, not excluding others but to help try to be open"*.

To conclude it shows that Western countries indeed put an emphasis on educating oneself to understand each other and live in freedom and respect towards other citizens.

4.2.2 Culture shock

Students from different ethnic backgrounds come with expectations and pre-developed knowledge regarding living and studying in the Netherlands.

The theme culture shock shows initial reasons for participation and their influence on the level of engagement of the respective students.

To start with the African group, students realized a lack of representation and inclusiveness at the Dutch Campus. Coming from a collective background, students expected to find diversity and representation on campu**s.** According to a participant " *You don't have much representation including policies that are being created are based on the Dutch student than the European student. They always say it is a people-first university but then actually they are a European first university"* Thus, creating an African community or participating in inclusiveness committees is a way to combat the shock of misrepresentation on campus. A similar phenomenon can be seen in project works, where students from African backgrounds are used to engaging with project students even outside the project, yet in the Netherlands: *"So it just works well on the project and then outside the project: I don't know you."* Though the general sentiment of the group agrees, collectiveness can still be found in individual cases. Even though, students from this group prefer to work in teams in every regard, appreciation of mainly independence and individualism is still stated, thus a participant stated: *"Even if you work in a group with people over here it is still individual.That can be a hindrance but not always. Some forms of it are very good. I learned a lot from that type of culture which teaches me a lot of independence."*

As for the East-Asian Focus group, the expression of emotions in various situations was perceived to be a shock. A chinese participant stated: *"When there is a problem and I get confused. I did not know why this happened and I felt uncomfortable. Then I realized these are my problems because these are different ways of expression. In our culture, I thought that was routine but their way of expression was totally different but actually, the core value is the same but I did not get that."* After spending more time in the Netherlands, students learned how to adapt and learn from

the new experience. Examples for the different ways of expression related to shaking hands or giving hugs. Though the way of expressing it was different, the intention behind it was the same. In that way, participants confessed to having prejudiced perceptions of the Western culture, as they expected them to be egoistic and self-oriented. Yet, coming here a participant realized the following: "*Dutch people are also very collectivist. Back home I always thought that Western people always live their own lifes and don't care about others. But actually, it was not like that, it was not like this they also care for others. They also care for other people's opinions. Especially in association, they want to stay together in a group so just framing the individualism to Western people is not always real.*" With that bearing in mind, students of this group believed that the best way to understand these new norms and values was through being part of committees or associations.

As elaborated earlier, students from these backgrounds experienced a high level of societal pressure on their academic performance. Being in the Netherlands and realizing the freedom they have, has positively impacted them personally and initiated their campus engagement. To illustrate, a student emphasized the following: *The fact that it was a Dutch campus practically helped us to release the pressure that we have. The mindset was different so I was at least inclined to change the mindset as well*" This statement was specifically related to applying for a board position, while this student hesitated the Dutch fellows encouraged to simply give it a try before giving back.

The University of Twente promotes campus activism in a way that students are positively empowered to participate in. This notion is supported by members of the German/ Dutch group, while a student agreed on this statement: "*The UT influenced me in a way that I started to think. Okay, activism is fun. Being in a committee of course is work next to your study. But it gives you the opportunity to grow. I think what UT makes different in this sense is that it markets it as fun and is*

something which everyone can do". In comparison to her old University, campus activism seemed less attractive and achievable, yet the Dutch environment surprised this student as everyone is welcome to join" However, the opportunity to be part of side-activities next to the study was also associated with pressure from the University, pushing students to be part of that too. Though not every student agrees with this sentiment, it was still agreed on the fact that freedom to engage in many activities leads to too many responsibilities. Further one student stated that: " *I think one of the major problems that we have in basically any setting and I accordingly also in every type of activism or a group of diverse people coming together. Is that we always making assumptions of one another"*

An example of this statement was to organize events for a certain group, only to realize that their expectation and the needs of the others collide. Since everyone has a different background, and grew up in different environments it is easy to confuse the needs of others with their own.

4.2.3 Past experiences and collective feeling on campus:

Along with the difference in ethnicity comes differences from past experiences. These influenced students' perception of campus engagement as a whole. Therefore, the next theme " Past experience" explains the engagement sentiments across different groups.

During the African focus group discussion, past experiences in terms of previous activities were also stated. Students from this group were raised in an environment in which environmental support or social changes are very much appreciated. Actively empowering others to lead an example is thereby reflected in posting about racial issues etc.

The past experience students had with their level of engagement differs per students, a few were already active at home while others started to be at the Dutch campus. In agreement, one participant added: *"The level of engagement is determined by previous/prior experiences; Yes, it is dependent on one's familial or societal circumstances. For some students, it may be quite high, while for others, it may be quite low."*

In this regards, members of this group stated that creating bonds in th Dutch environment can be difficult due to the difference in communication. Therefore, they either kept a distance from engaging with each other or were involved with students who were interested in showing them their social lives. To conclude, a participant said: " *From my home country it is also known that we make foreigners feel welcome at home. Let's say in school you have a group work issue. The group would come together. If they are a stranger they would make sure to speak in the language that would make them welcome and appreciated. It won't just change in the academic room, we would also invite them into our personal lives just for them to see other things and make them feel welcome and comfortable. That feeling would make the quality of work better. In the Dutch system, work is group work and you would never hear from them again. I am not saying you need to hear from them again. But while you work with them you don't form a bond"*

As for the East-Asian group, past experiences had different forms, as one student already explained the to be the "Best mentality". When coming to the Dutch campus students realized that their past experience with activities were influenced by wanting to be the best. A participant stated: "*I actually joined the dance association when I was in Korea as well. But at that time the performance was really important and we danced very hard towards the best performance. Like P5 was saying, being the best is important. Here when I joined they did not care about what is perfect.*

They just cared about joining the performance but of course, the practice is important but compared to the pressure I had in the Korean association it was more I had more freedom."

In this regard the social norm of wanting to be the best and the experience of trying to achieve such collide when being in a Dutch environment. As students were used to striving for the best minds.

The Western dominated group had differences in past experiences regarding campus activity or social activism prior to University life. One student for instance stated:

"The connecting hand's committee offers activities for refugees and I joined it because I also worked with refugees in my hometown in Germany." Reasons for this relate to providing an environment for refugees that are human friendly as they are known in Germany. Therefore, providing support to refugees is rooted in the need to give them an environment in which they can feel welcomed and at ease.

Students, however, were more likely to continue this activity if they were surrounded by like-minded people who have the same goal. The same student continued: *"The same people at least the people with the same mindset want to help the same thing and are there for the same reasons. I think this is also nice because everyone is there to work and to change something. A lot of people don't join committees if they are not really interested in it. So you are working with a lot of very motivated people which I think is a really nice feeling of togetherness. "*

The same can be seen amongst sports clubs, when students already engaged in a specific sport at home, they are more likely to join sports clubs when the environment allows it. Participant added: *I think also for sports associations a lot of people join one sports association when they start at least what I heard they continue the sport they did at home.*

On the other hand, students who already studied in German universities experienced a different engagement level as the structure there is fairly different compared to the Dutch campus.

