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ABSTRACTS

INTERNATIONAL ACADEMY
FOR INTERCULTURAL RESEARCH

THE CITY UNIVERSITY
OF NEW YORK
College of
Staten Island

The **College of Staten Island** is a four-year, senior college of The City University of New York that offers exceptional opportunities to all of its students. Programs in the liberal arts and sciences and professional studies are offered that lead to associate's, bachelor's, and master's degrees. Doctoral degrees are offered at the College or jointly with The Graduate Center of The City University of New York. The College also has an extensive Continuing Education program, offering professional certificate programs.

The College of Staten Island traces its roots back to the establishment of Staten Island Community College in 1956 as the Borough's public institution of higher education of The City University of New York, offering associate's degrees. In 1967, Richmond College was established by CUNY as a two-year upper-division college to offer baccalaureate and master's degrees, and participate in doctoral education. Staten Island Community College and Richmond College were merged in 1976 and renamed the College of Staten Island. In 1993, the College of Staten Island was relocated to its present location in Willowbrook.

Reflecting our high-achieving students, world-class faculty, and outstanding staff, the College has recently received national accolades celebrating our excellence and value from Washington Monthly, Forbes, Money magazine, U.S. News & World Report, G.I. Jobs, PayScale College Salary Report, CollegeNET, Business Insider, and Time magazine.

The College's 204-acre campus is the largest site for a college in New York City. Set in a park-like landscape, the campus is centrally located on Staten Island. Mature trees and woodlands, flowering trees and ornamental plantings, fields and outdoor athletic facilities, the Great Lawn, art installations, and seating areas create a rural oasis in an urban setting. Our destination campus includes state-of-the-art classrooms, laboratories, studios, and offices in two academic quadrangles, and is home to the CUNY Interdisciplinary High-Performance Computing Center. Other noteworthy facilities include the Astrophysical Observatory, the Biological Sciences and Chemical Sciences Building, the Center for the Arts, the Sports and Recreation Center, and the Library. The College opened its first student residence halls in fall 2013.

IAIR 2017

PRESENTATION ABSTRACTS

Acculturation and Academic Success Among Latinas/Latinos in Higher Education

Acculturation Theory

Multiculturalism

Yacihuilca Moní | Dr. Marisa Mealy | Dr. José Carlos Del Ama, Central Connecticut State University, United States

In the United States, Latinos are more likely to perform poorly on most indicators of academic success when compared with other major ethnic groups (Ryan & Siebens, 2012). Furthermore, Latinos are facing formidable challenges in terms of college enrollment and retention (Krogstad, 2016). Latinos are not only less likely to enroll in 4-year colleges, but they are also more likely to drop out when they do enroll (Krogstad, 2016). Acculturation is one factor that may help explain differences in academic success among Latinos in higher education (Corder, 2007; Lópex, Ehly, & García-Vazquez, 2002). Research on academic success has consistently viewed acculturation as a unidimensional phenomenon (Kaplan et al., 2007; Greenman, 2013; Aretakis et al., 2015). Thus, one of the most common ways of assessing acculturation has been through questions relating to generational status (Greenman, 2013; Aretakis, 2015). Often the results of these studies have suggested an immigrant paradox, wherein the first generation tends to outperform later generations (Aretakis et al., 2015). However, bidimensional acculturation may provide a more nuanced understanding of the effects of acculturation on academic success. In addition, other factors may be associated with both acculturation and academic success. One of these factors is school effort, which refers to how hard a student is willing to work to do well academically (Ceballo, McLoyd, & Toyokawa, 2004). Another such factor is that of educational values, or to the importance students attribute to education (Aretakis et al., 2015). Thus, this study explores the role of bidimensional acculturation, school effort, and educational values on the academic success (GPA, school attitude, and retention) of Latina/o college students. Ninety Latina/o participants participated in the study. Results from a series of correlations and ANOVA's revealed that students who adopted the integration acculturation strategy were more likely to have a positive school attitude, whereas students who used the assimilation strategy were more likely to have a negative school attitude. Students who used the integration strategy also scored higher on school effort and educational values than students who used the assimilation strategy. In turn, high levels of school effort and educational values were related to both a higher GPA and a more positive school attitude. Finally, students who were thinking about dropping out of college scored lower on school attitude, school effort, and educational values than their counterparts. However, there was no difference in the GPA of the two groups. These results suggest that bidimensional acculturation may be more important to academic success than generational status. In addition, students who indicated that they might drop out of college had lower school attitude, school effort, and educational values than their counterparts. However, they did not have a lower GPA. Based on these findings, schools serving Latinos should place a special emphasis on acculturation patterns and academic attitude when assessing at risk students. These factors may play a role not only in school effort, educational values, and school attitude, but also in the likelihood of a student dropping out of school.

Acculturation and Preferred Help-Seeking Behaviour for Depression Among Different Ethnic Groups in a Norwegian Context

Acculturation Theory

Healthcare

Immigration: Adjustment

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Background: A challenge for many countries is to develop mental health services that meet the need of all parts of the population. This study aim to examine and compare intended help seeking behaviour for depression held by different ethnic groups, and how such intentions relate to their acculturation orientation.

Method: A survey was administrated to immigrants from Pakistan (n = 153), Somalia (n = 103), and Russia (n = 98) and Norwegian student population (n = 265). The survey consisted of a vignette describing a moderately depressed person (based on ICD-10 and DSM criteria). The respondent was asked to provide advice to the vignette character completing a modified version of the General Help Seeking Questionnaire and the immigrant population responded to questions about preferred acculturation strategies using the Vancouver Acculturation Scale.

Results: Factor analysis indicated three areas for help-seeking behaviour; close network (e.g. parents), traditional authorities (e.g. religious leader) and professionals (e.g. psychiatrist/psychologist). Further the analyses indicate differences between ethnic groups in preferred help-seeking behaviour. Specifically, immigrants from Somalia and Pakistan endorsed the importance of help-seeking from traditional authorities, while Norwegian respondents endorsed help seeking from professionals more often than the other groups. Among immigrants from Somalia and Pakistan help-seeking from traditional authorities were positively correlated with maintenance acculturation orientation, while help-seeking from professionals was positively correlated with adoption acculturation orientation. Immigrants from Russia on the other side indicated more reluctance than other groups to seek help from any of the sources listed.

Conclusion: Public mental health promotion programs should consider the patterns of help-seeking behavior in different ethnic groups. Differences in help-seeking behaviour requires further attention, particularly in light of research in several countries showing health inequalities between ethnic groups.

A Cross-Cultural Analysis of Prevalence Rates and Vulnerability Factors for Sexual Victimization in Chilean and Turkish College Students

Healthcare

Other

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Sexual aggression is recognized as a severe problem worldwide (Abrahams et al., 2014; WHO, 2014). However, current evidence on the prevalence and impact of sexual aggression is primarily based on studies from the United States and, increasingly, Western Europe. Studies from other parts of the world, in particular from Chile and Turkey, are rare, and even less is known about vulnerability

factors for sexual victimization in different cultures. The present contribution examines prevalence rates and factors associated with a higher likelihood of sexual victimization among sexually-experienced college students from Chile (n = 1,089), a Latin American country, and Turkey (n = 880), a transcontinental country located between Southeast Europa and Western Asia. Both countries were selected based on theoretical considerations which are discussed as having an impact on the prevalence of sexual aggression in a society: Honor as well as religious beliefs are prevalent in both societies yet differ in their specific manifestations. Chile is a predominantly Catholic country in which conceptions of masculine honor, defined as the concern for one's family's well-being, but also the maintenance of authority over one's family and virility, are highly influential (Vandello, Cohen, Grandon & Franiuk, 2009). By comparison, Turkey is a Muslim country in which family honor, referring to the concern for the protection of one's family's reputation, is of great importance (van Osch et al., 2013). At the same time, Chile and Turkey are similar in their degree of gender inequality (United Nations Development Programme, 2014). The Sexual Aggression and Victimization Scale, a survey instrument validated in cross-cultural research, was used to measure heterosexual college students' reports of sexual victimization since the legal age of consent (15 years in Turkey and 14 years in Chile), considering different coercive strategies, sexual acts, and victim-perpetrator relationships. In Turkey, 77.6% of women and 65.5% of men reported sexual victimization. In Chile, lower but still substantial prevalence rates for sexual victimization were revealed: 51.9% of women and 48.0% of men reported at least one incident of sexual victimization. To examine vulnerability factors for sexual victimization, we assessed participants' risky sexual scripts, risky sexual behavior, sexual self-esteem, sexual assertiveness, and religiosity. Path analyses showed that, as expected, risky sexual scripts were directly linked to risky sexual behavior and indirectly linked to a higher likelihood of sexual victimization across countries and gender groups. Higher sexual self-esteem and sexual assertiveness were linked to a lower likelihood of sexual victimization in the female but not the male participants in both samples. Religiosity was indirectly linked to a lower likelihood of sexual victimization in Chile and to both a lower and higher likelihood in Turkey. The findings, especially the high prevalence rates in both countries and the different role of religiosity, are discussed under consideration of cultural factors.

