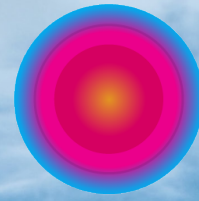TEMPLE UNIVERSITY

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International Academy for
Intercultural Research

Biennial Conference of the International Academy for Intercultural Research

Philadelphia, Pennsylvania
July 23 - 27, 2023

Monday, July 24　　　　　　**10:30 AM – 12:00 Noon**　　　　　　　　　　　**Room: AH 3**
Symposium

Revisiting Acculturation: Multiple Perspectives and Diverse Methodological Approaches

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Michael Bender, Tilburg University, Netherlands, M.Bender@tilburguniversity.edu
Yan Bing Zhang, University of Kansas, United States, ybzhang@ku.edu

Keywords: longitudinal methods, re-entry acculturation, intergroup relations, acculturative stress, social media, internal migration

This symposium integrates the diverse acculturation perspectives and advanced methodological approaches to understand experiences of various individuals engaging in intercultural contact. The first presentation will examine the relationship between acculturative stress and academic success for both local and international students. The second presentation will explore the return acculturation experiences for more than 2,500 international exchange students returning home after their sojourn abroad. The third presentation will utilize experimental methods to explore interpersonal trust and communication adjustment for international students in the US. The final presentation will examine the process of acculturation with longitudinal evidence that explains how cognitive thought style change matched locals in Chinese cultural context. All presentations aim to provide advanced applications and extend the acculturation theory beyond cross-sectional and relatively over-reported cross-cultural studies. Finally, the symposium will end with open comments and in-depth discussion.

Local and International Students in the Netherlands Managing Acculturation and Adversity: Insights from a Longitudinal Study

Michael Bender, Tilburg University

People deal differently with challenges in their lives, depending on who they are. We investigated how differences in character help us in understanding how local and international students deal with adversity in a longitudinal design during one academic year (three time points, overall N = 613). Students face different types of adversity, including academic stress (e.g., the pressure to perform, negative feedback) and, in the case of international students, acculturative stress (i.e., the stress associated with staying abroad). We report on the relation between individuals' characters and their acculturative adjustment (international students) and their academic success (local and international students). We discuss that only group differences, but also individuals' characters and their unique ways of dealing with challenges is important to improve intervention effectiveness (e.g., introduction weeks, counselling practices, activities of student associations).

Re-Entry Adaptation: Examining Sojourner Stress and Well-Being Trajectories on Re-Entry

Nicolas Geeraert, Essex University

Do sojourners experience a typical pattern of adaptation upon arrival in a new culture? Many scholars have argued that sojourners adaptation follows a uniform path over time which is either U or J shaped (depending on the theory). Recent work has demonstrated that sojourners are likely to show one of a myriad of adaptation trajectories. Only a minority of these trajectories are U or J shaped. What is less clear is whether similar adaptation trajectories exist on post sojourn re-entry into the home country. Indeed, a 'reverse culture shock' has often been postulated, but not systematically examined. In the present study we investigate re-entry adaptation by examining a dataset of 2500 intercultural exchange students situated in over 50 different countries worldwide, over time both before, during and after their travel using online surveys. Advanced statistical analyses were employed to examine the course of sojourners stress and well-being over time, i.e. the acculturation curve. Latent Class Growth Analysis was used to examine the temporal pattern experienced by sojourners. This analysis revealed distinct patterns of change in stress and well-being.

Accommodation, Trust, and Intergroup Attitudes on Social Media: The Effects of Chinese International Students' Self-Presentation and Ingroup Accommodation

Yan Bing Zhang, University of Kansas

Many acculturation studies indicate that host nationals' support and attitudes toward sojourners and immigrants are

fundamental to their success and wellbeing in the new cultural environment. Communication accommodation theory considers both interpersonal and intergroup features in explaining motivations and effects of communication adjustment in intercultural interactions. In general, accommodative/convergent communication typically leads to more positive outcomes such as interpersonal trust and intergroup attitudes than nonaccommodative/divergent talk. This experimental study applies communication accommodation theory and intergroup contact theory to examine whether exposure to outgroup members' self-presentation on Facebook and ingroup members' (non)accommodative responses influence perceptions of trust of outgroup members and attitudes toward the target outgroup. U.S. college students (N =844) saw one of four fictitious Facebook pages with wall posts representing a Chinese international student's self-presentation (positive vs. negative) and their U.S. Facebook friends' responses (accommodative vs. nonaccommodative). Data will be analyzed using a two-way analysis of covariance and mediation analysis using PROCESS for SPSS (Hayes, 2018) to test the hypotheses. Findings will provide insight over international students' self-presentation on social media and American students' (non)accommodative responses in influencing trust and attitudes. Findings will be discussed in relation to the complex dynamics of intergroup accommodation in the online space between international and American college students.

Longitudinal Evidence of Acculturation: Rice and Wheat Movers

Alex English, Wenzhou-Kean University

Research from diverse cultures shows that human social behavior varies immensely across a broad range of domains. Efforts to explain behaviors have increasingly pointed to the importance within-culture variation such as modes of subsistence and unique differences in ecological features in the social environment. This study tested rice and wheat farming and how patterns of acculturation can occur during a recent migration to a new socio-cultural environment (e.g. a rice-to-wheat move or wheat-to-rice move). We longitudinally tracked 1,186 newly arrived Han Chinese participants at fifteen sites and found evidence to support the rice theory. Rice-growing southern China was more holistic than the wheat-growing north. More importantly, findings revealed evidence of acculturation as thought style of rice and wheat border crossers became more similar to the host site at time 2. We later followed up with the participants before graduating and found holistic thought persisted over four years of college. This research investigation supports growing evidence that individuals respond to particular ecological environment and adapt themselves to the receiving local culture.

| **Monday, July 24** | **10:30 AM – 12:00 Noon** | **Room: AH 302** |
| **Panel – Education** | | |

The Role of Language Teachers' Intercultural Competence in Student Silence: A Mixed Methods Inquiry

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Keywords: language teachers, Japanese university, intercultural competence, sociocultural factors, student silence

Persistent student silence has been a well-documented phenomenon in Japanese English as a foreign language (EFL) classroom settings (Harumi, 2011; Kings, 2013; Nakane, 2012). Especially a lack of student engagement in learner-centered classroom environments can be a source of frustration for foreign language teachers (FLTs) who are responsible for teaching the majority of EFL classes at Japanese universities. The present study explores how FLTs' intercultural competence influences student silence in terms of Japanese university students' self-efficacy, motivation, and engagement. A survey questionnaire was administered to second-year advanced-level students at two Japanese universities (N=115). The survey questionnaire was informed by the intercultural competence assessment scale of Fantini (2018) and the socio-cultural factors associated with student silence within the Japanese EFL context (Harumi & King, 2020). All participants were advanced level, and they perceived their communicative language competence as adequate to participate in oral communication activities in English. The participants were asked about their learning styles and FLTs' teaching practices that promoted and hindered their oral participation based on their prior language learning experiences. The findings indicated that FLTs' awareness of certain sociocultural and psychological factors, particularly related to Japanese students' learning styles, their host language proficiency, and cultural knowledge was influential in students' willingness to engage in oral communication activities in English. Thus, the study concludes that more emphasis needs to be placed on foreign language teachers' intercultural competence in teacher training manuals and school curricula in Japanese EFL settings.

Teaching Expertise in Three Countries: Japan, China, and the United States

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Keywords: preschool teaching expertise, teaching experience, ethnographic interviews, professional development, Japan, China, United States

This presentation draws from a book I recently published, Teaching Expertise in Three Countries: Japan, China, and the United States (2022). This book focuses on continuity and change in preschool teachers over a period of a dozen years. This study addresses two major research questions: how do teachers change with experience, and what helps them change. It also introduces an innovative method for studying the development of expertise over time and framework for conceptualizing the connections between national practices of professional development and the larger social, political, and cultural contexts in which teachers' professional development takes place.

Employing 'video-cued multivocal ethnography' to explore how teaching expertise is defined in each of these countries and to identify what processes help teachers acquire advanced teaching skills, this study of the development of expertise in preschool teaching in Japan, China, and the United States contributes knowledge on teaching expertise. In total, 112 experienced early childhood educators were interviewed.

In this presentation, I introduce the main findings from the study. This book has shown similarities in what the participants have to say about how they changed between their earlier and later years in the classroom and how they have observed other teachers change with experience. Younger teachers often describe themselves as "being in a rush," "following scripts," and "talking too much," while experienced teachers describe themselves as "being quieter," "knowing children better," and "being more present."

There are some shared characteristics of what helps preschool teachers acquire expertise. These include continuing education and workshops, but more credit is given to mentorship, peer learning, and especially to experience. At the same time, there are also cultural variations and structural differences among the three countries that impact notions of teaching expertise. In Japan, there is little movement of teachers from school to school. Teaching expertise is viewed more as a characteristic of a staff of teachers than of an individual. In China, early childhood education has changed significantly in the last ten years in response to top-down mandated curriculum reforms. This leads to young teachers being seen as a valuable resource because they are more familiar with the new ideas. Experienced teachers struggle to incorporate new approaches into their practice, but on the other hand, they have a much better sense of how to control a class. In the US, there is a general appreciation of the value of incorporating the latest new ideas and knowledge. On the other hand, some experienced teachers complain that new pressures on them to follow scripted curricula and to test and document children's learning are impeding their ability to take full advantage of the expertise that has come with experience.

Although these research findings are based on one study of preschool teachers in three countries, the findings may be applicable to other levels of education and even to other fields and domains in other countries.

International Teachers' Intercultural Experiences in Hungary

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Keywords: international teachers, adaptation, intercultural experiences

Due to labour mobility and the internationalization of Hungarian tertiary education the number of international teachers is growing at a rapid space at present day Hungary. International teachers arrive from different countries or even continents with different cultural backgrounds and with different mother tongues, consequently they have to face several differences in Hungary that might result in misunderstandings, problems or even lead to negative experiences. Therefore, the aim of this paper is to find out the foreign teachers' intercultural experiences in Hungary.

The first part of the presentation describes the theoretical background, method, setting and participants of the research. The second part of the study focuses on the results of the empirical research study carried out among international teachers teaching at higher education institutions in Hungary. The questionnaire included closed- and open-ended questions, and Likert-scales on the international teachers' intercultural experiences, views and feelings.

The results of the research show international teachers' motivation for teaching in Hungary, their adaptation to Hungarian culture, their difficulties, positive and negative experiences of living and teaching in Hungary. No such study had been carried out before at Hungarian higher education institutions, and the results can further support the process of internationalization at Hungarian higher education institutions.

Monday, July 24　　　　　　10:30 AM – 12:00 Noon　　　　　　　　　　Room: AH 304

Panel – Intercultural Competence and Relations

The Effect of Cultural Coping and Heritage Language on Well-Being in a Multilingual Sample

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Keywords: cultural coping, academic stress, heritage language,

The relationship between stress and well-being among cultural minorities is a complex pathway involving unique culture-specific coping strategies. Coping is a set of behaviours that enable stress management. Traditional theories of coping have examined engagement coping and avoidant coping, but recent work has begun to shed light on culture-specific collective coping strategies. In Heppner's cultural coping model, cultural coping mediates the relationship between stress and health outcomes. The model predicts that increased stress among cultural minority individuals will induce an increase in cultural coping, which ultimately serves to protect well-being and psychological health in the face of increased stress. Cultural coping includes engagement and avoidant coping, along with collective coping behaviours. Collective coping varies between cultural groups, but generally helps preserve well-being and reduce psychopathology by affirming an individual's connection to the rest of their cultural group. Experiments testing this model show that collective coping (along with engagement and avoidant coping methods) partially explains the relationship between academic stress and well-being, but does not fully explain the relationship.

Language plays a vital role in both the transmission and preservation of cultural information. Given the role of language and communication in regulating the flow of cultural information, one would predict that an individual's ability to engage in culture-specific coping behaviours would be affected by their linguistic proficiency in the language that preserves that cultural knowledge (i.e. their heritage language). In summary, collective coping is theorized to mediate the relationship between academic stress and well-being, and proficiency in one's heritage language is predicted to help fascilitate those collective coping behaviours.

To test these hypotheses, a multilingual and culturally diverse sample (n = 296) was collected from university campuses across Ontario, Canada. Participants completed a survey that included questionnaires examining academic stress, cultural coping, collective self-esteem, and subjective well-being. The survey also included several short-answer questions asking participants to describe the collective coping behaviours they implement, and their experiences using their heritage language.

Structural Equation Modelling was used to test the model for cultural coping, demonstrating that the relationship between academic stress and well-being/collective self-esteem is mediated by cultural coping. A chi-square test showed good model fit (χ^2[296] = 24.45, p < .05), as did absolute and incremental fit indices (RMSEA = .055 [p < .08], CFI = .977 [p > .95]).

Participant responses to the short answer questions were qualitatively coded and served to (i) showcase a typology of collective coping behaviours, and (ii) provide insight into the interface between language and collective coping. The results from (i) showed that participants relied on family, spirituality, and community elders to engage in collective coping. The results from (ii) showed that participants who are proficient in their heritage language reported a sense of authenticity and connectedness with their community when afforded the opportunity to speak in their heritage language. Conversely, participants who lacked proficiency in their heritage language reported feeling a sense of embarrassment and dislocation with respect to their heritage language.

Discourse Marginalization Examined Through the Lens of Participation Styles: Intercultural Meetings Between Government Officials

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Keywords: Discourse participation styles, turn-taking, meetings, discourse marginalization, government discourse, intercultural communication

Around the world, meetings are a locus of power in many organizations and are increasingly inter-cultural in nature often employing English as a lingua franca. For both individuals and their organizations, it is essential to participate in such meeting discourses and to avoid discourse marginalization which is disempowering for individuals and detracts from meeting efficacy by reducing the diversity of views. What few studies exist on discourse marginalization in intercultural contexts tend to conclude that the problem lies solely with lingua franca proficiency and can be rectified by language

learning. Yet, that view ignores the fact that highly proficient speakers of the lingua franca can also be marginalized. Turn-taking, the mechanism of participation, can be performed in different ways, thus allowing for different styles of participation to emerge with different dependent turn-taking strategies. Because people have preferences for participation styles which are influenced by cultural background, intercultural meetings present contexts in which conflicting participation styles may likely be attempted. This paper considers the problem of discourse marginalization from the perspective of discourse participation styles and conflicting turn-taking strategies.

The paper presents research conducted at a Japanese Diplomatic Academy. Discourse data was collected and analyzed from meeting simulations involving government officials from different countries. Different participation styles were identified based on turn-taking strategies, and cases of marginalization were identified and examined. It was found that dominant participation styles emerged and that accommodation to those styles through the adoption of their dependent strategies was highly significant in determining rates of participation. Accommodation increased participation rates whereas non-accommodation led to either a successful renegotiation of the dominant participation style or marginalization of the individual.

The research contributes to our understanding of why some people find it difficult to speak in inter-cultural meetings even when not doing so is consequential by providing an additional sociocultural view to complement the preexisting linguistic view. By revealing processes in which participants adopt or fail to adopt new turn-taking strategies, the research also contributes to pedagogy by suggesting how participants may avoid or mitigate marginalization.

Integral Intercultural Competence Training Through Emotional Intelligence and Bodywork: It's Time to Act on "Hope," "Peace" and "Love"

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Keywords: intercultural competence, bodywork, emotional intelligence

The words, "hope," "peace" and "love" are each loaded with semantics and are oftentimes frowned upon when used in academic settings. However, when we focus on enhancing intercultural competence to communicate constructively with oneself and with others, acting on "peace," "hope" and "love" can be the most fundamental distinguishing elements. As a working definition of intercultural competence in this presentation, I would like to state 2 goals: 1) to establish and maintain constructive human relations with anyone who is different from oneself (intercultural communication), and 2) to thrive in any new environment (intercultural adjustment).

In terms of "hope", Weaver explained the symptoms of culture shock, saying "Loss of control, helplessness, and hopelessness are some of the more obvious symptoms of culture shock…（1987:207)." In other words, the competence of maintaining hope can be one of the most vital elements to deal with culture shock and the stress caused by intercultural encounters. Hope also relates to the elements of emotional intelligence that enhances competence for stress management, motivation, and empathy. The sense of hope relates to our motivation and self-efficacy.

"Peace" refers to the desire to achieve peaceful resolution over justice. When our focus on justice overrides the goal of peaceful resolution, inevitably, we would continue to have friction. "Love" simply refers to a "positive feeling" toward each other, which is one of the key elements for building rapport according to Goleman (1996) and Rosenthal and Tickle-Degnan (1990). Building rapport has been considered one of the most important elements in intercultural communication.

The elements symbolized by the terms, "hope," "peace" and "love" are psycho-emotional elements, and it is difficult to cultivate competence only by lectures or other cognitive approaches. There is saying, "we can teach how to think, but we cannot teach how to feel." Through bodywork, however, we can affect "how to feel". For example, Taylor (2002) suggests that the "tendering instinct" is activated to care for each other when our body muscles are relaxed instead of the "fight-or-flight" instinct that identifies your counterpart as an enemy. Mindfulness activities, Vagus Nerve exercises based on the Polyvagal Theory (Porges, 2011), and EI exercises often include bodywork to help release stress and enhance empathy. We will explore how to include bodywork exercises in intercultural training (both in the classroom and in corporate training) as a complement to traditional methods in order to help enhance integral intercultural competence.

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Taylor, S. E. (2002). *The tending instinct: How nurturing is essential to who we are and how we live*. Times Books.

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Ecocultural Identity and Differential Harmony: Gazing Back at the U.S.-Centric Intercultural Communication Field to Consider a Pluriversal Story

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Keywords: intercultural communication, pluriverse, ecology, China, U.S./West-centrism

The mainstream narrative of intercultural communication as a field remains U.S.-centric despite calls and efforts to (re)imagine it from the margins. The field is strongly marked by mainstream theories that have U.S./Euro-centric origins, as well as a U.S.-centric historical framing of its inception and evolution. Also, the field has envisioned culture and intercultural dynamics exclusively as a human enterprise and achievement. We seek in this exploratory essay to challenge this grand narrative and the disciplinary contours of intercultural communication by using a pluriversal framework. We propose, one way of taking a pluriversal approach to the intercultural communication field is to find pathways outside the U.S. world to converse, listen, and learn—that is, to (re)encounter the U.S.-centric field through other worlds.

Furthermore, Mendoza and Kinefuchi (2016) urge intercultural communication scholars to take seriously the ongoing planetary-wide ecological crises; they model and call for attention to stories and frameworks from indigenous paradigms in (re)considering what it means to study intercultural communication, especially within the ongoing crises of the collapse of ecological systems primarily caused by humans. So, to pluriversalize is to also approach the intercultural communication field by using a lens where nature is no longer Othered.

What does this mean for how we study, theorize, and teach the dynamics of intercultural communication in an increasingly globalized world that has been warned to face a greater climate crisis? We argue, to diversify—or pluriversalize—knowledge production, non-U.S./European voices and human-nature dynamics need to be integral parts of the intellectual conversation(s) of and within the intercultural communication field so that the U.S. grand-narrative can open itself up to interruption. Specifically, in this study we ask how to pluriveralize U.S./Euro-centric intercultural communication scholarship when it already penetrates non-U.S./European cultural spaces? To that end, to identify (with U.S./Euro-centrism in mind) potential pluriversal resources outside the U.S./Western world, we explore initial possibilities of intervening the U.S./Euro-centric grand narrative of the field of intercultural communication by entering from Middle Eastern and Chinese cultural contexts. We focus on Middle Eastern and Chinese contexts as seldom-considered perspectives, case examples, to show that the significant starting point of the journey of gazing back at the U.S./Euro-centric intercultural communication field is exploration of the macro and micro structural dynamics of non-U.S./European cultural spaces and how these dynamics have shaped the field in these spaces. And with that as basis, to pluriversalize the field, looking at the ecological dimension of human intercultural communication through the framing of restorative indigenous ecocultural identity in the Middle Eastern and differential harmony in the Chinese contexts. Our attempt offers tentative lessons about: a) the ramifications of U.S./European (academic) hegemony, b) the need for attending to as well as complicating 'indigenous' voices, and c) the importance of locating researcher positionality and engaging in critical reflexivity in a pluriversal project.

Mendoza, S. L., & Kinefuchi, E. (2016). Two stories, one vision: A plea for an ecological turn in intercultural communication. *Journal of International and Intercultural Communication, 9*(4), 275-294.

Sociocultural Climate of Place and Psychological Flexibility in Predicting Patterns in Multicultural Identification: A Latent Class Analysis

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Keywords: acculturation, multicultural identity, psychological flexibility, place

Psychological acculturation describes changes in behaviors, language, values and identities that occur through sustained contact of the individual with multiple cultural contexts. However, places of living are not usually considered to be part of this process despite their rich cultural potential. Places have different sociopolitical organization and sociocultural climate, which may differently affect the process of acculturation and the development of cultural identities. We argue that acculturation may include psychological adjustment on different levels: national, regional, and local (e.g., urban vs. rural). Consequently, acculturating individuals may develop distinct, though, perhaps overlapping, cultural identities forged in the sociocultural climate of the immediate context of their place of living; of a particular state or province as a sociocultural framework of their place of residence; and of a nation in the broadest sense.

Despite recognizing that acculturation occurs in members of all cultural groups in contact, work on acculturation typically focuses on newcomers. However, a growing body of research demonstrates that mainstream individuals undergo a similar process, which may also be affected by the culture of the place. In a predominantly anglophone Canada, the francophone province of Quebec with its distinct history and sociocultural climate represents an excellent case study of a multicultural identity in both majority and minority groups.

Given that constructing such a multicultural identity is a cognitively demanding endeavor it requires psychological flexibility necessary for adaptation. Understanding how psychological flexibility affects patterns of cultural identification is an important question with both theoretical and practical implications. As such, this paper has two goals. First, we examine patterns of multicultural identification in a multicultural sample that includes both majority and minority individuals along three dimensions: national, regional, and local. Second, we test whether psychological flexibility predicts these patterns when controlling for traditional predictors such as minority status and discrimination.

A community multicultural sample (n=277, Mage=36, majority=46.57%) recruited in Montreal, Quebec completed a set of questionnaires on cultural identities and acculturation orientations, and psychological flexibility. Latent class analysis was used to explore patterns of cultural identification with Canadian, Quebec, and Montreal cultures. Heritage identity was included as an additional indicator in a supplementary analysis on the minority subgroup (n=148, 53.43%). Overall, participants scored lowest on Canadian identification. Four distinct patterns of cultural identifications were revealed: low identification with all three cultures, high identification with all three cultures, higher identification with Quebec culture, and higher identification with Montreal culture. Moreover, psychological flexibility was a significant predictor of the probability to belong to the three-cultures high identification class, while minority status predicted probability to belong to higher-Montreal-culture class.

This study provides an important contribution to the literature on acculturation, highlighting the importance of place identity as a cultural identity while demonstrating the role of psychological flexibility in reconciling multiple cultural identities. This knowledge can in turn contribute towards understanding how psychological acculturation processes predict successful mutual adaptation.

A Blurred Line Between Cultural Identity and National Unity: Taking Pakistan as an Example

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Keywords: culture, cultural identity, multicultural, national unity, nation building

Globalization, transborder flows, cross-cultural exchanges, and connectivity policies bring opportunities for intercultural dialogues and bridging cultures worldwide. There has been an increasing number of policy development aiming to

enhance intercultural dialogue and intercultural sensitivity globally; however, sub-cultures due to geographic, ethnic, and linguistic variances undermine national unity, particularly in cultural contexts there are strong cultural roots in indigenous practices. Pakistan, a multicultural, multilingual nation, is yet to develop its national culture and unity. This study analyzes those potential challenges, such as ethnolinguistic conflicts, in which national unity is at stake. For example, the parochial division, based on linguistic and ethnic groups, has widened the gap of mutual understanding among different communities across the country, and thus blurred the line of national unity. Absent a strong sense of national cultural identity for nation-building, the society succumbs to divisions engendered by language differences, by regional cultures and by parochialism. This study takes a historical approach to review and explore the discrepancy in cultural identities among different ethnic groups in Pakistan and revealed that cultural conflicts within a cultural system have threatened national unity, resulting in far-reaching challenges to Pakistan and its much-needed development programs. This study offers several practical suggestions as well.

Variations in American Cultural Values and Their Influence on Argumentation

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Keywords: moral foundations, culture of honor, cultural values, argumentation

This research examines variations in cultural values across the United States and their relationship to the preference for avoid or engaging in argument. Many historical influences, including the frontier, the cultures of honor and dignity, urban and rural differences, and the influence of Protestant values have shaped cultural values across the United States. For example, the central states of the U.S., often referred to as the Bible Belt, have adopted values related to the values rooted in religiosity. In Nisbett and Cohen's (1996) book, Culture of Honor, the Southern states are described having a culture in which honor of one's family and one's own honor must be protected, often with violence. Harinck et al. (2013), however, have shown that this same culture of honor can lead to overt politeness, as people make an effort to not offend others, thus avoiding potentially violent outcomes.

This type of politeness can lead to avoidance of arguing in American regions such as the South as well as those in the Midwest, such as where Minnesota Nice is valued over challenging one another's ideas. But in other regions of the U.S., argument is more widely accepted and even encouraged. In Dorman's book, Arguing the World: New York Intellectuals in Their Own Words, he shows how argument was valued and encouraged in Jewish communities in New York City.

This paper reports the findings of a study that compares cultural values of rugged individualism; religiosity; culture of honor, dignity, and face; and moral foundations, as developed by Graham and his colleagues (2008), and how those values affect the likelihood to engage in or avoid arguing, as measured by Infante and Rancer's (1984) argumentation scale. This work is important to understanding the role of argument in American culture at a time when polarization has increased and people are more willing to fight than to argue about ideas.

Dorman, J. (2000). *Arguing the world: The New York intellectuals in their own words*. Free Press.

Graham, J., Haidt, J., & Nosek, B. (2008). *The Moral Foundations questionnaire*. www.MoralFoundations.org.

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Infante, D. A., & Rancer, A. S. (1982). A conceptualization and measure of argumentativeness. *Journal of Personality Assessment, 46*, 72-80. doi:10.1207/ s15327752jpa4601_13

Nisbett, R. E., & Cohen, D. (1996). *Culture of honor: The psychology of violence in the south*. Westview.

Monday, July 24   1:00 PM – 2:30 PM   Room: AH 3
Symposium

An Examination of Refugee Crisis in Three Regions: Africa, Europe, & America

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Keywords: refugees, Africa, Europe, Latin America

In this symposium an examination of refugees' experience is presented within socio-psychological framework using qualitative and quantitative methods. In the first presentation, the voice of African refugees residing in South Africa is captured. Refugees' participation in the labour market and within the social context of South Africa is examined. In the second presentation, the focus is on Ukrainian refugees in Europe. Ethnolinguistic aspects of self-identification of Ukrainian refugees and Russian speaking refugees from Ukraine are examined. In the third presentation, adaptations of Venezuelan refugees residing in Colombia are investigated. Factors that hinder adaptations are explored and discussed within the Latin American context.

Migration and the Refugee Crisis in Southern Africa: Voices from Refugees in South Africa

Claude-Hélène Mayer

Migration is an important topic within Southern Africa. It is often connected to political instability, environmental hazards and the pursuit of economic opportunities which contribute to the refugee crises across various countries in Southern Africa.

About 6,4 Million people migrated within the region in the mid-year of 2020. Inhabitants of the region make about 363 million people and there are only a few economic centers on the continent, such as South Africa, Botswana and Zambia (Mining centers) and Angola as well as Nigeria (Oil industry). South Africa has been an economic and educational destination within the region with an estimated number of 4 million immigrants (ca. 7 % of the population). However, since South Africa has been declared "junk status" in 2019, many South Africans are leaving the country and in particular the wealthy South Africans are moving to Australia, New Zealand, Canada and the US. Latest stats have shown that also the refuge and immigration numbers to South Africa are declining. This trend might be based on the economic decline in South Africa since several years, the electricity and loadshedding crisis, the increasing xenophobic attacks across the country, as well as the upcoming water crisis.

The aim of this conference paper is to explore the migration and refugee crisis in Southern Africa systematically and present voices of refugees on their situation in South Africa especially. The research methodology applied is qualitative in nature, and the research paradigm is phenomenological. Findings show the voices of refuges from Southern Africa who seek refuge in South Africa. Finally, conclusions are drawn and recommendations for dealing with the migration and refuge crisis are given.

Refugees Within the Global South: A Case of Venezuelan in Colombia

Safdar, S. (University of Guelph, Canada), Hajar, S. (University De La Costa, Colombia), Martinez-Gonzalez, M. (University De La Costa, Colombia), Palacio Sanudo, J. (University of Del Norte)

More than six million Venezuelans have fled their home country due to socio-political instability in search of safety, food, medicine and access to essential services. About 80% of them in Latin America and Caribbean countries. Colombia has received close to two million of these refugees, making it the host country with the greatest number of Venezuelan refugees (United Nations High Commissioner for Refugees, 2022).

Six hundred and seventy-six Venezuelan refugees in Colombia participated in the study (male = 344 and female = 326, Mean age = 31.5). Using the Multidimensional Individual Differences

Acculturation (MIDA) model as a theoretical framework, we examined the relations between key sociocultural and psychological factors influencing cultural adaptation of Venezuelan refugees living Colombia. The results indicated that among Venezuelan refugees, higher Psychological Strength, lower perceived Discrimination, higher National Identity, and higher Outgroup Social Support were associated with adjustment to the Colombian society. Additionally, refugees who

reported high level of Outgroup Social Support specially showed better adjustment if they endorsed Assimilation strategy compared to those who did not endorse Assimilation strategy. Additional findings suggested significant links between National Identity and endorsement of Integration and Assimilation strategy; and between Outgroup Social Support and endorsement of Assimilation strategy. The results are discussed in reference to adaptation of refugees in Latin America and the Global South. Additionally, the implications of the findings are examined in the context of humanitarian crisis due to the rise of refugees.

Monday, July 24　　　　　　　**1:00 PM – 2:30 PM**　　　　　　　　　　　　**Room: AH 302**
Panel – Education

Exploring the Intercultural Climate of a Minority-Serving University: What Does Really Matter?

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Keywords: intercultural climate, intercultural relationships, identities, friendships, university campus

Campus climate and a sense of belonging impact all students, but in particular students with multiple intersecting marginalized identities. Research suggests that a stronger feeling of belonging is positively associated with academic success, retention, and higher motivation to engage in intercultural relationships.

The paper explores the intercultural climate of a minority-serving university campus in the mid-Atlantic region of the United States of America. More specifically, this study was designed to understand students' experiences with diversity and inclusion on campus as it relates to aspects of their multiple personal identities. Students were invited to participate in a survey validated by experts using the Delphi method. The survey was administered campus-wide to undergraduate, master's, doctoral students, and non-degree seeking students. In total, quantitative data were collected from 820 students, 70.9% of whom were undergraduate students, 15.9% were master's students, 10.2% were doctoral students, and 3% were non-degree seeking students, which accurately reflects the university student body distribution across these degree categories.

Among others, the survey included questions around campus spaces and experiences where students feel comfortable discussing topics related to diversity, equity, and inclusion, as well as their worldviews and beliefs. The respondents were asked about their on-campus friendships, and whether they perceive their institution as a community inclusive of their ethno-racial identity, gender identity, sexual orientation, religious and spiritual beliefs, and their ideological views. In addition, the survey included questions on values, attitudes, skills, knowledge and critical understanding important for developing students' intercultural competence.

The main purpose of this paper is to advocate for a systematic introduction of intercultural education in higher education.