Members of this group stated that being active on campus was considered " lame" as these groups impose certain social values and rules on others. In this regard, who students had negative experiences with campus activism and were less likely to engage. However, the UT promotes campus activism as a fun and meaningful activity and thus students joined out of curiosity. Despite the positive benefits students may get from the engagement, students still chose to quit the activity due to language barriers or dissatisfaction. Thus a student stated: *"In the beginning I did it for the CV, thinking it could help me later to learn some soft skills or whatever. Later I realized that I couldn't really connect to the association there. So I ended my board year early. Then I continued with the sports committee of the track team and this matched more to my interest. There was a better feeling of togetherness"*

4.2.4 Future implication and identity

Research shows that students choose their studies due to curiosity, experience or future orientation. In order to understand the relationship between their future career and the current engagement, the following questions have been introduced. "Do you see a relationship between your active work and your future career? " and in the same context " Considering the current discussion If you have the chance to talk to your future self 10 years from now what advice would you give yourself?

The African focus group generally agreed on the fact that learning from the Dutch environment will be beneficial for their future identity as it strengthens their core values. One participant stated that: *"It would be to keep learning as much as possible from the European people.*

I believe that they have gotten where they've gotten so far in my opinion. There is a reason why they are there. I believe we can learn a lot from them and get the good things"

Another student has plans to build a University in Africa with that objective in mind, he is sharing knowledge and transferring it to education to ultimately empower people around him. Drawing a balance between values and norms can even foster their ultimate goals, that is why students emphasise on connecting to people now and in the future: "*Wherever you go in the future, always try to talk to people and initiate the conversation. Try to get them into your social life and if they don't accept then at least you tried"*

In that sense students agreed that working for sustainable goals can be achieved when currently being part of sustainable development projects or studying courses related to that: *"Mostly what my activism is or the section where my activism is in the environment. I study chemical engineering so my focus is developing sustainable chemical processes compared to the ones they use now. Which could be greener, it could reduce co2 emission and it could even cause less of what we are using now. So that is my main goal so that is why I am studying that now. Yes, I do see myself working in that same exact spot working in the same exact goal in the future. Hopefully, I could use the values that I learned from school and I learned here and I can be able to implement these and hopefully leave a positive footprint on the environment"*

Most members of this group participate in activities that are aligned with their future vision of an ideal society or themselves. Pursuing a vision that is purpose-oriented instead of money is a main drive for the students of this group. To conclude a student finished with the following goals: "*My future self. I would say that people in the past have been fighting for humanist rights and fighting for inclusion and equal rights. And having the opportunities now, keep fighting for what*

you think is right. For future generations to come. You are striving to make the world a better place. Keep that on and keep fighting".

Members of the East-Asian group emphase on the importance of focusing on their studies as they realize that their level of engagement is not necessarily related to their future career or goal. In that sense a student mentioned: *"If I was to just focus on my career. Then I would not have done the things I did before because they were not really related to what I want to achieve in my career. Like I would study more and make more business. But indirectly I believe I learned a lot. SoI do not regret it. That is why I wanted to say dear future past. Otherwise, for my future, I would say now it is time to move on. So I would say you did what you wanted now do the things you would actually have to do"* The soft-skills acquired during the activities are in this group very much appreciated so an indirect relationship can be clearly seen.

To continue, a few members state that many things are not in their hands as they believe in a higher purpose in life. Moreover, students add that they want to become successful in life, the lesson taught during their engagement taught them a sense of sensitivity and how to deal with a diverse group of people. For the future they wish to be less strict with themselves and go for it, as the Dutch environment empowers them to unlock their potential. Thereby, a student concludes: *"For me, I joined those associations to focus on my mental health and my philosophy and values. I have experienced many peoples lives in my life. My personality changed a lot. I was too confident in myself so I even looked down on people. My experience went up and down. In the future, I want to be a legend. I want to be legendary and write a book. Don't hurt other people without realizing. Because I always gave a *** about everything and just cared about myself. So I don't want to do that again"*

The Western group saw both direct and indirect relationships towards their future career and identities. This group appreciated the 21-st century skills that were acquired during their active work by stating: *"You already see that when you have a job interview with someone we don't focus on the hard skills the hard skills will make you get the job interview but when you are at the interview you only the soft skills will get you the ob and also keep the job. I believe these are the things that I really learned about when being active in board years or something. This is not always something you'll learn during your studies."*

Since the opinions were split in terms of direct and indirect relationship students in favour of the direct relationship add: *"I actually for me it's very much related. I believe that my engagement is more related to my future career than my studies. The most things I am learning here are through the activities I am doing as well during the extracurricular activities and during the board year"*.

On the other hand, students in favour of the indirect relationship state: *" I think most of my activism I did is not related to my future career. But I learned a lot about personal growth and learned to manage myself and my time. Those things were really handy but are not directly connected to my work. Instead, I would say that they are indirectly connected to my work. Because a person that can structure themselves a bit and who is able to do different things on one day"*.As students of this group felt overwhelmed by the responsibilities they had due to the high amount of activities one participates emphasised on the following: *"I am a very open person and motivated sometimes I just say yes to something that I do not really like. I have thought a lot about joining them but I did not really think about the stress factor. Anything coming next to that could stress me out. I did not think about that. So I found myself having these troubles where I have to balance all that out."*

Members of this group therefore realized that they are motivated to stay active in order to achieve their goals. The University of Twente encourages them to learn a variety of things next to their studies but in the future they strive to be more responsible with their time.

4.3 Findings of Study 2: Reference Group

The following section displays the remarkable findings of the fourth focus group which combined students from all three cultural backgrounds. After the analysis of the first focus groups the themes (i.e. differences and similarities) appeared in the last focus group as well. The Group consisted of students from, Germany, Russia, Cameroon, Indonesia, South Korean and Zimbabwe. The findings are presented in the similar order as presented in the previous sections.

4.3.1 Social Values

To start with the dominant social values from the African participants of this group, similar views could be found. In response to the dominant social values, the African students altogether agreed on community solidarity and strong family relationships. One African student commented: *"I've always wanted to help, always working together and always wanting to grow together and not alone. So I don't have this individuality perspective, but mostly community and making sure that if I am going one step ahead, the people around me are also going to step further and not stay where they are."*

The overall response to this question was unexpectedly similar from the East-Asian students coming from Indonesia. These students added: *"I think I have the same perspective, so far mostly for Indonesia, togetherness is the most important thing. So basically every Indonesian likes to have the sense of belonging and have a sense of community where they can work together. They know each other well and they live with mutual assistance. So to help each other. So, it's not a common*

thing in Indonesia to have independence or have a strong self driving sense of simply improving yourself."