A Cross-Cultural Study on Processing of Negative Information
Other

Fang Liu | Stanley Yu | Julie Ann Lee, University of Western Australia, Australia

In today's marketplace, consumers are often exposed to negative brand information, and prior research has found a detrimental impact of negative brand information. However, negative brand information may not always have negative consequences. The main objective of the current study is to investigate the influence of culture on Australian and Chinese consumers' responses to negative publicity, including their intentions to search information and spread negative word-of-mouth, in addition to brand attitudes and intentions.

Negative information has been found to have a significant negative effect on consumers' overall attitudes towards the affected brand (Ahluwalia et al., 2000) and their purchasing intentions (Dean, 2004). However, little research has examined information search in the context of negative brand information. It is found that consumers who are exposed negative brand information are likely to search for further information (Kim and Song, 2010). If negative brand information results in increased information search, it may lead to a positive rather than a negative brand impact. The online shopping literature supports the positive relation between information search and purchasing intention (Shim et al., 2001). Negative word-of-mouth is another likely reaction to exposure to negative brand information (Verhagen et al., 2013), and all reported studies appear to find support for a negative impact of negative word-of-mouth on brand purchasing intention. Cultural differences impact responses to negative brand information. This study adopts Hofstede's cultural dimensions and

focuses on three major cultural dimensions, which are collectivism/individualism, uncertainty avoidance and power distance.

Using two negative publicity scenarios as well as samples of Australian (203) and Mainland Chinese consumers (213), this study examines the effect of culture on consumer responses when they are exposed to negative brand information. Individual level collectivism, uncertainty avoidance and power distance were measured with Donthu and Yoo's (1998) scale. Brand attitude was adopted from previous studies (MacKenzie and Lutz, 1989). Intention to search for information was adopted from previous studies (Crotts, 1999). Negative word-of-mouth (NWOM) was adopted from previous studies (Hsu, 2008). Finally, brand purchasing intention was adopted from previous research (Carrigan and Attalla, 2001).

Structural Equation Modelling is used to test the hypotheses. This study finds that culture is a significant effect in consumer responses to negative publicity among the Chinese consumers. All of the three cultural have significant effects on Chinese consumers' intention to search information and spread NWOM. However, this study finds that only uncertainty avoidance has a significant effect on the Australian consumers' intention to search information and spread NWOM. Irrespective of the nationality, consumers' intention to search for information has a positive effect, but their intention to spread NWOM has a negative effect on their intention to purchase. This study is among the first to examine the influence of culture dimensions on consumers' responses to negative publicity. It also compares cultural influences between two countries that differ widely in their cultures, which allow several country level hypotheses to be explored.

Adjusting to Gender Equality in a Welfare State - What Helps in Fostering Egalitarian Values and Practices Among Polish Migrants in Norway.

Immigration: Adjustment

Multiculturalism

Stereotypes & Microaggressions

Natasza Kosakowska-Berezecka | Magdalena Żadkowska | Tomasz Besta
University of Gdansk, Poland

Domestic work has gendered meaning and content of both masculinity and femininity is strongly embedded in the cultural context. As changing cultural contexts can lead to more neutral perception of gender roles, comparing household maintenance patterns among men and women who migrate from less gender-egalitarian to more gender-egalitarian country might shed light on the factors fostering the transformation toward an egalitarian-partnership model of the family. In study 1 (in-depth interviews with 17 Polish couples in Poland – less gender-egalitarian country) and Norway (more gender egalitarian welfare-state country) we showed that living in the society with active policies enhancing gender equality within household helps Polish couple sustain equal arrangements regarding their household duties and parental roles. In study 2 (Polish and Norwegian students, n = 226) we compared the perception of typicality of domestic duties for women and men in Poland and in Norway.

Our results showed that female-typed or male-typed household duties were perceived as less gendered in Norway than in Poland. In study 3 Polish migrants in Norway (n = 102) declared more preference for both partners' equal involvement within household and manifested collective action intentions aiming at encouraging men's more active involvement in domestic work when they knew that Norwegian society appreciates Polish migrants and their cultural values. Overall our results indicate that cultural context, existing welfare state policies and feeling of being accepted and included within by host society can relate to the perception of household duties and can thus lead to more gender egalitarian household arrangements within migrant families.

A New Acculturation Framework: The Importance of Belonging and the Negotiation of National and Organizational Group Boundaries

Acculturation Theory

Diversity & Organizations

Immigration: Adjustment

Adam Komisarof, Keio University, Japan

Prominent acculturation frameworks such as John Berry's (Berry, 2008, 2013), Bourhis et al.'s Interactive Acculturation Model (Bourhis & Dayan, 2004; Bourhis, Moise, Perreault, & Senecal, 1997), and Piontkowski et al.'s Concordance Model of Acculturation (Piontkowski, Rohmann, & Florack, 2002) have important utility in addressing Japan-based acculturation. However, Komisarof (2009) suggested that diverging schema found among many research participants in Japanese organizations for constructing the meaning and outcomes of their acculturation processes in the workplace necessitate more explicit, intentional treatment of certain issues than these acculturation frameworks provide. Namely, a keener focus on belonging, or one's sense of inclusion in social groups with whom acculturators interact regularly, was recommended to create a richer portrait of acculturation dynamics and outcomes in Japan.

Social psychologists argue that human beings fundamentally seek inclusion and belonging within interpersonal relationships and groups (Abrams, Hogg, & Marques, 2005) and that these are basic human needs (Hagerty & Patusky, 1995). Therefore, this study examines how the fulfillment (or lack thereof) of such needs affects the mutual acculturation process between hosts and non-natives (in this case, Japanese and Americans, respectively) and their respective acculturation outcomes.

The sample comprised Japanese and Americans working regularly with the other group while based in Japan. Twenty-nine informants were interviewed (11 Japanese and 18 Americans) in a semi-structured format for one to two hours each. By using methods commonly employed in grounded theory research, a framework was constructed highlighting two key dimensions underlying participant accounts: the degree to which they felt accepted as members of their outgroup's cultural-linguistic community and also as core members of their shared work organization. These two dimensions were juxtaposed to identify four acculturation profiles/liminal spaces, each which embodied a different "lens" through which participants perceived their intercultural interactions, assessed the quality of their intercultural work relationships, and made choices about their conduct within those relationships—i.e., how they cognitively constructed their acculturation experiences and outcomes and used those constructions to make behavioral choices. By extension, this framework treats outcomes that are of central importance to acculturators: the extent that they perceive themselves as accepted by their cross-cultural peers, enjoy positive intercultural relationships, and feel empowered to actualize their professional skills in the workplace.

The findings of this study included thick description of the four acculturation profiles and also indicated that participants shifted dynamically between these four liminal spaces depending on various contextual factors, including the intentions acculturators attributed to their communicative partner(s); their sense of agency; and perceptions of their own cultural, linguistic, and professional competencies. Informants tended, however, to associate primarily with one or two profiles, with the others being impactful yet more peripheral to their overall acculturation. In this presentation, the aforementioned findings will be detailed, study limitations noted, and progress described towards the next step of constructing a survey instrument and establishing its reliability.

An Investigation of Expatriate Adjustment in Global Context: An Indigenous Study from Ningxia China

Acculturation Theory

Xiaoling Wang, Beifang University of Nationalities, China

Steve Kulich | Alex English, Shanghai International Studies University, China

Expatriate professionals, or sojourners, serve as the human link in international trade and in the growing integration and globalization of the world's economies. The expatriate literature has been dominated by job-demand satisfying themes for decades. While most studies mainly focus on how expatriate and family members psychologically or communicatively cope with pressures during life and work abroad, the nature of communication has been ignored in academic circles. The dynamic nature of expatriate adjustment during the process of adapting to the local working and living environment does not receive sufficient attention in literature. The present study will focus on the interactive perspective of expatriate adjustment during overseas assignment, which, as part of an indigenous study, will present the practical and effective intercultural communication strategies between expatriates and the host culture.