Innovation by Internationalization: Learnings from a Swiss Center of Vocational Excellence

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Keywords: internationalization, innovation, vocational education and training, intercultural learning

Switzerland's history shows that over centuries, international exchange and learning from other cultures have led to the most significant innovations in the Swiss economy. Families deliberately sent their children to neighboring countries to learn and apply at home what they had learned abroad. In the present, by contrast, the willingness of learners and lecturers to be mobile is comparatively low, especially in vocational education and training (VET). Systematic efforts to revive the global mindset in VET are necessary to sustainably ensure the innovative strength of both, economy and society. The paper presents the federally funded Swiss Center of Vocational Excellence (CoVE) "Innovation by Internationalization" (2022-2024), in which 14 VET organizations from 9 European countries (ALB, BEL, DEN, ESP, FIN, GER, NED, SUI, UK) are designing innovations in VET together and developing methods to advance internationalization in VET as well as intercultural learning on a strategic, structural, and individual level. In an action research design, various methods (survey feedback; document analysis; focus groups; participant observation; critical incident analysis) will be used (1) to assess the state of internationalization and innovative power of the participating organizations, (2) to derive interventions for the development of synergies between the partner organizations, which will in turn (3) be systematically evaluated. In the presentation we will show the first results of the Swiss CoVE.

Exploring the Place Attachments of Older Migrants in Aotearoa: A Life Course History Approach

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Migrants are faced with the task of creating a sense of home in a new context. As migrants grow older in their host countries, they are also making important decisions on where to live out the rest of their lives, making salient the places they attach themselves to. Place attachment, and its subcomponents of place identity and place dependence, are concepts that have been explored in the ageing and migration literature, demonstrating that attachments to places are positively correlated with better health outcomes. Although it has been established that individual's attachments to places are dynamic, multidimensional and change over the life course, there is a paucity of research exploring the place attachments of migrants as they age using a life course approach. This study adopted a life course history approach to investigate how the components of place attachment shifted over time for migrants in Aotearoa New Zealand as they aged, and to better understand the mechanisms and barriers to establishing a sense of home in a foreign land. We examined the narratives of ten older migrants (65 years old+) who migrated to Aotearoa before the age of 50. Notable key findings illustrated that all participants had strong place identities to their countries of origin before migrating to Aotearoa, all participants developed strong place dependence to Aotearoa over their life course but not everyone was able to develop place identity, that is an emotional connection to Aotearoa. Mechanisms such as language, cultural attitudes, and values can both facilitate and prevent attachments to either home or host country. These results uncover how Aotearoa's ageing migrants negotiate their attachments to places over the lifespan.

Face and Friendship in the United States

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Close friendships provide meaning to our lives and afford multiple positive outcomes that make friendship worth pursuing (Holt-Lunstad, 2017). For example, friendship provides people with social support (Hruschka, 2010), greater life satisfaction (Amati, Meggiolaro, Rivellini, & Zaccarin, 2018, Pradhan, Bhattacharyya, & Goswami, 2018), greater subjective well-being (Diener, Oishi, & Tay, 2018; Diener & Seligman, 2018), and greater overall happiness (Demir, Özdemir, & Marum, 2011; Demir & Weitekamp, 2007; Sherman, Lansford, & Volling, 2006). Having friends is also good for one's physical health (de Leon, 2005; Holt-Lunstad, 2017). It is widely acknowledged that those who have good social ties have fewer illnesses and live longer (Holt-Lunstad, Smith, Baker, Harris, & Stephenson, 2015). Friendship allows us to feel acknowledged and understood, gives us people to spend time with, and allows us to have someone to talk to about the events that happen in our lives (Narr, Allen, Tan, & Loeb, 2019). Consequently, friendship moderates people's successful adaptation to life stress (Hojjat & Moyer, 2017) and self-esteem generally (Zuffianò et al., 2016). Most important, however, is that friendship contributes to well-being primarily because it provides a person with a sense of dignity. When friendship validates a person's perspective and stance on life it provides a person with a sense of health, happiness, and well-being because this validation gives people a sense of dignity (Diener & Seligman, 2018; Weisz & Wood, 2005). In short, being known affirms and strengthens self-esteem (Zuffianò et al., 2016) and provides social identity support—a form of social support that contributes to the growth of close relationships (Weitz & Wood, 2005).

Dignity, Face, Honor, and Tight Cultures: A Definition
Researchers are increasingly utilizing the distinction between cultural logics emphasizing dignity, face, and honor (Smith, 2017). In order to understand friendship more fully, these cultural logics will be explored to provide a more complete understanding of the cultural factors underlying friendship. This paper also highlights the unique quality of friendships in the United States in contrast to other types of cultural friendships as well as how the role of face influences individuals' interpretations of event.

Predicting Extremist Orientations Across Cultures: A Meta-Analysis of the Effects of Identity Fusion

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Keywords: extremism, intergroup relations, intercultural relations

Identity fusion theory, which aims to explain extreme pro-group orientations across cultures, has been productively tested by researchers. However, the results of these tests have varied in strength, measurement, and cultural contexts. A meta-analysis of 90 studies, involving a total of 36,880 participants from four continents, found four main conclusions: (1) identity fusion has a strong and positive relationship with extreme pro-group orientations, but the relationship varies greatly, (2) identity fusion has a stronger effect than social identification, but this difference is primarily observed in published studies rather than unpublished studies, (3) the verbal identity fusion scale is the most effective measurement tool, and (4) extreme collective action is most strongly associated with identity fusion, followed by a willingness to sacrifice oneself or die for the group, and outgroup hostility. Effects varied by cultural contexts. The implications of these findings for identity fusion theory and potential limitations of the literature are discussed, as well as suggestions for future research.

Monday, July 24   **1:00 PM – 2:30 PM**   **Room: AH 4**
Panel – Intercultural Communication and Relations

Third-Culture Building in the Context of Intercultural Marriage: Qualitative Study of Japanese and Marathi Partners

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Keywords: intercultural, third-culture, adjustment, Japanese, Marathi

The present research is a qualitative study of intercultural marriage and romantic partnerships between Indian and Japanese partners. The past few years have seen a rise in international marriages all over the world. Despite the downward trend of marriage in Japan, data showed a rise in international marriages among Japanese people. Japanese women report having chosen international partners for reasons such as lifestyle migration (Wisniewski & Sato, 2002), seeking modern spouses (Constable, 2010), etc.

Every marriage goes through tough phases, adjustments, and compromises. Although the hardships in an intercultural partnership are not always due to cultural differences, the relationship may be complicated because of language and intercultural adjustments. Dealing with these challenges eventually leads to the creation of something new by the partners (Brown, 1990). Prior studies about intercultural marriages are inconclusive with respect to the pros and cons of the partnership and the subjective well-being of partners in comparison with intracultural marriages.

"Intercultural studies" commonly deal with subjects such as acculturation, adjustment, cross-cultural communication, intercultural friendships, etc. The present research aims to study intercultural interaction in the context of the most intimate relationship that two cultures can interact.

This study analyzes about five cases of the partnership of a Japanese person and a Marathi person (from the State of Maharashtra, India). In India, marriage is considered to be the joining of two families. In this case, in addition to the joining of families, it is the joining of two different cultures. This research investigates the adjustments and compromises in lifestyle and communication made in the context of the cultural background of a Japanese and a Marathi person in their relationship. Data is collected through extensive qualitative interviewing. Interview content includes the participants' experiences in terms of language, communication, family, social life, and lifestyle adjustment. Central to the research is the "process" of intercultural adjustment which leads to a third-culture building (Casmir, 1999), i.e. the creation of a mutually beneficial environment for people from different cultures to interact with each other. The present research studies third-culture building in the context of an intercultural partnership.

The interviews are transcribed verbatim and analyzed thematically using MAXQDA (2022). This analysis of participants' narratives deals with cultural practices, lifestyles, and family relations and their adjustment process in different areas of marriage, third-culture building, and acquisition of social scripts from the partner's culture. Participants' narratives showed

learning and adjustments to the cultural and social environments in terms of adapting themselves in some cases, while actively creating new customs in other cases to make themselves and their partners comfortable.

The narratives by participants help understand Indian (Marathi) and Japanese cultures and thus can be applied to studies on the two cultures and their communication styles. Furthermore, results can be seen in the light of aspects like cultural identity, gender, cross-cultural adjustment, Indian and Japanese culture, and communication. They can be extended and applied to further intercultural and intercultural marriage research involving Indian and Japanese people.

Connectivity, Cultural Perceptions and Communication Barriers: An Approach of Intercultural Dialogue

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Keywords: China-Pakistan economic corridor, cross-cultural awareness, game-changer, perception gaps, Belt and Road Initiative, violence and conflict

There has been a burgeoning of scholarly conversations around China-Pakistan Economic Corridor (CPEC), a flagship project of China's "Belt and Road" Initiative. Much efforts have been devoted to examining cultural perceptions and perceptual gaps among policy makers, government officials, academics, journalists, and other key stakeholders. This study explores the key issues around cultural perceptions of CPEC from a cultural perspective, in order to provide guidelines for effectively managing cultural conflict and for developing communication strategies that engage stakeholders of disparate linguistic, political, and theological orientations at individual, group, and communal levels.

Over the decades, culture-based, ideology-driven violence and conflicts have engulfed Pakistan, portraying a besmirched image of the country to the world. It is worthwhile to study the cultural perceptions around CPEC among different communities with the country, in order to offer insights to look into their intractable issues and current communication barriers. It is important to bring these deprived communities into the mainstream to take the ownership of China-Pakistan Economic Corridor project and engage communities into an intercultural dialogue. Therefore, this study explores the following research questions: how the CPEC project has been perceived within different communities in Pakistan? What are those major communication barriers existed among different stakeholder groups that potentially lead to conflict?

We collected data by conducting in-depth interviews with sitting parliamentarians, educationists, government officials, and journalists. The research results revealed that a perceptual gap existed among government officials regarding the CEPC project. For example, the CPEC route and location of industrial zones along CPEC is a crucial subject but there is limited information from government think-tanks. Differences in understanding could engender debates among stakeholders, particularly at provincial levels where the provinces have major concerns. In addition, the results demonstrated that although all key stakeholders acknowledged the importance of CPEC and considered it a "game changer" project not only for Pakistan but for the entire region, major perceptual gaps existed among the officials, academics and journalists' regarding the understanding of the role of media, and related communication strategies. It was found that the media, both traditional and new media, failed to play their expected role due to information deficit. For instance, the interviewed journalists stated that they did not have access to official documents. Similarly, the interviewed economists mentioned that, without having concrete data, it is challenging to appreciate the development of CPEC and its impact on Pakistan's economy. The results revealed that without having alignment of cultural perceptions around CPEC among the key stakeholders and developing proper communication strategies, possible misperceptions and cultural conflicts aroused around the flagship Belt and Road initiative. Several practical suggestions are offered as well.

Self-Determination, Second Language Motivation, and Intercultural Contact

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Keywords: language, motivation, intercultural contact, self-determination

Effective intercultural communication often requires competence in languages other than the native language. And important determinant of second language competence is motivation. Over the last two decades, many researchers have used Self-Determination Theory (Ryan, 2022) to frame their understanding of how people's orientation for acquiring a new language impacts their engagement in the learning process and various outcomes, including language proficiency. The

theory also offers a social psychological account of how people in our social ecologies support (or not) basic psychological processes that support motivated engagement. The Language Learning Orientations Scale (LLOS; Noels et al., 1999) was introduced to assess orientations within this theoretical framework, but it has been critiqued for several reasons. To address these concerns, we present a revised LLOS that taps more and less self-determined reasons for learning a language, ranging from amotivation (i.e., no reason for learning a language), different forms of extrinsic motivation that vary in their degree of other- vs. self-determination, and intrinsic motivation (i.e., inherent interest in language learning and use). In Study 1, 360 university students registered in lower-level language courses across 9 different languages completed the revised LLOS, and bifactorial exploratory structural equation modeling confirmed the distinctiveness of six motivational orientations hypothesized by SDT, as well as a general factor that reflected the hypothesized self-determination continuum. In Study 2 (N = 342), correlational analyses tested the validity of the subscales, showing that the subscales were related as hypothesized to other social psychological (e.g., anxiety, engagement, contact with the ethnolinguistic target group) and socio-ecological (e.g., perceptions of teachers, neighbourhood linguistic composition) variables. The analyses focused particularly on how the orientations are related to language, including language aptitude, linguistic self-confidence, proficiency test scores, and course grades; structural equation modeling supported the indirect effects of more self-determined orientations on test scores and grades. We conclude that, not only is the revised LLOS useful for predicting language proficiency, it can contribute to a better understanding of how intercultural contact can be enhanced.

Subjective Well-Being of Sojourners: Evidence from Mexico

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This study sought to understand the relationship between adjustment and acculturation (accepting and maintaining culture in public and private spheres of life in the real and ideal planes) and to identify factors that lead to higher satisfaction and lower ill-being of sojourners living in Mexico. Sojourners are generally people who decide to relocate to another country to achieve particular objectives and return to their place of origin after doing so, thus their intercultural experiences are assumed to be time-bound, finite, and voluntary (Safdar & Berno, 2016).

The participants were 363 sojourners (123 men and 240 women) within the age range 18-79 (M = 38.90; SD = 17.31), with the length of stay in Mexico between 6 months and 10 years (M = 3.38; SD = 2.67). Based on the participants' responses to the questions about employment status and university enrollment, a posteriori we assigned the participants to three groups: international students (n = 93), expatriates (n = 145), and retirees (n = 79).

The adjustment was operationalized as subjective well-being and measured on two dimensions using Berne Questionnaire on Subjective Well-Being, Adult form (BSW/A) (Grob, 1995; Grob et al.,1991): satisfaction and ill-being. Acculturation orientations (culture maintenance and adoption in real and ideal planes and in private and public areas) were obtained from the RAEM Scale in English (Navas et al., 2005) and in Spanish (Navas Luque & Rojas Tejada, 2010), amended for the context of Mexico.

Age was the factor that best predicted the level of adjustment of foreigners. The elderly were the best-adjusted group, while the younger participants turned out to be the least-adjusted ones. Moreover, the age turned out to be a moderator of the relationship between ill-being and the adoption of the Mexican culture in the ideal plane both in public and private areas of life. The more foreigners were interested in acquiring elements of the hosts' culture, the lower their level of ill-being. The sample were sojourners, who are a very particular type of migrants and are regarded as a high-status group in the case of Mexico. For that reason, it is important to take into account the cultural context and be mindful when generalizing the study findings.

Monday, July 24   3:00 PM – 4:30 PM   Room: AH 3
Symposium

Intercultural Research: Looking Back Toward the Future

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Keywords: intercultural history, theorizing, future research direction

One of the common threads that binds intercultural scholars from various disciplines is the conviction that studying interactions between people of 'differences' is a worthwhile and necessary pursuit. Decades of research in anthropology, communication, cross-cultural psychology, and related fields have informed our current understanding of intercultural relations. However, as the nature of our intercultural interactions change in response to new technologies and socio-political realities, do we need to also change the way we study intercultural relations? Do we need to reframe our key questions or re-examine the frameworks that have guided research for the past several decades? If change is an inevitable constant, then we must pause to reflect on the current climate in intercultural relations and what that means to us as intercultural scholars. One way to obtain one's bearings toward the future is to reflect on the path that brought us to where we are. The purpose of the proposed symposium is to draw from the experiences and expertise of some of the founding scholars in intercultural relations to reflect on where we have been and where we are (or should be) headed. The presenters will reflect on their own personal history with the discipline and offer insights into the directions in which intercultural research should move in the future.

The Evolution of Sociocultural Adaptation

Colleen Ward

The insights I have been able to contribute to our understanding of sociocultural adaptation began with my own life-changing experience as a study abroad student. It opened my eyes to the benefits of looking at the world from a different perspective. Additional study and experiences in cultural immersion, gender studies, and altered states of consciousness that took me to four different continents eventually led to a holistic approach to "feeling well" and "doing well" in the process of cultural transition. But the approach that I pursued was a direct reaction to my observations on the state of the discipline in the late 1980s. Now, some 30 years later, I will reflect on my own academic journey, as well as the current state of research into cultural adaptation in the context of contemporary socio-political climates and offer insights on the kinds of questions intercultural relations scholars should be asking at this time.

A Transformational Journey of Integrative Adaptation

Young Yun Kim

Sometimes serendipity is the friend of curiosity. I was working as a documentary producer at a small TV station in Seoul when I came across an opportunity at the East-West Center at the University of Hawaii. It sounded intriguing so I applied. It was my first foray into international/ intercultural communication. Early interactions with sociologist Daniel Lerner, Charles Berger, and psychologist Donald Campbell shaped my understanding of communication studies and I became very interested in an interdisciplinary, integrated approach to intercultural adaptation. Decades of propositional testing have resulted in a robust theory about personal transformation over time. The two dimensions of external, structural environmental fit, and internal stress adaptation are embedded in a process pathway. Not only does the theory have implications for the field, but also the process by which it was developed is instructive regarding future research and theorizing.

Enhancing Teachers' Intercultural Experience and Competence

Ken Cushner

In many ways I attribute my career trajectory to being in the crowd of students who, on May 4, 1970, on the campus of Kent State University, were fired upon by the National Guard while protesting the war in Vietnam. Four students were killed and nine injured in that tragedy. This was my wakeup call, so to speak, that there ought to be alternative ways than responding with violence when there was a difference of opinion. I began traveling with young students early in my teaching career and soon found the value of encouraging young people to reach beyond their comfort zones to begin to experience other ways of living. I pursued my doctoral studies under the guidance of Richard Brislin at the East-West

Center working with him to develop the 18-theme culture general assimilator. I saw valuable application of this framework as a teacher educator preparing relatively interculturally inexperienced preservice to address issues related to culture, gender, and exceptionality in the classroom. I have made it possible for hundreds of student teachers to complete their professional preparation by student teaching overseas and continue to travel with students, guiding their intercultural growth while serving as an Intercultural Specialist with the study abroad program, Semester at Sea.

Standing on the Shoulders of Giants

Ripley Smith & Lily Arasaratnam-Smith

We have conducted 20+ interviews with senior scholars in the field of Intercultural Relations. This presentation will discuss trends and highlights from the personal narratives of those leading scholars. The personal narratives focus on scholars' background, formative experiences that influenced their interest in intercultural research, insights into the field, and reflections on future directions of the field. The presenters will offer their own conclusions as to what is evident in both the motivating backgrounds and trends in these narratives and the implications for the future of intercultural research.

Monday, July 24   3:00 PM – 4:30 PM   Room: AH 302
Panel – Education/Study Abroad

Systematic Review of Factors Influencing Re-Entry Adaptation After Returning Home from a Stay Abroad

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Keywords: re-entry, re-acculturation, cross-cultural transition, return migration

Purpose: This paper systematizes existing evidence about reacculturative stress which refers to the psychological and sociocultural difficulties with readapting to one's heritage culture during the homecoming (after acculturation to the host culture has happened while staying abroad). This stress is evidenced by feelings of boredom, loneliness, disorientation, anxiety, alienation and depression (Kartoshkina, 2015). Similar to acculturation to a host country, some people have a smoother transition re-entering their heritage culture whereas others experience compromised wellbeing. Importantly, it is still unclear which factors play the most important role in boosting or minimising this type of stress. It is also unclear what percentage of people experience the effects of reacculturative stress. This systematic review answers the following questions: What are the risk and protective factors that influence re-entry adaptation? How is reacculturative stress measured? And what is its prevalence? The review also attempts to answer how stress levels change over time.

Methods: A systematic review protocol was developed and pre-registered at PROSPERO on 15th April 2022. Systematic searches were conducted using seven subject-specific and multidisciplinary databases for English language, peer-reviewed papers and theses/dissertations with original data, published from 2009 onwards. The search strategy involved keyword terms of "re-entry" (and related terms) in combination with "stress" (and related terms). The initial search yielded 7468 results of which 56 studies met the final selection criteria.

Results: The review was based on 44 journal articles, 11 Ph.D. theses, and 1 book chapter. Twenty-eight studies used qualitative methodology, 23 studies were quantitative and 5 used a mixed-method approach. With regards to design, 4 studies were longitudinal, and the rest were cross-sectional. Twenty-three studies were conducted with participants whose stay abroad was for occupational purposes, 21 with participants who went abroad for educational purposes, and 5 with missionaries and volunteers (the remaining 8 studies had participants with diverse purposes for staying abroad). The sample included 45 single-nation studies, while in the remaining 11 studies, participants came from multiple countries. The preliminary results suggest that different factors influencing reacculturation can generally be clustered into one of the five categories: situational, demographic, intrapersonal, interpersonal/intergroup, and contextual factors. Findings also shed light on the prevalence of reacculturative stress which seems to be in line with the major life event theory (Luhmann et al., 2012; Monroe & Slavich, 2020) which posits that about 60-70% of people experience a resilient response and others experience difficult or somewhat difficult transitions (Mancini et al., 2011). No conclusions were drawn with regards to re-entry trajectory due to small number of longitudinal studies and inadequate data or information provided in the studies (e.g., only 2 time points of assessment). Additionally, findings provide insight into several inconsistencies and gaps in reacculturation research concerning the use of diverse theoretical frameworks and measures, homogeneity of the samples, lack of longitudinal studies and lack of studies exploring interactions between different factors.

Pathways of Impact: Investigating Long Term Impact of Pre-Service Teacher Education Abroad

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Keywords: education abroad, pre-service teacher, impact

Our culture and worldview serve as our primary lens through which we interpret the world. Thus, it is crucial for teacher education programs to help preservice teachers understand not only their own cultural lens but also challenge them to understand and embrace other lenses. This work is complex, yet powerful, and helps prepare pre-service teachers to interact with others of different backgrounds in positive and meaningful ways. Pre-service teacher education abroad has been offered as a way to enhance pre-service teacher education and offer opportunities for pre-service teachers to embrace diversity and develop intercultural competence, a necessary skill for thriving in today's global society and building meaningful relationships.

There is a growing body of literature surrounding the time that preservice teachers are abroad, with researchers seeking to examine growth and learning in intercultural experiences including an exploration of (a) personal and professional growth, (b) intercultural/cross-cultural/multicultural learning, diversity, and global citizenship/global awareness, (c) benefits and challenges of international experiences, (d) program elements, and (e) PST identity and perception of self (Simmons, Marx & Moss, 2020). However, once pre-service teachers return to the United States (US) there is significantly less research seeking to understand how their time abroad has impacted them. Several studies explore the re-entry seminar and some reconnected with participants 12 or 16 months post-trip (Back, Kaufman & Moss, 2021; Hauerwas, Skawinski & Ryan, 2017; Marx & Moss, 2016). However, research beyond two years post-experience is virtually nonexistent, leaving significant questions unanswered about the long term impacts of an education abroad experience.

The purpose of this research is to reflect with former participants of a pre-service teacher education abroad program and explore how they consider the program to have impacted them. Often education abroad participants use phrases such as "life-changing" to describe their experience, but there is a lack of systematic investigation into the ways in which these participants conceptualize impact and how they consider the program to be impactful to them. Is education abroad merely a novel experience full of fun, or does the learning that occurs in an education abroad program signal deeper transformation and long-lasting change? Using the UConn Education in London program as the research context, this study examines the experiences that participants consider to be most meaningful and the program elements that shaped these experiences. As this research seeks to understand long-lasting impact and change, concepts relating to memory and identity formation are central to this research.

This research draws on a questionnaire and a semi-structured interview protocol. The questionnaire was designed to provide a broad understanding of the ways in which participants conceptualized impact five or more years after their international experience, exploring their perceptions of personal and professional impact and their notions of intercultural competence. The semi-structured interview further explores the theme of impact, with participants sharing stories about their time abroad. The findings indicate that the experience was impactful in a variety of ways for participants. This presentation shares these findings and offers insight into education abroad program design.

Developing Intercultural Experiences at Sea: An Autobiographical Account

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Keywords: shipboard community, race, culture development, international community, intercultural education, cultural belonging, autoethnography

The authors present autoethnographic experiences of the authors being part of the Semester at Sea (SAS) campus in Fall 2022. The presentation shows how the two authors - with differences in identity intersections such as race, age, gender, role, task and profession, and same German-South African culture and language background – experience their time as part of the SAS shipboard community for 105 days.

In this talk, the authors describe their experiences and reflect upon them from different intersectional bases and show how their own intersectional backgrounds influence their experiences towards building an international shipboard community, forming ingroup and outgroup cultures, self-development and individual intercultural competence growth as well as their skill development.

Methodologically, the authors use an autoethnographic, narrative approach to present, reflect, interpret and discuss the impact of the above-mentioned identity intersections and their impact on building an SAS shipboard community critically in the defined context. The authors use themselves as research tools and explore the intersections from an emic, in-depth perspective, using intra- and inter-subjective validation processes.

Findings show the impact of the embeddedness of auto-ethnographical experiences on micro-, meso-, and macro-levels during the voyage. Findings show that issues around personal identity, intersectionality, majority-minority cultures, belonging, international shipboard community, inclusivity, home, traveling and power struggles are discussed in-depth. Experiences on sea and on land are addressed. Findings further on present the differences and similarities of intersectional experiences of both authors and their individual strategies to transform challenges for personal intercultural competence growth.

Conclusions are presented and recommendations on how to deal with the complexity of intersectional-founded intercultural shipboard community building processes are provided.

American Muscular Christianity and Campus Ministry as the Social Agency: A Counter-Narrative Ethnography of East Asian International Students in Appalachia

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Keywords: American cultural studies, critical multiculturalism, international student mobility, cultural conflicts, coping mechanisms

International students from East Asian nations, including China, South Korea, and Japan, represent the largest enrollment in American higher education (Institute of International Education, 2021). Accordingly, scholars have paid significant attention to the East Asian national groups and viewed them as socially vulnerable populations based on their international student status, accent, and skin color (Ma & Garcia-Murillo, 2018). Among many diverse geographical and cultural regions of the United States, Appalachia is located in the East part of the nation alongside numerous mountain trails and creeks across from Southern New York to Northern Mississippi. The persisting concerns of the U.S. government have been the relatively higher poverty rate of residents in greater Appalachia compared to the average U.S. citizens, cultural conflicts, and social deviance. Among the diverse sub-regions, the South-Central Appalachian (SCA) region has represented the most severe economic distress area, specifically including 82 counties located in East Tennessee, East Kentucky, and West Virginia (Appalachian Regional Commission, 2022). Muscular Christianity is one of the most widely held historical images of the SCA region, which entails a strong sporting and physical culture centered around White and Christian males. There may be diverse cultural conflicts between migrants and the local community members based on different looks, gendered politics, and religious practices (Dzikus et al., 2012). In this context, East Asian international students may face unforeseen discrimination, possibly facing challenges to acculturate to the local culture. The four co-authors of this paper are one ethnic Korean American man, one ethnic Chinese woman with Chinese nationality, one White American man, and one White American woman. Previously, we all were in the SCA region as residents, doctoral students, and higher education administrators. Notably, the two White American authors were born and grew up in the region. In this paper, we position ourselves as ethnographers and counter-narrative inquirers and explore cultural politics involving East Asian international students in the intersectionality of religion, gender, race, ethnicity, and national origin and the role of campus ministry as the social agency to promote critical conflict resolution. In this regard, we narrate the experiences of East Asian international students in the SCA region from June 2013 to January 2020. Therefore, this paper seeks to extend existing knowledge about American cultural studies and intercultural relations and enhance theoretical and methodological rigors in contemporary ethnography.

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Monday, July 24	3:00 PM – 4:30 PM	**Room: AH 304**
Panel – Acculturation		

Social Interaction and Cross-Cultural Adaptation: A Meta-Analysis

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Keywords: cross-cultural adaptation, well-being, social-cultural adaptation, social interaction, expatriates, migrants, international students, refugees

There is a vast literature examining factors that facilitate or undermine migrant adaptation, such as social interaction with local people. Yet, meta-analytical attempts to systematically integrate this literature remain scarce. This study is part of a larger meta-analytical project that addresses this gap by investigating contextual antecedents of cross-cultural adaptation in a pool of more than 1,100 studies. In this presentation, we specifically focus on the effects of social interaction on migrant adaptation, both sociocultural (i.e., the ease/difficulty with which migrants navigate and function in the new environment) and psychological (i.e., well-being and satisfaction). We show how these effects vary depending on the group migrants have contact with (i.e., host nationals, co-nationals, other internationals), the way contact takes place (e.g., physically, online through social media), or for different populations of migrants (e.g., international students, expatriates, other migrants and refugees). While data extraction for this meta-analysis is still in progress, preliminary analyses based on a subset of studies indicate that interaction with host nationals is associated with better adaptation both psychologically (r = .07) and socio-culturally (r = .26). Interaction with co-nationals does not seem to have a significant effect
(r = -.01 for psychological adaptation and r = -.02 for sociological adaptation). Since these findings are based on cross-sectional data, more research is needed to explore the causal direction of this relationship.

Psychological Acculturation at Crossroads: Theoretical and Methodological Issues and the Way Forward

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Keywords: acculturation, theory, method, measurements, Sustainable Development Goals (SDGs)

Acculturation as a term is suggested to have first been used towards the end of the 19th century by Powell (1880, 1883), even though the phenomenon has its roots in antiquity, namely ever since humans started moving to new places and interacted with people of different cultural backgrounds. Systematic study of the phenomenon however, stated at the beginning of the 20th century. These studies were carried out primarily by anthologists. While psychologists were also concerned with acculturation at about the same time as anthologists (See Stanley Hall, 1904), Graves' publication in 1967 can be heralded as the start of formal psychological investigations and theorising of the phenomenon. Thus, psychological acculturation is about half a century old.

The quality of any research is undoubtedly grounded in clear theory sound methodological approach(es), and this is certainly true for acculturation psychology. Unfortunately, acculturation psychology has had its own challenges and shortcomings.

This conceptual paper will address these challenges and short comings of psychological acculturation in a three-part paper presentation. First, we will give a brief overview of the field of acculturation psychology, where the major theoretical and methodological advances will be highlighted. The strengths and the weakness of the major theories will be presented together with the methodological challenges the field is facing. We will argue that for the approximately half a century that the field has existed, it has passed three epochs, beginning with models (e.g., Berry 1997 acculturation model), followed by methods and measures (e.g., psychometric issues such as those raised by Rudmin, 2003) and then contexts and mechanisms (Sam & Ward, 2021).

Arguing that the field has flourished immensely as characterised by the number of publications, the field is presently at crossroads because of globalisation, nationalism, and digitalisation. In the second part, which also forms the crux of the presentation, we will highlight the issues needing urgent attention at crossroads: (a) integrating the divergent theories (b)

finding solutions to the methodological challenges hindering theoretical advancement, and (c) forging a clear sense of direction for the coming next decade or two. In the concluding part of the presentation, we will highlight the implications of our efforts in contributing to achieving global societal challenges, such as those enshrined in the United Nations Sustainable Development Goals (SDGs).

Intergroup Relations and Cross-Cultural Adaptation: Findings from a Meta-Analysis of 1,100 Studies Across Three Decades of Acculturation Research

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Keywords: cross-cultural adaptation, acculturation, meta-analysis, perceived discrimination, quality of intergroup contact

In recent years, the role of acculturation for cross-cultural adaptation of migrants, long considered decisive, has been questioned, revealing a burning need to identify what other factors can predict adaptation more reliably. Some scholars pointed to intergroup relations, namely the quality of intergroup contact between migrants and members of the receiving society, as well as the discrimination experienced or perceived by migrants. To assess the role of these factors across the available literature, we meta-analyzed their associations with adaptation as part of a large-scale meta-analytical project covering ~1,100 studies conducted over three decades of acculturation research (1988-2022). Based on a subset of data from this project, the quality of contact with mainstream society was indeed positively associated with cross-cultural adaptation ($r = .24$), especially with its socio-cultural dimension ($r = .45$), while the association with the psychological dimension was weaker ($r = .14$). Perceived discrimination, in turn, was negatively associated with cross-cultural adaptation ($r = -.25$); again, the effect size was larger for socio-cultural adaptation ($r = -.41$) than for psychological adaptation ($r = -.22$). The possible implications of these findings for acculturation theory will be discussed.

Acculturation Orientations of Sojourners: Verifying the Relative Acculturation Extended Model in the Cultural Context of Mexico

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Keywords: acculturation, sojourners, Relative Acculturation Extended Model, Mexico, collectivist society

The study aimed to identify the actual acculturation strategies and preferences concerning acculturation in the private and public areas of life of sojourners in Mexico. The theoretical framework was based on the Relative Acculturation Extended Model (Navas et al. 2005). In addition, our goal was to expand the RAEM and verify the model's relevance in a cultural context different from the ones previously studied. For many years, Mexico has been a very attractive destination for sojourners and one of the top picks among expats. Currently, it is ranked as the first most attractive destination by the InterNations portal (2022). This study focuses on international students, professionals, and retirees as the three major groups of sojourners.