On the contrary , students from Western societies emphasised on the notion of independence and equality. The latter refers to treating every individual in a way that should be proud of who they are. As for independence a student noted: *" So it's this independence to keep on working hard for what you want to achieve, , and never stop going and never expecting that things will fall in place just the way you want it to be. You actually have to put in the effort yourself, basically."*

The student from South Korea who generally agreed on both the collective spirit also emphasise on the importance of self-independence: : *"Yes, this social values of independent is quite important to me because when I growing up in South Korea, my parents , my family or other people just support me with whatever I chose in my life my life or this job or a future job and future when I do like a school. Yeah. So I also independency is quite different in my in my life"*

Overall this group agreed on the importance of these values as they determine the successful communication with others and ourselves. Students from African countries and South Korea valued the support of the collective and the importance of independence.

4.3.2 Culture Shock

The symptoms of culture shock in this group was stronger on the side of the African and East Asian students. To begin with Africans, the representation of the black minority was lacking. When coming here collectivism and stranger friendliness was expected but it was a shock not to find that in the Netherlands, thus a safe place was needed.

Western students empathized with that, saying that having a safe place can avoid misunderstanding and facilitate communication better.

Interestingly, Asian students realized that communication in the Netherlands was more direct as opposed to the home country. Thereby, the Korean student added: *"In my first year I got feedback from my peers saying that I was very quiet. I worked really hard. But they didn't know because I didn't say that to my peers. So that was very critical to me. I changed my mind to be more team oriented and open."*

Being the minority in a new culture was also a culture shock for many students. German students in that sense emphasized with that stating the importance of having a form of a bunker that students can relate to.

Strong evidence for culture shock was found on the language barrier, lack of inclusiveness and UT promotion on campus which is stated in more detail in the next section.

4.3.3 Barrier and collective feeling on Campus

As opposed to the previous section from 4.2.3" Past experience and collective feelings on campus" this section focuses on the barrier and collectivism on campus, since past experience did not emerge from the discussion in this group.

African students who have strong collective aspirations agreed on working towards a more inclusive and representative notion on campus. Surprisingly, in this group African and German students agreed on the fear of missing out when participating in any extracurricular activities. Thus a student stated: *"I kind of subconsciously felt pressured to do something because it's almost not common to do nothing on the side. So especially because everyone in my environment, in my group circle, they all do something. They all are active in either this or that. And then the longer the list, the more impressive this person is"*.

Other members added that even very important council meetings are held in Dutch, contrasting to the communication language on campus.

The student from Indonesia agreed with the following statement: *"I agree with what P2 said. because I didn't ever think to do anything besides my study, so I only think about studying, studying and studying. But the culture, as you say, about the culture here has forced me to do something else."*

However, not every student of this group agreed on the fact that the language barrier inferers with the intention to engage. In fact it amplified the need to change, one student added: *"I decided to stay silent on this because compared to everybody I have a different opinion of Dutch being the main language. that's going to be the barrier to join positions on campus for me it was more of a motivation to join"*.

The same students continued that the official campus language is English but it cannot be seen across different apartments. That is why he decided to join associations that make internationals feel welcomed, while at the same time changing the systems. In this sense the perceived barrier was disguised as an opportunity. The need to be part of something bigger was perceived to be a human feature. Students do not want to be ordinary but instead be special in their own way. A student added: *"I've spoken to quite a few people, especially in Leadership And more on this topic of why they are active. What I'm getting from most of them is that they're trying to be not too ordinary in their surrounding areas. I think it goes back to the human kind of being, of dominance on everything. This is not in a bad way. But apart from building yourselves, you also don't want to be just an ordinary citizens or just an ordinary student. So you want to be something you have to be part of, something that is more than just a student, something that is more than what brought you to, let's say, Enschede."*

Finally, not participating in campus engagement for the South korean students was not due to language barriers but because of the previous activities in her home country. She thus added: *"So*

first, I already graduated from university in Korea and then I already had an experience of campus

life. Personally, I think I spent a lot of energy at the time and now I don't want to sell my energy

too much to campus. And last year I lived on campus. So there were a lot of opportunities to join

the club or anything. But I just want to have a chill. Yeah. Not just hanging out with many people

because then you see the community or the club. There are a lot of people you should contact. So I

don't want to do that because I'm kind of introverted, because I really like to play games instead of

hanging out with people.''

To conclude, the barriers were differently perceived and yet many students agreed on each other's

perceptions.

4.3.4 Future Implication and Identity

In relation to the previous section, this group similarly highlighted the direct and indirect

relationship between their level of engagement and its associated future perception.

Students from East-Asian countries specifically, learned how to deal with people from different

cultures. This was especially important for them as they used to be around the same ethnicity. The

future work will consist of diverse encounters, therefore learning how to adapt to certain situations

was considered extremely important. These life lessons were learned during the extra curricular

activities next to their studies, especially since new soft-skills were acquired. The student from

Germany directly learned how to lead people, thus she added: '' *All the little activities that I have*

done and building boards and associations, I participated and I think I've kind of learned the skill

set of leading. So basically being in leadership positions and I've come to the realization that this

role for me, it fits me, fits my personality best. So that's something I'd love to take into the future.''

This sentiment was shared by the remaining group members. Additionally, members of the African Group emphasised on putting faith in everything they do. Nowadays students are pressured by culture but this should not hinder achieving goals and aspirations. Thus the same student added: *"Trust in God. I tell myself that. But also just to be able to say that don't be pressured by culture because culture is changing every second. Make sure to deliver what you can at your potential"* . When the participants were asked these questions, the majority commented to stick to values and appreciate those who have been supported all this time.

5. Discussion of the results:

The results presented in the previous chapter will be discussed in the following section. This will be done by following the main research question " How do different collective frameworks [i.e. Western, Confucian and Ubuntu] account for the intentions for activistic behavior amongst students from different backgrounds on a Dutch campus?" Moreover, the subsequent sections will address the relevance of theoretical and practical implications, followed by limitations and possibilities for future search.

5.1 Ubuntu

The African focus group confirmed that Ubuntu's collective family spirit follows students abroad and influences their activity and performance on campus. This finding strengthens the emergence of this phenomenon in the study performed by Berghs (2017). The current study makes the Ubuntu philosophy visible by drawing connections between Africans' struggle for shared humanity regarding decolonization and activism. Being mindful of the environment and providing equal

possibilities is a sentiment shared by the African focus group and the African professional—humanness and caring for each other drive African students to succeed or engage in certain activities. Members from the African focus group also added forgiveness and religion that work hand in hand. As the famous Pan-African social theorist states: "What is distinctive about Africans is their short memory of hate" (Mazrui, 2001, pp. 14-17). African children learn to communicate and pure hatred to restore harmonious relationships (Bell & Metz, 2011). Nonetheless, Griffin et al. (2008) explain "various scholars report that students of color experience culture shock and culture incompatibility in response to hostility on campus and they perceive a lack of institutional support and commitment to diversity" (pp. 121-138.). Newsome and Cooper (2004) stated that the experienced culture shock pushed students to confront their deeply held beliefs and understandings, resulting in a 'flight or fight' response.