In the present study, expatriate adjustment is considered as a dynamic process that can be observed through four stages: pre-adjustment, mediator, intercultural adaptation and adaptation outcomes. Motivation and proactive behaviors are preconditions of sojourners' adjustment. When they receive organizational support from the local community, various forms of interaction activities exert influence on the sojourners' sociocultural and psychological adjustment. In the context of globalization, modern communication technology and globalized environment play a role in expatriate adjustment. However, without constant interactions between the two parties, both the initiatives on the part of sojourners and supportive operations from the host culture would not be so effective. As a result, the outcomes of sojourners' adjustment are observed through their satisfaction with their overseas jobs and their decision to retain their jobs.

The qualitative method was used at the exploratory stage of this investigation, followed by quantitative research methodology and a comparative study between sojourners in Ningxia and those living in other parts of China.

The preliminary findings from the study include: (1) Interactions between sojourners and local culture are diverse in forms; (2) Sojourners adjustment is positively related to interactive activities within the context of local communities.

An Investigation of the Factors Affecting the Integration of Middle Eastern Refugee Youth in South Australia

Acculturation Theory

Immigration: Adjustment

Immigration: Public Policy

Intercultural Competence

Multiculturalism

Training & Education

Peter Squires, University of South Australia, Australia

The resettlement of refugees is a complex and challenging process. Studies in Australia and internationally show that refugees face added challenges including trauma, displacement, English language difficulties and racism/discrimination, all which impede their educational, employment and

overall integration success. Refugee youth in particular are known to face added challenges during their settlement journeys. Despite being known to be particularly vulnerable during the settlement process, refugee youth are at present underrepresented in the literature. It is evident in the literature that in Australia and elsewhere refugees experience much poorer education and employment outcomes than other migrant streams and broader society. In Australia, refugees are less likely to finish high school, less likely to hold post-school qualifications and more likely to face challenges in obtaining employment. The literature indicates that success in education and employment are key determinants in refugees' overall settlement and integration success. Despite the term 'integration' featuring frequently throughout the international settlement literature, there is a lack of clarity about what exactly integration means. As scholars such as Castles et al (2001, p. 12) note, "there is no single, generally accepted definition, theory or model of immigrant and refugee integration".

This PhD study explores experiences and conceptualizations of integration in the Australian context through an investigation of factors affecting the integration of refugee youth from the Middle East in Australian society. The study explores the experiences of youth from three countries which represent a significant proportion of Australia's humanitarian intake over the past decade: Afghanistan, Iran and Iraq. The study, part of the University of South Australia-led Pathways to Active Citizenship project, employs a mixed methods approach using the "Advocacy/Transformative" theoretical framework. The study will incorporate the perspectives of various stakeholders, including refugee youth, members of the Australian public, and representatives of community groups, employment and education providers, and government. It is expected that the study will be a valuable contribution to both the Australian and international literatures, both through expanding understanding of the concept and practice of integration in country specific contexts and as a useful reference Australia-wide for the formation of government and civil society policies regarding the settlement of refugee youth from the Middle East.

Antecedents of Acculturation: Investigating the Relationship Between Parenting Practices, Attachment, Personality and Acculturation
Acculturation Theory

Delphine Bruce, University of Ghana, Ghana

Intercultural contact has become a necessary component of human interaction resulting from globalisation and leading to increasing demand for understanding the dynamics of acculturation and adaptation in order to reduce acculturative stress. Berry (1974, 1980) identified two critical issues that influence the type of acculturative strategy an individual will subscribe to during individual or group level cross-cultural interaction (acculturation). These are (i) The degree to which people wish to maintain their heritage cultures and identities (ii) The degree to which people wish to have contact with those who are outside their group and participate with them in the daily life of the larger society. Studies have identified personality, cultural identity self-efficacy, family relations, parenting styles, attachment among others as essential features in the selection of acculturative strategy (Lechugaa & Fernandez, 2011; Ramtin, 2012; Sam & Berry, 2010; Ward, 2008). Research in acculturation has focused extensively on explaining how individuals select their acculturative strategy during the process of acculturation and adaptation. Studies on what motivates individuals' choice of acculturative strategies are difficult to come by.

The aims of this study were (1) to investigate if there is a direct relationship between parenting practices, attachment, and personality. (2) if this relationship motivates' an individauls' choice of aculturative strategy. Since studies examining the combined effect of attachment, personality, and parenting styles on the selection of an acculturative strategy are limited. Ramtin (2012) in a study on attachment and acculturation observed that there is a significant and positive correlation between attachment security and cultural integration among Iranian-American immigrants. However, the results

failed so support an association between attachment avoidance and anxiety, and acculturation orientation. Kim, Chen, Kools, & Weiss (2016) investigated the impact of personality traits and acculturation on the mental health of Korean American adolescents. The findings show that, personality traits were strong predictors of mental health problems than acculturation. Higher score on neuroticism and lower score on agreeableness predicted more mental health problems. Higher score on openness to experience mapped on to greater alignment with values of the American and less mental health problems. Savoy (2016) also observed that, more restrictive parenting styles (Authoritative & Authoritarian) correlated with higher ratings of individual acculturation.

One-hundred and fifty international students from one public and one private university in Ghana were assessed with psychological measures on personality, attachment, parenting practices, and acculturation to determine the relationship between these variables. Preliminary analysis show that, international students who experienced authoritative parenting were securely attached, were low on neuroticism, high on agreeableness, openness to new experience, and were more inclined toward integration in the host culture. Conclusion: Parenting practices play vital role in personality formation. Personality, attachment, and parenting practices impact international students' choice of acculturative strategies.

Are we Training "Culturally Competent" or "Culturally Sensitive" Nurses? Assessing Cultural Competence in Patient Care of Student Nurses.
Intercultural Competence

Delphine Bruce, University of Ghana, Ghana

Providing cultural competent nursing care is now an essential component of effective health delivery as directed by the Guideline for Implementing Culturally Competent Nursing Care (Douglas, et al., 2014). Varied theories have been put forth to explain the processes involved in providing cultural competent care. These theories in spite of their varied nature agree on the fact that cultural competence is an all-inclusive term that requires several processes including cultural awareness and knowledge, cultural skill (Campinha-Bacote, 2002; Saha, Beach, & Cooper, 2008; Suh, 2004), recommending and negotiating treatment (Rust et al., 2006). There is mix-up in the assessment of culturally competent care. Current reviews emphasis a lack of robust evidence pertaining to the relationship between cultural competency and improved provider/organisational behaviours or patient health outcomes (Truong, Paradies, & Priest, 2014). Some measures though develop to assess cultural competence, measure cultural skills cultural knowledge, and abilities but not competence from clinical practice setting (Campbell, 2006; Purnell, 2016).

Apart from the lack of clarity in evaluating competent care, there are issues about the provision of relevant training in cultural competent care for nurses in Ghana. Transcultural Nursing is taught in the senior years when students have completed about 70% of the Nursing Curriculum, limiting the opportunity for practice and experience in transcultural nursing care (Donkor & Andrews, 2011). The aim of this study was to assess nursing students' level of competence and sensitivity and draw a conclusion on which of the two (Cultural Competence or Cultural Sensitivity) is enhanced by their training. Two hundred (240) nursing students either in their 2nd, 3rd, or 4th year from a private university in Ghana answered a set of question on cultural competence and sensitivity. An interview was also conducted to assess participants' understanding of cultural competence and sensitivity and what they know about it. Preliminary analysis show that trainee nurses' level of sensitivity increased with years of training. Conclusion: The initial timing of training and the amount of time devoted to equipping nurses to provide competent care limits their ability to provide culturally competent care.

Beyond Bicultural Identity Integration: Dynamic Strategies for Negotiating Multicultural Identities

Acculturation Theory

Intercultural Identity

Colleen Ward, Victoria University of Wellington, New Zealand

The world is changing in the era of globalization, and multiculturalism is fast becoming a way of life. Along with these rapid social changes, there is a pressing need to understand how, when and why individuals acculturate and how they navigate their everyday experiences in multicultural environments. Central to these everyday experiences is the issue of self-definition, how individuals actively manage multiple cultural identities across contexts and over time and how these strategies impact psychological and social well-being. Moving beyond theory and research that elucidates the characteristics of bicultural identity integration, this symposium includes a collection of papers that extends our knowledge about the ways in which multiple cultural identities may be configured and the cognitive and behavioral processes used in the management of multiple cultural identities.