The sample consisted of 363 respondents, identified as sojourners, belonging to the following categories: students, professionals, and retirees. We collected the data from 123 men and 240 women within the age range 18-79 ($M = 38.90$; $SD = 17.31$), with the length of stay in Mexico between 6 months and 10 years ($M = 3.38$; $SD = 2.67$). Their purpose of residence was voluntary and immigration status was settled.

We applied four RAEM questionnaire scales as measurement tools: in English (Navas et al. 2005) and in Spanish (Navas Luque and Rojas Tejada 2010) amended for the context of Mexico. We conducted K-means cluster analyses and assumed four clusters to be in place: integration, separation, assimilation, and marginalization. We also performed a series of variance analyses to study the significance of differences among the clusters in terms of acculturation variables in the real and ideal planes in public and private areas, respectively.
Results showed that the type of actual or preferred acculturation strategy depends on the analyzed area of life. Thus, integration, separation, assimilation, and marginalization were found in the public areas, while in the private areas there were integration, separation, marginalization, and - instead of assimilation – individualism. Moreover, diverse configurations of strategies were observed in different groups: individualism was selected mainly by professionals, while marginalization was mostly chosen by retirees. The findings confirm that acculturation is, indeed, a complex process that depends on the context within which it takes place, Moreover, the study addresses the gap in the literature, as the research was conducted in a collectivist country cultural setting, and in a specific group of high-status migrants.

Tuesday, July 25   10:30 AM – 12:00 Noon   Room: AH 3
Symposium

Training Teachers to Cross Sociological Boundaries: Palestinian Teachers in Jewish Schools and Jewish Teachers in Arab Schools

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Keywords: cross-cultural teaching, Jewish-Palestinian relations, minority teachers, intercultural relations

Given the hostility and segregation between the Israeli Jewish and the Israeli Arab (henceforth Palestinian) citizens in Israel, it has been suggested that the integration of Palestinian teachers in Jewish schools and of Jewish teachers in Arab schools can be an important step in bridging the divide. This symposium will focus on the training programs for teachers in this regard.

In the past, year there have been several innovative initiatives to train cross-cultural teachers. The Cross-Teach program at Beit Berl College is unique in that Palestinian and Jewish Pre-Service Teachers (PSTs) learn together, each to teach in the other's community.

The Israeli Ministry of Education has also launched an unprecedented initiative in the summer of 2022 to train 120 Palestinian teachers to teach in Jewish schools.
The panel will examine teacher training for cross-cultural teaching from several angles. The first paper will examine PSTs' motivations, barriers and willingness to teach in Jewish schools. Next, a unique program will be presented that trains Palestinian teachers to teach in Jewish schools alongside Jewish teachers who are trained to teach in Arab schools. Research into the program will be presented next. Finally, research will be presented regarding a Ministry of Education initiative to train Palestinian teachers to teach in Jewish schools.

The panel will contribute to a better understanding of the complexity of the social reality, and to finding the ways to bridge alienated communities, especially in this polarized era. The education system is both a microcosm of society and a potential remedy to its ills. The research studies that will be presented in this panel will identify practices that assist in the promotion of a more egalitarian shared society, and evaluate the outcomes of such practices.

Perspectives of Palestinian Pre-Service Teachers about Cross-Cultural Teaching in Jewish Schools – A Comparison Between Monocultural and Multicultural Colleges

Wurud Jayusi & Ilana Paul-Binyamin

The phenomenon of cross-cultural teaching – in which teachers belonging to one social group teach a different social group – is widespread across the world, as well as in Israel. There are three main reasons to integrate Palestinian teachers in schools in Jewish society: first, to solve the unemployment problem of thousands of teachers in Arab society; second, to relieve the shortage of teachers in Jewish society; third, to promote cohabitation through the creation of a shared educational space for the two social groups. There are currently only approximately 1400 Palestinian teachers in the Jewish education system.

The research's aim is to gain insight into the perspectives, motivations, and barriers of Palestinian Pre-Service Teachers (PSTs) in education training in relation to their willingness to teach in Jewish schools. Another aim is to examine the relationship between the type of college in which the PSTs study in terms of its poly-cultural agenda, and willingness to teach in the schools of the other social group. The research was conducted among Palestinian PSTs enrolled in various colleges: Palestinian, mixed, or Jewish with a Palestinian minority.

The unique contribution of the current research is the research population and methodology. A literature review of the studies conducted in Israel and worldwide in the field of cross-cultural teaching shows that the vast majority of studies examine the experiences of teachers who had already made a choice to teach in the 'other's' school. The teachers who refrained from this path were never studied, so there is no knowledge about teachers who are uninterested in this option, or who are interested but concerned. In addition, there are no studies that we are aware of that examined the

perspectives of Palestinian PSTs regarding the option to teach in Jewish schools. Conducting the research among PSTs rather than teachers who had already integrated into Jewish schools has illuminated the desires, concerns, and barriers of Palestinian PSTs at a point in time when they consolidate their perspective regarding their future work. Furthermore, the research was conducted with a vast sample of PSTs from eight different colleges using both a questionnaire and an in-depth interview.

In the presentation of the research, we will focus on the relationship between the degree to which Palestinian PSTs were exposed to Jewish PSTs and interacted with them at the college, and their willingness to teach in Jewish schools; differences between Palestinian PSTs who study in Palestinian colleges and those who study in mixed colleges in their perceptions of teaching in Jewish schools in terms of willingness to teach, motivations, and concerns/barriers to teaching in Jewish schools. We will also present the factors that encourage Palestinian PSTs to teach in Jewish schools in relation to concerns and barriers.

Leadership in Cross-Cultural Teaching Program: Palestinian and Jewish Pre-Service Teachers Training for Cross-Cultural Teaching Together

Rakefet Erlich Ron

The separation between the Arab and Jewish education systems has been causing uneasiness among educators for conceptual and practical reasons. From a conceptual point of view, the segregation makes it difficult for schools to fight stereotypes and intergroup anxiety between Jews and Palestinians. Schools miss the opportunity to foster mutual tolerance and promote a shared life. From a practical point of view, the separation reduces the possibility to help solve the problem of an excess of teachers in Palestinian society, and to provide a response to the great shortage in the Jewish state education system.

The majority of Israeli students attend public schools, which are separated into four streams, including an Arab stream and three major Jewish streams (Krakowski, 2008). Most Palestinian pupils in the educational system will never have interacted with a Jewish student or instructor, and vice versa and the lack of contact may have already led to intergroup anxiety. It would be costly and demand a Copernican shift in perspective to modify the segregated structure of the Israeli educational system. Thus, creative solutions are required.

'Disruptive innovation' is defined as challenging innovation that undermines the existing structure. Disruptive innovation is characterized not by its degree of innovation, but by its degree of influence. It involves developing a new product or service that utilizes existing tools in a new way, improving an existing service, and approaching new markets. Since it uses existing tools, it demands little economic investment, and since it approaches new markets, it is often disregarded by the established competition.

Integrating Palestinian teachers in Jewish schools and vice versa has the potential of being "disruptive innovation". This is an inexpensive and uncomplicated service, especially compared to a structural change. Moreover, it is a viable economic opportunity in that there is a surplus of unemployed Palestinian teachers, while there is a substantial shortage of teachers in the Jewish education system; and in that studying Hebrew from Jewish teachers is an asset to Palestinian students that enables economic mobility. The resources are available, and it demands little investment.

Following all of the above, a unique program was built for the retraining of Jewish and Palestinian academics together to become teachers, each in the other's educational stream.

In other words, Jewish teachers are designated to teach spoken Hebrew classes in Arab schools and to cultivate fluent Hebrew, while Palestinian teachers are designated to teach in Jewish schools (with preference for subjects in which there is a shortage of teachers in Jewish education: mathematics, science, and English). The purpose of the program is to train and place - for three years - a leading group of 100 teachers with unique training in multiculturalism and a society with multiple identities - to teach in schools of the "other stream". These schools will be built as an integrated network to improve teaching with innovative pedagogies while promoting a common society.

Evaluation of the Leadership in Cross-Cultural Teaching Program: Developing Cultural Competence and Bridging Intercultural Gaps

Michal Hisherik

Cross-cultural teachers work in schools with a different cultural character than their central affiliation group. The term 'cross-cultural' describes social actors in unfamiliar territories, or people who find themselves at the forefront of

negotiations between communities. Cross-cultural teachers should pay attention to tensions and contradictions created between different communities, while adhering to the norms of the organization in which they are employed. These teachers are required to adapt to the local social and community context of their host schools.

The study that will be presented investigates the training program for cross-cultural teachers at Beit Berl Academic College called the Leadership in Cross-Cultural Teaching (see above). The research questions include:
1) What process do the teachers undergo with regards to their intercultural competence?
2) What is the students' experience of cross-cultural teaching?
3) Are there changes in students' and students' parents' attitudes following the program?

Data collection will include 18 semi-structured interviews with PSTs and their mentor teachers, PSTs' pre-post questionnaires, pre-post questionnaires with parents and students at the schools where the PSTs train, and focus groups with students. Both the semi-structured interviews and the questionnaires include questions regarding social identity, tolerance, sensitivity to inequality, willingness to engage in intergroup contact, attitudes toward intercultural education, stereotypes and prejudice, pluralism, and hope for the future. The focus groups will address the experience of having a cross-cultural teacher within the school.

The research combines qualitative and quantitative methods, or as it is commonly defined: a mixed methods study. The collection of the material and its analysis will be done simultaneously, without prioritizing either approach. The purpose of this method is to neutralize the shortcomings of both research paradigms, and to benefit from the advantages of each method. The interviews and focus groups will be transcribed and analyzed qualitatively using reflective thematic analysis. The results of the research questionnaires will be uploaded to a statistical software (SPSS), and descriptive and inferential statistics will be used. We plan for the results to shed light on the processes that PSTs undergo throughout the training, and the implications to students and parents.

Evaluation of the Orientation Program for Retraining Palestinian Teachers to Jewish Schools: Barriers and Opportunities

Shahar Gindi & Nehaya Awida Haj Yahya

In August 2022, a month-long training of Palestinian teachers began with the aim of integrating them teachers into Jewish schools in the 2022-3 school year. The program opened in four colleges with a total of 152 teachers. The program included 160 hours of instruction, and consisted of the following courses: 1) spoken Hebrew, 2) Jewish heritage and culture, 3) society and education, 4) intercultural integration, and 5) intercultural encounters simulations.

The program rationale was based on the shortage of teachers in the Jewish education system and the large proportion of Palestinian teachers seeking employment. The training was designed to prepare the teachers to work in the Jewish education system while developing their sensitivity and intercultural abilities.

Interviews were conducted with 8 teachers and two leaders of the program. Questionnaires were obtained from teachers who had passed the training (N=122), teachers who had dropped out of the program or did not complete it (N=68), and lecturers and program leaders (N=22). The questionnaires included closed and open-ended questions that were analyzed quantitatively and qualitatively, respectively. Interviews will be held with Jewish teachers in schools where the Palestinian teachers were integrated.

When the interviewees were asked about their motivation to join the program, all teachers highlighted instrumental motives such as seeking employment, improving employment terms, and decreasing the commute time. Few mentioned a social calling to serve as a bridge for a shared society, but it was always secondary to the instrumental motives. 'Knowing the other' was the most prominent strength pointed out by the teachers when they were asked what the program's most significant contribution was (43.3% of the teachers). The second most common topic was the practical experience that the program provided (19.6%). After that, learning about dealing with conflicts and challenges (15.5%), the progress they made in Hebrew (12.4%), followed by a variety of other contributions that the teachers experienced.

The teachers felt that the program's greatest weakness was lack of structure and uncertainty (35.4% of teachers), followed by stress (32.3%), incompatible curriculum for a diverse population of teachers (18.2%), lack of transparency (13.1%), placement difficulties (12.1%), and other weaknesses (9.1%).

The research points to the importance of the training process for cross-cultural teachers. The findings indicate that teachers joined the orientation program primarily from an instrumental motivation. During the program, however, we find that the teachers grew more committed to the social calling. This was especially evident in that they found knowing the

'other' the single most important contribution, while instrumental gains such as the progress they made in Hebrew were secondary. Further findings will be presented regarding the process that teachers went through in cultural competence, and from the interviews with the Jewish teachers in the schools where the Palestinian teachers were integrated.

Tuesday, July 25   **10:30 AM – 12:00 Noon**   **Room: AH 302**
Symposium

Historical Reflections on Intercultural Research. Part 1

Valery Chirkov, University of Saskatchewan, Canada, v.chirkov@usask.ca

Keywords: intercultural research, history, conceptualizations, theories

This 2-part symposium includes six presentations that will reflect on various aspects of intercultural research. The topics include a reexamination of the classic acculturation study of Thomas and Znaniecki (1918/1996) on the immigration of Polish peasants to America by Dr. Boski; historical analysis of conceptualizations of sociocultural regulation of intra- and intercultural relations by Dr. Chirkov; reflections on intercultural communication research histories by Dr. Steppat; analysis of a history of communication studies in China by Drs Fei and Kuo; examination of the historical and contextual perspectives on the cultural perception of physical space by Dr, Harris and the theoretical inquiry into connections between national cultures and intercultural communication by R. Tong.

Thomas and Znaniecki's Polish Peasant in Europe and in America 100 Years Later: Empirical Reanalysis of the Original Documents

Paweł Boski

The 5-volume opus co-authored by a young Polish sociologist and his American mentor was an important monography in the pioneering period of social sciences, especially in migration studies, more than a century ago. It was never given enough attention that it deserved, partly because it was a literature hard to follow due to its qualitative empirical base, consisting of letters written by semi-illiterate peasants: immigrants and their relatives living in Polish villages. This led me to attempt to reanalyze those original documents with a set of coding categories consistent with the standards of contemporary migration studies.
A corpus of 324 letters representing 30 families, was subjected to a coding system consisting of affective expressions; personal, family, and community socio-cultural information; farm economic problems; requests for money and remittances. Regardless of personality, and family differences, certain themes dominated in those communication exchanges. Those were: negative feelings of grief, and abandonment; health issues; and financial needs. Requests for remittances, acknowledgements of receipt, and information of incurred expenses – were central in most letters. This last theme will be connected to the author's theory of economic migration where family remittances are the driving force moving people to live and work abroad.

The Historical and Conceptual Roots of the Theory of Sociocultural Models: Insights into Mechanisms of the Sociocultural Regulation of Human Activity

Valery Chirkov

Following the presentation of the theory of sociocultural models (TSCM) at the 2022 conferences of the IAIR, this presentation will address the historical and conceptual origins of this theory. It will review and synthesize theories, starting with the 19th century, about the sociocultural regulation of people's everyday activities and mental functioning. It will address the notions of volksgeist (Herder, Lazarus & Steinthal), collective representations (Durkheim), habitus (Bourdieu), social representations (Moscovici), the cultural patterns of group life (Schutz), and cultural models (Shore and D'Andrade). The synthesis of these ideas will be based on their remarkable consilience and will justify the main propositions of the TSCM. The presentation will conclude by articulating the challenges of this theory, areas of its application, and future directions of its examination.

Studying Intercultural Communication Histories: Priorities and Representations

Michael Steppat

In the past few decades the modern academic field of intercultural communication, as a diversified effort to gain a better understanding of relations or interactions between cultures, has become able to look critically upon its own genealogy, its antecedent impulses and its evolution. A range of methods and priorities have been brought to bear on this inquiry, spurred to some degree by new research on the strong need of a sense of temporal continuity regarding social identities; collective self-continuity appears to be a significant factor for group identification. Yet an authentic historical development is hardly ever reducible to continuity, and it is questionable whether a search for anticipations and analogies should be a prominent objective of historical inquiries. An extension of the development perspective also needs to take into consideration the impulses from non-Western cultures that have been hardly absorbed into mainstream historical accounts of the field of intercultural study and thought.

Tuesday, July 25   10:30 AM – 12:00 Noon   Room: AH 304
Panel – Refugees/Immigration

A Social Norms Approach to Understand Underutilization of Mental Health Services by Im(migrants)

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Studies conducted in both the United States and Canada have repeatedly shown that despite an equal or greater need for mental health support, immigrants from Asia, Central and South America, and Africa underutilize mental health services. With the global increase in immigration, especially to Canada, the United States, and Europe, understanding the barriers to accessing mental health care is an issue of utmost importance. Because of the high salience of negotiating novel social contexts and norms during the process of immigration, and because attitudes towards mental health care are formed and molded via socialization and interactions with one's social network, this study focuses on social context and social norms as the drivers of migrants' attitudes towards seeking mental health care. The present study involved 153 immigrants to Canada (Mage = 33.76, SD = 9.17). Participants immigrated from a wide variety of countries. This study addresses migrants' attitudes towards seeking mental health care by leveraging a combination of proximal (norms in one's immediate network), distal social norms (cultural and societal norms), and acculturation orientations. Mainstream acculturation (ß(SE)= .11(0.04), p < .05, 95% CI = [0.03, 0.20]) was significantly positively associated with psychological openness – the degree to which an individual is open to recognizing the presence of a psychological problem – while heritage acculturation was significantly negatively association with psychological openness (ß(SE)= -.09(.04), p < .05, 95% CI = [-0.17, -0.01]). Help-seeking propensity– one's willingness to seek help– was positively associated with proximal norms of migrants' heritage culture. Indifference to stigma– the extent to which individuals are concerned about stigma– was influenced by distal norms in the mainstream and heritage cultures. Both mainstream (ß(SE)= 0.14(0.05) p < .01, 95% CI = 0.04, 0.25]) and heritage distal norms (ß(SE)=- 0.09(0.04), p < .05, 95% CI = [0.01, 0.18]) are significantly positively associated with indifference to stigma. These findings may guide the development of measures to facilitate access to psychological support for migrants including but not limited to health communication campaigns, public policy, and community mental health initiatives.

Primary and Carry-Over Effect of Mass-Mediated Contact with Asylum Seekers in Europe on Attitudes Toward Asylum Seekers in Israel

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In the era of globalization and digital technologies, the spatial dimension has gained particular prominence in the media, as audiences now have far greater remote access to facts, events, and happenings "out there in the world", beyond their immediate and local experience. The vast majority of prior media studies has primarily assessed the effect of mass-mediated contact on attitudes toward one out-group (i.e., the group depicted in the media items), while only a handful of studies addressed the carry over effect of positively or negatively valenced messages about one specific out-group to other out-groups which were not featured in the original news stories. Moreover, most studies on mass-mediated contact

investigate the effects of exposure to media portrayals of local minorities on intergroup relations within the same country. Nevertheless, evidence indicates that local public opinion may be swayed by how distant events are covered in the media.

This research investigated the carry-over effect of the frequency and valence of mass-mediated contact with a distant minority outgroup on attitudes toward a local outgroup. The distant outgroup in our study consists of the population of asylum seekers who entered the European Union (EU) from countries in Africa, the Middle East and Asia after the Arab Spring. The study was conducted in Israel, that has experienced its own recent debate over asylum seekers – the local outgroup in our study.

The study was conducted through an online survey among 1039 Israeli Jews. We found a carry-over effect of long-term positive mass-mediated contact (successful integration and contribution to the absorbing society, lending a helping hand to others, personal success stories) with asylum seekers in Europe on attitudes toward asylum seekers in Israel. We may assume that examples of successful integration of asylum seekers in the European Union and their contribution to the host countries may lead to more tolerance toward their culturally similar counterparts in Israel and may spur hope for the successful integration of asylum seekers in Israel and their contribution to Israeli society. In contrast, a carry-over effect of negative mass-mediated contact (violence, crime, terrorism, vandalism, coercion of Islam, unemployment, exploitation of the host countries) was not found. We may assume that for Israeli Jews, who, according to our findings, have very rare face-to-face contact with asylum seekers in Israel, negative portrayals of asylum seekers in Europe as terrorists, vandals and criminals are less transferable to asylum seekers in Israel. The media framing of economic aspects of asylum seekers in Europe as a burden on local economies and as exploiters of the host society may be less relevant to the Israeli context due to the fact that asylum seekers in Israel are denied welfare and social rights.

Considering our findings, Israeli foreign media gatekeepers – politicians and journalists – should take into consideration that the manner in which this particular group is described, categorized, and represented matters to the Israeli context. Media framing of remote groups and events can have important, long-lasting local consequences, most obviously including social and political implications.

Native and Immigrant Social Workers Working with Immigrants: Appraisal of the Immigrant Group, Acculturation Orientations, and Burnout

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The present study investigates the effects of group appraisal and acculturation orientations on burnout of social workers working with immigrants. The study is based on the Threat-Benefit and Acculturation Theories. The proposed theoretical model was tested in a sample of social workers working with immigrants from the Former Soviet Union (FSU) in Israel (n = 313). Among the study participants, 254 were Israeli-born, and 59 were immigrants from the FSU. The results demonstrated that social workers' acculturation orientations mediate the connection between the appraisal of the immigrant group and the social workers' burnout when working with immigrants from this group. Specifically, appraisal of immigrants as beneficial for the receiving society was associated with a stronger orientation towards preserving the immigrant culture ($\beta = .22$). On the other hand, appraisal of immigrants as threatening the receiving society was associated with a weaker orientation towards preserving the immigrant culture ($\beta = -.21$) and with a stronger orientation towards acquiring the majority culture by immigrants ($\beta = .12$). A stronger acculturation orientation related to preserving the immigrant culture was associated with a lower level of burnout ($\beta = -.13$) and a higher sense of personal accomplishments of social workers working with immigrants ($\beta = .20$). Immigrant social workers, compared to their native colleagues, reported a higher level of personal accomplishment (M(SD)IM = 5.08(1.24) vs. M(SD)IS = 4.21(1.39)) but also a higher level of burnout working with immigrant clients (M(SD)IM = 1.88(.83) vs. M(SD)IS = 1.60(.63)). The main conclusion following the present study relates to the importance of developing a positive appraisal of immigrants and accepting the immigrant culture for successful work with immigrants.

Tuesday *(vertical, right margin)*

Linguistic Hegemony, Acculturation Expectations, and Intergroup Ideologies: A Cross-Cultural Narrative Ethnography of Anglophone International Students in China

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Keywords: intercultural relations; international higher education; Chinese higher education; cross-cultural adaptation; language barriers

One of the frequent acculturative challenges is closely entwined with language barriers and culture shocks. The dominant linguistic ideology exercised by majority groups overpowers minoritized groups, employing intercultural communication gaps and cultural distance in educational institutions, social spaces, and public places at large (Chi et al., 2022; Safdar et al., 2017). In this context, primary concerns about migrants generally entail problems such as (a) language and identity; (b) individuals' status in society associated with their employment and income; and (c) individuals' sense of safety in moving around in their neighborhood and society (Berry et al., 2022). Accordingly, this cross-cultural narrative ethnography explored how international students from English-speaking countries managed their language barriers to acculturate into local Chinese culture and its academic, social, and public systems at the power nexus between majority and minoritized group relations. This study critically analyzed acculturative expectations and intergroup ideologies among Anglophone students from the United Kingdom, the United States, Canada, Australia, and New Zealand. Findings revealed that despite positive motivations to visit China, participants expressed confusion, culture shock, and anxiety in their academic life, social spaces, and public places; further, they experienced growing decolonial awareness among the host country members. Interpreted through historical, ideological, comparative, and critical perspectives, the findings suggested participants' denial and failure to integrate into the local culture due to their dominant linguistic ideology. The three co-authors include one Asian American and non-ethnic Chinese man, one Chinese woman with Chinese nationality, and one White American man. We are all academics affiliated with institutions of Chinese higher education located in Shanghai, Hangzhou, and Nanjing in the Yangtze River Delta region. We position ourselves as ethnographers and narrative inquirers to explore the meanings of acculturation expectations and intergroup ideologies through the lens of the White American author and his shared membership with Anglophone students from the United Kingdom (i.e., Britain), the United States, Canada, Australia, and New Zealand. In this regard, the White American author mutually interacted with the Anglophone students as their friends, cultural coaches, and teachers from 2013 to 2020. Overall, this study sought to extend existing knowledge about acculturative expectations and intergroup ideologies, and therefore enhance understanding of the power nexus between majority and minoritized group relations.

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Intercultural Experience Facilitates Majority-Group Acculturation through Ethnocultural Empathy: Evidence from Mixed-Methods Study in Japan

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Keywords: asylum-seekers, empathy, Japanese teachers, Kurdish children, majority-group acculturation

In recent years, the number of Kurdish asylum seekers has been increasing in Japan, with a total of confirmed 2000 members as of 2022. These asylum seekers are Turkish citizens yet, they ethnically identify as Kurds. Until the cold war, Western nations had been the preferred destination for asylum seekers from Iran, Iraq, Syria, and Turkey. However, due to the post-cold war visa restrictions implemented by the US, Europe, Canada, and Australia, developed nations with visa exemption agreements such as Japan have become preferred destinations for Turkish Kurds. Therefore, one hundred

twelve Kurdish children are currently enrolled in several public elementary schools in the Kawaguchi area of Saitama prefecture, and little is known about the socio-cultural and psychological challenges they are experiencing in and outside their school environment. Several reports indicated that financial and social uncertainties, lacking Japanese language proficiency, bullying, and harassment had adverse effects on children's social and mental well-being.

Since children spend most of their time at school, Japanese teachers are in a critical position to support their adaptation. Recent research studies indicated that the success of minority-group members' adaptation goes in tandem with majority-group members' acculturation. Therefore, the present study investigated majority-group acculturation on a micro level through Japanese elementary school teachers' lived experiences with Kurdish children to understand how the teachers, who have been in constant intercultural contact with these children, perceived their social, psychological, and cultural challenges and the resulting acculturative changes they experienced during their intercultural contact with the children. The study employed interpretative phenomenological analysis to delve into the teachers' personal experiences and how they made meaning of these experiences from a majority-group acculturation perspective. The data was collected through semi-structured interviews with eight teachers. The findings indicated that regular intercultural contact with the children in and outside of the school environment allowed the teachers to become a part of the children's daily struggles and emotional stress. As a result, the teachers experienced increased empathy which in turn, prompted majority-group acculturation in this specific context.

Introducing a Model of "Cultural Concept-Based" Intercultural Training: Applications of Linguistic and Cultural Knowledge

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Keywords: theory-based intercultural training, intercultural competence, interpretative phenomenological analysis

In 2012, Byram suggested that a pedagogical model incorporating cultural and linguistic competencies to improve intercultural competence, especially critical cultural awareness, should be constructed. We propose a theoretical model that could be applied to a novel "cultural concept-based" intercultural training program. In this model, intercultural inclusive research practitioners (we consider inclusive research practitioners as all participants in this intercultural training program (based on Hanks 2017)) explore the meanings of equivalent cultural concepts; that is, a pair of concepts with similar meanings and functions in various cultures (Hui & Triandis, 1985). Such pairs share universal meanings while being used, perceived, and evaluated differently in multiple cultures (Kövecses, 2000), which we regard as an appropriate method for enhancing intercultural competence through intercultural exchange.

Drawing from cultural linguistics and cultural psychology, human understanding of unfamiliar concepts has two major components: linguistic knowledge and cultural knowledge. In our model, we account for the following: 1) applying linguistic knowledge about the semantic and pragmatic meanings of cultural concepts, and 2) applying cultural knowledge through folk psychology understandings of the etic/emic distinctions of the cultural concepts. The inclusive research practitioners in our design use semantic and etic knowledge to grasp the basic features and definitions of concepts at an explicit level, and the concepts' pragmatic sense and emic beliefs at an implicit level. This process allows for acquiring background knowledge and practical use of the concepts in an authentic socio-cultural context. The "cultural concept-based" intercultural training model we propose assumes that inclusive research practitioners in an intercultural relationship could conceivably cycle from intercultural exchange to intercultural competence to intercultural exchange to intercultural competence perpetually.

Interpretative Phenomenological Analysis (IPA) was applied in this study to test the model. Semi-structured interviews between two graduate students (a Chinese female and a Japanese female) were conducted in a semester-long intercultural training-based course. An interview guide was prepared in advance to guide interview questions (i.e., definitions, cases, functions, related expressions, and relations of the concepts), which are components of the model. The interview data were recorded, transcribed, and analyzed following Smith & Osborn (2007). Results of the data analyses suggest that participants build new cognitive schemata about equivalent cultural concepts whose components can be applied to elicit intercultural inclusive research practitioners' critical cultural awareness, which is crucial to improving intercultural competencies.

Notably, the "cultural concept-based" intercultural training method that we propose heeds Wierzbicka's (2010) warning about "English language imprisonment" when working in the social sciences; that is, the inclusive practitioner researchers derived the cultural concepts from their native languages (i.e., Mandarin Chinese and Japanese), to compare and contrast the cultural concepts. Additional studies should be conducted to test the role English as a lingua franca played in the process. Also, we intend to construct and test an instrument of intercultural competence based on the model.

Tuesday

From Adaptation to Maturation: Development Stages and Supporting Modes of Chinese Novice Teachers in an Intercultural Context

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Keywords: novice teacher, challenges, intercultural adaptation, Confucius Institute

During the pandemic, novice teachers who teach language in a foreign country are facing unique challenges. As both new to the teaching profession and foreign culture, those novice teachers are likely to experience intercultural ambivalence and career challenges at the same time. Several studies have discussed obstacles and solutions to foreign teachers' adaptation in certain countries, while few of them reveal supporting mechanisms for teachers and their growth as novices under cross-cultural contexts (Wang, 2003; Thoranit & An, 2011). Through semi-structured interviews with 15 novice teachers of the Confucius Institute who teach Mandarin in Germany, Australia and Japan, this presented research focuses on how novice teachers perceive and adapt to their intercultural work environment and how they navigate the pedagogical and teaching challenges in an intercultural context. We adopted Fuller (1969)'s concerns-based model of teacher development to understand participants' growth in the cross-cultural and ambivalent context, respectively a) concerns with self, b) concerns with tasks, c) concerns with student impact. In the first stage of concern with self, we find that participants are generally anxious about the turbulent political environment aroused by the pandemic and international relationships, which might affect their chances of teaching abroad at any time. Therefore, when they finally overcome the difficulty in visa application and start to work in the destination country, most of them perceive it as a precious opportunity and perform a positive and willing attitude towards cultural differences, and they tend to adjust pedagogical modes and contents constantly according to the local cultural norms. In the second stage of task concern, they keep updating their teaching skills and knowledge base in line with the institutional requirement and the unique situation during the pandemic (e.g. online teaching). In this process, they gradually attain a relatively stable and suitable teaching mode. At the last stage of student impact concern, they pay more attention to student's needs and traits as they notice that learners vary greatly in age, language level, and cultural background. Flexible techniques are taken to arouse students' interest and better adjust the cultural diversity in the classroom.

The second core finding suggests that those Chinese novice teachers are supported by the institution, colleagues and students, and we term as the triangular supporting mechanism. According to participants, the institution (Confucius Institute) offers a well-structured teaching mode and feelings of safety and belongings while maintaining a low level of intervention, which allows participants to develop their own ways of navigating teaching challenges. In regards to interpersonal relationship and social interaction, participants generally consider their colleagues and students to perform positive roles in providing intercultural support and enable them to reflect and refine their teaching practice and act cautiously towards cultural differences. Therefore, despite the turbulence aroused by the pandemic situation, most participants of this research receive considerable support from this dynamic mechanism and obtain satisfactory growth both culturally and professionally. Based on this project, we intend to provide a framework for the development and maturation of novice teachers, and facilitate their intercultural communication in the changing world.