To counterbalance the 'flight' instinct, students of this group mainly engage in activities that tackle the lack of racial, ethnic, or inclusive representation on campuses. The effects result in dissatisfaction and exclusion, yet do not hinder members of this group from reducing the feeling of isolation. In fact, the known Western independence empowers students to make well-informed decisions for their future.

5.2 Confucianism

In a Confucious context, family and societal relations play a significant role in developing young adults. The results show that Confucious-Asian societies praise academic achievement and excellent performance, bringing honor to society and the individual. Though, transparent and honest communication between superiors and subordinates is, in most cases, complex. The evidence in the focus groups showed that the pressure students feel in school or society, in general,

is accompanied by higher levels of anxiety and self-doubt. Further research carried out by Stankov (2020) concurred with these initial findings as they realized that the driving force of high achievement was negatively correlated with psychological well-being.

As previously pointed out, education is an essential aspect of Confucius's teachings (Tan, 2017). Therefore, students of these groups were constantly interested in understanding different societal norms and values since they were significantly different. While engaging with the new culture, Asian students experienced a culture shock regarding the Western expression of feelings and information. The experienced culture shock of Western ideologies may contribute to a positive rearrangement of beliefs and understandings. These findings have several similarities with Newsome and Cooper's findings: "Culture shock [...] provide them with a perspective which enables the harmonious assimilation of new cultural experiences with their existing culture through stages of crisis, recovery, and adjustment" (2016, pp. 195-215). A participant of this group made clear that expressing intimacy or exchanging certain information is done differently in Western societies; thereby, conflict and miscommunication arise. After spending more time with members of other cultures, the students from Asian groups realized that the core intentions of explicit behaviors are the same; however, the expression is different.

 With that bearing in mind, students learned to adapt to alternative communication styles and appreciated the rich experience. Coming to this realization demands an open mind and reduces stereotypical thinking. The so-called "unconscious bias" prevents people from understanding alternative worldviews, as emphasized by the Dutch-Singapore senior professor. All in-depth-interviews agreed on avoiding cross-cultural conflicts by viewing the world through lenses of harmony and respect rather than ignorance and prejudice.

Studying on a Dutch campus surprisingly encouraged students to let go of academic expectations and instead allowed them to pursue individual ambitions and goals. Students realize the unlimited opportunities they have and appreciate the wide range of activities they could choose.

5.3 Western groups and the Theory of Planned behavior

Students coming from the Western cultures labeled Solidarity, Freedom, Friendliness, and Equality as the central social values across German and Dutch cultures. In that regard, students want to give back to society and, at the same time, are curious about other students. This value is significant because actively working for other people contributes to an equal distribution of welfare (Torres-Harding et al., 2015).

When reviewing the intentions for behavior through the lenses of the Theory of Planned behavior, it becomes clear that its application partially accounts for their reasons to engage. When students have a positive evaluation of a particular activity, they are more likely to engage. As reported earlier, subjective norms define the attitude of the specific activities in the eyes of their closest family or friends (Intosh et al., 2020). However, the evidence of this study shows that it only applies to a certain extent. As revealed from the Western focus groups, family or societal norms do not overly influence students' need to participate. This relates to the fact that Western students do not need the approval of their environment, nor do they feel a certain pressure to deliver academic success. Students of this group feel the urge to bring equality to those who need it.

Lastly, regarding the perceived behavioral control, notably from the results, students only felt in control of their activities if no opposing forces influenced their drive to continue. The ethics professor from the UT highlighted that students do not energetically participate if their values are

not aligned with the mission of the associations and or committees. This can be seen by the example stated in the findings regarding the termination of board years and choosing a more suitable activity. This view was supported across all focus groups and the associate ethics professor at the UT, which indicates that the environment in which students find themselves is crucial to the success of the participation. A few Western-dominated focus groups highlighted that they initially joined boards or committees to improve their CV. The TPB, in that sense, indeed predicted the rational decision-making process. However, if students encountered a mismatch between need and values, then they would stop the engagement. Therefore the TPB does not account for the reversed trend in behavior.

Additionally, past experiences are not considered in the Theory of Planned behavior (Kidwell & Jewell, 2008). During the focus group discussion, it became clear that previous experiences in certain activities led to participating in similar activities, e.g., sports or refugee committees. A few students did not participate in any extracurricular activities in the past. Due to the promotion on campus, they became curious about the opportunities they had. Through the lenses of TPB, students are less likely to engage as they doubt their ability to succeed. Nevertheless, the Dutch campus encourages every student to jump over their fears and reach their limits. The external factors, thereby, play a meaningful role in the decision-making of students.

5.4 Comparing & Contrasting the Framework

The paper introduced the "More than a Degree Program," which indicates that students dive into different principles next to their studies. However, the UT promotes campus activism in a way that is easily accessible to many students. Nonetheless, students coming from abroad were practically

shocked by how "easy" it is to strive for change or engage in activities that they were not familiar with. The study performed by Nuijten et al. (2017) examines the effect of extracurricular activities of Dutch University campuses and the perceived benefits for both students and organizations, which both favour future organizations and individuals.

All three groups engage in activities that involve representation of their minorities, forming inclusiveness on campus, or pursuing extra academic courses that confirm previous research findings (Griffin, et al., 2008). The difference here is that Asian students lean towards a reform of identity in the new environment due to their pressure from home. On the other hand, African students seek to learn from the European culture while at the same time strengthening their identity. In contrast, Western students' main drive is due to the need to improve individually or support other groups.

The reasons for engaging thus lead to different forms of activities on campus. As mentioned above, engagement ranges from sports clubs, board/committee positions, to academic improvement (Rosa, 2010).

Both Confucianism and Ubuntu highlight having rich social relations as these contribute to the wellness of society (Bell & Metz, 2011). Western individuals behave in comparable solidarity towards their peers and people in need. However, this study showed that for Western students, doing so is not necessarily dependent on the needs of society.

Rather than seeing it as an inculcated norm — as, in Asian societies, they (i.e., Western) do so from individual beliefs.

Fighting for moral justice and bringing fairness to all is considered "the moral power" studied by Letseka (2014). This is in complete agreement with the behavior of African students, as this idea is profoundly rooted in their behavior. Since this ideology is implemented in different domains, the

African students even named "Ubuntu" as the African International Student Associations (AFRISA) slogan on campus. Treating people equally and with dignity is a principle that African students abroad want to find in their environment. Interestingly such intentions are also shared by the students of the Western group, who seek to provide equal opportunities to all students.

Nevertheless, the crucial difference between the African and Asian philosophies lies in the way they interpret community. The difference relates to the fact that African collectivism is rooted in the notion of humanness, equality, and loving your neighbor. This is supported by Mnyaka & Motlhabi's (2005) research which emphasizes that every individual lives in solidarity with one another, especially during the hour of need. An example of this is the need to connect to follow African students and thus establish AFRISA.