Noels highlights the dynamics of identity negotiation in everyday situations. She presents two studies that examine how situated ethnic identity operates and relates to cultural identity orientations in French and Chinese Canadians. Her findings indicate that variability in situated identity is largely unrelated to cultural identity orientations, offering a new perspective on the dynamic processes involved in cultural identity negotiation.

Both Yampolsky and Doucerain use the Cognitive-Developmental Model of Social Identity Integration (CDSMII) and combine qualitative and quantitative approaches in their research on multicultural identities. Yampolsky and colleagues draw attention to the differences between compartmentalized (maintaining multiple but separate identities that are bound to their respective contexts) and integrated (combining multiple complementary cultural identities) identity configurations and their implications for well-being. Their research shows that integration is associated with more coherent life narratives and greater psychological well-being compared to compartmentalization. Doucerain and associates use a daily diary approach to demonstrate that cultural identities (e.g., Canadian, Chinese and Chinese-Canadian) are context-situated and shift throughout the day. They also examine how compartmentalized and integrated identity configurations vary over time and how changes in these configurations relate to well-being.

Finally, Ward and Szabo introduce Hybrid and Alternating Identity Styles as the strategies that individuals use to manage multiple cultural identities. They adopt a process-oriented approach (Study 1) and a person-oriented approach (Study 2) to demonstrate that blending identities leads to a more consolidated cultural identity and greater well-being while alternating identities is associated with a more conflicted cultural identity and poorer adaptation outcomes.

Taken as a whole, the symposium papers highlight dynamic and agentic strategies that individuals use in the management of their multicultural identities, how these strategies change over time, and how they relate to psychological well-being.

Beyond Social Dominance Orientation -- Monocultural Individuals Also Benefit From Cultural Intelligence

Diversity & Social Justice

Intercultural Competence

Stereotypes & Microaggressions

Paulina Pawlicka | Maria Kaźmierczak | Natasza Kosakowska-Berezecka, Institute of Psychology, University of Gdańsk, Poland

One of the key competences of a developed citizenship is intercultural competence, which can be measured by cultural intelligence (CQ) - an ability to adapt to a cross-cultural and diverse environment, different from one's country of origin. However, CQ and its correlates are rarely analysed in societies where cross-cultural encounters are uncommon. Poland is one of such few monocultural societies in Europe (Eurostat, 2012;MIPEX, 2015). Only 0.5% of the country's total population is non-Polish (Governmental Office for Foreigners, 2015). One of the individual variables that predicts negative attitudes towards outgroups, especially those disadvantaged and low in social status (Duckitt, 2006; Duckitt & Sibley, 2009), competitive and threatening group security, e.g. competing for jobs and other resources (Asbrock, Christ, Duckitt & Sibley, 2011; Dru, 2007; Duckitt, 2006; Duckitt & Sibley, 2009) especially when they are assimilating into a host culture (Thomsen, Green & Sidanius, 2008) is Social Dominance Orientation (SDO).

Therefore SDO predicts generalized prejudice against poor people, ethnic minorities, foreigners, women, gay people, immigrants and refugees (Ho et al., 2015). The aim of two studies presented was to analyze the role of CQ and SDO for social distance towards cultural minorities (study 1) or Syrian refugees (study 2) in two groups of Poles: 1) with general multicultural exposure when working with individuals from a different culture, and 2) students from various faculties. Results of the study 1 (N=115) showed no moderating effect of SDO in the relationship between multicultural exposure and CQ suggesting that CQ can be developed even in a monocultural society. The additional study was conducted to test whether SDO and CQ, along with empathy, were predictors of the perceived warmth of feelings towards Syrian refugees. The Syrian crisis was a highly discussed social problem in Poland at the time of the examination (study 2, N=337). CQ was a significant predictor of warm feelings towards Syrian refugees (both female and male). Once again, SDO did not exert any statistically significant effect. In more detailed analyses, CQ mediated the association between empathy and positive feelings towards refugees, whereas SDO was not a mediator of this link. We will discuss the possible mechanism responsible for the lack of SDO significant effects in presented studies.

Brazil as a Study Abroad Destination: Motivation, Language Learning and Intercultural Contact

Acculturation Theory

Training & Education

Gabriela Diniz | Kimberly Noels, University of Alberta, Canada

Brazil is not a traditional destination country for international students but has recently attracted an increasing number of foreign students to its higher education system. In this presentation, we report on the experiences of exchange students who have participated in such programs in Brazil. We address five areas that should interest conference participants: 1) what motivates individuals to participate in university exchange programs in Brazil and what are their expectations; 2) how much they interact with Brazilians, students from their own country and other international students; 3) how much Portuguese as a foreign language they learn during their program; 4) how their acculturation processes develops over time; 5) how satisfied they are with the program at the end of

their time abroad. Previous research has revealed that not only good quality and close contact with host nationals is associated with more positive affect towards them, but also that the more actively students participate in their host society, the more successfully they tend to adapt (Geeraert, 2013; Kim, 1988, 2001, 2005).

Therefore, we analyze the different patterns within the students' experiences, mainly depending on the quantity and quality of intercultural contact they pursue. This research is longitudinal and is being run between August and December, 2016 with 100 participants in Curitiba, Brazil. It has a mixed methods design, being the main components questionnaires at three time points (August, October and November, 2016) and interviews (November, 2016). Our current hypothesis is that students who have language and culture immersion as motivational factors develop more frequent and meaningful interactions with Portuguese speakers, improving language learning and overall satisfaction with experience abroad.

Challenging Beliefs Towards Cultural Diversity in Teacher Education: A Synthesis of Training Effects and Methodological Concerns
Training & Education

Sauro Civitillo, University of Potsdam, Germany

The cultural and ethnic profile of students is rapidly changing in many parts of the world. Such cultural and ethnic diversity in education implies that teacher responsibility to prepare all students adequately is greater than ever. This critical responsibility has pushed ongoing debates about how best prepare future teachers (Santoro, 2013). Based on the work of prominent scholars in the field of multiculturalism (Banks, 2009; Gay, 2010), developing a professional preparation for teaching culturally diverse students starts from embracing beliefs that recognise the strength of cultural diversity. Thus, exploring and challenging pre-service teachers' beliefs about cultural diversity should constitute a primary objective in teacher education. Many teacher training institutions have added programmes and interventions (e.g., field experience, service learning) that deal with cultural diversity, aiming at exploring and challenging pre-service teachers' beliefs. However, few teacher educators consider issues related to the effectiveness of these interventions to determine whether they are actually accomplishing their goals.

On the one hand, cross-sectional studies reporting interventions on pre-service teachers' beliefs about cultural diversity show that nearly all education interventions promote positive changes. On the other hand, longitudinal studies that trace the effects of these interventions on beliefs over a period of time are less optimistic in their conclusion. A longitudinal design can help us to better understand stability or change of pre-service teachers' beliefs (Boyd, Grossman, Lankford, Loeb, & Wyckoff, 2009). Therefore, using a systematic literature review approach (Petticrew & Roberts, 2006) with a narrative and thematic analysis (Dixon-Woods, Bonas, & Booth, 2006), we synthesized only empirical studies that used a longitudinal design (e.g., pre- and post-test measurements, panel studies, diary studies), published in the last decade (2005-2015) targeting beliefs about cultural diversity. Since these programmes targeting pre-service teachers' cultural beliefs are conducted in many ways, we first examine what such interventions consist of, and then we inspect their effectiveness, disentangling the underlying mechanisms and contextual factors, which have been reported to affect teachers' beliefs positively or negatively. Preliminary results in the initial analysis of 43 empirical studies show that remarkable variation exists in the structure of interventions for cultural diversity, leading to differences in which beliefs were operationalized, implementation of the programme or intervention (e.g., length of courses delivering, learning activities), and the way effectiveness was measured.

Most importantly, this review revealed that a coherent integration of coursework, field experience and service learning has a stronger effect on beliefs than a stand-alone coursework. Next to combine coursework with field experience or service community, results from the thematic analysis showed

that opportunities for self-reflection seemed to be particularly helpful for participants. We suggested that promoting self-reflection by the use of a reflective journal along with classroom discussion may be used as a method to assess the effects of a training and as a meaningful method to critically review own beliefs towards cultural diversity. Finally, suggestions to strengthen the methodological rigour of future studies will be further discussed.