Tuesday, July 25	1:30 PM – 3:00 PM	Room: AH 3
Symposium		

Migration, Multiculturalism and Social Inclusion in the Canadian Context

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Discussant: Paweł Boski, Cross-Cultural Psychology, SWPS University of Social Sciences and Humanities, Warsaw, Poland, pboski@swps.edu.pl

Keywords: migration, acculturation, multiculturalism, social inclusion

Although the causes of migration are diverse, the experience can nonetheless provoke a cascade of challenges. These issues include how members of the receiving society deal with the many cultural expressions of the new migrants as well as how diverse ethnic groups and generations within the same group, can collaborate and engage in a discourse without sacrificing their identities. The presentations in this symposium seek to explore some of these challenges. The first presentation focuses on the voices of Muslim female migrants who wear hijab, and experience street harassment differently due to their ethnicity and religion. The second presentation explores the experience of acculturation gap among

different generations of Afghan refugees in Canada. The third presenter explores endorsement of multicultural ideology among Canadians and its relationship with various variables such as European interculturalism, personal attitudes toward interculturalism in Quebec, tolerance and intergroup contact. All together, in this symposium the presenters aim to understand questions concerning challenges related to migration, multiculturalism and social inclusion specifically in the Canadian context. The discussant examines the findings within the larger literature.

Rima M. Hanna

Street harassment, sexual harassment by male strangers in public places, is an everyday experience in women's lives. A majority of street harassment literature draws on a North American perspective and focuses almost entirely on street harassment as a gendered issue. There are missing voices and realities from women, particularly Muslim women who wear hijab, who experience street harassment differently due to their ethnicity and religion. An intersectional understanding of street harassment is necessary. This study will attempt to fill in these gaps in the North American literature. About 15 qualitative interviews with Muslim women examining their experiences with street harassment are going to be conducted, coded, and analyzed. For this conference, there will be a focus on meanings of the hijab and coping with harassment.

Hajar Soltan

The present study applied and extended the acculturation gap-distress model to a sample of Afghan emerging adults and their parents living in Canada. Using two different methods to operationalize the "gap", the impact of acculturation gaps on family relationships, adaptation outcomes and subjective well-being of Afghan emerging adults were examined. Acculturation was evaluated with regard to both Canadian and Afghan cultures, and independently for the language, identity, and behavioural domains of acculturation. Three themes emerged in the results : a) emerging adults' proficiency in Farsi language and higher identification with Afghan culture are important factors behind their family relationships, adaptation outcomes and subjective wellbeing b) parents' identification with the Canadian culture is an important factor behind emerging adults' psychological adaptation and subjective wellbeing c) The parent-emerging adult gap in Canadian identity acculturation was the only type of gap associated with emerging adults' lower reports of family cohesion.

Saghar Chahar Mahali

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The psychometric properties of the revised version of the Multicultural Ideology Scale (MCI-r) are examined across various contexts. The MCI-r measures the endorsement of multicultural ideology and includes six dimensions of Cultural Maintenance, Equity/Inclusion, Social Interaction, Essentialistic Boundaries, Extent of Differences, and Consequences of Diversity. As part of a large cross-cultural project, this on-going online study validates the MCI-r with a Canadian sample consisting of mostly psychology undergraduate students. The results of confirmatory factor analysis are presented examining the structure of the MCI-r scale and evaluating the goodness-of-fit of the model. The discriminant and convergent validity as well as internal consistency (reliability) of the subscales are also discussed and presented. Additional analyses exploring the relationships of the MCI-r dimensions with various variables (e.g., European interculturalism, personal attitudes toward interculturalism in Quebec, tolerance, intergroup contact, and the Normative Multiculturalism Scale) are conducted, and the findings in reference to similar studies conducted in Europe and elsewhere are discussed.

Tuesday, July 25	1:30 PM – 3:00 PM	Room: AH 302
Panel – Education		

Affective Elements of Intercultural Competence: What Remains After 10+ Years of Study Abroad Experience?

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Keywords: intercultural competence, study abroad, emotional components, mixed method analysis

Study abroad alumni often praise their experience with an exuberant tone. "It was the best time of my life!" – we often hear from our former students who spent a semester or a year in a foreign country. This enthusiasm regarding study abroad becomes more understandable, and appears scientifically proven, when we look at the plethora of research of the past decades. Numerous studies show that besides improving language proficiency and intercultural competence, study abroad has a positive effect on college graduation rates by enhancing the grade point averages and increasing

employability (i.e., Project GLOSSARI 2004, CCC SOAR, Georgetown Consortium Projects, NAFSA 2021). For advertising study abroad programs, these scientific results are essential – especially after COVID.

Although these studies point out the high value of study abroad for career options, only few studies focus on the specific emotional elements of the intercultural development of students (affective empathy, respect for different cultures, tolerance for ambiguity, mindfulness) (i.e., Ngai & Janusch, 2015; Walters, Garii, & Walters, 2009, Lee & Song 2019). Most studies focus on before-and-after-effects of recently returned students. After a short theoretical summary, the proposed talk will report on a qualitative study with more than thirty US-American alumni, who participated in a study program in Europe over ten years ago. The semi-structured interviews of the qualitative part focused on the affective elements and attitudes of intercultural competence models (i.e., RFCDC 2016, 2020, Ting-Toomey 2006, Byram 1997, Chen & Starosta 1997, 2000, Deardorff 2006). The analysis will show the perception of the participants and will point out convergences and differences with studies made in the past decades. The presentation will also present preliminary results of a subsequent survey, which has been developed according to the outcomes of these interviews. Besides presenting the study results, the talk will also focus on the controversies and the limitations of these types of research (i.e., participation bias, anchoring, impact bias). The presenter will include a discussion about research plans at the end of the presentation, where participants will be actively involved.

A Full-Cycle Approach to Global Citizenship Education in International Study Projects: The Role of Pre-Departure Training and Post-Arrival Consolidation of Learning

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Keywords: Global Citizenship, pre-departure training, intercultural competence, higher education, global studies, interdisciplinary education

Global Citizenship is one of the educational priorities for Maastricht University. Programs invest in international partnerships to design collaborative education projects. Though widespread as an intervention, such a 'cultural immersion' is not inevitably effective to develop intercultural or global citizenship skills (Kruse and Brubaker, 2007). If not embedded within a curriculum including preparatory and reflective elements, it may be less transformative than anticipated, or might even have no positive effect at all (Jackson, 2015; Paige and Vande Berg, 2012; Salisbury et al., 2013; Skrefsrud, 2022). Therefore, it is crucial to invest in pre-departure and post-arrival programs to maximize the learning effect of these experiences (Boonen, Hoefnagels, Pluymaekers & Odekerken, 2022). Pre-departure interventions include: explicating global citizenship learning outcomes with students, connecting global and local processes and pre-departure training (Klein & Wikan, 2019; Dunlap & Mapp, 2017). Post-processing elements include: unpacking personal and group experiences, connecting intercultural theory to observed practice and reflective blogging or vlogging (Kruse & Brubaker, 2007; Klein & Wikan, 2019).

We analyse the effectiveness of a series of pre-departure and post-arrival interventions within the context of the Field Study of Global Studies, an interdisciplinary Bachelor program at Maastricht University, to Uruguay, Colombia, Cyprus and the Netherlands. During four weeks of pre-departure training (June 2022), students organized workshops for their peers on research ethics, safety & security, intercultural communication and global citizenship, and wrote a reflective paper. Upon return (December 2022), students made an audio-visual reflective portrait of their fellow students' learning trajectory on Global Citizenship. A key feature of this didactical design is the level of student agency in the learning process.

Our research questions are:
1. How do the different pedagogical elements in the pre-departure training, the field study and the post-arrival phase contribute to the formulated Global Citizenship objectives?
2. How do students and teachers themselves experience the students' evolving understandings of global citizenship throughout this learning process?

We apply a mixed-methods qualitative approach, analysing student work and student and staff perceptions of learning. We conduct a content analysis of 53 pre-departure reflective papers on students' self-perceived mastery of intercultural competences, and post-arrival audio-visual portraits of students interviewing their fellow students on global citizenship development. Through a series of interviews with teachers and focus group discussions with students, we analyse the quality and benefit of the different elements in the field study. We also examine to what extent the process of interviewing and researching another classmate's evolving understanding of global citizenship shaped the students' own reflections on global citizenship.

First findings show that students feel better prepared for a field study when taking the lead in this pre-departure learning process (self-directed and peer learning). Working with a variety of formats (essays, audio-visual research, field research) prior, during and after the project makes students more aware of the different aspects of global citizenship and provided more depth to their reflections. Lastly, despite careful preparatory initiatives, group dynamics remain a crucial variable in the learning process, directly affecting the students' learning curve in this joint international experience.

Longitudinal Effects of International Teacher Professional Development: Multi-National Comparisons

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This study examines the post-program experiences of teachers from multiple world regions who were alumni of a six week professional development program in the US. Each program consists of a cohort of approximately 20 people usually comprised of 15-20 countries, representing different cultures, and significantly different educational systems. There is no shortage of teacher professional development research, but much less is international in context. The majority tends to focus on country or regional cohort exchanges across similar fields. Few studies were found that were multi-national (Dalal, et al.,2017; Paik et.al, 2015).

With exceptions, teacher development is local in nature, generally district, regional or state led. Global experience is rare. It may even be seen as working against the development of teacher competencies. For example, in the U.S. some states prohibit student teachers from completing their educational practice abroad. Internationally a common thread in schooling is lack of funding. Educational problems are often contextual, thus logic dictates greater good comes from concentrating, money and teachers locally -bound by content and context.

Participants in the present study represented 3 content areas (Science, Math, English as a Foreign Language), and student age ranges from 10-19. They represented urban, suburban and rural schools, both private and public. Experience ranged from 5 to 30 years, and class sizes from 5 to 120. School infrastructure ranged from those with few texts to those with state-of-the art technology. All participants had to get leave permission (sometimes without pay) or were forced to quit to join the program.

Survey data and individual interviews were conducted with alumni from nations in northern/central Africa, northern/ southeast Asia, Eastern Europe, Central/South America. Despite vast differences in teacher preparation and subject areas, despite being immersed in U.S. schools drastically different from their own, their self-reported results were remarkably similar. Qualitative data was drawn from open-ended survey questions and individual interviews. Quantitative data was drawn from forced-choice questions. Data was analyzed using thematic coding and correlational analysis as appropriate. Findings included renewed commitment to teaching, adoption of new methods, increased professional goals, and different perspectives on self. Nearly all of the participants went on to form, deepen or even fund school or community projects. Obvious limitations exist as to the generalizabilty of the study and continental/national representation. Findings may contribute to increased interest in seeking out international professional development, and for more schools to recommend them as a significant professional development opportunity benefitting local contexts.

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Tuesday

Tuesday, July 25   **1:30 PM – 3:00 PM**   **Room: AH 304**
Panel – Research/Scale Development

Framework for Determining Values of Different Cultures: The ECRI Values Project and the Goal of Defining and Determining Common Values for a Culturally Diverse International Campus

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Keywords: values, international students, intercultural

The aim of the ECRI Values Project is to find common values among the students of the European Campus Rottal-Inn (ECRI), which is a part of the Deggendorf Institute of Technology in Germany. With more than 1000 students from over 80 nations, the ECRI is one of the most culturally diverse and international campuses in Germany. An environment like this offers not only diversity, but also differing values and expectations. Thus, finding the intersection from this broad set of values and drawing conclusions as to which values between all of the cultures and levels of hierarchy are heterogeneous, can and should serve as the foundation for building a tolerant and intercultural environment on campus. Through various workshops and surveys that were conducted with the students and staff, a framework for defining common or heterogenous values was developed. However, the framework design can also be used to evaluate the contrary or conflicting values of the individual groups on campus, thus providing insight into possible value or cultural conflicts, and allowing for appropriate responses from the faculty to help create intercultural tolerance.

Different filter options which can be used to draw conclusions about the possible motivation behind the values represented. By providing a standard for coding responses, the framework allows for the responses to be filtered down to different categories of values, motivation, and flexibility in the values that are described. In addition, the framework design can also be used to carry out a long-term study, in which possible changes/shifts in values can be shown by repeated surveys of students and employees. The first survey started in January 2023. The results of this survey and the framework will be published in autumn of 2023.

Intercultural Research in Poland. Traditions and Characteristics

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Keywords: intercultural research, Poland, theory, methods

Michael Buravoy, as a president of International Sociological Association, promoted the idea of public sociology, which supposes mainstreaming local sociological knowledge from various countries. This approach seems to be extremely useful in the field of intercultural research, where the role of cultural context of the knowledge cumulation is well understood. Hence, the aim of my presentation is to introduce the most important works and approaches to intercultural research at Polish universities. Although it has not been internationally recognized yet, Polish intercultural research has been dynamically developing and institutionalizing for the two last decades (creation of Institute of Intercultural Studies at the oldest Polish University and opening the study programme of intercultural relations are just two examples of this development). During the presentation, I will pay a special attention to the theoretical and research methods issues, but broader context of the research will be also delivered. Moreover, original theories and concepts which can contribute some novelty into global community of intercultural scholars will be also indicated.

Rethinking Engagement with Minority Characters. Development and Validation of Minority Character Recognizability Scale (MRS)

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Keywords: recognizability, similarity, media engagement, LGBTQ characters, minority characters

Multiple ethnic, racial, and sexual minority members appear in TV shows available on different streaming platforms. Still, little is known about specific engagement processes that non-minority audience members experience with minority characters. Previous research has shown that perceived similarity can be a predictor of engagement with a character. However, majority members might find it hard to report similarity with minority characters. Therefore, we need a way to measure other constructs that could predict engagement. In the present research, we address this knowledge gap and develop and validate Minority Character Recognizability Scale (MRS). We define recognizability as a sense of familiarity with a particular aspect of the character's onscreen portrayal that the viewer experiences, even in the absence of demographic similarity.

We developed items to measure recognizability based on 20 one-hour-long semi-structured interviews with young adults on TV content selection. We extracted quotes where participants discussed analogies between their lives and onscreen plots. Finally, we prepared 26 statements about recognizable situations, experiences, places, people, personality traits, behaviors, decisions, and attitudes.

To test and validate MRS, we conducted a survey with 219 international university students (Mage=19.65, and the sample counted 41 men). In the survey, we asked the students to think about their favorite TV show character from the LGBTQ community and report recognizability with the character, as well as perceived similarity, parasocial friendship, character enjoyment, and wishful identification. We also measured LGBTQ-attitudes and general levels of TV watching.

To explore the underlying factors of recognizability, we entered the 26 generated items into an exploratory factor analysis using Principal Components, KMO = .91 $\chi2$ (N=219, 325) = 2,832.01, p < .001. The resulting model explained 51.7% of variance. We decided to retain first three factors for further analysis (20 items in total). The extracted factors included: Personality recognizability (α=.82, M=4.38, SD=1.15) – 5 items about recognizing oneself in the personality traits, strengths, weaknesses, and behaviors of the characters. Situational recognizability (α=.85, M=4.10, SD=1.17) – 7 items about recognizing oneself in the places, conversations, situations, past experiences, life experiences, and life changes experienced by the characters. Attitudinal recognizability (α= .88, M=4.78, SD=1.05) – 8 items about recognizing oneself in the character's opinions about moral issues, social issues, thought processes, decisions, and reactions to stressful situations. All three subscales show good internal consistency. They also show criterion validity through a significant and positive association with perceived similarity (rrange= 0.53 to .66). Moreover, the recognizability subscales correlate significantly and positively with parasocial friendship (rrange= .32 to .38), character enjoyment (rrange=.28 to .37), wishful identification (rrange = .40 to .58), content specific exposure to LGBTQ characters (rrange= .26 to .31), and significantly and negatively with LGBTQ-negativity (rrange= -.18 to -.23), thus demonstrating construct validity. Our scale could be used in multiple future research projects. While we have tested it with LGBTQ characters, similar research can examine recognizability of characters with different races, ethnicities, religions, political views, or abilities. MRS can help to understand better the cognitive processes behind bonding with media characters.

Cultural Intelligence for a more Hopeful Career: A Country Comparison

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Keywords: cultural intelligence, hopeful career state, cross-cultural awareness, career sustainability

Today's workplace is more global, more challenging and changing faster than ever before. Companies are trying to deal with consecutive challenges of a global pandemic, sky-high inflation, disrupted supply chains, changing technologies, and unprecedented labor shortages.

Qualified employees who left the workplace during the pandemic have not returned yet in full, which places greater demands on the existing labor force (Coibion, Gorodnichenko & Weber, 2020; Verick, Schmidt-Klau & Lee, 2022). A growing demand for qualified employees has increasingly caused organizations to change the ways in which they allow people to work, and has also forced them to look outside of their countries' borders for qualified employees. This, in turn, has lead to an increase in the number of individuals with different cultural backgrounds interacting with each other on a daily basis in work-related environments. Working in such environments requires employees to be more resilient, and forces them to adjust their behavior in cross-cultural situations. Not only when interacting with colleagues from other cultures, but also with customers and other stakeholders from different parts of the world. One factor that can have a positive impact on shaping resilient employees is their Cultural Intelligence (CQ), which is the capability to function effectively in intercultural contexts (Earley and Ang (2003); Ang, Ng & Rockstuhl, 2020).

We were particularly interested in the role that CQ can play in relation to employees' Hopeful Career State (HCS) (Yoon, Niles, & Amundson, 2017), which is defined as the overall level of hopefulness that an individual has about a future career (Yoon et al., 2019). Cross-cultural factors can play an important role in this respect, and having a better understanding of the impact of such factors may be crucial to one's future career outlook. A better cross-cultural understanding will improve communication and collaboration between individuals and organizations, enhance cultural awareness and sensitivity, and create more inclusive and diverse decision-making. A lack of cross-cultural understanding may lead to misunderstandings and biases, and can negatively influence relationships at the workplace.

Besides looking at the current state of CQ and HCS, the study also included, work-related variables (e.g., job satisfaction, turnover intention and job mobility) for further analysis. Descriptive and correlational analyses were performed and compared across all countries, and the study found significant differences between the US and six EU sample countries, with respect to CQ levels and other work-related variables. Initial analysis of the relationship between the two main concepts, CQ and HCS revealed a significant direct relationship between the two showing that higher levels of CQ lead to higher levels of HCS. This result shows that CQ not only leads to better intercultural awareness but can also be a positive factor in fostering employees' hopes for a better career.

Overall, the study found that there are considerable national differences between line-level employees' CQ, and highlighted the effect of CQ on HCS. However, it only scratches the surface of the potential impact of CQ on HCS and as such provides many suggestions for future research.

Tuesday, July 25	1:30 PM – 3:00 PM	Room: AH 4

Panel – Intercultural Communication/Relations

Intercultural Rights: From the Roots to Modern Challenges of the Concept

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Keywords: European heritage, Jagiellonian ideas, intercultural rights

Contemporary processes of globalization lead to increased interaction of cultures. The problem of their relationship becomes one of the strategic challenges of modern times. However, the phenomena and possibilities of their cooperation like exchange and dialogue are reduced by open competition, conflicts and even genocide. These facts force us to pose the problem of intercultural rights, which, like human rights and cultural rights, should be the subject of conscious reflection and impact on the sphere of politics, education and social awareness both on a local and global scale. The tradition of such understanding of the problem dates back to the concept of "ius gentium", i.e., the law of nations in the European and Polish intellectual culture of the late Middle Ages, and then the Jagiellonian ideas of the Polish Renaissance. They built the postulate and legal basis of the ethnic relations, which can be considered pioneers in creating peaceful standards of relations between specific communities and religious groups. Contemporary concepts of cultural rights as an element of human rights exploit, but do not expose these traditions at the level of the concept of intercultural rights, the need for which grows in proportion to the intensification of intercultural tensions. Contemporary studies in the field of intercultural relations have a great chance to make this problem the subject of serious and interdisciplinary analysis using the cultural heritage of European and then world humanistic thought.

The axiology and anthropology of intercultural rights can make an effort that goes beyond the limitations of ethnocentrism and the particular interests of each culture separately, appealing to a more universal concept of man, culture and intercultural order. This concept, referring to values such as dignity, mutual respect and the right to freedom of man and cultural communities, can become the basis for a responsible and future-oriented system of cultural relations. These values, which were sought in the concept of the law of cultural communities and their relations of the fifteenth century, are a strong inspiration in the era of thinking about the common heritage of all cultures of the world, but also about preserving the dignity and the right to peaceful existence of each of them in conditions of security and intercultural rights as standards of the world of the future.

Intermarriage Between Turks and Japanese: From the Perspective of Spatial Assimilation

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Keywords: intermarriage, marital assimilation, spatial assimilation, Turks, Japanese, religion, immigrants

In this study, spatial assimilation is examined as manifested in marital assimilation. Extending Gordon's assimilation model, Peach stated that structural and marital assimilations fall under spatial assimilation. That is, intermarriage tends to

increase as immigrants move from intercity enclaves inhabited by compatriots from the same home country to suburbs resided in by local people. Numerous scholars in European countries have indicated that the occurrence of intermarriage between immigrants and natives can be regarded as a crucial indicator of assimilation. However, Song suggests that the relationship between intermarriage and integration is more complex than many scholars have argued and that the relationship between the two should be reconsidered. Accordingly, in this study, intermarriage is used as an indicator of spatial assimilation. Intermarriage between Turkish residents and Japanese in Japan was examined using the Census Data.

The findings can be summarized as follows. Although there has been a significant number of intermarriages between Turkish men and Japanese women, this cannot be taken as evidence of marital assimilation where residents have started to move beyond the borders of the enclave. Rather, the many intermarriages can be attributed to the imbalanced gender ratio—most Turkish residents are men—and the fact that some men seek out Japanese brides as a strategy for enabling them to stay in Japan.

In the case of an intermarriage, both husband and wife are required to register their marriage in their respective countries. In Japan, marriage is recognized regardless of religion. Turkiye (Turkey) has also adopted secularism as government policy. Therefore, marriage is legal even if it is not conducted according to Islamic law, but in many cases, the Japanese wives of Turkish men convert to Islam and raise their children as Muslims. Here, we see both the authority of men and the authority of religion with its strict commandments.

Challenges and Benefits in Love Relationships Experienced by Intercultural Couples

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Keywords: romantic love relationships, intercultural couples, love, international study, qualitative research

This research study explores the concept of romantic love in intercultural couples and aims at exploring what qualities make intercultural couples succeed within their relationships.
The study uses a qualitative research design within the hermeneutical interpretative research paradigm, aiming to understand the phenomenon of love from different cultural perspectives. Based on purposeful and snowball sampling techniques, the study includes 8 participants (4 female and 4 male) between 26 and 81 years of age, from 8 different (self-defined) cultural backgrounds. Data were collected through semi-structured interviews and analysed through content analysis. Qualitative quality criteria and ethical considerations were applied.

The findings show the challenges and the benefits that couples experience within their intercultural love relationships from different individual and cultural viewpoints. The study shows further which aspects contribute to a long-lasting intercultural love relationship. Conclusions are provided and recommendations for leading intercultural romantic relationships are given.

Integrating Community and Family Care for Older Australians from Migrant Background

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Keywords: acculturation, ageing, intergenerational relations, older CALD people

Aging in homes and communities requires support that relies on the close collaboration of community services and families. But research shows that many older Australians from culturally and linguistically diverse (CALD) backgrounds under-use community care services they need and over-rely on informal family care that is often beyond the capacity of their family members. Consequently, community care providers are hampered in their attempts to support older CALD people, while family carers struggle to meet the needs of their older family members. To resolve this social and economic problem, we urgently need research to identify the intersection of community and family care to facilitate culturally appropriate support for older CALD people and their families to enable older CALD people to age well in a foreign land.

This paper proposes a care network model drawing on the theory of care convoys that view care as dynamic social relationships. Care providers and recipients in the care process interact to negotiate relations and responsibilities in the context of individual, social, community, and cultural influences, all of which affect outcomes for the care recipient (e.g., well-being), family carers (e.g., social support), and community carers (e.g., job satisfaction). While the functioning of Australia's aged care system relies on family support, there is a general invisibility of informal carers in available data and literature to inform formal and informal care collaboration. It is imperative for families, communities, and policy makers in the aged care sector to work collaboratively to provide aged care that leverages on existing service capacity, family

support, and infrastructure to ensure long-term social benefits of aged care and mitigate the economic costs of pre-mature entry into residential care facilities. Such research has the potential to make ageing in place more fulfilling for diverse older Australians and more sustainable for the society. It also has implications internationally since supporting ageing well in place is a global challenge.

Tuesday, July 25	3:30 PM – 5:00 PM	Room: AH 3
Symposium		

Historical Reflections on Intercultural Research. Part 2

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Keywords: intercultural research, history, conceptualizations, theories

This 2-part symposium includes six presentations that will reflect on various aspects of intercultural research. The topics include a reexamination of the classic acculturation study of Thomas, W. I., & Znaniecki, F. (1918/1996) on the immigration of Polish peasants to America by Dr. Boski; historical analysis of conceptualizations of sociocultural regulation of intra- and intercultural relations by Dr. Chirkov; reflections on intercultural communication research histories by Dr. Steppat; analysis of a history of communication studies in China by Drs Fei and Kuo; examination of the historical and contextual perspectives on the cultural perception of physical space by Dr, Harris and the theoretical inquiry into connections between national cultures and intercultural communication by R. Tong.

China-Communication-Study-History as Research Object of Intercultural/ Transcultural Communication Studies

Jiang Fei & Huang Kuo

Communication study has officially been introduced into China in 1978. The researchers adopted a historical document cross-analysis framework to investigate the development of Chinese communication studies (CCS) with a diachronic approach based on in-depth interview data. The research sets 1982 as a node, in which Wilbur Schramm first visited China. His visit was commented as the 'ice-breaking journey' and 'combustion improver' towards CCS. The author identifies three waves of CCS. The first wave was 'turbulent undercurrents' representing the pre-Schramm period (1956-1982), in which communication studies were introduced to China via different channels. The second wave started from Schramm's 'ice-breaking journey' and turned to be 'rolling waves' of CCS(1982-1997), marked by the mass import of communication theories and personnel visiting. The third is the 'heavy surf tumbling onto the shore' (1997-now), representing the post-Schramm era marked by the frequent recurrence of Chinese scholars from overseas and Hong Kong and Taiwan regions. This research identifies and discusses the problems and directions of CCS through analyzing the three waves of CCS, and makes China-Communication-Study-History as a case on intercultural or transcultural communication studies.

The Cultural Perception of Physical Space: A Historical and Contextual Approach

Richard Harris

In 1963, Edward T. Hall coined the term proxemics to describe what he termed "the interrelated observations and theories of humans' use of space as a specialized elaboration of culture." (Hall 1963) Expanding on this theme in his 1966 book The Hidden Dimension (Hall 1966) , Hall has inspired two generations of scholars to look more closely at the myriad ways in which people perceived and interacted with each other in and with the physical environments, natural and constructed, in which they found themselves. Hall's focus, however, was mainly on interpersonal space, looking for instance at differences in social distance compared across cultures, and on how these differences were reflected in such phenomena as conversations, queueing, or seating arrangements. As the world globalises, however, and people from different cultural backgrounds come more frequently and significantly into contact with each other, other aspects of perception become more salient. It is too often assumed that any two or more people in a certain environment, irrespective of cultural background, will tend to perceive that environment in similar ways and, to a large extent, share similar cognitive, emotional, and moral responses. Consequently, there is a focus on the content of the interaction, with a corresponding neglect of the physical and cultural context, leading to misunderstanding and potential conflict. In this presentation I hope to expand Hall's pioneering insights into a 6-part model that considers a wider range of intercultural perceptions. I shall

therefore consider differences in cultural perception in six overlapping modes: cosmological, geographical, environmental, communal, residential, and personal.

Nation-States, National Cultures, and Intercultural Communication: A Theoretical Inquiry

Rongtian Tong

The nation-state, as a form of polity, has achieved global dominance (Herzfeld, 2021). Yet within the scope of human history, both the nation-state, as a form of polity, and its dominance are relatively recent phenomena (Burbank & Cooper, 2010). Prior to its ascendency, the world was filled with a plethora of distinct and unique forms of polities (see Graeber & Wengrow, 2021). How and why, then, did the sweeping transition into a homogeneous system of nation-states occur? This presentation aims to review some of the seminal theories—both classical and contemporary—that dissect the rationale behind the formation of the nation-state. It will also explore the historical, philosophical, political, and cultural factors that ultimately led to the arrival of the nation-state as the dominant form of polity. Understanding the underpinnings of the nation-state is critical to Intercultural Communication, as the field finds its origins (see Kulich et al., 2020) in a time and place where the concept of culture both constructed and emerged out of the nation-state. By elucidating the assumptions on which the nation-state is built, perhaps it will lead us to rethink our ideas of culture, how it should be measured, and how it should be analyzed in the future.

Tuesday, July 25 Symposium	3:30 PM – 5:00 PM	Room: AH 302

Developing Intercultural Competence Within Changing Intercultural Climates

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Keywords: intercultural competence, storytelling, sojourners, international education

Note: **This talk is based on the recently published book, "Developing Intercultural Competence in Higher Education: International Students' Stories and Self-Reflection" edited by Lily A. Arasaratnam-Smith and Darla K. Deardorff (Routledge, 2021).**

Given the increasing polarization in today's world, the impetus for understanding others' perspectives is greater now than ever before. Personal encounters with people of other cultures often serve as powerful vehicles through which to understand someone else's lived worldview, particularly if one can engage with such experiences reflectively, thoughtfully, and honestly. These personal encounters take place in many ways including through student sojourns into other cultures through education abroad, as well as through storytelling. There is a long history of the use of storytelling in intercultural development dating back to nearly 100 years ago (DuBois & Li, 1963), as well as the power of storytelling in many cultures around the world throughout human existence (UNESCO, 2013). In recent years, UNESCO has developed an intercultural methodology known as UNESCO Story Circles that has successfully been used in developing intercultural competence in a wide variety of groups around the world, both virtually and in-person. This methodology has also been used to collect personal narratives from students around the world and published in a recent book edited by Arasaratnam-Smith and Deardorff entitled "Developing Intercultural Competence in Higher Education: International Students' Stories and Self-Reflection." These personal stories provide rich windows through which we can see intercultural communication in everyday situations, given the lived experiences of international students in their efforts to develop their own intercultural competence. This talk will draw on both the lessons learned from UNESCO Story Circles as well as emerging themes from the collected personal narratives of sojourners to explore ways to develop intercultural competence in the changing and often polarizing climates in which we find ourselves today.

Global Competencies: How MBA Schools Develop Interculturally Competent Leaders

Freeda Bukhari Khan

The world is more global than ever before and the ideal global graduate is one who has the skill set to respond to the changing needs of the workplace, to have tolerance and respect for other cultures and to be interculturally competent. However, business education curriculum has been criticized for not keeping pace with the expectations and changing needs of society and employers, and, is seen as deficient. This presentation will discuss my research, a mixed methods study designed to measure the intercultural competence (IC) of MBA students during their first year of the MBA program

at a large research-intensive university in Canada. This presentation will also discuss the Story Circles methodology and how it is being used to develop intercultural competence in MBA students.

Tuesday, July 25   3:30 PM – 5:00 PM   **Room: AH 304**
Panel – Education

So What is VR Good for in Intercultural Learning?

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Keywords: Virtual Reality (VR), empathic concern, perspective taking, intercultural sensitivity

As the Virtual Reality (VR) market has been growing, the use of VR has become more common in education, and various VR modules have been developed to address multiple forms of discrimination (e.g., racism, sexism, homophobia, etc.). Recent VR research has demonstrated promising results, which show that allowing the user to be more realistically immersed in an experience can contribute to the development of certain constructs of empathy, such as, for example, perspective taking (Alshathri et al., 2020; Roswell et al., 2020).

This study focuses on two particular aspects of empathy and intercultural competence, namely, empathic concern and intercultural sensitivity which, we hypothesize, would translate into gains in terms of a more inclusive and equitable campus climate. In particular, this research explores the educational potential and effectiveness of immersive VR experience for developing empathic concern and intercultural sensitivity, where 'empathic concern' means "the tendency to experience feelings of sympathy or compassion for unfortunate others" (Davis 1994: p. 55), and 'intercultural sensitivity' refers to individuals' "active desire to motivate themselves to understand, appreciate, and accept differences among cultures" (Chen & Starosta 1997: p. 5). Both are closely interrelated and are considered essential for promoting multicultural diversity and advocating equal opportunities (Guntersdorfer & Golubeva, 2018; Ip et al., 2019).

A total of 46 students (22 graduate and 24 undergraduate) participated in a VR experience, wherein they were immersed in the experiences of international partners who experienced tensions during their first project meeting.