Contrasting to this, Asian collectivism relates to hierarchy in relationships between, e.g., junior or senior, leading a lifestyle that benefits society (Shin & Sin, 2012).

The results of this study point out that the lack of inclusiveness can be considered culture shock, which comes with the language barrier. Taking this into account, international students who had previously formed an impression of Western societies received confirmation about Western independence and individualism as their expectation of an inclusive community was not met. As a consequence, students preferred the academic environment over participation in mainstream campus activities. These findings align with previous research conducted by Griffin et al., in 2008. Additionally, the historian/Mathematics professor at the University of Twente underlines the shortcoming of interactions between diverse groups. When being in a multicultural group, students often assume others' wants and needs. This is due to unconscious bias, as it is challenging to relate to other people's viewpoints (Kiyokawa et al., 2012). The interviews and focus groups shed light on these problems, which highlights the significance of this issue. If a lack of minority

representation is detected, both groups aim to form associations representing their country to bring cultural awareness and have a group they can relate to. As mentioned above, rationalities only make sense in the context they are brought up in. For instance, individualism makes sense in Western countries, but it would be considered negatively in, e.g., South Korea.

Nevertheless, cultural changes and influences appear in every context. The professionals of East-Asian descent observe the need for independence or leading the desired lifestyle in their respective countries**.** As Hyun (2001) declares, "Although Korea is one of the Confucian countries in East Asia, it has been undergoing remarkable sociocultural changes in the wake of modernization, swift industrialization, and current globalization" (pp. 203 -229).Young Asian students start to care less about authority and learn to find the right balance between respecting and empowering themselves while at the same time not losing sight of the bigger context. The context in this regard is related to the role in a family, company, or within the racial group. Surprisingly, participants of all groups realized that the low power distance in the Netherlands empowered them to interact with professors on a first-name basis. Previous research among American universities showed that positive cross-cultural interactions, diverse events changed the negative stereotypes (Ritter, 2013). Coming from countries with a robust hierarchical structure or respect for the superior seemed to be a positive surprise for both groups.

The given research agreed that media exposure plays a major role in the perceptions of individuals' racial viewpoints. An example of this is that African and Asian students state that Western rationality as it is portrayed in the media does not apply in reality. Western societies do have collective individuals and or groups (Oyserman, 2006). In both groups, the appreciation of the combination of individualism and collectivism can be found. These contact experiences foster

curiosity in initiated intercultural communication and connection. Students from all groups were motivated to engage in a diverse setting to learn more about one another.

Asian students feel empowered to break free from the pressure at home and experience freedom and independence, while African students appreciate the independence but prefer the family collective from home. Western students enjoy the diverse environment, engage in intercultural dialogues, expand their views on life, etc.

Hence, this paper has presented various theoretical implications. Nonetheless, the main strength of this research lies in its ability to explain behavior through alternative frameworks. In addition, it also presented new insights into behavior through unexpected findings. Firstly, the in-depth interview observed a reserve trend occurring in China regarding voicing out opinions during family discussions while at the same time being responsible for the wellness of society.

Secondly, the focus groups' discussion showed that collective countries do not overly seek to belong to groups or adhere to norms and values. In Korean society, for example, many individuals prefer to lead an independent lifestyle different from the others. Lastly, the study realized that cultural differences are becoming more and more alike in terms of theoretical implications. Determining the norms and values is not as simple because various influences from abroad affect living in Western societies. Considerable progress has been made concerning intercultural competencies and communication, adding meaningful value to literature and future policies.

5.5 Combined Reference Group: similarities and difference

The fourth focus group consisted of students representing all three backgrounds of this study. Having a reference group to compare and apply the results validated the findings even more. In

order to conduct a successful cultural focus group, the mediator requires a high degree of cultural knowledge and cultural sensitivity to adapt to different situations (Hennink, 2017).

The same notion applied to the conversation amongst the subjects themselves. Combining the three frameworks showed that students indeed relate to each other in many ways. First, the African and East-Asian groups similarly agreed on the notion of collectivism in their home country. Thus, the dialogue between these two groups in the reference group simultaneously leaned towards the same perspectives and impressions.

In addition, international students from the initial focus group and the reference group highlighted the institutional neglect of campus inclusiveness.

As Harper and Quaye say:" Negligence is synonymous with magical thinking; simply providing services for a student is not sufficient enough to enrich their educational experience" (pp. 1-14). Tinto (2005) conducted a study that continues that academic and social integration is positively related to persistence. Students who are actively involved in institutional engagement are more likely to have higher academic and personal satisfaction than others. To the largest extent, students discontinue their undergraduate education due to the disconnection to their institution. The results of this study agree on the same notion; though students do not drop out of university, yet they prefer to focus on their education instead. However, as opposed to the findings of the first groups, the language barrier does not prove to be a demotivation for campus engagement for all students. This is surprising given that literature emphasizes the consequence of misrepresentation (Griffin et al., 2008). The findings show that dissatisfaction regarding campus inclusiveness amplified the responsibility to provide shelter to fellow students. Consequently, the culture shock of ethnic misrepresentation and language barrier contributed to individuals' commitment to their cultural heritage.

Committing to the cultural heritage is, however, not evident for students from Eastern collectivist cultures. As seen from the results, South Korean students who already participated in institutional commitment and graduated prefer to focus on their studies. This is in contrast to the findings from the South Korean students in the first group. Nevertheless, students were challenged by the different Western individualistic cultures. This resonates with the findings from Hofstede and Hofstede (2005) who summarized that students in their study began to explore their individuality and self-autonomy.

Considering African and Asian students' intentions to engage, it becomes clear that the differences in culture have similar yet distinctive outcomes. Eastern students tend to let loose strong cultural ties while African students similar to the first group hold tight to their roots. Additionally, the findings point towards the positive development of campus engagement on students. Western and African students who have found a purpose in their level of engagement gain practical competence and intellectual skill development. The preference for leadership development served as an example of this through various activities. This is in good agreement with Harper and Quaye (2015), stating that ""those who hold leadership positions in student organizations, for example, assume responsibility in their groups and know that others depend on them for their service, guidance, and follow-through on important initiatives. Thus they feel committed to their respective organization and the institution at large and less likely than students who are not engaged to leave" (pp. 1-14).

Additionally, the false perception of Western ideologies was not a topic of this discussion. Instead, the sentiment led towards gaining a non-judgemental understanding of each other's perspectives.

5.6 Limitation and theoretical implication

Conducting a qualitative research study comes with limitations worth addressing; thus, the following section elaborates on the choices made in this study with its limitations. Afterward, the theoretical implications will follow.