Collective Memory of a Dissolved Country: Interethnic Relations Between Immigrant Groups from Former Yugoslavia in Australia
Immigration: Adjustment
Intercultural Identity
Other

Borja Martinovic, Utrecht University, Netherlands
Jolanda Jetten, University of Queensland, Australia
Anouk Smeekes | Maykel Verkuyten, Utrecht University, Netherlands

The way we remember the past of our ethnic group can play an important role in shaping present-day intergroup relations. Particularly in post-conflict societies that have undergone large political transformations and where ethnicity has been repeatedly constructed and deconstructed, collective memories of the past can stand in the way of harmonious intergroup relations in the present. Importantly, these conflicts and the related memories can also get "exported" to a diaspora, as many people seek refuge abroad during a war. In this study we examined intergroup relations between immigrants of different ethnic backgrounds (Croats, Serbs, and Bosniaks) originating from the same conflict area (former Yugoslavia) and living in the same host country (Australia). For these (formerly) conflicted groups living in the diaspora we wanted to find out whether they gravitated towards each other, or that they transferred the conflict to this new country.

More specifically, we examined whether interethnic contacts between members of these groups depended on their Yugoslavian and ethnic identifications and two emotionally laden representations of history: Yugonostalgia and collective guilt for the past wrongdoings. Using unique survey data collected in Australia among Croats, Serbs and Bosniaks, we found that Yugoslavian identification was related to stronger feelings of Yugonostalgia, and via Yugonostalgia, to relatively more contact with other subgroups from former Yugoslavia. Ethnic identification, in contrast, was related to a stronger sense of relative out-group guilt, and therefore, to relatively less contact with other subgroups. These processes were similar for all three groups. Our research adds to recent studies that show that social representations of the past can play a role in present-day intergroup relations. We discuss implications of transferring group identities and historical memories into the diaspora.

Communication Styles of Female Japanese Managers (Part 3): An Analysis Using a Constructivists' Version of the Grounded Theory Approach
Diversity & Organizations

Kiyoko Sueda | Misa Inoue, Aoyama Gakuin University, Japan
Shuhei Hirayama, J.F. Obirin, Japan

Based on a recent questionnaire canvassed to 10,000 companies in Japan (Nikkei MJ, August 22, 2016), only 6.6% of all managers are female, far short of the 30% target that the Japanese government has set as a goal to be achieved by 2020. Although the female managers are expected to be competent

in their communication skills (Nippon Omni-Management Association, 2014), little research has been conducted on their communication styles. Thus, we are conducting a series of research on this topic using qualitatively driven mixed methods. In this presentation, we will report the findings from the research using a constructivists' GTA (Charmaz, 2014). Twenty-two research participants, working for both foreign-affiliated and Japanese companies, participated in semi-structured interviews. The participants included male and female employees in various industries such as advertising, banking, energy, information technology, manufacturing, and tourism. They ranged in age from their 30s to their 60s. All of them were serving or had served the company as managers or had experience working with female managers.

The results of the qualitative analysis reported five notable findings. First, although existing literature has generally viewed female managers as being relationship-oriented and their male counterparts as being task-oriented, both relationship- and task-oriented communication styles have been observed among female Japanese managers. These managers try hard to make their work environment open and friendly by motivating their subordinates, welcoming their subordinates' opinions, and collaborating well as a team to ensure that they can achieve their professional goals and increase productivity. Second, female managers do not tend to change their verbal communication style depending on the gender of their communication partner. However, they may flexibly attune their verbal codes depending on the formality of the situation, their colleagues' personalities, and how close they are to a colleague. Third, as observed in the extant literature, female managers tend to have a high level of sensitivity with regard to encoding and decoding nonverbal messages in general. Moreover, they tend to more carefully decode their subordinates' nonverbal messages than those of their supervisors. In contrast, the male managers tend to be more sensitive to their supervisors' nonverbal messages. Fourth, female managers typically have more than one role model and use integrated communication styles learned from all of them. They are aware that effective collaboration is necessary for them and their colleagues to make a good team and that they can improve productivity by working with those who have complementary as well as similar communication styles. Finally, the evaluation of female managers' communication styles depends on various factors such as their colleagues' attitudes toward work, their familiarity with female managers, and their prior experience of communicating with female managers.

Communication Styles of Female Japanese Managers (Part 4): An Analysis Using a Text Mining Method
Diversity & Organizations

Shuhei Hirayama, J.F. Obirin, Japan

Misa Inoue | Kiyoko Sueda, Aoyama Gakuin University, Japan

Based on a recent questionnaire canvassed to 10,000 companies in Japan, only 6.6% of all managers are female, far short of the 30% target that the Japanese government has set as a goal by 2020. Little research has been conducted on female managers' communication styles. Thus, we are conducting a series of research on this topic using qualitatively driven mixed methods. This poster presentation aims to share the results of a complementary analysis of the same dataset used in our qualitative study by applying a quantitative text-mining method. The data are in the form of transcripts from interviews with 22 research participants, both male and female, who were employed by either foreign-affiliated or Japanese companies. They ranged in age from their 30s to their 60s. All of them were serving or had served the company as managers or had experience working with female managers. All interview scripts were analyzed using KH Coder (Higuchi, 2014), which automatically extracted the 150 words that appeared most frequently. Among these, 61 words which were considered highly relevant to the research theme were selected and then classified into eight categories. Cluster analysis and chi-square tests were conducted using the eight categories as variables.

Three main clusters were identified, and their arrangement was consistent with the findings of the qualitative analysis. First, two categories, "communication" and "work environment," formed the core of the primary cluster. These categories appeared in close proximity, implying that female managers perceived "communication" and "work environment" as closely linked and that female managers strive to make their work environment open and friendly using various means of communication. The second cluster comprised two dominant categories, "gender" and "evaluation of performance." A close relationship between these two categories suggests that the evaluation of female managers' performance is influenced by their colleagues' perception of gender differences. This result is in line with the finding of our qualitative study that female managers' evaluation tends to vary depending on various gender-related factors. The third cluster comprised two categories, "emotional sensitivity" and "work." This result supports the finding of our qualitative study that female managers are sensitive in decoding their subordinates' nonverbal messages. Two other findings were notable. First, the female managers referred to "communication" and "personality" more frequently than their subordinates, whereas the subordinates referred to "gender" more frequently than the female managers. This implies that the female managers are not as conscious of gender differences as their subordinates are. Second, a further cluster analysis revealed that the female managers' communication styles can be classified into two groups. One group made frequent references to "communication," "work environment," and "hierarchical relationships" while the other group did so much less frequently. The former group generally included those employees who work for a flexibly structured organization, whereas the latter group of employees comprised people working for a rigidly structured organization. This result seems to indicate that female managers at flexibly structured organizations perceive that "communication," "work environment," and "hierarchical relationships" are prone to change and do not remain static.

Conceptualizing Intercultural Communication Research from a Network Perspective

Other

Ruobing Chi, Shanghai International Studies University, China

Since the introduction of intercultural communication into China by foreign language teachers in the 1980s, researchers have mainly followed their American counterparts in topics and methods. As the field develops, the need is urgently called upon to conduct studies that root in the Chinese socio-cultural contexts. Indigenous studies and projects that focus on the sociolinguistic features of the Chinese language, the international images of China, the cross-cultural impacts of Confucius Institutes, the dissemination of Chinese classics via translated works, and so on were conducted and published in various disciplines. However, such efforts are not well united and their values for developing integrated theories of the field for intercultural practices in China are not fully exploited. To make an attempt in this direction, the paper proposes an analytical framework based on social network analysis (SNA). Co-evolving with computer science and online technology, SNA presents an innovative perspective to conventional social scientific methods. It highlights the influence of sociocultural contexts, is applicable to different topical areas, and can integrate analysis at different levels. To illustrate the usefulness of the framework, the paper discusses examples and future attempts to study intercultural topics pertinent to the Chinese contexts, such as integration of foreign students on campus, communicating about Chinese cultures via online platforms (e.g., MOOCs), and the impacts of international policy (e.g., One Belt One Road initiative). It is argued that the use of an integrated framework based on SNA in intercultural research can help contextualize research in specific cultures and contribute theoretically and methodologically to the field in general.