Qualitative and quantitative data were collected to investigate the effect of the VR experience on developing empathic concert and intercultural sensitivity. For gathering quantitative data, students completed pre- and post- assessment, for which validated and reliable tools were used. And, for collecting qualitative data, a series of semi-structured interviews and focus groups meetings were conducted, recorded, transcribed, and analyzed by using the methods of thematic content analysis and narrative analysis.

The main purpose of this research project was to explore whether VR can be used as a safe and cost-effective way to develop students' empathic concern and intercultural sensitivity. The preliminary results, including the students' self-reflections and feedback, offer new insights into the application of VR technology for intercultural development and urge future research on exploring the long-term effects.

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The Role of Digital Media Use in Global Citizenship Development: University Students' Perspectives

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Keywords: global citizenship, intercultural competence, digital media, university students

Because of internationalization efforts, global citizenship has become an increasingly important goal in education. In the context of higher education institutions, most research in the past three decades has focused on internationalization abroad. However, recent research has turned their focus to internationalization efforts that happen at home because of their potential to develop global citizenship in all students – not only those who can afford to travel (de Wit & Altbach, 2021). Digital media resources can be at the center of curricular activities for internationalization at home. Media are primary agents of socialization and play an important role in shaping students' beliefs, behaviors, and attitudes. Research suggests that media can impact global citizenship by providing information about different cultures and a platform to engage in social problems (e.g., Alencar & Deuze, 2017; Gomes, 2015; Harshman, 2018). In educational contexts, scholars and practitioners argue that it is through media literacy and critical reflection that the benefits of media use take place (Harshman, 2018; Hobbs & Mihailidis, 2019; Tisdell, 2008).

However, few studies have been conducted from students' perspectives or focused on students' lives beyond university walls. Therefore, to further comprehend the role of digital media in developing global citizenship, it is important to explore students' viewpoints and extend the role of media use beyond curricular activities. Thus, focusing on students' perspectives and the different dimensions of global citizenship, this study aims to understand if and how digital media use contributes to the development of students' global citizenship (operationalized through intercultural competence, feelings of belonging to a broader community, and civic engagement). A mixed-method design was implemented. First, a quantitative survey study examined the relationships between digital media use and global citizenship among a sample of local and international students in the Netherlands (n = 519). The results helped to develop guiding questions for study 2, which took a qualitative approach. Second, through focus groups we identified students' (n = 80) experiences and opinions on how digital media use affects or is affected by global citizenship. Thematic analysis was used to answer the research questions.

Combining two methodologies allowed us to have a deeper understanding of what students perceive as the role of digital media use in developing their own global citizenship. We will discuss how our results may inform media interventions that are tailored not only to impact students' educational experience, but also to impact their lives beyond university walls.

Culturally Sensitive Student Guidance for Sustainable Study Success

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Keywords: student guidance; advising; international students

Appropriate student guidance for international students is particularly important, because the student advisory service often is their first point of contact with the university and can help to set them on the right course. In Germany for many years, dropout rates among international students (49 %) have been much higher than among domestic students (27 %) (Kercher 2018; DAAD 2022) while in Austria, there is a very high dropout ratio in general (52 % in 2019) (www.vienna.at). Several studies showed that cultural differences play an important role for student failure (Schumann 2012, Studentenwerk 2016). The study presented here investigates which knowledge and skills the study advisors need for culturally sensitive student advising. Professional development in intercultural understanding could make an important contribution to the sustainable success of international students.

We conducted 21 interviews with student advisors (11 interviews at Austrian and 10 at German universities). We wanted to identify the specific issues and challenges that student advisors encountered in their interactions with international students. We asked:
- what are the most common concerns that international students raise with you as an advisor?
- what challenges face international students?
- what are the challenges for you when advising international students?
- what is your understanding of culturally sensitive advising?

Our analysis is based on qualitative content analysis (Schreier 2012; Kuckartz 2012). To make this rigorous we chose the

following evaluation steps: we coded the data in relation to the above mentioned aspects, then the results were grouped thematically with respect to advising concerns, challenges faced by international students, challenges for the student advisors and advisors concepts of culturally sensitive advising.
The results show that the situation in Austria and Germany is mainly similar, but there are differences due to the different international student body. We found out, that in both countries a big number of advising concerns relate to study administration but there are also more personal and individual concerns.

When we examined the challenges that advisors said international students face and those which are given as a reason for drop-outs, it could be seen that culture plays an important role. Student advisors expressed a desire to have better institutional support, supervision and further training in culturally sensitive counselling. They referred several times to the relevance of intercultural competences and specified what they meant by this. The results enable us to identify which institutional framework conditions could be improved for sustainable and culturally sensitive counselling and which training measures could be offered for student advisors.

Tuesday, July 25	3:30 PM – 5:00 PM	Room: AH 4

Panel – Organizational Development

From Colorwashing to Diversity Champion: Using Automated Content Analysis to Examine the Relationship Between Organizational Diversity Communication and Diversity Outcomes

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Keywords: workplace diversity, organizational communication, diversity outcomes, colorwashing

Most of us have seen organizations express their commitment to workplace diversity, equality and inclusion on, for example, company websites, social media posts, and in periodicals such as annual reports. Such communication can be an important resource for social change. However, a major issue with diversity communication is that it is often met with scepticism by the public. Indeed, some organizations engage in 'colorwashing' - diversity communication aimed at enhancing an organization's image, with no relation to real intentions or activities. When exposed, this approach can have a detrimental effect on an organization's reputation, as well as the overall effectiveness of existing or future diversity interventions. As such, we urgently need to identify and reduce colorwashing, to enhance the public's perception of diversity communication. The prevalence of colorwashing vs. genuine diversity communication has not been widely studied. To shed new light on this issue, the present study examines the relationship between diversity communication and actual diversity outcomes.

To examine diversity statements in organizational communications, we made use of a digital tool (DivPAR), which conducts automated content analysis of organizational annual reports, and identifies the presence of three specific diversity perspectives: a moral perspective (e.g., 'We want to eliminate discrimination and offer equal opportunities to all cultural groups'), a market perspective (e.g. 'A culturally diverse workforce makes our organization better able to adapt to a complex market'), and an innovation perspective (e.g. 'Cultural diversity is associated with greater learning potential, flexibility and innovation'). In total, we analyzed 1456 annual reports, from 150 large organizations in the Netherlands, ranging from 1998-2021.

To examine actual diversity outcomes, we used data from existing Environmental, Social, and Governance (ESG) databases, which contains various relevant indices, such as (1) a Diversity and Inclusion Index, which provides an objective picture of the extent to which a company pays attention to cultural diversity and inclusion in their policy and strategy; (2) a Reduced Inequality Index, which focuses on a broader set of indicators of whether the organization is supporting reduced inequality within and among countries.

Combining the datasets described above allowed us to examine the degree to which organizations deliver on the diversity initiatives they communicate in their annual reports, which in turn gives us insight into the prevalence of colorwashing vs genuine diversity communication. Using Hierarchical Linear Modeling (HLM), we first examined the overall development of each of the three perspectives over time. All three perspectives showed increased prevalence across the past two decades, but the Moral perspective is most prevalent. Next we tested which perspectives are more often associated with diversity outcomes. Our results show that the Market perspective is associated with higher scores on the Diversity and Inclusion Index. The Innovation perspective is associated with higher scores on the Reduced Inequality Index. The Moral perspective is not related to any of the indices, which shows that this type of diversity communication is most likely to be used for colorwashing.

Investigating Intercultural Communication in the Algerian Energy Sector Workplace

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Technical skills alone do not prepare engineers sufficiently for the workforce. Today, engineers work in environments which require certain multicultural skills. In Algeria, the energy sector represents the core of its economy. This has led to the presence of international investments and foreign cooperation in the industry. The diversity of foreign companies that operate in the Algerian energy sector brings a wide range of expatriates i.e., non-Algerian employees to work alongside Algerians. This highlights the prominence of intercultural communication in this industry. Questions are raised on the readiness of Algerian engineers and graduates for the multicultural workplace and the challenges that arise with it. Consequently, this study aims at investigating skills and competences that can help Algerian engineers, working in the energy sector, to communicate effectively across cultures. To fully understand their needs, this study focuses on Algerians' experiences and perceptions of intercultural encounters in the workplace. A mixed method research design is used relying on 25 online surveys and 7 semi-structured interviews where Algerian engineers, who are currently working or have worked in the energy sector, share their lived experiences and challenges when working across cultures. This study involves both qualitative and quantitative data. The study is informed by thematic analysis following a combination of inductive and deductive approaches. The study contributes to the on-going research on intercultural learning and teaching for engineers focusing on an under investigated region and industry.

The Perception of Obstacles Within the EU Cultural Diplomacy

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European identity can be seen as a multidimensional, ambiguous and dynamic phenomenon. The EU image is influenced by the interaction with non-European partners and affected by the self-image. Therefore, it is fluid and fragmented. Communicating Europe is a complex diplomatic task. Diplomacy is viewed as part of the soft power to enhance the EU's and Europe's visibility, actorness and effectiveness and can be a powerful tool for changing perceptions. Understanding changing perceptions may 'contribute in important ways to understandings, expectations and practices relating to the EU as a global actor (Bretherton and Vogler, 2005). The EU's external images become important indicators of how good intentions have been translated into observable actions (Rhodes, 1999). Toggenburg (2004) identifies two meanings of diversity from the EU constitutional law: the diversity of European cultures and the diversity of (inner) EU structures. As Stets and Burke (2000) encapsulate, identity 'being' refers to a fixed and given state of who one is, whereas identity 'doing' is more about what one does to the state of 'being' oneself.

The research explored the link between the internal and external cultural policy of the EU institutions from an intercultural standpoint: What is institutional intercultural awareness? What is and what would be the impact of the EU's intercultural image? Furthermore, the research shows how the EU met the challenge of external cultural diplomacy. And finally, do cultural differences influence the perception of the overall goal and mission of EU diplomacy? Research questions emerged through cross-data analysis among EU Institutions and EU Delegations.

External views of the EU partly shape the EU's international identity. The shift from homogeneity to diversity as the new social norm requires rethinking the processes, mechanisms, and relationships necessary through cultural diplomacy as a tool for democratic development in diverse societies.

Creating Organizational Culture in Higher Education Through Technological Influences

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The Fourth Industrial Revolution (4IR) is known to transform and create opportunities for the world of work. However, little is known about how the future workforce, such as university students, are being equipped and exposed to 4IR technologies and ways of thinking in a South African (SA) diverse, intercultural organisational context.

This study's findings contribute to understanding the influence of a diverse South African organisational culture on the uptake of 4IR technology within higher education (HE) during the COVID-19 pandemic. The study uses Edgar Schein's theoretical framework to explore the culturally complex organisational culture at a university in South Africa.

The study aims to understand how organisational culture in this unique culturally diverse context deals with the 4IR influences within the multicultural university context. Therefore, the sample used within the organisational context was highly diverse in terms of their cultural background, including male and female participants from different cultural backgrounds, such as White, Coloured, Indian and Black individuals (classification according to the SA government). The researchers use a qualitative research design. Data are gathered through in-depth, semi-structured interviews from seven purposively selected academic and senior management staff members. Thematic analysis uncovered that the university's ambitious and competitive culture contributed to a positive uptake of 4IR technology and principles, even pre-COVID-19. Furthermore, the specific influence of the university's Vice-Chancellor to build a specific 4IR thinking culture helped shaping an OC which appreciates technological impact, whilst still considering the existing disparities of South Africa, as a developing country.

Wednesday, July 26 10:30 AM – 12:00 Noon   **Room: AH 3**
Symposium

Wednesday

How Geography Shapes Identity, Acculturation, and Wellbeing?

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Keywords: geography, acculturation, wellbeing, identity, spatial

Empirical studies have long demonstrated an intimate and profound association between geography and perceptions of identity, security, intergroup relations, and mental wellbeing and physical health. The geographical features can be broadly classified as either social- or built-environment in nature. The former includes measurement on ethnic or immigrant segregations, residential density, and other indicators of cultural plurality and inequality. The latter reflects proximity to shared spaces, and concentration of amenities and disamenities. This line of investigation is most commonly found in urban planning, forensic studies, and human geography, combining some form of geospatial information (e.g., profiles of neighbourhoods, census findings) with other aspects of descriptive or evaluation data such as surveys, and in-depth interviews. The concepts of biophilia, broken windows, and defensible space, are all but some of legacy theorisations expounded in the last century that comprise a geospatial dimension. Notwithstanding the established literature in the field, there is surprisingly little if any work done at the psychological level, let alone advanced studies on human-environment interactions in the context of wellbeing, identity, intercultural contact, change, and adaptation. It is with this limitation in mind that this symposium aims to galvanise interest in this field and with four areas in mind.

What is Spatial Data and How Does it Contribute to Our Understanding of Cultural Adaptation?

Bettina Hansel, AFS International, United States

In spite of the new ways we have learned to communicate virtually across cultures, particularly since the Covid-19 pandemic, adapting to a new culture still normally means traveling to another place and forming relationships with people there. Humans give significant meaning and attachment to the places we have called home and our experiences there. This will color our experience of new places and impact how we perceive the new culture and how we adjust to being there. Social science frequently focuses on generalizable outcomes for an overall population. Geography instead frequently seeks to draw the borders that differentiate one area from another. These borders depend on the focus of the research: culture, political power, economy, physical features, etc. In this symposium I will present some of the methods used in recent geographic research exploring differentiation of local cultural aspects and discuss how these approaches might be used in practice to look at acculturation and cross-cultural adaptation for international exchange students, sojourners, migrants or ex-patriots. I will discuss some ways to use GPS technology for mapping, highlight the many challenges of using spatial information in intercultural research, and point out some ethical concerns about using personal location information.

What are the Proxy Measurements of Ethnocultural Density and How Does It Shape Social Identity, Acculturation, and Mental and Physical Wellbeing?

Chan-Hoong Leong, Kantar Public, Singapore

According to Tobler's first law of geography, all things are related but near things are more related than others. This principle suggests that our social and built environment have a deep but profound impact to our behaviour, motivation, and perceptions. And if this is indeed so, the advancement in empirical and theoretical literature in acculturation would benefit from taking a calibrated lens through the geographical prism. Specifically, what is ethnocultural contour of the neighbourhood, and how would it shape intergroup relations, trust, and personal well-being? Using housing data as a proxy measure of ethnocultural density in two separate datasets, I found that significant spatial concentrations of minority, immigrant, and low-income families in Singapore, a densely populated urban city-state. Consistently, results from both datasets pointed to a significant cross-level interaction between individual- and neighbourhood-level characteristics – neighbourhoods with higher concentration of both ethnic minority and immigrants demonstrated lower trust, and inclusion to immigration policies. The findings are discussed in the context of intergroup contact and social comparison theory.

What Linguistic Markers are Associated with Culturally Gentrified Neighbourhoods and How Does It Affect Intercultural Contacts in an Officially Monolingual Country?

Anastassia Zabrodskaja, Tallinn University, Estonia

There are 1.3 million people in Estonia, with the biggest groups being Estonians (69%) and Russian-speakers (29%). Tallinn, the country's capital, is very attractive to foreign students and expats. I will analyse a corpus of multilingual signs consisting of advertisements in streets, on the bank/shop windows, labels in the market places, shop, restaurant and street name signs, etc. Using the data from the corpus, I will show how Russian, Estonian (a single official language), English and other languages are combined. Analysing data on micro-level, I will treat every sign as a unit of analysis and I will touch upon distinctive features of particular images, paying attention to the orthography and graphic representation of languages. Sometimes it is the combination of different languages or Latin and Cyrillic alphabets or even compromise forms, new creations, playful spelling and mixed structures. On some signs, English is used as a semiotic code that offers new global values and language practices, referring to universal collective identities, and it encounters Estonian or Russian, leading to creative language play. By examining these issues, I will give an insight into the actual functioning of languages in the Estonian linguistic landscape and what this means in practice for intercultural contacts.

How Does the Socioeconomic Composition of Neighbourhoods Shape Social Networks and Health?

Benedict Hignell & Nicolas Geeraert, University of Essex, United Kingdom

Your chances of aging in good health are constrained by your position within intersecting social, physical, and economic environments that have been influenced by historical and ongoing structural inequalities (Geronimus et al., 2020). For instance, neighbourhood economic deprivation has been found to predict poorer physiological health (Bird et al., 2010; Winkleby et al., 2007), and in the USA, Black and Hispanic people are more likely to live in economically deprived neighbourhoods (Merkin et al., 2009). Furthermore, disproportionate incarceration of Black men from low-income neighbourhoods with predominantly Black residents may have a detrimental effect on the social cohesion of those neighbourhoods (Larrabee Sonderlund et al., 2022). However, neighbourhoods with higher proportions of residents sharing a marginalised identity may form stronger alternative socioeconomic support systems (Geronimus et al., 2020) and individuals in those neighbourhoods may experience better social cohesion (Shell et al., 2013) and social support than individuals in neighbourhoods where they share their identities with fewer people (Tseng et al., 2021). To further investigate these relationships we have linked neighbourhood data from the US Decennial Census and American Community Surveys to physiological and survey data from the Health and Retirement Study, a US-based longitudinal study of older adults (Ailshire et al., 2020). Using longitudinal cross-lagged panel models grouped by ethnicity and nativity the direct effects of neighbourhood composition on physiological and psychological health are analysed as well as the indirect effects of composition through perceived neighbourhood social cohesion and social support.

Wednesday

Wednesday, July 26 10:30 AM – 12:00 Noon   **Room: AH 302**
Symposium

Culture, Climate, and Community in College Settings: Resilience and Growth in Navigating Change

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Keywords: culture, climate, college students

This symposium focuses on exploring intercultural climates, identities, and attitudes among U.S. college students. The role of climate is explored in the first and second paper. When perceived positively, campus climate emerged as a protective factor associated with academic resilience for Black and Latinx college women in the first study. Generally, students of minority groups related to race/ethnicity, gender, sexual orientation and religion did not report differences in how they perceived campus climate and it was not associated with negative mental health outcomes in the second study. However, country climate was negative for students identifying with a minority identity and it was related to generalized anxiety and depressive symptoms among US college students. The third study demonstrates that students who take culture-focused psychology classes increase their ethnocultural empathy and affective multicultural attitudes across a semester. Overall, the findings from these studies emphasize how intercultural climate can increase resilience and growth among college students.

Shifting the Focus: The Role of Institutional and Racial/Ethnic Protective Factors in Promoting Resilience in an Intercultural Campus Climate

Nordia A. Scott

Facilitating thriving in an intercultural climate requires a shift in focus from the individual to the social context. As society becomes increasingly intercultural, it is critical to ensure that the settings in which people are embedded are comprised of factors that cultivate success from a culturally inclusive lens. Higher education is one such setting, and where cultural influences are concerned, race/ethnicity is one of the most significant ways in which the US climate is becoming more intercultural. Accordingly, there is a responsibility to ensure that diverse cultural groups are provided with what they need to succeed at similar rates as their counterparts. Therefore, the current study sought to identify protective factors that assist diverse racial and ethnic groups in achieving resilient outcomes in an increasingly intercultural climate. Specifically, secondary data collected from a sample of Black and Latinx college women (N = 285) enrolled in a large midwestern university was used to determine if campus climate and family ethnic socialization predicted the resilience outcome (i.e. GPA), and whether these relationships changed based on one's race/ethnicity and year in college. The study employed the following instruments to measure the variables of interest: the Family Ethnic Socialization Scale (FES; Umana-Taylor & Fine, 2004) and the Campus Climate Scale (CCS; Johnson, 2013). Results indicated that institutional (i.e. campus climate) and racial/ethnic (i.e. family ethnic socialization) protective factors are in fact significant predictors of resilience for Black and Latina college women, and that institutional protective factors are especially important for Black students. Future directions for research on protective factors, as well as practical implications for colleges and universities are discussed.

Identity, Country Climate, Campus Climate, Discrimination and Mental Health Among U.S. College Students

Zornitsa Kalibatseva

According to minority stress theory (Harrell, 2000; Meyer, 2003), minority individuals (i.e., women, racial/ethnic minority, sexual minority, religious minority) are at greater risk for discrimination and psychological problems than individuals from majority groups. Using Hayes' (2008) ADDRESSING theoretical model, this study examines four identities and their relationship with perceptions of campus climate, country climate, discrimination, anxiety and depressive symptoms among US college students. We examined three research questions: 1) Are there differences in campus climate and country climate perceptions based on racial, gender, sexual orientation, and religious identity? 2) Are there differences in everyday discrimination based on racial, gender, sexual orientation, and religious identity? 3) Do country and campus climate perceptions, discrimination, and minority identities associate with anxiety and depressive symptoms?

Data were collected in an online survey from 843 college students at a public Northeastern university in 2019-2022. There were 694 female, 143 male, and 6 self-described participants. In terms of race, 528 students identified as White (63.5%), 130 students as Hispanic (15.6%), 76 students as African American/Black (9.1%), 56 students as Asian American (6.7%) and 41 students as Biracial/Multiracial (4.9%). Nineteen percent (n=160) of students identified as LGBQA and 81% (n=683) as heterosexual. The majority of sample identified as Christian (64.2%, n=518), followed by no

religion/atheist/agnostic (28.9%, n=233), and a minority religion in the US (6.9%, n=56). Participants were recruited through the university participant pool. Climate questions about country and university were assessed with 27 statements on a 5-point Likert scale from 1=positive to 5=negative about a variety of groups (e.g., persons with disabilities). Additional measures included the Everyday Discrimination Scale (Williams et al., 1997), the Patient Health Questionnaire-Depression Module (PHQ-9; Kroenke, Spitzer, & Williams, 2001), and the General AnxietyDisorder-7 (GAD-7; Spitzer, Kroenke, & Williams, 2006). A univariate ANOVA showed racial differences for country climate but not campus climate. Post-hoc Tukey tests revealed Hispanic, African American and Biracial/Multiracial students reported more negative country climate than White students. Independent t-tests showed that women and LGBQA students reported more negative country climate than men and heterosexual students, respectively. A univariate ANOVA showed that students with no religion perceived the country climate as less positive than Christian students. There were no differences in discrimination based on race and religion. Men reported more discrimination than women. LGBQA students reported more discrimination than straight students. In a stepwise multiple regression, country climate, discrimination, female gender identity, and LGBQA identity were associated with higher levels of generalized anxiety. Discrimination, female gender identity, and LGBQA identity were positively associated with depressive symptoms but climate was no longer statistically significant. This study demonstrates how a campus climate may be positive for students of different identities, but country climate may have negative effects. Consistent with previous research, discrimination is associated with poorer mental health and female and LGBQA students may benefit from more targeted interventions on college campuses.

Student Multicultural Attitudes and Ethnocultural Empathy in Psychology Classes

Kaite Yang & Zornitsa Kalibatseva

Learning about diversity and culture is an important outcome of undergraduate education in psychology (APA, 2013). The present study measured changes in undergraduate psychology students' multicultural attitudes and ethnocultural empathy in culture-focused and non-culture-focused classes. Undergraduate students (N=106) enrolled in four different psychology classes completed the Munroe Multicultural Attitude Scale Questionnaire and the Scale of Ethnocultural Empathy at the beginning and end of the semester. There was a significant difference between pre-and post- total scores for both measures. Moreover, there was a significant 3-way interaction between subscale type, timepoint, and culture focus. Posttest multicultural attitudes were significantly higher than pretest attitudes for affect-related subscales for culture-focused classes only. These results show support for the benefits of teaching multicultural content across the psychology curriculum, especially related to awareness of diverse ethnocultural experiences, empathy, care, and acceptance of cultural differences.

Wednesday, July 26 10:30 AM – 12:00 Noon   **Room: AH 304**
Panel – Education

Knowledge Construction and Reproduction in Intercultural Communication Textbooks: Taking the Representation of Chinese Culture(s) as an Example

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Keywords: textbook analysis, representation of culture, intercultural teaching and learning

Intercultural communication textbooks are important products in which knowledge of different cultural groups are constructed, and reproduced. The authors' cultural backgrounds and their conceptualizations of culture both can exert some impact on the selection, organization, and presentation of culture. Yet, there is a lack of empirical evidence showing how this has been done and what implications it might have for intercultural learning. This study seeks to fill this gap by focusing on the representation of Chinese culture(s) in intercultural textbooks as an initial step. Six textbooks on intercultural communication written in English, with diverse authorship, and taking different views towards culture were chosen for content and semantic network analysis. The findings suggest that special features of cultural representation are identifiable, which are in line with the comparative, interactive, and critical perspectives towards culture. Moreover, stereotypical views of a culture can be constructed and reproduced through explicit contrast and repetition of similar features across examples or cases.

Intercultural Becoming and Dialogical Selves: The Case of Chinese International Students

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Keywords: interculturality, dialogical self, individual agency

The phenomenon of Chinese international students (CIS) studying abroad has been extensively researched in the acculturation and international education literature. As intercultural sojourners, CIS are an essential constituent of the migrant population of host countries and international institutions. Returning home, they are regarded as contributors to China's multiculturalism given their cosmopolitan identities. However, perceptions of CIS are usually simplified by either the "going abroad" or "returning from overseas" discourse, with the assumption that their intercultural experiences only begin after sojourning abroad. Little research has sought to understand CIS' intercultural development in China before they study abroad, from an indigenous perspective. This research seeks to explore the intercultural becoming of CIS during their teenage years in China and to advance an in-depth sociocultural understanding of their interculturality within a bounded cultural context.

Utilizing the Dialogical Self Theory (DST, Hermans & Hermans-Konopka, 2010), the current research proposes education as a dialogical space for self transformations and seeks to explore CIS' intercultural transformations by navigating the space and temporality of their dialogical selves throughout collective/historical and individual subjectivities. It specifically asks when and under what circumstances these students engage in the dialogue between culture and self to become intercultural, manifested by the decision to study abroad someday.

This research adopted a multiple case-study method to juxtapose the adolescent experiences of three CIS in China. Informed by DST, space and temporality were the two core theoretical dimensions of concern during the selection of cases, who were situated in differential sociocultural and educational circumstances within the overall collectivist Chinese educational climate. The purposeful sampling process first targeted the variability of participants' experiences on spatial terms (e.g., hometowns and family background). Regarding temporality, the three cases manifested disparate cultural upbringing that instilled sophisticated readings into their contemporary experience of becoming CIS in modern China through the three distinct self models of DST - traditional, modern, and post-modern selves. Autobiographical interview, a qualitative method of retrieving data from participants' autobiographical narratives reflecting on the life course, was used for data collection.

This research found that CIS of various socioeconomic backgrounds invariably engaged in intrapersonal dialogues to navigate the complexities between culture and self, to become intercultural. Specifically, during their educational socialization in China, these CIS acquired some preliminary aspiration for individuality and engaged in different approaches to advancing their intercultural personhood within the Chinese educational system. Case A's dialogue was carried out between independent thinking and communal compliance as driving forces of social accomplishment. Case B's dialogue fused collective memories and global visions in advancing intellectual universalism. Case C's dialogue interrogated the meaning of achievement and egocentric collectivism for individual liberation.
Synthesizing the findings, the research suggests that the intercultural development of CIS relies on the dialogue between culture and the self sustained by individual agency. In other words, the interculturality of CIS is kept together by a triad of agency, interdependence, and social accomplishment. Cultural values like traditionalism, universalism, and individualism also incubated a holistic sociocultural arena in which their intercultural identity is disputed and negotiated.

Critical Incidents as Reported by Japanese College Students on a Summer Language Program

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Keywords: critical incident, culture learning, intercultural communication competency, short-term study abroad program, Japanese college students

For many Japanese college students, summer language programs abroad, or gogaku-kenshu, are opportunities to develop their language ability and experience living in another culture. This experience brings students the chance to engage with cultural differences and develop their intercultural communication competency. During these short-term language study programs, what kinds of experiences are they taking note of? Engaging the use of critical incidents, this qualitative study explored the the notable intercultural experiences reported by 42 students who studied on a summer language program in an English-speaking country during the summer of 2018. This study sought to discover the kinds of cultural experiences students felt to be notable, the cultural values or standards they used in the reporting, and the

students' reactions, such as behavioral or perspective change or personal growth. The results revealed three categories of critical incidents: those involving the environment, those involving behavioral norms, and those involving communication-related behaviors. There was a tendency for students whose incidents fell in the first two categories to ascribes negative value judgements. For the latter category of communication-related behavior, students ascribed predominantly positive value judgements, reported more positive experiences, and made efforts to adapt their behavior to the host culture. Theory pertaining to the development of intercultural competency is drawn upon to assess the reported incidents and suggestions are made to further facilitate the development of intercultural communication competency during such short-term language programs.

Are Some Individuals More Susceptible to Intercultural Education Than Others? Multicultural Personality Predicts the Effects of an Intercultural Training on Cultural Intelligence

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Keywords: cultural intelligence, multicultural personality, trainability, higher education, intercultural education

Development of Intercultural competences (ICC) has become a prominent goal in study programs in higher education, as well as in training in a wide variety of organizations. Compared to studies investigating the effects of student mobility and long-format intercultural education, empirical research on the effectiveness of short format training is relatively scarce. Existing findings are inconclusive, and it remains unclear under which conditions, and for whom, short-format interventions are effective in improving participants' ICC. We propose that multicultural personality traits (operationalized through the Multicultural Personality Questionnaire, MPQ) may play a role in the effectiveness of intercultural training and education. More specifically, in this study we investigate (1) whether a short-format (6-hour) training improves cultural intelligence (CQ) among higher education students (n = 108), and (2) whether the improvement of CQ is contingent on students' MPQ scores prior to the training. Using a pre and post-test design we found that across the whole sample, only scores on the behavioral CQ subscale increased after the training. However, we also found a positive relationship between MPQ traits flexibility and social initiative and improvement in metacognitive CQ, and between MPQ trait cultural empathy and motivational CQ. Based on our findings, we conclude that multicultural personality influences individuals' susceptibility to intercultural education. Those who score high on the abovementioned traits are more likely to improve cultural intelligence as a result of a short-form intercultural training.

Wednesday, July 26 10:30 AM – 12:00 Noon   **Room: AH 4**
Panel – Health and Climate

Moderating Effects of Framing for Cognition on Responses to Positively versus Negatively Communicated Vaccine Messages on Twitter

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Keywords: vaccine hesitancy, culture, Twitter, social media, discourse

Medical and public health professionals recommend vaccine shots to combat the spread of deadly diseases. While the majority of people across the world take vaccine shots, a certain percentage declared making the shots compulsory/ mandatory by public health agencies as a government imposition and an infringement on personal liberty. The cultural characteristics of different societies prevent these measures from being applied in the same way globally.

The public perception of COVID-19 vaccine is directly associated with vaccine compliance and vaccination coverage. Hence understanding cultural differences in vaccine hesitancy is important. This study takes a cultural sensitivity dimension to conduct a public perception comparison around the COVID-19 vaccine in Asia and America.

Using Framing theory, we first investigate the role that helpful messages and toxicity play in the online discourse around vaccine recommendation/ hesitation. Next keeping cultural sensitivity dimension, we examine if there are differences in the emerged patterns based on cultural characteristics of those countries. Our data includes tweets from people/communities/ political leaders/ health agencies in India and America. The findings provide insights into comprehending public health issues in cross-cultural contexts and illustrate the potential of utilizing social media to conduct health informatics studies and investigate public perceptions with cultural lens.

Social media play a significant role in amplifying public health issues. On one hand, there are public health briefings

crafted to build the necessary credibility and trust for promoting vaccination, on another hand a section of the population against the imposition is speaking loudly, perhaps using tactics of verbal aggression leading to vaccine hesitation. Using Framing theory, we investigated the role that helpful messages and toxicity play in the online discourse around vaccine recommendation/ hesitation. We also examined if the countries' cultural characteristics play any role in the process. We included tweets from people/communities/ political leaders/health agencies in Asia, Europe, Russia, and America.

Overall we found that country's cultural characteristics play a significant role in deciding the reasons for vaccine support/hesitancy. We conclude that the tensions between these two positions raise doubt and uncertainty around the issue, which makes it difficult for health communicators to break through the clutter in order to combat the infodemic.