Understanding in-depth perceptions and gaining a richer conceptualization demanded the use of a qualitative research approach. Qualitative research methods are time-intensive and have the threat of selective bias (Macnamara, 2005). Based on this, the sample of 27 students and five professionals might lead to a lower validity and a misrepresentation of the larger population. The fourth focus group, therefore, counterbalanced the chance of inadequate findings.

Due to the Covid 19 pandemics, the research had to be conducted in a safe online setting. Not surprisingly, the video connection was interrupted in some in-depth interviews, making the interpretation during the selective transcription difficult.

The same applies to the focus group discussion in which certain questions needed to be repeated. Cross and fast-talking appeared to obscure the ease of the transcription. Richer discussion and better interpretation cannot be ruled out if the focus groups were conducted in a face-to-face setting. However, an experimental study done by Underhill and Olmsted (2003) showed that computer-mediated focus groups do not produce a difference in the quality of the acquired information. The results of this study agree with that. Making use of virtual communication software facilitated reaching remote populations for participation and did not hinder the energetic participation of the participants.

Secondly, this study recognizes that the choice of the Western-dominated framework was highly selective.

As anticipated, there were some discrepancies in the understanding of campus activism. The University of Twente promotes the program called "More than a degree" that falls under campus activism. Yet, many students shared different understandings of activism. Hereby, the study suggests the University should change this description in order to make it clearer for many students. The current study narrowed the principles of Ubuntu to its humanness aspect and Education in Confucianism. This relates to the fact that these frameworks are very broad and would exceed the scope of this study. It was making use of this narrowed approach that added to a growing body of literature on the rich conceptualization of campus engagement.

This paper has presented various theoretical implications. Nonetheless, the main strength of this research lies in its ability to explain behavior through alternative frameworks. Joseph Henrich and his colleagues (2010) significantly stress addressing questions of generalizability and representativeness in behavior science. The given paper presented new insights into behavior through unexpected findings of non-Western samples. Firstly, the in-depth interview observed a reserve trend occurring in China regarding voicing out opinions during family discussions while at the same time being responsible for the wellness of society.

Secondly, the discussion of the focus groups showed that collective countries do not overly seek to belong to groups or adhere to norms and values. In Korean society, for example, there are many individuals who prefer to lead an independent lifestyle different from the others. Lastly, in terms of theoretical implications, the study realized that cultural differences are becoming more and more alike. Determining the norms and values is not as simple because various influences from abroad affect the way of living in Western societies. Considerable progress has been made with regard to intercultural competencies and communication, adding meaningful value to literature and future policies.

6. Conclusion:

To conclude, this paper has investigated the effects of on-campus engagement amongst young students at the University of Twente, given the respective backgrounds the students come from.

The results of this study showed four themes that potentially explain the effect of Confucious, Ubuntu, and TPB framework on behavior.

Finally an answer to the research question was found: "How do different collective frameworks [i.e., Western, Confucian and Ubuntu] account for the intentions for activistic behavior amongst students from different backgrounds on a Dutch campus?" Overall all these frameworks explain the activist behavior of students in different ways. Notwithstanding, there are areas where they have similar and contrasting views.

When talking about collective frameworks, it becomes clear they differ in interpretation and execution yet can be traced within the behavior and intentions amongst university students.

In detail, the most remarkable result to emerge from the data is the sentiment international students share regarding campus inclusiveness. Students are not entirely convinced by the inclusive and international promise from the University of Twente. This both results in engagement to improve or simply refuse participation. Those who don't feel the all-inclusive campus tend to refrain from campus participation, which is also due to the language barrier. For this reason, the environment in which these frameworks find themselves both positively and negatively mediates the intentions for campus engagement.

As anticipated earlier, the Western theoretical framework does not take several variables into account.

Intentions for pro-environmental behavior, however, are shared across all different focus groups. Students with an Ubuntu background feel the need to improve overall well-being and fair representation, which can be traced back to the values in the Ubuntu philosophy. This alternative framework shows similarities in behavior and African social value. African students consciously embrace the notion of Ubuntu while optimistically tackling the issues at hand.

The notion of Confucius teaches students how to treat each other and live in harmony in societies. Society in this sense is an extension of family and therefore needs to be respected in every regard. Students from this background learn to be more flexible in sharing knowledge without any pressure. Western societies contributed to forming an identity that balances the values of two worlds. Even though Ubuntu is an African-dominated theory, a few characteristics can be found in Western behavior. Solidarity, freedom, and equality, as they are known in Western societies, may be expressed slightly differently but are not as distinctive as they seem. Students from the Western group realize the cultural differences amongst each other and engage in debates to get steps closer to each other. Providing equal chances for all is a sentiment that Western students share with African students.

Confucianism and Ubuntu specifically share many similarities but yet differences that need to be further explored. Considering the environment of this study, it appears that the findings need to be interpreted with caution. Nevertheless, the study agrees with the statement by Bell and Metzt (2011) "We do not deny that both traditions can also be enriched by means of an engagement with Western traditions—and that they, in turn, can be enriched by engaging with Ubuntu and Confucianism" (pp. 78-95).

Referring back to the initial intentions of the study, WEIRD societies are in constant change. Making use of alternative frameworks facilitated the interpretation of the findings and provided richness to academia.

Considering the scope of the study, the next section describes the multiple practical implications for future practices.

6.1 Practical implications

Further work needs to be performed in a different European environment in order to investigate whether the European societal norms significantly influence intentions for behavior as they did in the Dutch setting.

A majority of studies discuss the central approach to forming social and academic inclusion in higher education systems, shedding light on the importance of this issue (Peters & Besley, 2014). The results are encouraging the University of Twente to provide official policies on inclusion and diversity. It is known that the UT already has committees and institutions striving to improve this issue, but research needs to be conducted to assess the effectiveness of such strategies.

An additional note of advice relates to ensuring that students' academic and social engagement is also the responsibility of the educators. This study agrees on previous research stating that students' satisfactory engagement is "a measure of institutional quality" (Kuh, 2001, pp. 10-17). For this reason, research on institutionalized policy strategies on university campuses is advisable.

An important issue to resolve for future applications is the notion of intercultural competence, especially in organizational management systems. Managers in hiring should gain the ability to look beyond academic performance but also understand the circumstances young applications come

from. Skilled managers in that regard should possess empathy and cultural consciousness to determine the value of a particular applicant.

Since the study has put campus engagement in the context of understanding intentions for behavior, research can be conducted in different domains. In order to understand intentions from young students, further work should target study abroad intentions or entrepreneurship considering the alternative frameworks at hand. The societal norms regarding social relationships varied per culture, and these findings suggest an opportunity for validating parenting methods from African or Asian countries. On a wider level, further work should focus on the effect of Ubuntu and Confucianism amongst older generations and not necessarily millennials.

Multiple practical implications emerged after the analysis of the study, and overall the results should be validated by a larger sample size.

This study is the first step towards enhancing the understanding of intercultural influences on a wider scale. As there is a considerable amount of philosophies and frameworks, this study lastly suggests future research to consider these in their analysis.