Congregational Attitudes Toward Immigrants: The Case of Australian Churches

Diversity & Organizations

Immigration: Adjustment

Multiculturalism

Lily Arasaratnam-Smith, Alphacrucis College, Australia

Ruth Powell | Miriam Pepper, Australian Catholic University/NCLS, Australia

The influx of refugees and immigrants into economically advanced and/or perceived "safe" countries has been a global phenomenon in recent times. While migration itself is not new, the awareness of immigrants and their impact on local communities is arguably unprecedented. Australia is a nation made up predominantly of immigrants. Some 28% of the population in 2014 was born overseas, and 46% of the population in 2011 had a least one parent born overseas. While only about 15% of Australians attend Christian church services, migrants feature heavily in churches. Overall, people born in non-English speaking countries form a greater proportion of the church-going population than they do of the larger Australian population. Therefore churches are an important context for the study of attitudes towards immigrants in Australia. The National Church Life Survey (NCLS) is a local church-based survey which surveys Christian churchgoers across Australia in approximately 20 denominations every five years. In 2011, some 3,100 local churches from 23 denominations took part, which represents 25% of the estimated number of local churches in Australia (not including Orthodox, independent and house churches). Approximately 260,000 individual church attendees returned an Attender Survey form.

This paper draws on results from two Attender Sample Surveys (N = 1,400 approximately for each survey) to engage with four research questions: 1) What are the attitudes of church attendees toward immigrants and toward refugee intake? 2) How do attitudes toward immigrants and refugees vary by age? 3) How do attitudes toward immigrants and refugees vary by level of education? 4) How does the ethnic/cultural background of the congregation affect attender views? The survey questions addressed church attendees' attitudes toward whether immigrants increase crime rates; whether immigrants contribute positively to Australian culture; whether Australia should increase, decrease, or maintain the rate of acceptance of refugees; and whether immigrants should adapt to Australian culture, whether Australia should develop its own common culture, or whether immigrants should maintain their own culture to contribute to a diverse Australia. Generally, the results reveal that younger and university educated Australians have more positive attitudes toward immigrants compared to older Australians and Australians with school or trade education. The results also show that younger Australians (15 – 19 year old) and older Australians (70 and older) have a more well-formed opinions about immigrants compared to those in the middle of those age categories. The paper discusses the results for each of the research questions. While some findings were unsurprising, others were interestingly unexpected. Wider implications of the findings are discussed and suggestions are provided for analyses of the 2016 NCLS.

Considering the Confluence of Identity and Values -- 1 - Cases of Internalized Chineseness (Educational, Linguistic, Psychological)

Diversity & Organizations

Intercultural Identity

Multiculturalism

Training & Education

Steve Kulich, SISU Intercultural Institute, Shanghai, China, China

Aili Guo, Tilburg University, The Netherlands (Erasmus Plus Program) Shanghai International Studies University (PhD Candidate), China

Liping Weng, The SISU Intercultural Institute, Shanghai International Studies University, China

Shirley Yajie Pu, Columbia, North Carolina Formerly of Petroleum University, Xi'an, Shaanxi, China

This symposium is composed of two sessions, one that deals with some new approaches to "values studies" in seeking to get to some core elements of Chinese culture (embedded in language, reflected as value clusters, and educational values), and the other considering more macro aspects of how Chinese (re)present themselves or are represented in various contexts (in the eyes of foreign instructors on site, in re-creation of traditional Chinese sites, and via media in border regions among minority populations). Each seeks to contribute varied perspectives on a much more diverse China and construction of "Chineseness" than may often be reported in the literature or in the press/media. This set of paper presentations seeks to highlight variations on new and old methodologies (linguistic research, network clustering, historical review and surveys, discourse/content analysis, ethnographic field work, and media analysis) to present a more nuanced and manifold set of "Chinese snapshots" than may sometimes be considered, raising questions about the impact of globalization on "the Chinese mind" or divergent Chinese cultural adaption and fusion processes.

Considering the Confluence of Identity and Values -- 2 - Cases of Externalized Chineseness (Visible, Mediated, Symbolic)

Diversity & Organizations

Intercultural Identity

Multiculturalism

Policy Oriented Research

Training & Education

Steve Kulich. SISU Intercultural Institute, Shanghai, China, China

Xiaojia Zhang, Fudan University, School of Journalism and Communication (Post-Doctorate Fellow) SISU Intercultural Institute, Shanghai International Studies University (Researcher), China

Madhi Yousefi, SISU Intercultural Institute, Shanghai, China, China

Lin Zhi, Shanghai International Studies University, China Duke University, USA (Visiting Scholar), China

This symposium is composed of two sessions, one that deals with some new approaches to "values studies" in seeking to get to some core elements of Chinese culture (embedded in language, reflected

as value clusters, and educational values), and the other considering more macro aspects of how Chinese (re)present themselves or are represented in various contexts (in the eyes of foreign instructors on site, in re-creation of traditional Chinese sites, and via media in border regions among minority populations). Each seeks to contribute varied perspectives on a much more diverse China and construction of "Chineseness" than may often be reported in the literature or in the press/media. This set of paper presentations seeks to highlight variations on new and old methodologies (linguistic research, network clustering, historical review and surveys, discourse/content analysis, ethnographic field work, and media analysis) to present a more nuanced and manifold set of "Chinese snapshots" than may sometimes be considered, raising questions about the impact of globalization on "the Chinese mind" or divergent Chinese cultural adaption and fusion processes.

Constructive Intercultural Contact: Yes We Can. Introduction of a New Concept
Diversity & Organizations
Intercultural Competence

Hans Spijkerman | Yvonne Benschop | Joost Bücker, Nijmegen School of Management; Radboud University, Netherlands

Many participants involved in intercultural contact experience feelings of uncertainty and anxiety. These feelings are caused by negative stereotypes and prejudices about 'other people' and may hinder the intercultural contact between majority and minority groups. According to the contact theory (Allport, 1979) intercultural contact is crucial to overcome the detrimental effects of stereotyping and prejudice. Pettigrew & Tropp's meta-analysis of intergroup contact research (2006) shows that this is generally the case for majority members. However, for minority members contact does not resolve the detrimental effects of uncertainty and anxiety (Binder et al., 2009; Pettigrew & Tropp, 2011)). Status distinction and discrimination are presented as explanations for this difference (Pettigrew & Tropp, 2011).

It has been shown that positive intergroup or intercultural contact experience reduces prejudice, but that negative contact experience increases prejudice more (Barlow et al., 2012). It is thus important to understand how intergroup/intercultural contact can become a positive experience for both majority and minority participants. This is especially important for organizations operating in today's multicultural societies who aim to increase the effectiveness of their diversity policy (Ely & Thomas, 2001; Kalev, Dobbin & Kelly, 2006).

The concept of intercultural effectiveness (Van der Zee & van Oudenhoven, 2000) is defined as the ability to be successful, which is to achieve ones goals, to feel comfortable and to make contact in a new cultural environment. Using this concept within an intercultural contact situation we develop the notion of 'constructive intercultural contact', which is a contact where bóth participants can perceive themselves as intercultural effective: feeling comfortable and successful.

What are the conditions for a constructive intercultural contact? Based on a combination of concepts and insights from social identity theory (Tajfel & Turner, 1979), the stereotype content model (Fiske, 2002), the acculturation model (Berry 2006a & 2006b) and the implicit character of most stereotypes and prejudices (Wigboldus, (2006) we propose constructive intercultural contact needs: (1) a deliberate choice of both participants to postpone judgement and to be open-minded towards the other, (2) that both participants acknowledge their responsibility for the possible bias within the contact, based on their out-group prejudices, (3) that both participants acknowledge the relative relevance of their cultural differences and do not (over)emphasize them, (4) that both participants call upon cognitive empathy (Stephan et al., 1999; Vorauer et al., 2009), (5) that both participants let their empathy be accompanied by respect.

The new elements in this concept of constructive intercultural contact are the focus on how to diminish the anxiety in the interaction itself and on the specific responsibility of both majority and minority participants. For organizations this concept contributes to its potential to create and support a climate for inclusion (Shore et al. 2011; Nishii, 2013).

Contested Ideologies on Race and Ethnicity in the United States
Diversity & Social Justice
Multiculturalism

Young Yun Kim, University of Oklahoma, United States

The Study

The United States was founded as a construction organized by the ideology of classical liberalism in the Enlightenment tradition. Central to this ideological tradition is the theme of individualism, the social priority of the individual vis-a-vis the State, the established Church, social classes, or other social categories.

Americans today, however, are far from being of a same mind about various issues pertaining to issues of ethnicity and race. Despite the many progresses achieved in institutional equity and social integration, classical liberalism championing individual opportunity unbounded by race and ethnicity have been vigorously challenged by those advocating a pluralistic ideology that privileges ethnic/racial differences.