Public health agencies and other governmental institutions should monitor toxicity trends on social media in order to better ascertain prevailing sentiment towards their recommendations and then apply these data-driven insights to refine and adapt their risk communication messaging toward not just vaccine uptake, but also other interventions.

Managing Mental Health in Times of Crises: Intercultural Perspectives

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Keywords: German employees, mental health, shame, self-compassion, culture-specific research

Mental health has not only become an important issue since COVID-19 from women, but it has drawn increasing attention across cultures within the past three years. The study presented provides information on mental health and well-being of women across cultures.

The aim of this paper is to explore critical life events and life crises of women with different cultural background and explores the question how to manage these life crises from different cultural perspectives.

The research methodology applied is qualitative in nature, and the research paradigm is phenomenological. As a research method, online questionnaires were used to collect data from women across different cultural and societal backgrounds. A total of 28 individuals participated. The age of participants varied from 18 to 82 years and here, only responses from female participants were evaluated. The sample included German, South African, Iranian, Vietnamese, Indian, Mexican, Lebanese, Turkish, Afghanistan, Australian, North American and Canadian women.

Findings are presented in qualitative research reporting style, analysing the experience of life crisis events for women at micro, meso, and macro levels. Finally, conclusions are drawn and recommendations offered, focusing on responding to the overall research question of how to transform life crises in order to empower women across cultures.

Climate Anxiety in Finland Among Native and Immigrant Youth: Does Experienced Discrimination and Acculturation Orientations Matter?

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Keywords: climate anxiety, migration, discrimination

Climate change affects our environments, but also our minds (Clayton, 2020). Worry and anxiety of climate change is a global phenomenon (Hickman et al., 2021). Moreover, both the worry and eventually the consequences of climate change risk the mental health of adolescents (Vergunst & Berry, 2021). However, less is known about climate anxiety among migrant populations. Immigrant youth report more generalized anxiety and depression (Abdulhamed et al., 2022) than native youth. Immigrant youth face several stressors that affect their mental health, such as discrimination and acculturation discrepancies with parents. These daily stressors may be the primary concerns for these youth, while other developmental tasks, such as academic achievement, may be like natives. Thus, other sources of worry, such as climate anxiety, may not be the most urgent emotional and cognitive priority for immigrant youth. However, for immigrants originating from the global south, may worry of climate change differently, when it is actualized in the lives of their relatives who may already suffer from devastating effects such as extreme heatwaves and drought.

Aim of the study

The aims of the present study are threefold: First, we assess the differences in the prevalence of climate anxiety (CA) among native and immigrant youth living in Finland (RQ1). Second, we examine if experienced discrimination (personal or group, RQ2a), and acculturation strategies and orientations predict (RQ2b) differences in climate anxiety between immigrant youth. Third, we examine if youth's migration background moderates the relation of climate anxiety to environment friendly behaviours (RQ3).

Data and Methods
The data used for this study were collected in October–December 2022 from 15–16-year-old upper secondary school students in Helsinki, Finland. In the previous follow up of this cohort in 2021, a total of 1014 students filled in the questionnaire. The preliminary analysis strategy is to test the invariance of CA and compare distributions (RQ1), applicate data appropriate regressions to a) estimate the relation of discrimination experiences and acculturation orientation to climate anxiety among immigrant youth (RQ 2), and b) to estimate the moderation effect of the background on the relation from climate anxiety to environmentally friendly behaviours (RQ 3).

Implications
This study provides important insight into if and how post-migration experiences affect climate anxiety and environmentally friendly behaviours.

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Intercultural Competencies Development through Teacher-Designed Curriculum on Climate Action in Schools

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Keywords: climate education, intercultural competence education, teacher-designed curriculum

As the impact of climate change are increasingly felt across the world, primary and secondary school students are increasingly looking for ways they can take action even when they have limited skills or support to do so. In addition, research on youth climate anxiety both highlights the challenge it presents for young people as well as the power of climate action as its antidote. This study investigates the emerging work of educators at independent and international schools as they design curriculum that seeks to prepare and support students for playing a more active role as citizens in light of our changing climate. This study uses qualitative research methods with 50 different educators from primary and secondary schools in 5 different countries to identify and analyze how educators are designing curriculum (in the broadest sense) that enable and empower students to take collaborative climate action. The findings highlight the numerous ways teachers are developing student intercultural competencies, specifically intercultural communication and perspective taking, which students need to be able to take responsible and reflective action on climate issues. The study is framed around and draws on the literature from intercultural and global competency-based education, global citizenship education, education for sustainable development, and climate education (Reimers, 2009; Boix-Mansilla and Jackson, 2018; UNESCO, 2020; Sharma, 2020; Pizmony-Levy, 2011). Participants in this study come primarily from independent and international schools which often have limited or no government restrictions on their curriculum, and examples of innovation in the area of teaching climate action are emerging in significant ways. The findings of this study include emerging patterns and trends which resulted in a framework for how independent and international school educators are currently integrating climate action into their curriculum, including embedding the intercultural competencies of intercultural communication and perspective taking. This analysis and framework are potentially of interest to those seeking to understand how to better enable and empower youth climate action.

Understanding Different Perspectives of the Resettlement Experience in Crisis Migration

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Crisis migration refers to displacement of large numbers of individuals and families from their home countries due to disasters including wars, dictatorial governments, natural disasters and climate change. The negative impact of crisis migration on overall well-being, family dynamics and stability have been well documented in the literature. Not surprisingly, the effects of crisis migration contribute to challenges during migrants' resettlement, such as mental health issues, difficulties building community and challenges adapting to their new context. Furthermore, in times of global sociopolitical tension (mass migration and COVID-19) perceived disease-related threat (COVID-19) when extrinsic to immigrants (incidental intergroup threat) has a spillover effect on citizens' affective response to the presence of immigrants during challenging times.

The projects in this symposium seek to understand the experience of crisis migration from different perspectives. One focuses on the experiences of host nationals, their emotional response to the presence of crisis migrants, and their perception of COVID-19-related threats associated with the newcomers. The second provides an international perspective, understanding the mental health needs of Venezuelan crisis migrants in Peru. Lastly, the third presents the perspective of internally displaced cultural migrants who are forced to leave due to a natural disaster. All together, these projects provide an overview of what crisis migration looks like in distinct contexts and from different perspectives.

The Spillover Effect of Incidental Intergroup Threat on Citizens Affective Response to the Presence of Immigrants During Global Crises—Mass Migration and COVID-19

Mass migration and COVID-19 represent two global converging crises impacting host citizens in immigrant-receiving countries. International realities, such as economic hardship, climate change, and conflict continue to displace millions of people around the world. Research suggests that a large influx of immigrants coming into receiving contexts can trigger a sense of perceived threat and defense among host nationals. Simultaneously, the uncertain and rapidly evolving nature of the COVID-19 pandemic has introduced an additional layer of distress and perceived competition for resources between nationals and newcomers. The convergence of these crises has exacerbated immigrant prejudice and xenophobic rhetoric. Extensive research suggest that immigrants have been historically scapegoated for the spread of disease and the perception of them as a threat to public health is linked to immigrant prejudice. However, whether perceived disease-related threat (COVID-19) when extrinsic to immigrants (incidental intergroup threat) has a spillover effect on citizens' affective response to the presence of immigrants during a global health crisis has not been empirically tested.

The present study is designed to examine intergroup emotion—positive (happiness, hope, and sympathy) and negative (anger, fear, and disgust), prejudice, and political predispositions (social dominance (SDO), right-wing authoritarianism (RWA), and populism) mediating role of intergroup contact (frequency of encounter, casual contact, and quality of experiences with immigrants) on COVID-19 incidental threat (symbolic and realistic). A structural equation model where the intergroup contact variables predicted intergroup emotions, political predispositions, and prejudice, which in turn predicted COVID-19 incidental threat was estimated using panel data from seven European countries (Austria, Belgium, Germany, Hungary, Italy, Spain, Sweden), the United States and Colombia (total N=13,645).

Our findings suggested two primary themes. First, we found that intergroup emotions and political predispositions mediated the effects of contact with immigrants on citizens' perception of COVID-19 incidental threat. At a more granular level, the perception of pandemic incidental threat and the quality of experiences with immigrants predicted all positive emotions positively and all negative emotions negatively. Populism and fear predicted symbolic and realistic threat. Anger and fear predicted symbolic threat, and so did hope, but only weakly. Sympathy and SDO predicted realistic threat but not symbolic threat. The second primary is that prejudice does not predict intergroup contact on COVID-19 incidental threat (symbolic and realistic), suggesting that prejudice has no mediating effect in the presence of intergroup emotions and political predispositions. Our study offers empirical evidence that COVID-19 incidental threat might have a spillover effect on citizens' affective response to the presence of immigrants during times of global tension that cannot be explained by immigrant prejudice. Interventions designed to reduce the perception of COVID-19 threat and anti-immigrant sentiments

should focus on fostering close contact and meaningful experiences with immigrants, decrease negative emotions towards them, and promote positive ones as a mean to preventing intergroup threat spillover during global crises.

The Mental Health Impact of Discrimination, Negative Context of Reception and Covid 19 Among Venezuelan Women Living in Peru and Their Access to Health Services

An estimated 6 million Venezuelans have emigrated in recent years following the escalating humanitarian crisis in Venezuela (United Nations High Commissioner for Refugees, 2021). In recent years, Latin America and the Caribbean (LAC) has experienced an unprecedented increase in intraregional migration flows (Zambrano-Barragan et al 2021). Venezuelan migrants are at the center of these unmatched migration trends. In Peru, close to 300,000 live in the Lima metropolitan area (Migración Colombia 2020). It is estimated that up to 30% of households were living in precarious conditions (i.e., in overcrowded housing, without basic services or title deeds) before the onset of the pandemic, making it difficult to comply with basic public health guidelines. This study was conducted in order to understand the mental health impact of discrimination, negative context of reception, and Covid-19 stressors on Venezuelan women accessing health services while living in Peru. Due to Covid-19, there was no in-person recruitment, so the team contacted a community organization, Pasos Firmes, which asked its members who met the criteria for the study if they wanted to participate. Our research assistant in Peru contacted those who volunteered by phone and provided them with the link to the anonymous online survey. In this survey, 10 validated measures were given to assess levels of anxiety, depression, family cohesion, pandemic stress, and life satisfaction. The survey was given to 101 Venezuelan women. The mean score of the Depression Scale was 22, and indicated 86% of women had a score above 16, placing them in the medium to severe symptoms of depression. The Generalized Anxiety Disorder Scale also indicated about 71% had scores above 10, placing them in the moderate to severe symptoms of anxiety. As for negative context of reception and discrimination, these factors place our sample of women at high risk for anxiety, depression, and other internalized behaviors. Discrimination is a direct indicator of high risk of access to health care.

Trading Social Connections for Stability and Quality of Life: The Case of Hurricane Maria Crisis Migrants

Hurricane Maria made landfall in Puerto Rico on September 20, 2017 as a category 4 hurricane, leaving the Island with significant damage. More than a quarter of a million homes were destroyed or damaged, with most of the island left without power, clean water or access to fresh food or medical care. The hurricane's impact not only resulted in loss of housing but also jobs, and stability and loved ones for many Puerto Rican families. In the midst of this crisis, and after seeing that conditions after the hurricane were not improving, many Maria survivors boarded humanitarian flights to seek refuge in the United States (U.S.) mainland, with a significant number migrating to Florida. Five years later, many of post-Maria migrants remain on the mainland as long-term emigres. Although Puerto Ricans are U.S citizens and benefit from citizenship status, they face similar cultural adjustments as other non-citizen groups. Consequently, the aim of this qualitative study was to better understand the migration experiences of Puerto Ricans after a natural disaster. Specifically, we wanted to understand their motivations for staying, as well as their lived experience during resettlement. Participants were recruited in collaboration with a local organization in Central Florida that serves the Puerto Rican community. A total of 45 Hurricane Maria survivors were recruited and interviewed. Majority of the sample were women (N= 42), with a mean age of 38.7 years old, and all participants were parents of children between 10 and 18 years of age. Semi-structured interviews were carried out via Zoom at a time convenient to the participants. The coding team conducted thematic analysis following Braun and Clarke (2006). Based on the qualitative interviews we found 3 overarching themes: trading social connections for stability; sacrificing for the children; and rebuilding in a new cultural context. Considering that most left the island after the devastation caused by the hurricane, many participants discussed leaving their social connections (including family and friends) behind, to find more financial stability, better quality of life, better access to services and better governmental response after devastation. Second, many participants discussed staying in the U.S. mainland sacrificing their social connections for the future of their children. Third, despite missing the social warmth from Puerto Rican culture, participants discussed building financial capital in the mainland to improve their quality of life. These findings extend current knowledge on crisis migration and inform culturally sensitive practices for Puerto Ricans crisis migrants.

Wednesday

Wednesday, July 26 1:30 PM – 3:00 PM   **Room: AH 302**
Panel – Identity

Defining Multiculturalism in Aotearoa

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Keywords: Aotearoa, multiculturalism, biculturalism, indigenous

International research on multiculturalism has largely excluded the perspectives of Indigenous peoples in colonised nations. Despite a long history of migration to Aotearoa, very little is known about how Māori, the Indigenous people, view and experience multiculturalism, and as such their voices have been ignored in policymaking. As Aotearoa becomes increasingly diverse and policy is developed, any discussion of multiculturalism must consider the socio-historical context of immigration as well as the needs of both migrants and Indigenous peoples that have been marginalised by the settler-colonial majority. This research asks how multiculturalism can be defined in this context, and whether it could be an approach that Aotearoa uses to understand and manage its increasing cultural diversity.

Through focus groups we explored what multiculturalism is to Māori, broadening the psychological concept to consider how indigenous knowledge can be centred in discussions of diversity in Aotearoa New Zealand. The findings highlighted the necessity of considering historical and ongoing impacts of colonisation when defining multiculturalism, as well as the need to indigenise concepts and processes such as globalisation. The results of this study will be used to provide recommendations of how indigenous perspectives on multiculturalism could inform policy. Overall, we aim to understand how Aotearoa can balance indigenous rights and aspirations with multicultural responsibilities.

Exploring the Changing Nature of Filial Piety in 21st Century China: A Study of Young Adults

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Keywords: filial piety, elderly care, social change, China,

For centuries, the Confucian principle of filial piety (xiao) has influenced Chinese society, serving as the basis for family and social relationships. With consumerism and an economic mindset prevalent in today's China, young Chinese must reevaluate their relationship with their aging parents. The ongoing societal changes and the cultural emphasis on upholding the xiao principle create a unique dynamic that presents interesting research opportunities in the context of a traditionally group-oriented society undergoing individualization.

The purpose of this paper is to investigate the evolution of filial piety in the early 21st century amidst the broader political, social, and economic transformations in China. Through a combination of quantitative (questionnaire) and qualitative (in-depth interviews) methods, it explores the effects of filial piety on the daily lives of young adult Chinese and their perceptions of their future in regard to filial obligations. It raises the issue of whether the only-child generation, who has grown up in an increasingly neoliberal market and post-socialist state, can be seen as a source of both economic security and emotional support for the elderly. It also studies how young people see their old age and the prospects of caring for them. Finally, the paper also highlights the effects of one-child policy including the gender differences and the specific value of girls in urban China.

Understanding Swiss Culture with the Cultural Standard Method

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Keywords: intercultural training, Cultural Standard Method, Intercultural Anchored Inquiry

The "Culture Standard Method" was developed by Alexander Thomas, one of the founders of intercultural psychology in Germany, further developed over 3 decades and is widely used in culture-specific trainings in the German-speaking context. In this presentation we will show the theory-driven development of an intercultural training instrument based on this method to promote culture-specific competence for living and working in Switzerland, but also to foster cultural self-awareness for Swiss people. Didactically, the instrument is based on the "Intercultural Anchored Inquiry (IAI)", an implementation of the principles of situated learning developed by Kammhuber (2000), which has proven to be effective in evaluation studies for the development of flexibly applicable knowledge-in-action.

Wednesday

Wednesday, July 26 1:30 PM – 3:00 PM   Room: AH 304
Panel – Education

CARPE DIEM: Combatting the Whiteness Pandemic through Dual-Component Antiracist Parenting Intervention for White Parents in the United States

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Keywords: prejudice, antiracism, parenting

Racial prejudice remains pernicious and deadly, and White children and adolescents in the United States show higher levels than their Black and Brown peers (BIPOC). Two family-level drivers of racial bias among White youth are: 1) color-evasive and power-evasive ethnic-racial socialization by White parents (ERS: Loyd & Gaither, 2018; Neville et al., 2013) and 2) White parents' stagnated White racial identity development (WRID: Ferguson et al., 2021; Helms, 1984; Moffitt et al., 2021). Therefore, dual-component antiracist parenting intervention is needed to address both ERS and WRID of White parents, especially because the home is a promotive context for antiracism development among White children (Hazelbaker et al., 2022). The Transtheoretical Model of Behavior Change (TTM: Prochaska & DiClemente, 1983) is well-suited to develop a dual-component antiracist parenting intervention because it holds that individuals can pursue changes in multiple problem areas simultaneously (i.e., ERS & WRID) while moving through 6 stages of gradual change: precontemplation, contemplation, preparation, action, maintenance, and termination (see https://r1learning.com/blog/2020/5-stages-of-change).

In this presentation, we will share longitudinal mixed methods findings from White Minneapolis mothers in our Whiteness Pandemic Project (2020 baseline N=392 mothers of children 2-13yrs; 2021 follow-up N=203 returning). The Whiteness Pandemic Project is a translational research project examining the familial transmission of the culture of Whiteness, which is characterized by racial silence, passivity and fragility in the face of racial injustice. Our findings show that mothers' ERS and WRID were positively associated immediately after Mr. George Floyd's 2020 murder (thematic/content analyses & MANCOVAs, Cohen's ds=.7-1.22) and also 1 year later, meaning that mothers with more advanced White racial identity development tended to parent in more antiracist ways. Longitudinal qualitative thematic analyses additionally suggested that the journey towards antiracist parenting aligns with the TTM's stages of change. That is, mothers with stably low WRID across timepoints were color-conscious yet power-evasive, their fear/ambivalence keeping them stuck in the contemplation stage of change. Mothers demonstrating positive WRID growth across timepoints were in preparation and action stages of change, putting high effort into many activities for their own antiracist learning (WRID) and their antiracist parenting (ERS). And mothers with advanced WRID at both timepoints were in the maintenance stage of change, having integrated sustainable antiracist parenting changes into their lifestyle and showing humility in their commitment to lifelong racial learning. Informed by the TTM and our findings, we will unveil an innovative new dual-component intervention for White parents: CARPE DIEM (Courageous, Antiracist, and Reflective Parenting Efforts-Deepening Intentionality with Each Moment).

From "I Do Not Know an Immigrant Family I Can Interview" to "One of the Most Meaningful Learning Experiences"

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Keywords: teacher education, immigrant experience, intercultural learning

The proposed session will focus on narrative inquiry in the process of (critical) intercultural exchange and communication in a teacher education program.

Narratives, or stories, are found in every culture and community. Narratives can be argued to be a uniquely human way of understanding the world and therefore are particularly useful for understanding a (cultural) community and its members.

In the field of language teacher education narratives serve as a powerful vehicle for teacher inquiry (i.e., Johnson & Golombek, 2011). Storytelling as a teaching tool has been utilized to explore intercultural communication and development (i.e., Byram, 1997; Deardorff, 2020), counter-storytelling (i.e., Reos Vega 2020), identity exploration and understanding of oneself (i.e., Yazan et al., 2022) and socially just practices (i.e., Penton Herrera & McNair, 2021).

Wednesday

In the proposed session, I will discuss a required inquiry project I assign to students in a foundations course in the ESL certification program. This project engages pre/in-service teachers in a field experience to learn about an immigrant (or refugee) community through dialogue and storytelling. The activity aims to explore a community through both interpretive as well as critical perspectives. From the interpretive perspective, culture and intercultural exchange is viewed as a way of making sense. Within the critical perspective, the goal is to use knowledge to explore the inequalities and inequities of life, how power imbalances are created and maintained, and what can be done about them.

The following are major components of the inquiry project to be completed by students: (1) identify a cultural community (immigrant, refugee, etc.) of interest and make arrangements to engage in a conversation with a family (ideally with young ELs) to discuss language learning, socio-cultural adjustment, and family and school engagement experiences, (2) research sources and read about a cultural community that is the focus of the project; (3) collaboratively develop conversation/dialogue questions, (3) meet up with the family for a conversation/dialogue, (4) write up the results of the inquiry, including critical reflection, (5) share the results in story circles.

With clear guidelines, this activity is a source for pre/in-service teachers to meaningfully engage with a diverse family and critically reflect on the intercultural communication and learning experience. Likewise, it provides an opportunity for teacher educators to facilitate the process and reflect on it afterward. Potential challenges when implementing this project might include students' initial hesitation and lack of experience in interacting with those who come from a community different from their own, not deeply engaging in dialogue or conversation with an immigrant/refugee family to allow for greater learning and reflection. When my students ask me to connect them with an immigrant family, I do help them, but I also teach them how they can reach out to their own community and ask for help. Most importantly, this project benefits not only language teachers or teacher candidates but also validates the experiences of families they visit and interact with, who share stories that otherwise might never be revealed.

The Averroesian Deliberative Pedagogy of Intercultural Education

Wisam Abdul-Jabbar, Hamad Bin Khalifa University, Qatar, wabduljabbar@hbku.edu.qa

The Averroesian Deliberative Pedagogy of Intercultural Education: This study introduces the Averroesian curriculum marked by Aristotelian thought as the locus classicus of culture. It posits a deliberative pedagogy conducive to intercultural thinking, fosters culturally responsive education, and responds to students' need to be intercultural speakers. Drawing on Averroes's philosophical thought, this study contributes to deliberative pedagogy, a dialogical form of reasoning whose aim is to find pragmatic alternatives that serve the collective and individual good with attention to the question of utility. It examines how a culture's aptitude for intermediacy determines its dialogical capacity. Once integrated into a culture's educational apparatus, it enhances its internal ability to interact with the abstruse and unfamiliar when encountering other cultures. This presentation introduces the intermediacy model as an example of intercultural deliberative pedagogy, and explains how Averroes's understanding of rawiyya resonates with deliberative education. It also addresses how Averroes's position in finding a middle ground between Al-Ghazali's conservative and Avicenna's esoteric positions subscribes to the dialogical paradigm in education. For Averroes, intercultural dialogue is an Aristotelian disavowal of a monocentric takeover of the public space and education.

Wednesday, July 26 1:30 PM – 3:00 PM   Room: AH 4
Panel – Acculturation

The Role of Acculturation in AOD Use Among Immigrant Youth in Western Australia: A Mixed-Methods Study

Justine Dandy, Edith Cowan University, Australia, j.dandy@ecu.edu.au

In this presentation we report on a mixed-methods (quantitative survey and focus groups) investigation of the role of acculturation in young immigrants' Alcohol and Other Drug (AOD) use attitudes, motives and behaviours. Our primary aim was to identify the influence of heritage cultural factors and mainstream Australian cultural norms on young immigrants' AOD use. Nine focus groups were conducted with 55 adolescents and young adults (aged 16 to 30; 22 female and 33 male). Survey data were obtained from 57 immigrant youth (focus group sample plus several youth facilitators). Participants were from diverse cultural backgrounds including from India, Sri Lanka, Ethiopia, Eritrea, Sudan, Hazara-Afghanistan, Burma (Chin and Karen), Malaysia, Singapore and China. They were first (80%) and second-generation immigrants to Australia.

Although there were diverse responses based on gender, ethnicity and the intersection of gender and ethnicity, there was widespread recognition of perceived Australian norms around AOD use, particularly drinking alcohol. Moreover, while some of the motives for drinking were the same as have been found with Australian-born youth, our participants also reported conformity motives that included fitting in with mainstream Australian culture. Drinking alcohol was also seen as a means for social bonding between immigrant and mainstream youth. Acculturation challenges of reconciling their heritage cultural identity with Australian identity contributed to problematic AOD use and reduced psychological well-being. The findings have implications for the design and delivery of appropriate substance abuse prevention and treatment strategies for immigrant youth, particularly in finding the right balance between providing culturally attuned services and neutral and safe spaces to support youth.

South-South Acculturation: How Majority-Group Students' Relate to Sub-Saharan Students in Moroccan Universities

Hamza R'boul, The Education University of Hong Kong, Hong Kong, hamzarboul4@gmail.com

The majority group members' acculturation can be processed through different factors than that of minorities or immigrants. To further explore the complexities of majority groups members' acculturation within the changing culture-scape of Morocco, we are addressing not only the lack of postcolonial and critical research on acculturation in such a peripheral African context but also the exigency to probe into the underlying intricacies and perspectives in which acculturation is unfolding, situated and understood as an aspect of cultural hybridity, modernity and globalization. This article, thus, focuses on majority group members' acculturation in the post-colonial context of Morocco – a country very much under-represented in the discussions of acculturation and its concomitant entangled dimensions. In fact, there have been no registered study that has investigated acculturation in Morocco, for both minority and majority groups. This research thus offers original and groundbreaking insights into acculturation in a peripheral context. In-depth interviews with Moroccan and Sub-Saharan university students and some auto-ethnographic accounts are used to examine the acculturation embedments, manifestations and dynamics among majority-groups members. The rationale for focusing on university students is that they are Moroccan society members who are most exposed to and interactive with Sub-Saharan people. Drawing on two sources of data is intended to account for the complexities inherent in researching majority groups members' acculturation and to better understand participants' subjectivities, ontologies and perspectives in greater nuance and depth.

An Integrated Process Framework of Proximal and Remote Acculturation Variables

Gail Ferguson, Institute of Child Development, University of Minnesota, United States, gmfergus@umn.edu

The association between acculturation and adaptation/maladaptation is of central interest to scholars studying both proximal acculturation (PA: arising from direct, continuous intercultural contact) and remote acculturation (RA: from indirect and/or intermittent contact) (Ferguson et al., 2012, 2019). Arends-Toth & Van de Vijver 's (2006) Framework of Acculturation Variables (FAV) articulated central variables involved in proximal acculturation and proposed connections among the antecedents of acculturation, cultural orientations during acculturation, and the consequences or adaptation outcomes of acculturation. The FAV was later applied to RA by Ferguson, Tran, Mendez, and van de Vijver (2017) to guide RA research. This paper will share the first acculturation framework to blend RA and PA variables: the "Integrated Process Framework of Proximal and Remote Acculturation Variables" (IP-FAV).

The "integrated" aspect of the IP-FAV refers to the incorporation of acculturation variables pertinent to both PA and RA. That is, based on empirical findings and/or theory, the IP-FAV delineates which variables are relevant to PA only, RA only, and which are relevant to both. The "process" aspect of the IP-FAV refers to the explicit incorporation of documented acculturation processes in this new framework. That is, the original FAV and the adaptation for RA mapped the content of acculturation by focusing on the variables involved in acculturation, but the FAV was less detailed in explicating acculturative processes. Therefore, the IP-FAV expands the FAV by adding "acculturation processes" as a new component to elucidate the processes that connect acculturation conditions to acculturation orientations, and processes that connect acculturation orientations to acculturation outcomes. Finally, the IP-FAV expands the acculturation outcomes by adding "intercultural competence" and physical well-being to the original psychological and sociocultural adaptation outcomes. In sum, the IP-FAV is uniquely comprehensive framework that integrates both proximal and remote

acculturation variables and explicates key acculturation processes to inform research, practice, and policy. This presentation will discuss each of the four components of the IP-FAV in detail (acculturation conditions, orientation, processes, and outcomes) using empirical examples from the international acculturation psychology literature.

Acculturation and Social Relations Between Africans and Hongkongers in Hong Kong

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Keywords: acculturation, intergroup relations, intergroup attitudes, Africans, Hong Kong

When individuals of different cultural groups come into contact, as in the context of immigration, intergroup attitudes are not always reciprocal between the groups. This study examines intergroup variables such as positive and negative contact, intergroup anxiety, perceived threat, group identity and acculturation orientations as predictors of intergroup attitudes between African immigrants and Native Hong Kong Chinese. Given the bias in the psychological acculturation literature, where much attention has been given to immigrants to the neglect of the attitudes of the majority members of society, this study, based on the Interactive Acculturation Model and intergroup contact theory, investigates acculturation orientations and intergroup attitudes of Africans and Hongkongers in Hong Kong.

The study of acculturation and intergroup relation research is an emerging field of inquiry in Hong Kong. It mainly relies on the stress- and- coping perspectives, which hardly translate the everyday lived social interaction experiences of non-Chinese populations with diverse socioeconomic backgrounds. Thus, research focusing on the intergroup relations between minority and majority may better understand intergroup relations in a multicultural setting.

Using a cross-sectional design, hypotheses were tested on samples of Africans (N = 215; predominantly Ghanaians = 26%, Nigerians = 15%, Ugandans = 8%) and native Hong Kong Chinese (N = 467) using path analyses and structural equation modeling. Findings indicate that acculturation orientations are significant predictors of distinctive intergroup variables. Africans and Hongkongers who mostly endorsed integration and individualism reported having more harmonious relations than those endorsing separation and assimilation. Further, intergroup contacts were important predictors of prejudice toward the outgroup. Intergroup anxiety and perceived threat mediated these effects. These patterns of results also varied as a function of relative group position. Specifically, contact-prejudice relationships were generally weaker for the African minority group than for members of the Hongkonger majority. Overall, the evidence highlights the need to consider the perspectives of immigrants and host community members within the same multicultural setting when studying intergroup attitudes aimed at enhancing intergroup relations.

| Wednesday, July 26 3:30 PM – 5:00 PM   Room: AH 3 |
| Symposium |

Correlates, Antecedents and Outcomes of Multicultural Identity Styles

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Discussant: Kimberly Noels, University of Alberta

Keywords: cultural identity styles, alternating, hybridizing, integration, discrimination, cultural stressors, longitudinal

Multicultural Identity Styles refer to the dynamic strategies that bicultural and multicultural individuals use to manage their cultural identities. Ward et al. (2018) described two cultural identity styles – the Hybrid Identity Style (HIS) and the Alternating Identity Style (AIS) - that are activated in response to a motivation to integrate. The HIS involves choosing elements from two or more cultures and blending them together in a unique way; the AIS is defined by shifting cultural identities depending on the context. Although both styles are accessible to bicultural and multicultural individuals, stylistic preferences depend on a range of factors, including individual differences, socio-cultural expectations and the socio-political context. This symposium presents recent research on the correlates, antecedents and outcomes of multicultural identity styles. It addresses critical conceptual and empirical questions: Are cultural stressors antecedents or outcomes of cultural identity styles? What factors moderate the relationships between cultural identity styles and cultural identity outcomes? Do the findings from cross-sectional and longitudinal research replicate and converge? Is theorizing on cultural identity styles compatible with related work on cultural identity compartmentalization and integration? The findings are discussed in connection with cross-cutting theories of cultural stress, intergroup perceptions and relations, cultural identity configurations, and situated identities. Recommendations are also made for future research.

Examining the Directionality between Cultural Stressors and Cultural Identity Styles among U. S. Hispanic College Students

Aigerim Alpysbekova, Beyhan Ertanir, Colleen Ward, Sofia Puente-Durán, S., Cory Cobb, Alan Meca, A., Jaimee Stuart, Ágnes Szabó, Christopher Salas-Wright, Miguel Á. Cano, Jennifer B. Unger & Seth J. Schwartz

Cultural identity styles (i.e., hybridizing [HIS] and alternating [AIS] identity styles) represent strategies that individuals from diverse ethnic and cultural backgrounds use to manage their multiple cultural identities. Although recent research shows that cultural identity styles and cultural stressors (i.e., discrimination, negative context of reception, and bicultural stressors) are associated with each other at a single point in time, the over-time directionality of this association remains unclear. This study used a 2-wave, cross-lagged panel model to examine directional associations between cultural stressors and cultural identity styles among 824 first- and second-generation U.S. Hispanic college students (Mage = 20.86, SD = 2.80, 76% female) over a 12-day period. Self-reported data were collected on Days 1 and 12 of a short-term longitudinal study in 2015. Across two time points, our results provide empirical support for cultural identity styles predicting cultural stressors rather than the other way around. More specifically, AIS predicted higher levels of perceived cultural stressors (negative context of reception [$\beta = .14$, $p < .001$], bicultural stressors [$\beta = .15$, $p < .001$], and perceived discrimination [$\beta = .45$, $p < .05$]), whereas HIS predicted lower levels of perceived cultural stressors (negative context of reception [$\beta = -.14$, $p < .001$], bicultural stressors [$\beta = -.09$, $p < .01$], and perceived discrimination [$\beta = -.21$, $p < .001$]). Only one cross-lagged path from cultural stressors to cultural identity styles was significant: perceived discrimination predicted lower levels of AIS ($\beta = -.08$, $p < .05$). The present findings suggest that, over a short span of time, cultural identity styles are more likely to predict the experience of cultural stressors, but not vice versa. Our results also suggest that, at least with regard to cultural stressors, HIS seems to be a more adaptive style than AIS. However, despite these potential advances, more research is needed to fully understand the patterns of associations between cultural identity styles and cultural stressors.