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8. Appendices

Appendix: A Informed Consent

Informed Consent Form:

Youth Activism: A critical reflection on behavioral implications using non-western frameworks.

Dear Participant,

Thank you very much in participating in my qualitative research study.
The aim of this study is to understand intentions for engaging in campus activism. Over the last decades behavioral scientists have drawn conclusions based on Western-dominated samples. Thereby, the claim and interpretations have treated western individuals as the representation of human population. However, this research calls into questions whether these findings are justifiable. Literature should be able to explain reasons for behavior from different lenses, better to say ideologies or philosophies.
Taking this into consideration, the expert interview will act as credible source of information. The input drawn from the interview will be mainly used to form systematic questions for the focus group discussion among international students at the University of Twente.
Your contribution will add to broad-minding influences on behavioral implications.

Your participation in this study is entirely voluntarily. Therefore, please read the following informed consent form carefully. You can tick the statements with either yes or no and digitally sign at the end of this paper.

Please do not hesitate asking questions!

Best wishes,
Blondina Massunda
Contact details: **E-mail**: b.l.massunda@student.utwente.nl **Mobile**: +491631567982

_____

questions and I can withdraw from the study at any time, without having to give a reason.

I understand that taking part in the study involves audio and visual recording!   ○   ○
(The video will be selectively transcribed and destroyed after completion of the study)

Use of the information in the study

I understand that information I provide will be used for interview transcriptions.   ○   ○

I understand that personal information collected about me that can identify me, such as [e.g., ○   ○
my name or where I live], will not be shared beyond the study team.

I agree that my information can be quoted in research outputs.   ○   ○
I agree that my real name can be used for quotes.   ○   ○

Consent to be Audio/video Recorded

I give the researchers permission to keep my contact information and to contact me for future research projects.

I agree that my information may be shared with other researchers for future research studies   O   O
that may be similar to this study or may be completely different. The information shared with other researchers will not include any information that can directly identify me. Researchers will not contact me for additional permission to use this information. (Note: This separate consent is not necessary if you will only store and share deidentified data.)

I give the researchers permission to keep my contact information and to contact me for future   O   O
research projects.

I... voluntarily agree to participate in this research study.

Signatures

_____   _____   _____

Name of participant   Signature   Date

I have accurately read out the information sheet to the potential participant and, to the best of my ability, ensured that the participant understands to what they are freely consenting.

_____   _____   _____

Researcher name   Signature   Date

Study contact details for further questions:
[*Blondina Massunda, B.l.massunda@student.utwente.nl*]

Contact Information for Questions about Your Rights as a Research Participant

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Secretary of the Ethics Committee of the Faculty of Behavioural, Management and Social Sciences at the University of Twente by ethicscommittee-bms@utwente.nl

<center>**Informed Consent Form: Focus Groups**</center>

Youth Activism: A critical reflection on behavioral implications using non-western frameworks.

Explanation of research study:

Thank you very much in participating in my qualitative research study.

The aim of this study is to understand intentions for engaging in campus activism. Over the last decades behavioral scientists have drawn conclusions based on Western-dominated samples. Thereby, the claim and interpretations have treated western individuals as the representation of human population. However, this research calls into questions whether these findings are justifiable. Literature should be able to explain reasons for behavior from different lenses, better to say ideologies or philosophies.

Considering this line of reasoning, this focus group will attempt to understand each other points of views on the underlining motivation for being active on campus.

Your contribution will add to broad-minding research studies and support future policies, university strategies etc.

Your contribution will add to broad-minding influences on behavioral implications.

Please do not hesitate asking questions!

	Yes	No
Please tick the appropriate boxes		
Taking part in the study		
I have read and understood the study information dated [**DD/MM/YYYY**], or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.	O	O
I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.	O	O
I understand that taking part in the study involves audio and visual recording!	O	O
(The video will be selectively transcribed and destroyed after completion of the study)		
Use of the information in the study		
I understand that information I provide will be used for interview transcriptions.	O	O
I understand that personal information collected about me that can identify me, such as [e.g., my name or where I live], will not be shared beyond the study team.	O	O
I agree that my information can be quoted in research outputs.	O	O

I agree that my real name can be used for quotes.   ○   ○

Consent to be Audio/video Recorded.
I agree to be audio/video recorded. Yes/no   ○   ○

UNIVERSITY OF TWENTE.

I give the researchers permission to keep my contact information and to contact me for future research projects.

I agree that my information may be shared with other researchers for future research studies   ○   C
that may be similar to this study or may be completely different. The information shared with
other researchers will not include any information that can directly identify me. Researchers will
not contact me for additional permission to use this information. (Note: This separate consent
is not necessary if you will only store and share deidentified data.)

I give the researchers permission to keep my contact information and to contact me for future   ○   C
research projects.

I... voluntarily agree to participate in this research study.

Signatures

_____   _____   _____
Name of participant   Signature   Date

I have accurately read out the information sheet to the potential participant and, to the best of
my ability, ensured that the participant understands to what they are freely consenting.

_____   _____   _____
Researcher name   Signature   Date

Study contact details for further questions:
[*Blondina Massunda,* *B.l.massunda@student.utwente.nl*]

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your rights as a research participant, or wish to obtain information,
ask questions, or discuss any concerns about this study with someone other than the
researcher(s), please contact the Secretary of the Ethics Committee of the Faculty of
Behavioural, Management and Social Sciences at the University of Twente by ethicscommittee-
bms@utwente.nl

Appendix B Interview Guide: Specialist interview

Expertise:

Confucian:
1. Cultural psychology and social psychology, especially focus on cross-generational differences and regional differences of individualism, individualism-collectivism and co-authorship preference, uncertainty and charity behavior
2. Senior Policy Advisor Internationalisation / Coordinator EU-funded Project EPICUR at University of Amsterdam

Ubuntu:
● Pan-Africanist, Activist, politician.

Western:
1. Assistant Professor of Philosophy at the University of Twente
2. Social and political philosophy, with specific interests in global and intergenerational justice in the context of climate change.

Questions for all interviews

● Can you tell us a bit about yourself? A bit of your background?
● Why did you decide to pursue the career that you are working in today? What was a pivotal moment?

Collectivism and individualism?
● What is your definition of collectivism and individualism?
○ Name examples.

Leadership or future professions
● What are the most pressing challenges that leaders are facing today? And why?

Closure:
● Why is it important to explore cultural influences on behavior in literature?

- What are the benefits of understanding these implications for different institutions including organizations, university or the individual?
- What us your message to future leaders?

Framework specific questions:

Confucianism
- What is Confucianism today?
- How did the notion of Confucianism influence your line of work?
- Do you see similarities or differences between other countries way of living with China or East- Asia in general?
- From your experience and observation, how does the notion of Confucianism influences younger generations?

Ubuntu
- What is Ubuntu today?
- How did the notion of Ubuntu influence your line of work?
- What is meant with the Ma'rt?
- Do you see similarities or differences between other countries way of living with Africa or Europe in general?
- How does Ubuntu influence younger generations?