Over the past two decades, this author has sought to gain a deeper understanding of the contemporary ideological landscape underpinning interethnic relations. This inquiry has entailed collecting a wide range of publicly communicated views and opinions of American people on issues of race and ethnicity. Based on the early findings, the author (1999) arrived at four major ideological positions (assimilationism, pluralism, reconciliation; and extremism) and proposed an "ideological circle" specifying the interrelationships among them, as shown below.

In the proposed paper, the author incorporates additional data collected since 2000, so as to present an up-to-date ideological landscape. Initial findings from the currently on-going analysis confirm the continuing viability of the ideological circle with the identified four interrelated positions.

Data and Analysis

A variety of data utilized in this investigation include messages communicated by political and civic leaders, activists, academicians, and ordinary citizens. Almost all of the data come from public sources, ranging from trade books for general readers, newspaper and magazine articles, and comments posted by readers on online blogs, to transcripts of radio and television interviews and talk-shows. Some of these data capture naturally occurring events such as the on-going contested messages surrounding the "Black Lives Matter" movement. Other data include testimonials written by prominent public intellectuals about their own ethnic experiences, including an autobiographical meditation of renowned black intellectuals (e.g., Toure, 2011).

The data are analyzed through a qualitative-interpretive exercise to surface the ideological themes underlying the publicly communicated messages pertaining to issues of ethnicity, race, and interethnic relations. This method of analysis shares features with other qualitative investigations such as discourse or rhetorical analysis designed to elucidate social psychological processes through understanding spoken and unspoken messages (e.g., Van Dijk, 1997). In addition, the above-described episodic data sets are complemented by more systematic numeric data obtained from recent surveys and public opinion polls conducted among representative samples.

Context in China: Report on a "Home-Based" Practice of Interculturalism Through Intercultural Encounter Interview
Intercultural Competence

Yi'an Wang, Hangzhou Dianzi University, China

Steve Kulich, Intercultural Institute, Shanghai International Studies University, China

Liyang Miao, Hangzhou Dianzi University, China

This paper reports on a series of studies that were designed around a descriptive and reflective interview process in the domestic higher education context in China, which incorporated mixed-method quantitative (IDI v. 3, Hammer, 2012) and qualitative assessments (self cultural stories, reflective journals and final report). Through enrollment in a specially designed Intercultural Communication course, Chinese University students (N=107) at two universities were required to conduct interviews of other cultural members and then write several reflective journals and a final report based on their intercultural encounters. These intercultural encounters happened not only cross-borders, but also from different domestic cultural backgrounds (ethnics, regions, religions, etc.) in China through face to face or "virtually" on-line interactions in terms of China's rich diversity, diffused economic development, varied international exposure, and this younger generation's e-life orientation.

Both quantitative and qualitative findings revealed that the students' intercultural competence increased through the process, which demonstrates that a mixed-method training design using a multi-step interview process can be used in domestic "home"-based situations as a means of developing and assessing intercultural competence. In addition, the students involved in domestic cultural diversity interactions and online intercultural exchanges increased intercultural competence as much or more than those who had international cultural and face-to-face encounters. This finding enriches and extends how a more complex understanding of culture can inform intercultural competence in today's world. It also supports the recommendation of UNESCO that "the practice of interculturalism must become part of the fabric of daily life" (2013, p. 32). Programs and learning designs are needed that offer "sufficient quality, formal, and non-formal learning opportunities for everyone to acquire the intercultural competences required for successful living in the modern complexity of our heterogeneous world" (UNSECO, 2013, p. 39).

Cross-cultural Adaptation of International Students in China: A Brief Scale for Measuring Communication Patterns and Intercultural Transformation

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Wei-Ping Wu, School of Foreign Languages, Wuhan University of Technology, Wuhan, China

Abstract: This study attempts to develop a brief scale for measuring cross-cultural adaptation of international students in China and to explore the main pathways to promoting their cross-cultural adaptation. Based on Kim's structural model of cross-cultural adaptation involving the dimensions of communication patterns and intercultural transformation, this study examined a series of reliability and validity analyses and constructed a structural equation model for exploring the main pathways of cross-cultural adaptation. The findings reveal that the revised scale is reliable and valid for measuring international students' cross-cultural adaptation in China. Moreover, the findings also suggest that, in a Chinese context, there exist four main pathways (host communication competence, host social communication, intercultural transformation basic, intercultural transformation advanced) that are essential for the development of international students' cross-cultural adaptation in China, and the

interlocking bilateral relationships between and among these pathways are significant and positive. The findings of this study provide insightful theoretical foundation for investigating international students' cross-cultural adaptation at the non-western contexts and the compelling empirical support on the structural model of cross-cultural adaptation.

Cross-Disciplinary Modelling of Human Decision-Making: A Challenge for Research

Methodology

Richard Pearce, independent, United Kingdom

Abstract Rom Harré has remarked that 'The task of psychology is to lay bare our system of norms and representations and to compare and contrast the enormous variety of systems; the rest is physiology' (Harré 1987). This paper commends to the research community the project of crossing discipline boundaries, integrating and applying some of the recent advances in Neurobiology, Cognitive Science, Moral Psychology, Sociology, Moral Philosophy and other fields which have bearing on human behaviour and judgment. Some notable contributions are outlined, and ways of operationalizing these in research are invited. My model is the initiative which produced Parsons and Shils' 1951 amalgam of Social Sciences, published as 'Toward a General Theory of Action'. The principal inspirations today lie in the recent work of Antonio Damasio and Jonathan Haidt. Each discipline has its own methodology and its own critique, and attempts to combine them are bound to be unfamiliar or unsatisfactory. Nevertheless, it seems important that where a topic such as human decision-making is approached from multiple directions, developments in the implicit models used in various academic fields could benefit workers using other methods. Perhaps the most radical challenge is that of integrating concepts of the intuitive with the more conventional evidence of the cognitive. In this the central initiative is taken to be the work of Haidt in proposing Social Intuitionism as a productive combination of intuitive psychology and moral philosophy, functionally guided by Damasio's implication of emotion in moral judgment.

Over the last 30 years, perhaps released from traditions by the impact of postmodern critiques, there have been great advances in various fields. I shall draw upon Anthropologists such as Geertz, Hannerz, D'Andrade and Strauss, Nisbett, and Shweder. The Psychology of Vygotsky, Bowlby, and Bruner has been advanced in various subdivisions by Tajfel, Bronfenbrenner, Hofstede, Bond, Leung, Berry, Turiel, Minoura, Keats, Weinreich, Harre and van Langenhove, Schwartz and Bilsky, McClelland and Rumelhart, Kahneman and Tversky, Haidt and Durso. Neurology and Physiology contribute through the work of Libet, Edelman, Damasio, Ledoux, Nacacche and Dehaene, Cacioppo, and Hauser. Linguistic work by Lakoff and Wierzbicka makes important contributions, and from Sociology, in addition to the foundational work of Talcott Parsons and of Anderson, Brubaker's critique of identity theory is vital. Cognitive scientists such as Sperber and Dennett have much to add. Consciousness is a topic which could be included in such a project. I do not feel competent, nor do I think it has a high priority in practice, but the work of Damasio, Dennett, Searle, Sperber and others may give opportunities to look in that direction. It is likely that the contributions of philosophers such as Singer, Dennett or Searle provide a valuable viewpoint; Evolutionary Psychology may also, but these are beyond my competence to incorporate. References are available if desired.

Crossing the Borders – Selected Predictors of Polish Students' Attitudes Towards the Presence of Syrian Refugees in Everyday Life

Diversity & Social Justice

Intercultural Competence

Stereotypes & Microaggressions

Maria Kazmierczak | Paulina Pawlicka | Natalia Korcz, Institute of Psychology, University of Gdansk, Poland

Poland is one of few monocultural societies in Europe (Eurostat, 2012;MIPEX, 2015). Only 0.5% of the country's total population is non-Polish (Governmental Office for Foreigners, 2015). Therefore, the acceptance of migrants' and refugees' presence in various life domains seems to be a major concern for practitioners working on integration of migrants into Polish society. We examined the predictors of attitudes towards the presence of Syrian refugees in workplace, neighbourhood, and in the family. We expected that the selected psychological factors should modify that acceptance: cultural intelligence should prevent (e.g. Yi-chun, Song, & Chen, 2012; Ward, Wilson, & Fisher, 2011), whereas right-wing authoritarianism should enhance (e.g. Ekehammar, Akrami, Gylje, & Zakrisson, 2004) negative attitudes towards Syrian refugees' presence. Additionally, religiousness (religious beliefs and commitment) should enhance such negative attitudes due to their links to conservatism (Ludeke, Johnson, Bouchard, 2013). 337 Polish students (65% women) age: M = 22 yrs (18 to 33; SD=1.98) participated in the study.