The Differential Effects of Personal and Group-based Discrimination on Multicultural Identity Styles and Cultural Identity Outcomes

Ágnes Szabó, Caroline Ng Tseung Wong, & Colleen Ward

Previous research has shown that while experiencing discrimination at the personal level is generally detrimental to wellbeing, perceiving discrimination at the group level is associated with positive outcomes – a phenomenon that has become known as the personal/group discrimination discrepancy. This effect has been commonly explained by the discounting hypothesis. Attributing negative experiences to group-level discrimination as opposed to personal characteristics and abilities enables people to maintain their self-esteem and wellbeing. In this study, we extended these findings to research on multicultural identity negotiation. We hypothesized that when bicultural individuals attribute unfair treatment to group-level discrimination, they are more likely to utilize a hybrid identity style (HIS) and, in turn, report a more consolidated bicultural identity. In contrast, we expected personal discrimination to be associated with greater uses of the alternating identity style (AIS), leading on to higher levels of cultural identity conflict. We tested our model with a sample of N = 303 Chinese Americans (63.7% female, 78.5% second or later generation) using structural equation modelling. Our proposed model had a good fit to the data and revealed several significant effects (Chi2 = 2.995, df = 23, chi2/df = 0.75, CFI = 1, NFI = .997, RMSEA = <.001, SRMR = .014). As expected, group-based discrimination was associated with higher levels of HIS ($\beta = .22$, $p < .001$), which in turn predicted a more consolidated bicultural identity ($\beta = .53$, $p < .001$) and less cultural identity conflict ($\beta = -.24$, $p < .001$). In contrast, personal discrimination was predictive of greater uses of AIS ($\beta = .49$, $p < .001$), which in turn was associated with more cultural identity conflict ($\beta = .23$, $p < .001$). Both personal ($\beta = .30$, $p < .001$) and group-based ($\beta = .24$, $p < .001$) discrimination were related to more cultural identity conflict, but only personal discrimination ($\beta = -.25$, $p < .001$) was detrimental for cultural identity consolidation. As our analyses were based on cross-sectional data, we tested a reverse causality model, in which personal and group-based discrimination mediated the relationship between cultural identity styles and cultural identity outcomes. This alternative model had a poor fit to the data (Chi2 = 99.402, df = 23, chi2/df = 24.85, CFI = .883, NFI = .880, RMSEA = .281, SRMR = .129). Taken together, our findings indicate that the differential effects of personal and group-based discrimination apply not only to wellbeing but also extend to identity processes. When someone experiences unfair treatment at the personal level, they tend to alternate their identities across public and private domains, likely to avoid future discrimination. Perceiving unfair treatment as directed to the group as opposed to the person, however, allows bicultural individuals to blend their multiple cultural identities and maintain a consolidated bicultural identity.

Wednesday

How and When the Alternating Identity Style Predicts Cultural Identity Conflict: A Longitudinal Study

Colleen Ward, Caroline Ng Tseung-Wong, & Ágnes Szabó

Cultural Identity Styles refer to the dynamic strategies that individuals use to manage and maintain two or more cultural identities. This presentation focuses on the Alternating Identity Style (AIS), which is characterized by shifting cultural identities depending on the circumstances. Our study addresses three questions: 1) to what extent does the use of the AIS require the separation or compartmentalization (versus overlap or intersection) of ethnic and national cultural identities; 2) do the cross-sectional research findings that AIS predicts Cultural Identity Conflict (CIC) replicate in a longitudinal study; and 3) does cultural identity separation-overlap moderate the effects of the AIS on CIC. As part of a larger study, 506 Chinese Americans completed an online survey with measures of AIS, CIC and a single item graphic of increasingly overlapping circles representing the relationship between Chinese and American identities. Approximately one month later they again completed the CIC scale. Bivariate correlations indicated that the AIS and cultural identity separation were unrelated (r = .05). Controlling for age, gender, generation and CIC at Time 1, hierarchical regression analysis revealed that AIS predicted greater CIC at Time 2. In in addition, there was a significant interaction between AIS and cultural identity separation-overlap; specifically, AIS was associated with CIC at medium and high levels of cultural identity separation, but not at low levels. Put in other words, cultural identity overlap buffers the detrimental effects of AIS on CIC over time. The results are discussed in relation to the broader literature on cultural identity integration and compartmentalization; the distinction between cultural identity styles and cultural identity configurations; and the frequent use of both the Hybrid and Alternating identity styles by bicultural individuals.

Wednesday, July 26 3:30 PM – 5:00 PM   **Room: AH 302**
Symposium

The Decision-Making of International Labor Migrants: Aspiration and Capability of Indonesian Work Seekers

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Discussant: Nan Sussman, College of Staten Island, UCNY, USA; Mayumi Kubota, University of Kansai, Japan

International labor migration is a major global trend with many challenging aspects, especially within the context of contemporary neoliberal globalization (Sassen, 2003). Globalization has increased the gap between the privileged affluent citizens of receiving countries and poor unskilled workers mostly from the developing nations. Many human rights violations occur in international labor migration. It is imperative for international migrant workers to minimize such risks and to protect their safety. Understanding how international migrant work seekers decide to move overseas in real contexts is essential to this.

Since the late-nineteenth century, many theories on international migrations have emerged. The neo-classical migration theory (Todaro, 1969) interprets migration as a function of the income gap between sending and receiving countries to maximize one's income, through push-pull models. Diametrically, the new economics of migration theory focuses on larger units of related people rather than individuals, typically families or households, in which people act collectively not only to maximize expected income, but to minimize risks and to loosen constraints in the market (Taylor, 1986; Stark, 1991). The dual market and world systems theories explain how foreign migrants move to countries with higher wages, from an economic perspective. Labor mobility is explained through social structure, assuming individuals are passive actors. However, in light of certain realities, new theories from the perspective of active actors was created (Asai & Minoura, 2020). Among them, Haas (2014, 2021) proposed an aspiration-capability theory to explain the development of the capabilities of people to add value to their lives and have more options. The perception is that gaining freedom within given structural constraints promotes international migration. It is related to the perception of subjective well-being and formed by instrumental factors such as income and skill acquisition to achieve the aspired objectives. While aspiration and capability are intrinsic factors related to the desire to move freely and their capability to move, they are influenced by macro structural processes (Haas, 2021). This model appears useful in explaining international migration from both micro and macro perspectives, although its applicability to real cases has not yet been demonstrated.

The objective of our symposium is to clarify the decision-making process of Indonesians to migrate.

Fieldwork was implemented in Indonesia twice in June and October in 2022. Semi-structured interviews with 6 government sectors (central and regional) and 1 6 sending organizations including a training center, and semi-structured interviews with 29 Indonesian migrant work seekers were conducted.

Budianto presents the challengingly complex structural issues of Indonesian labor migration due to government regulations. Complex sending procedures prevent workers from making active decisions.

Asai illustrates how the decision to move overseas is made, based on case studies. The aspiration and capability theory are applied here.
Saito examines the aspiration and capability theory to demonstrate how aspiration and capability can be a barrier to making rational decisions.

The characteristics and challenging structural issues of Indonesian labor migration

Firman Budianto, Kiyoko Saito, & Akiko Asai

Indonesia has long history of labor migration to Malaysia and Saudi Arabia spanning more than three decades. While previous studies have paid more attention to remittance corridors and the infrastructure of Indonesian labor migration, this paper intends to investigate the challenging structural issues that result from government regulations.

Fieldwork was implemented in East Java and West Java. These provinces have played a central role supplying migrant workers; approximately 40% of Indonesian migrant workers, 47% of labor sending organizations and 54% of training centers are from these areas. Interviews with government officials of 6 organizations, representatives of 16 sending organizations and training centers, as well as 29 migrant work seekers of informal sectors and the formal ones, were conducted.

Three major challenges were identified regarding human rights: job scams, harassment by employers, and unpaid salaries. Roughly 30% of the complaints were from Saudi Arabia and 17% were from Malaysia (BP2MI, 2022). These are critical issues as most of them opt to work abroad for economic reasons, and giving-up labor migration for human rights is not an option. There were no differences between the informal and formal sectors.

To solve these problems, regulations were revised. The government temporarily stopped placements to Saudi Arabia (2011 to 2014, and 2015 to 2022) and to Malaysia (2009 to 2010 and July to August 2022). This policy closed legal routes to these countries especially for unskilled people and gave rise to a new community for illegal labor migration. Government intervention is difficult, as some communities are under the influence of religious leaders who sometimes act as brokers. In response, the government started regulating the flow of migration to protect its citizens. The function of "sending organizations" from training centers to dispatch the workers, were divided, in order to ensure the quality of skill training and to identify problems and address them, immediately. However, separating these organizations have made this even more complex, resulting in a loss of time and money for work seekers. This also separated each organization functionally and geographically. Migrant work seekers must register to get a Worker ID at regional manpower office and train in training centers in rural areas, while placement procedures are implemented at sending organizations in urban areas. These complex procedures, provide a niche for sending companies and brokers to fit in and take advantage of the migrant work seekers, especially illegal routes.

Government regulations lead to complex procedures that work seekers must follow, preventing them from making active decisions. Findings only from a macro level perspective may be insufficient to explain how active decisions are made, and therefore, the agency of the migrant work seekers at a micro level must be examined.

Decision Making Process of Indonesian Workers: Applicability of Agency of Aspiration-Capability Model to Individual Cases

Akiko Asai, Kiyoko Saito, & Firman Budianto

Many international labor migration theories resulted from an economic perspective, but failed to conceptualize how migrants exerted their agencies (Haas, 2021; Ueno, 2018) in actual situations. However, the model of aspiration-capability challenges the link between individual agency and structural factors. Agency refers to the ability of individuals to make independent choices to improve the structures that constrain opportunities and freedom. Structures are composed of negative and positive freedom that influence aspiration, including regulations and policies (Haas, 2021). The aspiration-capability model centers on the agency to aspire to have a better life, while its capacity is constrained by structures. However, this model remains at a meta theoretical level. This study examines 1. how Indonesian international migrant

workers decided to go abroad, and 2. how the agency of the individual can be explained through concepts of aspiration and capability.

Semi-structured interviews were conducted with 29 Indonesians (Males:10, Females: 19; Formal sector: 13, Informal sector: 16). Their narratives were analyzed based on a modified grounded theory approach (Kinoshita, 2007). Categories were attached to each groupings of transcribed sentences. Similar categories were grouped into more abstract categories, and the relationships between the categories were examined in relation to concepts of aspiration and capability.

The decision-making process was divided into four stages: 1. deciding to go abroad, 2. deciding on the country of destination and job, 3. deciding on the routes (selecting a training center and sending organization), 4. matching with an employer. At each stage, aspiration and capability were perceived differently and these influenced each other. When they decided to go abroad for the first time, they wanted to "change their fate or destiny."

In most cases, their aspiration emerged when there was a need for more family income, especially when they had children or were divorced. Some sought financial independence. Religion was sometimes a significant factor in raising aspiration. There were cases where some wanted to work in Saudi Arabia to "make their pilgrimage." Their aspirations tended to increase if they had successful returnees as their role model within their own community. Their aspirations were sustained sufficiently though limited information from their relatives or friends, without additional research. Low literacy, or the low capability to take control of one's life, leads to a collective agency with others, providing sufficient aspirations to decide to go abroad. Most low-skill workers (housemaid and welding) based their country selection on where they could earn a higher wage more quickly without long-term training. To quote one such aspirant, "High salary, not too difficult job, nice people, and fast process from recruitment to departure is important."

The aspiration and capability model can explain many aspects of the decision-making process. However, how collective agency impacts decisions needs to be clarified. The next speaker will attempt to explain this from a different perspective.

How the aspirations and capabilities of migrant workers are barriers to making rational decisions: A new look at the "capability and aspiration theory"

Kiyoko Saito, Akiko Asai, & Firman Budianto

In our research, we have applied and developed the "capability and aspiration theory," suggesting that decision-making for migrant workers is made to maximize their subjective well-being, and their capabilities are a deeply affected maximization of their aspirations. Hass claimed that since increased capabilities to access social, cultural, and economic resources are likely to increase aspirations 1. by making people aware of alternative opportunities and lifestyles and 2. by making people believe that migration is "within their reach," they can actually "make it." Sufficient capabilities lead to high aspirations, which result in making a decision.

However, it was found that even with enough information to increase their capability to improve their lifestyle, many finalized their decision without comparing various information. This "consideration cut-off behavior" hindered rational decision-making and resulted in choosing countries with a high risk of exploitative labor. For example, although people could access information about working conditions in several countries, including salary, working environment, work, living conditions, and skills that could be acquired, they did not attempt to access this information. Even if they realized Singapore was not the best, they chose Singapore without comparing it with other countries such as Taiwan and Hong Kong.

The decision was made based on whether the salary was slightly higher than their current salary. Only 5 out of 29 respondents changed their preferred country after evaluating and comparing the advantages and disadvantages of several countries. Of those who did not change their preferred country, only two evaluated and made a comparison with other countries. Although many respondents used social networking sites such as Instagram, only three indicated that they used it to search and gather information about their destination country. Most of them only gathered some information from a closed community, i.e., siblings, relatives or friends, who had worked abroad.

The "consideration cut-off behavior" can be explained by "motivated-reasoning" and "resource-saving bias." "Motivated-reasoning" refers to when people, who were motivated toward a particular conclusion, try to rationalize it, and form a justification to influence themselves and even others to come to the same conclusion. "Resource-saving bias" refers to when people who are keen on saving time, tend to avoid complex judgments, and simpler heuristics are used to economize, resulting in systematic errors and irrational decision-making. Eight who did not search for any information, responded that they chose the country because they wanted to start working as soon as possible and their chosen

countries were readily available. From these results, it was found that people limited their information through a "resource-saving bias."

Major factors that reinforced an individual's bias included the complex sending procedures required by the government, and limited prejudiced advice from migrant worker veterans in closed communities. Detailed results will be given at the presentation.

Thursday, July 27   10:30 AM – 12:00 Noon   Room: AH 302
Panel – Global Organizations

Processes Through Which Leader Emergence in Global Virtual Teams Affects Satisfaction and Performance: An Exploratory Study

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Keywords: leader emergence, global virtual teams, non-hierarchical teams

Leaders play a pivotal role in individual and team success and performance overall (Purvanova & Bono, 2009; Taggar et al., 1999; Torlak & Kuzey, 2019; Zhang et al., 2012). Even informal leader emergence (i.e., a phenomenon describing when unappointed team members step forward to fulfil leadership functions) enhances team performance (Zhang et al., 2012). Moreover, researchers have explained the relationships between leader emergence and team performance and attitudes via trust and team coordination (Crisp & Jarvenpaa, 2013; Gilson et al., 2015; Jarvenpaa & Leidner, 1999; Liao, 2017; Powell et al., 2004). Thus, although to date there is solid evidence of the benefits leader emergence has on face-to-face (FTF) teams, there is little research on the relationship between leader emergence and team members' satisfaction and perceptions of team performance in non-hierarchical global virtual teams (GVTs). Non-hierarchical teams are ones in which no one person has been formally defined as a leader. Understanding how leader emergence relates to non-hierarchical GVTs is increasingly important in the ever-increasing global work environment.

Utilizing the frameworks of behavioral complexity theory (Denison et al., 1995; Jawadi et al., 2013) and leader categorization theory (Lord et al., 1982; Lord et al., 1984), the current study explores relationships between leader emergence and self-reported satisfaction and perceptions of team performance. Additionally, the mediating effects of two process variables – team trustworthiness and team coordination – will be examined. It is expected that perceiving leader emergence would positively relate to team member's assessment of team trustworthiness and coordination, which in turn, would relate to team member satisfaction and perceived team performance. To test these hypotheses, seven years' worth of archival data on approximately 140 graduate students who participated in GVT projects will be analyzed. Results are expected to inform Human Resource managers about the kinds of leadership training they can provide to GVT contributors via non-hierarchical team building.

India-Pakistan's Tactical Nuclear Weapons: A Result of Cultural Conflict

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Keywords: communication, cultural conflict, military conflict, TNWs

War analysts are considering TNWs as a threat to military stability in South Asia. The statements of India and Pakistan's government officials regarding such weapons have been infrequent and filled with calculated ambiguity. Pakistan's Nuclear Doctrine suggests, if Indian armed forces overwhelm Pakistan's military power to such an extent that it cannot be restored by conventional weapons, Pakistan will use nuclear weapons as part of their 'first strike' policy. This conflict has emerged from a deep-rooted cultural conflict between these two neighboring countries.

Pakistan has a friendly relationship with China having large-scale military cooperation. Pakistan's TNWs are also made solely to counter India. So, the real threat is from Pakistan's end. It is very likely that Pakistan's use of low-yield tactical nuclear weapons could be a dangerous instigation for India to respond with the same weapon. According to the revised nuclear policy, India is prepared to retaliate with nuclear bombs if the same is used to it. Both countries might use their nuclear ballistic missiles to start a full-scale nuclear war if the situation eventually gets a snowball effect. But it is not persuasive to conclude this article with such a decisive assumption. We cannot but admit that there is a certain paradox in this case. India and Pakistan fought three major wars when they did not possess nuclear weapons. But after producing a nuclear bomb, both countries refrained twice themselves (Cargil Conflict, 1999 and the Terrorist attack on the Indian parliament in 2008) from full-scale wars showing unusual patience. Therefore, we cannot ignore one, if s/he claims that nuclear weapons have prevented India and Pakistan to start the fourth and final war.

Comparative Approach to Polish Diaspora Organizations: Political Opportunity Structures, Organizational Success, and the Sphere of Non-Engaged

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Keywords: immigrant organization, Polish diaspora, Political Opportunity Structure, comparative studies

The role of immigrant organizations is sometimes considered twofold and ambiguous, due to the fact, that they serve contradictory functions, fulfilling integrative needs of the immigrant communities in the host countries as well as helping to maintain the heritage culture. This paper presents a part of a larger comparative survey of more than 150 Polish diaspora organizations from 36 countries around the world. The aim of this research was to deliver up-to-date information concerning a comprehensive spectrum of social, political, and cultural phenomena determining the functioning of these organizations. The study is based on the theoretical framework of Nowak and Nowosielski (2016) dealing with immigrant organizations. This conception is grounded, besides other, in the Political Opportunity Structure (POS) approach. The POS of the receiving country can provide a framework for understanding the situation of immigrant communities. However, the results show that, besides other factors, organizational success of the researched immigrant organizations co-occurs only with positive perception of surveyed organizations and perception of other similar organizations in the hosting country. This means that other components may not play an important role in immigrant organization functioning as predicted by this approach. Besides other themes, the paper elaborates that, like in various other studies, survival bias as well as lack of inclusion of inactive members of the community affected obtained results. Still the former notion is not well represented in the ethnic and migrant literatures.

Thursday, July 27　　　　10:30 AM – 12:00 Noon　　　　　　　　Room: AH 3
Panel – Competence and Conflict

Relations of a Human with Nature: Ecopoetics in the Writing of Urszula Zajączkowska

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Keywords: climate crisis, ecopoetics, world-sensitive literature

As Lawrens Buell once said, "the ecological crisis is mainly a crisis of imagination". One of the ways to overcome them can be provided by literature. It stimulates sensibility and imagination and can be one of the sensitive, important, and involved voices to talk about the climate crisis. Urszula Zajączkowska – a Polish scientist, botanist, and writer – in her works tries to point at new languages used to describe the relation between human and nature. I invite you to a reflection about ecopoetics and the "world-sensitive" writing of the author of "Patyki, badyle" (ang. "Sticks, stalks")

References:

U. Zajączkowska, „Patyki, badyle", Warsaw 2019.

J. Fiedorczuk, G. Beltrán, Ekopoetyka : ekologiczna obrona poezji = Ecopoética : una defensa ecólogica de la poesía = Ecopoetics : an ecological "defense of poetry", Warsaw 2020.

A Promising Approach to Intercultural Conflict: At the Grass-Roots Level

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Keywords: intercultural conflict, affect, cognition, behavior

Working across cultures has become the norm for most people. Intercultural relationships can be incredibly rewarding and productive unfortunately international conflict has become correspondingly common as people cross intercultural borders. Several drivers of intercultural conflicts have been reported mainly: ethnocentrism, differences in culture values, and differences in cultural communication rules (Cole, 1996).
Theories and types of Intercultural conflict has been extensively discussed in research (Ting-Toomey, 2006). An interesting type called "summary conflict" is defined as a competition determined by individuals' perceptions of goals, resources, and power, and such perceptions differ greatly among individuals. One determinant of perception is culture, the socially inherited, shared and learned ways of living possessed by individuals in virtue of their membership in social groups (Avruch, 2019).
The purpose of this research is to review major theories of intercultural conflict and summarize a study on the relationship between three important aspects of social interaction as they relate to intercultural conflict on students' interpersonal level. The paper applies Jackson's (2011) ABC theory of affect, behavior and cognition in social psychology to cultural studies and to the teaching of culture. Specifically, it analyzes the relationship between stereotypes, prejudice, and behavioral choices as determinants of conflict both in the personal and group levels and in the context of teaching culture.
The author argues that students' cognitive perception of things, people and places is translated into the affective level, which comprise strong feelings of bias and prejudice, and ultimately manifested in the behavioral level – manifested in the choices and decisions they make.

Instruments such as SAM, SPS, SDS, measuring emotion, perception and behavior, respectively were used. The results indicate a relationship between students` tendency to make decisions based on the stereotypes and feelings they have. Applying the social psychology principles of affect, behavior and cognition to intercultural conflict has implications for teaching the more intense and emotionally laden aspects of the culture iceberg (Yashiro, 2001).

While there is substantial information from racial, cross-racial, cross-cultural research, there is a dearth of material on the individual level, particularly of young university students. This paper appeals to educators, that we continue to address bias and discrimination and to help spark critical, compassionate, and creative thought and action at the grass-roots level, among students, about these issues.

Does Cultural Difference Matter? Re-Examining Cultural Distance's Role in Conflict and Socio-Cultural Adaptation in the MNCs in China

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Keywords: cultural distance, conflict, conflict management, sociocultural adaptation, communication expectancy violation.

The literature on MNCs in intercultural management and international business often focus on location of investments, entry mode, expatriate employees, or management and business modes and strategies of these MNCs. The authors of this study take interest in the local employees who work with MNCs because they are residents of the host country while trying to adapt to a foreign organizational culture for work purposes. Hence, their adaptation is contextualized, and more likely than not to be partial and superficial. The traditional view is that conflict arise out of cultural differences manifested in all aspects of the management within the MNCs. In addition, even though MNCs in China have received wide attention in intercultural management and international business, intracultural differences are not addressed enough given the vast area that China occupies, the varieties of regional cultures within its boundary, and the imbalance of economic development between the cities on the sea coast and the inland cities such as those in the southwest. Those cities might present a different landscape in terms of local culture in contrast to a more globalized culture in the east coast. Hence, a

survey was carried out among 282 Chinese employees who work in MNCs of the southwestern inland cities of Chengdu and Chongqing. 216 effective questionnaires were analyzed statistically. Then, the variables of cultural distance, conflict, conflict management, communication expectancy violation, and sociocultural adaptation to organizations were examined. We found that, on the one hand. cultural distance fails to predict conflict frequency and/or intensity. Communication expectancy violation, instead, is a predictor of conflict frequency and/or intensity and sociocultural adaptation. On the other hand, conflict management modes predict employees' sociocultural adaption to the organization. To be specific, confrontational modes, including, control, compromising and cooperating help the adaptation outcome, while non-confrontational modes deter the adaptation outcome. Overall, employees tend to use confrontational rather than non-confrontational conflict management modes. The authors argue that this re-examination of the roles of cultural distance and communication expectation violation in conflict and sociocultural adaptation in MNCs show that the economic and cultural globalizations have an effect on how intercultural communication is carried out within MNCs in the Southwestern inland cities of China. The more traditional and static views on cultural differences and conflict need to be re-examined.

Tuesday, July 25	**12:00 Noon – 1:30 PM**	**ATRIUM**
Poster Session #1		

1. *Global Virtual Projects as Classroom Activities in Higher Education*

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Keywords: global virtual teams, higher education, education, intercultural competence

In the midst of COVID-19 upending the world in 2020, nothing was more adversely affected than study abroad opportunities and the relationships amongst partner universities world-wide. With international travel restricted almost completely educators were forced to adapt to new circumstances and pivot to achieve objectives in ways not thought of before. Digitalization in Higher Education was not optional any more, but educators had to come up with new ideas to achieve the formulated learning goals despite the conditions caused by the pandemic. One of the most relevant learning outcomes connected to traveling abroad is the exposure to different cultures and gaining greater intercultural competence.

Experiential learning plays a vital role in immersing students from different cultures into a workplace setting with a shared deliverable building invaluable skills allowing them to work and communicate more effectively in a globalized and increasingly virtual world. The inclusion of global virtual team work as part of university classes has therefore been identified as an effective way to enhance intercultural competence in students.

To foster the development of intercultural competence in Business students, virtual global projects have been carried out between a US-American and a German Business School since 2015. What started as a short experiment, has become a vital part of classes in the two Business Schools, connecting students every year and promoting the importance of intercultural experiences in the classroom. The virtual project carried out is designed based on Experiential Learning Theory, but also draws from other current learning theories and consists of three parts: 1) class content to provide students with knowledge about cultural models and intercultural communication, 2) an international virtual team project to allow students to gain their own international working experience, 3) individual self-reflections on the experience.

This research presents the learning process undergone by the educators during the last six years and illustrates the evolvement of the course and the global virtual project. Based on the educators' reflections and feedback received, it analyzes the changes and adjustments implemented for a more valuable learning experience. Based on the experiences gained over the years, recommendations will be given to educators and to universities in general for designing and carrying out global virtual projects among partner universities.

2. *Designing International Student Support Services at a German University*

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Keywords: international students, higher education, student support

The number of international students at German institutions of Higher Education (HE) is continuously growing. To better address the specific needs and challenges that international students are facing, institutions of HE have implemented numerous support offers to enhance the students´success and well-being. Despite these measures, international students still struggle more than national students. Their challenges are manifold, but can be divided into three different categories: challenges related to their studies, challenges related to integration, and challenges related to administrative issues. To improve the success of international students at the universities, institutions of HE should address all of these challenges with different support measures.

The Technische Universität Braunschweig currently counts with approximately 3.200 international students from more than 100 countries. To improve their academic performance as well as satisfaction and well-being, the university has developed and implemented a new student support concept in 2022. The concept was elaborated based on literature and in close cooperation with different stakeholders, initiatives and institutions providing decentralized student support measures at the university. In parallel, a survey among the international student population of the university was carried out to better understand the students´ needs and expectations. To continuously improve the support offers, qualitative data was collected to identify existing challenges and derive new measures one year after initiating the new support services. This research gives an overview of the concept development as well as adjustments and improvements based on the data collected and feedback received. It summarizes the university´s lessons learned during the process and derives recommendations to institutions of HE with similar structures and student population.

3. Acculturation and Adaptation of Syrian Refugees in Turkey: The Role of (Dis)concordance of Acculturation Orientations and Identity Threat

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Keywords: acculturation orientations, concordance, perceived discrimination, psychological adaptation, sociocultural adaptation, refugees, Turkey

The present study examined the social-psychological factors associated with the adaptation of Syrian refugees in Turkey. Specifically, building on the mutuality approach to acculturation, the current study considered both the role of refugees' acculturation orientations towards culture maintenance and contact with the Turkish society, refugees' meta-perceived acculturation orientations of the Turkish host society and the impact of perceived (dis)concordance of acculturation orientations and perceived identity threat (i.e., discrimination) on their psychological and sociocultural adaptation. One hundred and nine participants completed a questionnaire measuring the variables of interest (own and perceived acculturation orientations, perceived discrimination, sociocultural adaptation, and psychological adaptation). Data were collected by paper-pencil questionnaires. Contrary to the expected, the results showed a negative association between own culture maintenance and psychological adaptation, whereas own desire for contact was not associated with sociocultural adaptation. Extending previous research, refugees' perceived acculturation orientations from Turkish society, particularly the perceived desire for contact, were positively related to psychological and sociocultural adaptation (albeit marginally for the latter). Finally, perceived discordance of acculturation was negatively related to psychological and sociocultural adaptation and positively related to perceived discrimination. The theoretical and practical implications of these results are discussed.

4. Reciprocity in Collaborative Online Service Learning: A Case Study Based on Relational Culture Theory

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Keywords: COIL, service-learning, relational cultural theory, reciprocity

Service-learning as a pedagogy, especially the version based on social constructivism, is a community-contribution form of experiential learning that emphasizes diversity, inclusion, and equity (Cress & Van Cleave, 2020; Yamashita, 2021). The recent impact of COVID-19 has stimulated the practice of online collaborative international service-learning, and this teaching method is expected to develop further and lead to the cultivation of a new global agency even once it is no longer a substitute for face-to-face activities (Ikeda, 2020, Cress & Van Cleave, 2020; Yamashita, 2021). Online international service-learning emphasizes reciprocity, which lies at the heart of service-learning generally, and this is well worth examining in depth. Hints for building reciprocity in a global society where face-to-face communication and virtual communication are intermingled can be gleaned from studying reciprocal networks with partner universities and relationships involving students, faculty, and community partners. Based on relational cultural theory, this study, therefore, examines anew the reciprocity that makes collaborative online international service-learning successful.

Qualitative data was collected over a period of five years between FY 2019 and FY 2023 from a Collaborative Online

International Service-Learning (COIL) program between a college in Japan and its partner university in the U.S. The program's theme was creating universal design. Based on the data gathered, the importance of reciprocity in Collaborative Online International Service-Learning from the perspective of relational culture theory is analyzed, and conclusions are drawn about possible future improvements to COIL teaching methods.

The data analysis is carried out in the context of relational cultural theory, which originated in the field of therapy and is currently used in various fields such as adult education (Schwartz & Holoway, 2012) and international student support (Yamashita & Schwartz, 2012). Since relational culture theory celebrates mutuality, the desire for connection, and the recognition of diversity, it is highly relevant to collaborative online international service-learning with its emphasis on partnership and reciprocity among students, faculty, and community partners. An awareness of the need to create a sense of community that allows for connection across international and cultural boundaries can foster a perspective that connects and supports the future world beyond the categories of country and culture, and across various disparate factors such as generational, gender, income, and educational differences. The improvements to future COIL teaching methods that emerge from this study concern the self-leadership skills of the participating students, the development of their global perspectives, and enhanced intercultural competence.