Western:
- What are the ethical implications of intergenerational justice?
- What are the most important things to bear in mind when it comes to cross-cultural communication?
- How do moral responsibilities and obligation differ across these countries?
- What is the rationality of thought?

Appendix C Focus Group discussion: Interview guides

Main research question:
- How do different collective frameworks [i.e. Western, Confucian and Ubuntu] account for the intentions for activistic behaviour amongst students from different backgrounds on a Dutch campus?"

Explain research: (informed consent)
- Takes a new look at behavioural implication on activism through the lenses of ubuntu and Confucianism
- The biased weird samples in research have treated Western individuals as the representative of the entire human population. While the results seemed to be more unusual (Individualistic, rational)
- Consequently, the new perspectives add to the importance of broad-minded reasoning when dealing with behavioural intentions in the communication sphere.
- This will benefit organizations, universities, literature, and the individual who's engaging with different ethnic majorities.

Introduction:

1. Do you consider yourself an activist? To what extent are you engaged on campus
2. Did you participate in civic engagement in your home countries too?

Identity
1. What are the most dominant social values from your country of origin?
2. How does your background influence your perception of activism?
3. What are the best ways to educate the public on social issues today?

Relevance:
1. Do you think your work addresses the cause of the problem?
2. Do you feel as if you have to burden the responsibilities of the past?
3. Why do these problems on campus exist?

University of Twente:

- How does studying on a Dutch campus your values and beliefs?
- What are the pros and cons of engagement on a dutch campus?
- Now that you study at the university, do you see the still difference in working people together and where are these differences or similarities?

Future perceptions:
- How is your engagement related to your future career?
- What advice would you give your future self in 10 years?

Follow up questions:

- To what extent does the low power-distance (Relationship between e.g Teacher-Student) in the NL (UT) influence your activities?
- Can you explain to what extent living in the NL changed your self-perception?
- How supportive is your environment (Family, friends, society) on your level of engagement?
- Do you feel pressure from society to be the best and excel?
- To what extent does your past experience (knowledge about wester societies, level of activities) influence your level of engagement?

Appendix D Codebook

Codebook

Codes	Definition
1.Form of activism	
1.1 Sports club	1.1 S*. is part of sports association on campus
1.2 Association member	1.2 S is a member of a culture/ study association etc.
1.3 Board member	1.3 S. is a board member of an association
1.4 Not active	1.4 S. refuses to actively participate in campus activism
1.5 Active off-campus	1.5 S. is an active off-campus
1.6 Academic program	1.6 S. is part of an academic program like honours or training

2. Initial reason for participation

2.1 Sustainable drive

2.2 Understanding

2.3 Career

2.4 Social

2.5 Not active

2.6 Values

2.1 S. wants to improve sustainable conditions on campus and around

2.2 S. wats to gain new knowledge, skills and abilities with others

2.3 S. wants to acquire academic in-depth knowledge

2.4 S. wants to work with community

2.5 S. has reasons not to engage on campus

2.6 S. wants to represent certain values to others

3. Dominant social values

3.1 Equality, solidarity, freedom, work

3.2 Social status

3.3 National competition

3.4 Similar lifestyle

3.5 Social (collective)

3.6 Religion

3.7 Societal changes

3.1 Liberalism is important to the student

3.2 Academic or economic prestige. Good education.

3.3 Competition amongst different groups, thus the need to be the best

3.4 Leading an average life: School, marriage, like everyone else

3.5 Treating your neighbours as your family and being friendly

3.6 Religion plays a major role in society

3.7 S. realizes changes of norms and influences of different countries

4. Societies view on activism

4.1 Family support

4.2 Families discouragement

4.3 School Uni system discouragement

4.4 School/ Uni systems encouragement

4.5 UT encouragement

4.1 Family supports every decision of the individual

4.2 Family prefers student to focus on studies

4.3 University/school prefers student to focus on study instead

4.4 University/school encourages the student to engage in activities next

   to their studies

4.5 UT promotion encourages campus engagement

4.6 UT promotion discourages campus engagement

5.Participation barrier

5.1 Familiar environment

5.2 Language barrier

5.3 Lack of representation

5.4 Synergy in existing groups

5.1 Students only join groups they are familiar with and others not

5.2 Due to the language barrier students cannot join associations

5.5 Workspace	5.3 S. don't find their minority group on campus
	5.4 S. find it difficult to join groups with an existing strong synergy

6. Culture shock

6.1 Expression of emotions	6.1 Showing intimacy is different across countries
6.2 Friendliness	6.2 Differences in expressing friendliness towards others.
6.4 Family perception	6.4 What it means to be family and how to treat family is
6.5 Individualism	different
6.6 Collectivism	6.5 Benefits of individualism and realization of
6.7 Misassumption of wants and	individualism
needs	6.6 Benefits of collectivism and realization of collectivism
6.8 No-Best mentality	6.7 Different cultures assuming the needs of others
6.9 Encouragement	6.8 No societal pressure on being the best
6.10 Confirmed stereotypes	6.9 UT encourages S. to step outside their comfort zone and
6.11 Disconfirmed stereotypes	try
6.12 Combination of Coll and Indi	6.10 Increased stereotypical (disconfirmed) thinking of
6.13 competition between	Western behavior
associations.	6.11 Decreased (confirmed) stereotypical thinking of
	Western behavior
	6.12 Realization of both collectivism and individualism in
	NL

7. Togetherness in associations

7.1 Likeminded group	7.1 S. join groups they are familiar with from home activity
7.2 Diversity encourages curiosity	7.2 New people from new backgrounds are attracted to
7.3 Goal	different
7.4 Human need	ideologies and want to learn from each other
	7.3 S. feel a strong synergy with groups who have the same
	goal
	7.4 S. long for a sense of belonging since it's a basic feature

8. Future vision

8.1 Direct rs. to career	8.1 Activity will be directly implemented in future work
8.2 Personal growth	8.2 Acquired soft skills can become beneficial in the near
8.3 Difficulty relating to the future	future and a person
8.4 Indirect relationship to career	8.3 S. cannot relate activity to future
8.5Try out new challenges	8.4 Acquired knowledge might potentially benefit when

8.6 Responsibility executing work

8.7 Learn to move on

8.8 Values

8.9 Trust in god

8.10.Sucess

8.10.1 active on the side

8.10.2 social

8.10.3 Learn from the dutch environment

8.5 S. encourages him/herself not to doubt but to try challenges

8.6 S. need to know when to accept or deny responsibilities

8.7 S need to learn not to hold onto results and move on even defeat

8.8 Pursue dreams who have meaning towards themselves and society

8.9 Self-explanatory

8.10 S. wants to become successful

8.10.1 S. wants to continue engagement next to the job

8.10.2 S. wants to learn to connect to more people

8.10.3 Self-explanatory

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