5. *Diversity and Immigration: How Montrealers Feel About Different Cultural Groups*

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Keywords: intercultural climate, attitudes, feeling thermometer, diversity, Montreal
Living together, in a changing intercultural climate, is an important social issue in Canada and around the world. Statistics Canada's recent population projections anticipate that immigrants could represent up to 34% of Canada's population in 2041. To better understand how people experience diversity, we studied the values and views of Montrealers on diversity and immigration. We focused on the Montreal community as it is a place where a growing number of ethnocultural groups live together daily. Montreal has one of Canada's highest proportions of immigrant residents (24.3% as of 2021). Two hundred and thirty-seven Montrealers completed, among other measures, a feeling thermometer about a variety of cultural groups in Montreal, from 1 (cold; negative feelings) to 9 (warm; positive feelings). Participants reported their levels of warmness towards White francophone Quebecers (M = 6.69), White anglophone Canadians (M = 6.53), Catholics (M = 5.44), Muslims (M = 6.50), people from the Afrodiaspora (M = 7.33) and immigrants (M = 7.29). A repeated measure ANOVA with Huynh-Feldt correction shows that respondents reported different levels of warmness towards the different groups, $F(3.88, 1242.93) = 64.24$, $p < .001$, $\varepsilon 2 = .16$. Post-hoc tests with Games-Howell adjustments show that respondents generally reported more positive feelings towards people from the Afrodiaspora and towards immigrants than towards White anglophone Canadians, White francophone Quebecers and Muslims, followed by Catholics. Six independent t tests with Bonferroni corrections were performed to explore the effect of group status (Whites vs. non-Whites) on the levels of warmness towards each group. The differences were statistically significant for White anglophone Canadians, for whom White people reported more warmness, $t(208.89) = 4.36$, $p < .001$, and Muslims, for whom non-White people reported more warmness, $t(281.92) = 2.79$, $p = .006$. The combined results notably imply that White people reported higher levels of warmness towards people from the Afrodiaspora and immigrants than for their own group. Additional exploratory analyses were performed to explain the results with other variables, such as age and political affiliation. The results suggest a different dynamic than one occurring in the United States, where Whites exposed to the racial demographic shift information reported more negative attitudes towards other cultural groups and showed more anti-minority bias.

The results of this study are discussed in light of recent social dynamics, such as White guilt and Black Lives Matter, and other considerations, such as Montreal's multicultural context, racial anxiety and the limits of self-reported measures.

6. *Clinical Supervision in a Diversity Context: A Mixed-Method Study*

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Keywords: intercultural supervision, intercultural psychology, diversity

Migrant and racialized populations experience discrimination in their relationships with health practitioners, increasing their vulnerability to health problems. Among the helping professions, trainee psychologists are particularly lacking in

support to meet the challenge of intervening in a context of diversity. According to the latter, their supervisors minimize or ignore intercultural issues or those involving other forms of diversity (sexual orientation, gender, religion...). Many supervisors have not received adequate training in this area. It is important to better understand the challenges faced by supervisors in dealing with diversity to develop intervention and training proposals adapted to the Quebec context. This poster will present the current state of knowledge in supervision in context of diversity and the characteristics of an ongoing research project.

Objectives: The general objective of this project is to identify the psychological characteristics, representations, practices and needs of clinical supervisors in psychology in relation to the diversity-related problems experienced by their supervisees.

Method: The study is based on a sequential cross-sectional mixed methods design that combines quantitative data collected on a large sample for a general portrait with qualitative data on a subsample for an in-depth exploration.

Quantitative study: A sample of 180 members of the Ordre des psychologues du Québec (OPQ) who have worked as clinical supervisors in the past two years will be recruited. The first step is to adapt two English-language questionnaires to the French-speaking population of Québec: the Multicultural Supervision Inventory, Supervisor Form (S-MUSI), which measures self-reported intercultural supervision competencies, and the Intolerant Schema Measure (ISM), which measures discriminatory attitudes toward diversity (racism, sexism, homophobia, classism, religious intolerance, ageism).The short French version of the Multicultural Personality Questionnaire (MPQF) will also be administered to participants to measure personality traits needed to effectively deal with diversity issues in the workplace, as well as the Adult Attachment Scale (AAS) and a social desirability questionnaire. Descriptive statistics will be calculated to describe the sample. Exploratory hierarchical cluster analysis will then be conducted to identify supervisors' intercultural personality profiles based on their MPQF scores. Finally, mean comparisons on intercultural supervision competences, discrimination attitudes and attachment style will be conducted to complete the portrait of each profile. Qualitative study: A subsample of 25 volunteers from the 180 participants will take part in a semi-structured individual interview exploring their representations, needs and practices in related to diversity issues in supervision. The interview transcripts will be subjected to an inductive thematic content analysis. Finally, the supervisors' profiles will be linked to the qualitative data so that the qualitative results can be nuanced according to the psychological characteristics of the supervisors.

Benefits: Identifying characteristics and skills that are useful for the supervisors in dealing with diversity issues will allow recommendations for interventions and training that will improve the quality of care provided to a large segment of the population in Quebec and contribute to the necessary discussions on adapting interventions.

7.   Folklore as Contact Zone: Life Experience in Intercultural Education

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Keywords: contact zone, intercultural education, folklore, personal experience

By analyzing the life experience of Rachel Davis Dubois (1892-1993), this paper explores the influence of folklore on intercultural education. She devoted her life to multiculturalism, promoting harmony between different groups and respecting ethnic heritage. In contrast to the contemporary philosophy of racial assimilation, Dubois was one of the few educators who advocated difference. Her commitment to intercultural education is rooted in her own Quaker background and intercultural exposure as a teenager living on a rural farm. She invented a widely imitated technique, the Group Conversation, which uses the shared experiences of another ethnic Group to get people to know each other's customs, which are often similar. In New York City schools, she organized festivals featuring music, dance and food from different cultures and performed plays reflecting conflict and harmony. She developed an intercultural educational approach to improving community relations, Assemblage, which combines assemblies of what ethnic or racial groups have contributed to American life with classroom education. Intercultural education is dedicated to the improvement of racial and ethnic relations and the tolerance and appreciation of the diverse cultures of the United States through educational reform. Tolerance and sympathy are the abilities to be cultivated in intercultural education, while folk knowledge is both the content and method of education.

Rachel Davis Dubois, an American female educator, was the first to introduce folklore into the practice of intercultural education, which had an important impact on the development of intercultural communication as a mature discipline. However, her contribution to the early formation of the discipline has been ignored in the academic history of intercultural communication.

By using biographical methodology, this paper reviews the life experience of Dubois (1892-1993) to understand how the

educational movement developed into cross-cultural communication through the absorption of folk knowledge. The intercultural education movement that Dubois helped to advocate was created in the 1920s and continued into the 1950s with the goal of promoting understanding and respect among people of different races, ethnicities and religions among nations.

8. Timeline Narratives: Accounts of Ethnic Identity Developmental Trajectories in Chinese Immigrants to Canada

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Keywords: immigrants, ethnic identity, language, mixed-method, acculturation

The acculturation of cultural identity following immigration is a dynamic, developmental process but few studies examined identity changes over long durations in adult immigrants. A major reason for this lack of research is the scholars' limited ability to pursue long-term developmental investigations. An alternative approach is to have immigrants describe their current development and future projections of their identity. The current study utilized a mixed method approach, including qualitative interviews, visualization tools, and quantitative modeling, to examine how Chinese immigrants in Canada frame their Canadian and Chinese identity development. In total 206 Chinese immigrants participated in semi-structured interviews in which they responded to questions about their current feeling and projections regarding their Chinese and Canadian identities. They were then presented with identity graphs where they rated their Chinese/Canadian identities on a 10-point scale at four time points (arrival, current, 10 years later, and 20 years later). The participants also completed questionnaires that recorded basic demographic information, immigration experience, and measures that were hypothesized to relate to the charted profiles, including contact with native English speakers, English use, the bicultural identity orientations (BIOS), the Vancouver Index of Acculturation (VIA), sense of belonging to Canada and to China, and satisfaction of life in Canada. The analysis began by transcribing the interviews and conducting a thematic analysis, which resulted in four broad categories of critical incidents that precipitated trajectory changes, including psychological, material, familial, and language incidents. As participants connected adjacent identity scores using linear lines to form the identity curves, the slopes and intercepts of each connecting line could be obtained. This design allowed the data to be analyzed by latent class growth analysis (LCGA) that identified interindividual differences among participants regarding the trajectories of identity change. Participants' age, age of arrival in Canada, gender, immigration length, bicultural identity orientation (BIO), Vancouver index of acculturation (VIA), life satisfaction, sense of belonging to Canada, and English use were used to predict latent class membership. The results of the LCGA showed three trajectory clusters for Chinese identity, including a no-change class, a moderate increase class, and a drastic increase class. Three trajectory clusters were identified for Canadian identity, including a no-change class, a moderate increase class, and a drastic increase class. The decline of Chinese identity was negatively associated with the Chinese dimension of the VIA. The increase of Canadian identity was positively predicted by hybrid identity orientation, Canadian VIA, contact with native English speakers, and sense of belonging to Canada while negatively predicted by monocultural identity orientation. These predictors echoed with the findings of the thematic analysis, which identified Chinese rootedness as the main reason of maintaining Chinese identity, and adapting to Canadian values and English use as major cause of increase of Canadian identity.

9. Whiteness Centered and Unnamed: History of Whiteness Theory in Intercultural Communication Research

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Keywords: whiteness theory, intercultural communication research, historical foundations

This essay/poster responds to recent calls for interrogating the history and development of research and theory in intercultural communication. The rise of the hashtag #CommunicationSoWhite and subsequent publications point to the underlying power of whiteness in the construction of the field of communication itself. In intercultural communication, Kulich et al. (2020) note that the intercultural field(s) is / are more diverse and nuanced than "we" might think and in acknowledging the ambiguity – who is the "we" in tracing the history of intercultural communication? – they call for further detailed analysis of early documents and lines of publication to clarify the strength and breadth of our field. Thus, we interrogate why intercultural communication theory and research, at its inception in the 1940s in the United States, largely erased the role of whites in intercultural interactions while, at the same time, centering the experiences of white sojourners as the window through which we "know" about intercultural interaction. We also interrogate the consequences and

implications of this erasure/centering of whiteness in the field.

The entire essay will be published in S. Kulich & M. Steppat (Eds). *Historical Intersections of Intercultural Studies*, Vol. 1, Shanghai University Press.

10. Intercultural Aspects of Summer Schools and Short-Term Programmes: A Comprehensive Analysis

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Keywords: summer schools, short-term programmes, intercultural sensitivity

According to Selby (2018), recent research by the Institute of International Education (2017), suggests that intercultural skills such as curiosity, work ethics, and leadership are unaffected by length of international experience.

These findings are a strong argument for holding summer schools, winter schools and short-term programmes as connectors of currents of thought, areas of expertise, disciplines and, last but not least, cultures. Therefore, these programmes have the power to create an intercultural climate change in line with the 2023 IAIR theme.

As the pandemic subsides, demand for short-term mobilities in higher education has been increasing. Using this as a starting point, this poster will explore the status quo and future of international summer schools and short-term programmes by addressing student, administrative and academic perspectives - in particular through intercultural lenses. The poster will be co-created by two German UAS, both experienced organisers of summer programmes and, more recently, also more sustainable Erasmus+ blended intensive programmes (BIPs), and the South African University of Cape Town, a specialist in global short-term programmes.

Best-practice overviews of and insights into summer schools and related programmes arranged by the presenting German and South African institutions will be provided.

Survey-based experience reports (Link/Latchiah/Tornier 2023) on intercultural differences, pitfalls and opportunities of these types of programmes for the participating students as well as the administrative and academic coordinators involved will be shared and discussed with the IAIR poster audience.

The poster will also feature draft recommendations for the successful and interculturally sensitive implementation of global summer schools, winter schools and short-term programmes like the new BIPs and seeks to further develop these guidelines with the IAIR community.

11. A Contrastive Analysis of Academic and Campus Cultures in Germany and Japan

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Keywords: academic culture, campus culture, teaching, learning

Academic and campus cultures widely differ across nations, a difference which is even more striking across continents. This poster aims at highlighting the main differences of academic and campus culture routines in Germany and Japan and at pointing out what each side can learn from each other's best practices in the field.

Following an inductive approach, the poster includes both a literature-based overview of the essence of Japanese vs. German teaching (cf. Cordaway 2014; FUBIS 2015; Goertz 2018; Stigler & Hiebert 1999) and learning styles (cf. Hlatawy 2009; Hyland 1994) as well as methods used in Japanese vs. German textbooks (cf. e.g. JAPANGOV 2017).

Based on this synopsis, the poster also refers to empirical comparisons of German vs. Japanese campus life, extra-curricular activities etc. and outlines the first results of a survey conducted among German and Japanese students about their perspectives on academic and campus culture at their home universities. All findings will be related to Meyer's (2014) cultural dimensions and other current cross-cultural research where applicable.

Tuesday

1. ***Politicizing Cultures (The Politics of Geography): What Do Middle Eastern Cultures Look Like in U.S. American (Geo) Political Discourse?***

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Keywords: political discourse, the Middle East, (imagined) geography, geopolitics, clash of civilizations, populism

The linguistic turn in the analysis of human geography opens horizons for the production of more critical understandings of culture, political power, and interstate rivalries. It challenges the commonly held geographical divisions between the East and West, North and South, and between the Orient and Occident that normalize particular understandings of people, places, and cultures. Thus, geography does not simply exist. It does argue. A case in point is the hegemonic visualization of the Middle East in US American political discourse which ascribes to the region a monolithic imagined geography that strips it of its nuances and complexities. The rehearsal of the simplistic and essentialist definition of the Middle East as terrorist, violent, and culturally backward has been present among the different post-Cold War presidents, who were determined, with a definitely imperfect consistency, to fix the representation of the region as a threatening other. Huntington's clash of civilizations epithet has been highly effective in contributing to this identity construction mechanism. Accordingly, through a critical content analysis of the different political speeches popularized by post-Cold War presidents, including Bush, Obama, and Trump, this research critically investigated the common spatial visualizations and identity narratives embedded in these speeches and the leverage of Huntington's thesis on these visualizations. Most importantly, the research argued that the hierarchy of belonging previously established by Bush and, to a lesser extent, Obama reached new heights under the presidency of Donald Trump, who brought another ingredient to the American political discourse, which is populism. Hence, the populist impulse that dominated Trump's national and international policies was a bold vindication that globalization did not wipe off the significance of spaces and that the vague stories of a de-territorialized world and placeless conceptions of identities have become incrementally challenged. Apart from harboring a deep animosity towards the Middle East, the major contribution of the Trump administration laid in its assertion that the Western civilization is exceptional, but not universal. Therefore, for him, the US should stop its "fruitless" endeavors to westernize and convert the rest of the world, particularly the Middle East, to its culture and way of life.

2. ***The Moroccan Amazigh Language, Identity, Nation, and Nationalism***

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Keywords: Morocco, Amazigh language, identity, nation, nationalism

Moroccan Amazighs, or Imazighen, who make at least 45% of the population are the native people of Morocco and North Africa. Before the Arabs came to this region about 1400 years ago, the only language spoken in the region was Amazigh. Arabic was introduced through Islam being the new religion that Arabia exported to most parts of Africa and Europe. Since the dawn of the 20th century, colonial powers introduced their languages together with their cultures and administrative and education systems, which had a great impact on the public and private lives of Moroccans not only during the four decades of the French and Spanish protectorate, but still persist till today. Hundreds of rights were lost because of the incapacity of many Amazigh natives to claim them since all administrative procedures have been done either in French, Spanish, or Arabic. The surface layer of colonial residue in Morocco in the form of language and clothing style, for instance, is but the tip of the iceberg. Deeper layers directly affect the economy and education systems and reforms which often leave thousands of students behind, speakers of the two official national languages, in particular. "Nation" and "nationalism" are two terms that come into play when the debate about language is raised among education officials, stakeholders, and politicians on the one hand, and Amazigh civic society activists, on the other hand. The drive behind decades of linguistic and cultural resistance of the Amazighs is mainly a series of exclusion through history despite recent attempts to bestow the language and its people with more rights in education, law, and media in the midst of a constant debate about the connection between language and nation and identity. Ernst Gellner[1] considers "nation" as a contingent result of History. He assumes that « nationalism creates nations and not the opposite" in the same way that "nationalism is essentially a political principle which affirms that political unity and national unity must be congruent." Gellner's argument is debatable and leads me to assume that future relationships between Moroccans regardless of their linguistic affiliation should be based on "nation" as an entity that possesses specific values and is not assimilated to either the "State" or the culture. In this presentation I am using a qualitative approach to target three objectives: 1- to describe the relationships Amazigh people have with the Moroccan state based on their linguistic specificity; 2- to analyze how the Amazighs live their "Amazighness" through ethnic loyalty, language, and identity markers; 3- to expose the critique some the Amazigh movement receives from inside and outside its linguistic, ethnic, and cultural communities.

Reference
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3. The Multi-Dimensions Factors of Kaitiakitanga: Resource Management in an Aotearoa New Zealand Intercultural Context

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Keywords: Resource management, intercultural relations in New Zealand, indigenous psychology

The New Zealand Māori resource management term kaitiakitanga is commonly used in legal, climate or environmental contexts but there are dimensions and applications, including the system of cost and benefit analyses in Māori contexts, that are not widely understood. This individual paper explores some of these dimensions which apply not only within the physical and environmental realm, but above all within the socio-cultural and psychological domains. Indeed, proceeding to any analysis of kaitiakitanga in legal or political contexts, first of all it is necessary to consider its original meanings as well as the rights and responsibilities of those who customarily apply the principle. Kaitiakitanga is being used increasingly by Māori tribal groups in political discourse to claim certain rights under the 1840 Treaty of Waitangi on the basis of being tangata whenua (primary indigenous custodians of a given geo-political territory, literally 'people of the land'). To that end, how is kaitiakitanga considered by Māori and non-Māori in environmental and climate arenas as well as other non-RMA 1991 related spheres? How has the term found common usage? Legislative inclusion of the word is, in a large part, the result of developments in wider Treaty contexts, particularly those in the 1980s (Waitangi Tribunal reports for instance). Although it is beyond the scope of this paper to discuss kaitiakitanga in legislation, key themes will nevertheless be considered and discussed. Kaitiakitanga has clearly become a guiding principle in all bicultural policy between New Zealand Māori kin groups and the Crown or other non-Māori in Aotearoa New Zealand.

4. Amplifying Newcomer Voices in Teaching and Learning

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Keywords: teacher education, young displaced/refugee, English learner, narrative inquiry in teacher learning

Many unfortunate events in current times, including Russia's war against Ukraine, are transforming the world and require transformations in our professional lives.
In the field of second language teacher education narratives serve as a powerful vehicle for teacher inquiry (e.g., Johnson & Golombek, 2011) and a source for transformation (e.g., Senyshyn, 2018), especially in challenging and uncertain times. Using narrative inquiry as a method, the proposed talk will examine how the experiences of a displaced eight-year-old multilingual learner (Ukrainian speaking with some knowledge of Russian and Polish) contributed to preservice teacher learning and enhanced teacher educator practice.

Russia's large-scale invasion of Ukraine, my native land, despite the great distance and the comfort of my adopted country, the US, had a profound effect on me on many levels, including professionally. The events were unfolding just right after the start of the spring (2022) semester, and so was the need to use the moment and educate teacher candidates in my second language acquisition courses about the situation while making relevant connections to the course content. There were many stories I shared with my students, starting with those of my schooldays in the former USSR to help them understand the context and the unfolding war and humanitarian crisis. Most importantly, later in the semester, there were stories about and even a class visit by my niece Veronika who had to flee Ukraine and come to the US (for the first time), accompanied by my mother. They first fled to Poland where Veronika attended a school for a few weeks before coming to the US and starting a school again in a new social and linguistic environment.

When my niece arrived, my eyes were tearful but also hopeful. The image of a Paddington-like bear on Veronika's sweatshirt intensified my tears as it reminded me of the story I had shared with my education students the previous day. The story of a bumbling bear with a heart of joy and hope but also a glimpse into the war trauma. Paddington's story, based on its origin, is a story of a refugee, and it was very much relevant to the unfolding reality. And so were the experiences of my niece who became an inspiration and source for many stories about language and culture learning, adjustment and acculturation, and resilience and success. These stories were powerful teaching moments to accompany almost every discussion of (second) language teacher education topics throughout the semester. Ultimately, these stories were a powerful tool for transforming my own professional learning and my students' teacher learning that semester.

5. *Vietnamese Government Pandemic Communication Effectiveness and Behavioral Responses: A Conceptual Framework*

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Keywords: COVID-19, government pandemic communication, framing, social construction of reality, communication effectiveness

The effectiveness of government communication in the face of a pandemic is reflected in achieving intended communication goals. These goals include attaining intended behavioral responses, such as public consent and compliance with the government's harsh containment measures to help flatten the pandemic curve. However, there is a lack of understanding of how government communication can attain such desired outcomes. Without this knowledge, we cannot identify optimal ways to use government communication to facilitate desirable behavioral outcomes towards pandemic measures. This paper addresses this important yet understudied issue by illustrating how government pandemic communication can achieve desired behavioral responses in the particular context of Vietnam from January 2020 to December 2021.

As can be seen from recently documented evidence, especially during the COVID-19 pandemic, the relationship between communication strategy and behavioral responses is not clear-cut because communication strategy does not necessarily, nor directly, bring about desired behavioral outcomes. Arguably, the results of a communication campaign depend on specific social, political, cultural and individual context, which shapes government communication strategy and people's understanding and behavior. Against this background, this paper proposes an integrated conceptual model to illustrate the relations between government pandemic communication and behavioral responses. First, this paper draws upon the social construction of reality theory and framing theory to shed light on how the government frames COVID-19 in their messages to shape public perception of the pandemic. Second, the paper reviews the extant literature on communication effectiveness to explore how and why people perceive, feel, and behave upon exposure to these messages. Whether government pandemic communication achieves purposed outcomes in terms of shaping perception, attitude and behavior thus indicate if government pandemic communication is effective or not. Consequently, this conceptual model can serve as a framework for investigating government pandemic communication effectiveness and how helpful it can be in facilitating behavioral responses. This paper thus contributes to the literature on government pandemic communication effectiveness and the influence of context on behavioral responses.

6. *Is Self-Esteem Related to Acculturation Orientations and Attitudes Among Host National and Youth from Immigrant Families in Finland?*

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Keywords: self-esteem, acculturation attitudes, acculturation strategies

Acculturation orientations and attitudes are essential factors in shaping intercultural encounters and social climates (Berry, 2005). Natives may hold different attitudes on how migrants and ethnic minorities should adapt to majority customs and cultures. These expectations, namely, acculturation attitudes, builds the framework in which migrant and minority members must navigate, giving them the boundary conditions for their acculturation orientations and strategies. However, also migrant, and ethnic minorities hold acculturation expectations for other migrants, which in turn, shapes within and between minority group relations. Previous studies have indicated that self-esteem is related to intergroup processes. For example, Hogg & Abrams (1990) suggested, that low self-esteem is related to intergroup discrimination. Further, an association of self-esteem with acculturation orientations among adolescents has been reported in previous research (e.g., Giang & Wittig, 2006; Inguglia & Musso, 2015). Thus, it is necessary to examine if such an association can be found in other contexts, namely in Finland, too. Moreover, a focus on the future generations, the youth, may illuminate the intercultural landscapes of the emergingly culturally diverse Finland.

The aim of the present study is to first, examine acculturation orientations and attitudes among native, and first- and second-generation migrant youth, and second, examine the association of acculturation orientations and attitudes with positive self-esteem among these groups, assessing for differences in patters between groups and genders. Finally, we test if reported experiences of discrimination moderates the link between acculturation orientations and attitudes, and self-esteem.

The present study will assess data from the Annual Youth Future Reports collected in 2022 (N = 5455) and to be collected in early 2023 throughout Finland among comprehensive secondary school and high school students. These data are

collected during early spring 2023.

Study 1: The Annual Youth Report 2022 had binary acculturation attitude measures. We found that self-esteem and acculturation attitudes were related among native youth, but not migrant youth.

Study 2: More comprehensive acculturation measures and experienced discrimination scales will be included in the upcoming survey of 2023 included, and both acculturation attitudes and strategies will be measured. We shall examine the relation of acculturation attitudes and strategies with self-esteem with discrimination experiences as the moderator. Studying the relation of self-esteem with acculturation attitudes and orientations may emphasize the importance of fostering self-esteem for promoting fruitful culturally diverse social climates.

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7. ***Measuring Public Opinion on Refugee Acceptance Rates: Findings from a Cross-Country Survey Research***

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Keywords: public opinion, survey research, migration, comparative research

While tension between states and refugees stuck between European and non-European
borders is rising, the role that is being played by the citizens of the Global North in shaping policy regarding refugees remains obscure. This study presents an overview of public opinion survey research across three countries, the US, UK and France. Followingly, it analyzes data received from a 2014 survey research project to test for effects of different wording strategies and referential information, a concept derived from Scotto et al. (2018)'s public opinion survey, on public willingness for hosting refugees. The objectives of the study are therefore threefold: (i) to report refugee admission preferences from the three countries; (ii) to test whether wording and the level of information that is provided in the survey questions has a direct impact on the number of refugees desired by the respondents; and, (iii) to argue for more systematic and in-depth exploration of civilian attitudes and preferences on refugee admission in order to support institutions such as the UNHCR in their efforts to address harmonization barriers between refugees and locals. The findings indicate that the presence of positive referential information results in significantly increased reports of willingness for higher numbers of refugee admissions by the country.

8. ***Host Country Nationals' Acculturation Attitudes: Examining a Stereotype Content and Threat Benefit Model***

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Keywords: spillovers, acculturation, benefits, threats, stereotypes, immigrants, Hispanics

A survey study in the U.S. (N = 647) tested predictors of host country nationals' acculturation attitudes regarding whether participants would want immigrants to adopt the mainstream U.S. identity and/or retain their heritage identity. A model was tested positing that perceived competition with immigrants, and the perceived status of immigrants, would predict positive stereotypes held about immigrants. Positive stereotypes, in turn, were predicted to relate to the extent to which immigrants were seen as posing a threat and/or bringing benefits to the U.S. Threats and benefits were then posited as predicting the extent to which host country nationals would want immigrants to adopt a mainstream U.S. identity and/or retain their heritage identity. Results largely supported our hypotheses. Perceived benefits, rather than threats (which

have previously received more attention), appeared to predict host nationals' acculturation expectations. The theoretical and applied relevance of these findings is discussed.

9. Rethinking Wellbeing in the Context of Changing Climates: An Indigenous Approach

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Keywords: Māori, wellbeing, indigenous, climate change, qualitative research, psychology

Social injustice and anthropogenic climate change threaten the health and wellbeing of people, and the environments in which they are situated within. The consequences of such, disproportionately impact marginalised populations including indigenous, and those of the global south. In response to these intersecting and complex issues, we require multi-level interventions at various points. Furthermore, we require widespread inter-cultural collaboration to facilitate a shift in views and attitudes towards ourselves, each other, and the planet. Indigenous concepts and understandings related to health and wellbeing are a largely untapped source of knowledge from which both local and global leaders seeking to address these issues could learn from.

This talk will present a holistic model of wellbeing that is rooted in cultural concepts and experiences of Māori, the indigenous people of Aotearoa (New Zealand). To construct this model, exploratory interviews (n=9) were conducted within a Kaupapa Māori research paradigm to qualitatively identify themes and aspects of Māori wellbeing. Confirmatory interviews (n=15) were used to refine and rework the various components of the model. Findings saw eight themes emerge, each containing between four and six unique items. This model enables a broader understanding of wellbeing, such as one that considers connection with the natural environment and kin groups. This presentation will therefore outline the benefits of adopting such understandings of health and wellbeing for our collective journey in navigating the issues arising from our changing climates.

10. Why Should We Develop Cultural Self-Awareness for Greater Openness to Diversity?

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Keywords: Immigration, cultural self-awareness, diversity, psychology

With climate change more and more people are being forced to immigrate. This phenomenon generates the need for adaptation in the host countries, particularly in terms of health care. In mental health, one of the principal factors of non-consultation or abandonment of therapy among migrants is the difference in cultural reference between the practitioner and the patient. The experience of this difference can manifest itself in behaviors of rejection of the culture of the other, anger or even disgust on the part of the practitioner (Cohen-Émerique, 1993). One solution against those behaviors is to develop the cultural competence of stakeholders. It is commonly accepted that becoming aware of one's own cultural background is the entry point into the development of this skill, this is cultural self-awareness. It is defined by Yan & Wong (2005) as understanding the influence of culture on oneself. But what exactly does the research say about this awareness? To answer this general question, we undertook a scoping review of the literature (Mateo, 2020). Our research question is: What is the interest of cultural self-awareness to have therapists more open to diversity during the consultation?

To answer this question, we searched for articles with the following *Keywords:* "conscience", "consciousness", "awareness", "culture", "cultural", "self", and "self". To have a wide range of articles we searched databases in anthropology, psychology and sociology: Anthropologie plus, IBSS, PsycInfo (Ovid), PsycNET, Corsini encyclopedia of psychology, sociological abstract, and blackwell encyclopedia of sociology. Then, we selected the articles that contained these keywords in the title or their summary. After reading each article in its entirety, we checked whether they corresponded to the inclusion criteria that we had previously defined according to our research question. Ten articles were selected. They are mainly organized around two axes: the theoretical models of cultural competence which have been developed and which contain cultural self-awareness as a dimension, and on the other hand the observations made by the authors in the field in contact with people who work with minorities. So, we have both theoretical and practical evidence of the importance of cultural self-awareness. As early as 1982 Sue insisted on developing this dimension. The preliminary results following the reading of the articles show that the researchers who published after him arrived at the same conclusion by questioning as many members as possible of minorities using health services or by discussing with the practitioner. We have also noticed that it is mainly North American and French authors who have taken an interest in this issue. It should be noted, however, that this notion is little explored empirically, the number of articles being rather

low. This scoping review should help us to set up a research project that will focus on the development of training to increase cultural self-awareness among psychology students.

11. *Helping Refugees: Determinants of Prosocial Behavior. Comparative Studies in Poland, Spain & France. Results & Conclusions for Further Research*

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Keywords: WE concept, personality traits, refugees, social support

The study aimed to explore relationships between social identifications, perception of agentic and communal traits of refugees, and a tendency to support refugees from non-European countries. Attitudes toward refugees in European countries vary, and a tendency to support refugees may be rooted in the socio-cognitive processes generated by the ingroup-outgroup division. We assumed that a willingness to provide social support for outgroup members might relate to how people defined their ingroups and how they evaluated the personality traits of outgroup members. We expected that a tendency to support refugees would correlate positively with ingroup inclusiveness and evaluation of communal traits but negatively with agentic traits.

Method. The study was carried out in Poland, France, and Spain. The total sample consisted of 1084 respondents (NPL = 362; NFR = 335; NES = 387), Mage = 34,3 (SD=15,2); Females: 57,7%. The ingroups were operationalized as the WE-concept, i.e., WE- family, WE - followers of the same religion; WE - nation: WE – humans. The agentic traits were: ambitious, self-confident, and resourceful (α = .60); the communal traits: were honest, friendly, and kind (α = .87). A tendency to provide social support was measured with the Index of Sojourner Social Support Scale(Ong & Ward, 2016); 20 items (α = .97).

Results. We constructed a path model with four WE concepts as independent variables, agentic and communal traits as mediators, and social support as a dependent variable (DV). We performed a simultaneous analysis for three groups, i.e., all groups had the same model structure but could have different parameter values. The model fitted well to the data: chi sqr =. 14.61, df=9; p-.10; CMIN/DF= 1.62; RMSEA =.024 CI [.000; .046]; CFI =.997; SRMR=.008. As expected, the most inclusive WE humans concept was positively related to a tendency to support (significantly or marginally) (βPL=.32; βFR=.09; βES=.22), while less inclusive concepts had no relationships with the DV, i.e. the WE followers of the same religion (βPL=.03; βFR=.03; βES=.06), or had a negative relationship, no relationship, or were marginally related, i.e., the WE nation (βPL=-.08; βFR=.00; βES=.09). Unexpectedly, the least inclusive notion – the WE family – had a positive relationship with DV (βPL=.14; βFR=.32; βES=.21). Communal traits predicted positively the tendency to support (βPL=.46; βFR=.54; βES=.49), while agentic traits revealed no clear pattern as regards relations with DV (βPL=.14; βFR=-.07; βES=.14). Results also showed that both kinds of traits served as mediators for relationships between the WE humans and DV, and the WE family and DV. Still, there were no mediators for the WE family and DV in the Polish sample.

Discussion. Results were discussed on the grounds of intergroup relations as elaborated in the Social Identity and Self-Categorization Theories. However, the WE family case needs other explanations, such as mechanisms based on interpersonal, not intergroup relations. We also discussed differences between national subgroups with reference to different migration policies and cultural factors.

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