All students declared the degree of their willingness to accept the presence of a female and a male Syrian refugee as their colleagues, neighbours, and family members. Participants filled out the set of questionnaires including the Right-Wing Authoritarianism Scale (RWA) and the Four Factor Cultural Intelligence Scale (CQ), as well as declared their religious commitment and the frequency of participation in religious practices. The majority of students described themselves as believers (67.1%; n = 226), but only 27.6% (n = 91) of the sample participated regularly in religious practices. Non-believers accepted significantly more the presence of female and male Syrian refugees in all three life spheres than believers. Those who did not participate in religious practices accepted significantly more a female refugee as a family member than participants involved in religious practices. The role of CQ (positive) and RWA (negative) as predictors of acceptance of Syrian refugees' presence in all three life spheres will be presented. Additionally, we tested the associations between religiousness, CQ, and RWA. We will also present complex models of selected predictors of Polish students' attitudes towards the presence of Syrian refugees with mediation effects. The possibility of the inclusion of the religiousness in cultural trainings is discussed. In religious countries, as Poland, the impact of religious beliefs on attitudes towards minority groups, including Syrian refugees, might constitute one of additional components of such trainings.

Cultural, Legal, and Forensic Issues Addressing Hate Crimes and Domestic Terrorism

Diversity & Social Justice

Invited Symposium

Edward Dunbar, University of California, Los Angeles, United States

Abstract hate crimes and acts of domestic terror are often thought to impact not only an individual victim, but communities and social groups. One cannot turn on CNN or the BBC without hearing about intergroup violence happening somewhere in the world on an almost daily basis. This global problem is a challenge for both legal and social science professionals in how to address the hate

violence in divergent cultural contexts. This symposium will review the cultural, legal, and motivational issues in the perpetration of intergroup violence. We will raise questions for applied multicultural research and practice. Issues to be Addressed Include: 1. What are the cultural signs and messages found in the commission of hate violence? 2. How are issues of free speech and hate speech addressed in various cultural and political contexts today? 3. How are the issues of motivation and intent identified in the perpetration of hate crimes? 4. What are the demographic and common psychological problems found with offenders of violent hate crimes? 5. What are the psychological processes of management and rehabilitation of offenders of hate-based violence?

Cultural Predictors of Depression Among Chinese American and European American College Students

Methodology

Healthcare

Zornitsa Kalibatseva, Stockton University, United States

Frederick Leong, Michigan State University, United States

Cultural factors can play an important role in the experience, presentation, diagnosis, and treatment of depression (Kirmayer & Jarvis, 2006). A pattern that has been proposed in cross-cultural psychopathology is that people of Chinese descent somatize depression (Kleinman & Kleinman, 1985). Despite ample theoretical work and contrary to the popular belief, few empirical studies show evidence for Chinese somatization and have examined cultural predictors of depression and somatization (Ryder et al., 2008). This study aimed at examining the relationship between culturally relevant factors, such as self-construal (independent and interdependent), loss of face, and emotion regulation (cognitive reappraisal and emotion suppression), and depression and physical symptoms among Chinese American and European American college students. The study uses culturally relevant variables instead of race and ethnicity as predictors of depression and somatization. The sample consisted of 205 Chinese American and 316 European American participants who completed an online study. Preliminary results showed no group differences in depression or somatization suggesting that Chinese Americans did not somatize by reporting more physical symptoms. When somatic symptoms and gender were controlled for in hierarchical regression analyses, Chinese Americans reported higher levels of depression than European Americans. Overall, higher depression scores were associated with low independent self-construal and cognitive reappraisal and high sensitivity to loss of face and expressive suppression. Clinical implications related to depression disparities in accessing and receiving quality depression treatment and provision of culturally sensitive treatments for depression will be discussed. The importance of avoiding stereotypes based on race and gender in healthcare settings is also discussed.

Determinants of Intercultural Success

Immigration: Adjustment

Intercultural Competence

Karen van der Zee, Vrije Universiteit Amsterdam, Netherlands

Due to globalization and increasing migration forces more and more people live part of their life in countries different from where they were born. Also within the local context, individuals increasingly engage in intercultural interactions, at school, at work and in the neighborhood. Together, these developments cause a growing need for individuals to be effective across the borders of their own

cultural group. The proposed symposium will focus on determinants of intercultural success. Intercultural success is defined in terms of psychological well-being, social integration and trust, as well as professional success. The contributions to the symposium will focus both on adaptation to the new cultural environment and on success in functional interactions within that environment.

The first contribution by Bierwiaczonek et al. concerns a meta-analysis of important socio-cultural influences (e.g., self-rated cultural distance, discrimination and social resources) on cultural adaptation of different groups of sojourners. Their findings suggest that factors related to adaptation are comparable across subpopulations of intercultural travelers. The second contribution by Van Oudenhoven et al. examines adaptation of sojourners in the phase of adolescence, focusing on the role of intrapersonal resources (attachment, intercultural traits, mindfulness) in different phases of a cultural transition (being abroad and returning to the home country). This contribution suggests that different intrapersonal dimensions are important in different phases of cultural transition.

The second part of the symposium will specifically focus on the work context. Hofhuis et al. present a study in which individuals participate in a game that simulates intercultural interaction. Their results show that intercultural traits predict self-reported interaction success and peer-evaluated interpersonal trust. In the final contribution Van der Zee et al show that the effectiveness of skills that are normally regarded as effective (i.e. integrative conflict behavior) are not necessarily effective when displayed by minority members in an intercultural work setting. Their findings suggest the usefulness of not only studying dimensions that are typically associated with intercultural success, such as intercultural traits or support by locals, but also comparing the effectiveness of general competencies or resources when used by sojourners versus the cultural majority.

The symposium will end with a discussion by Prof. Dr. Anita Mak of the University of Canberra who will reflect on the four contributions from the angle of her own work on intercultural skills.

Emotional Expression in Newcomer's Blogs: A Text Analytics Approach

Methodology

Immigration: Adjustment

Michael Hine | Luciara Nardon, Carleton University, Canada

Adjustment to a new environment has the potential to elicit strong feelings. As newcomers attempt to make sense of a new environment they experience and need to cope with positive and negative emotions (Kim, 2008; Nardon & Aten, 2016). New methodological approaches in emotion detection in text allow for a finer exploration of emotional expressions during the process of adjustment to a new cultural environment. In this paper we employ a text analytics approach in an exploratory study to detect expressions of emotion in the corpus of newcomer blogs and responses of blog readers. Text analytics is often used to find themes and patterns in large bodies of unstructured text. It also can be used in concert with previously validated dictionaries of words and phrases that represent, among other things, underlying psychological constructs. The work described here falls into this second application of text analytics. Our dataset consists of 922 blog posts from 21 different expat bloggers over a multi-year time frame of which 524 of the posts have subsequent discussions. We apply a dictionary based approach using the Lexical Inquiry Word Count software (Pennebaker, et al. 2015) to detect both positive and negative tone and emotion within newcomer blogs and associated discussions. LIWC has been used extensively in academia (Joyce and Kraut, 2006; Alpers et al. 2005) and their dictionaries have been shown to have high reliability and validity with regards to the constructs they assess (Tausczik and Pennebaker, 2010). Using hierarchical linear modeling, we found that there are significant differences in the emotional tone of posts and the amount of positive and negative emotion expressed in the blog posts across time. Using pair sampled t-tests it was determined that emotional expression in posts and discussions reveal that discussions have a

significantly more positive tone and have proportionally more positive emotion expressed than the original posts. In addition, blog posts have significantly more anxiety expressed than their corresponding discussions.

To further explore the difference in tone and emotion between posts and discussions the sample was split into positive and negative subsamples based on the tone of the original posts. This resulted in 316 blog posts and discussion pairs in the positive tone subsample and 208 posts and discussions in the negative tone subsample. In the positive subsample, discussions had significantly higher positive tone and positive emotion than their corresponding blog posts. Surprisingly, discussions had significantly more anger than their corresponding posts. Similar to the positive subsample, discussions had significantly higher positive tone and positive emotion than their corresponding post in the negative subsample. These results indicate that social support emerges in the form of more positive discussions regardless of whether the overall blog post is positive or negative in emotional tone. We expect that this research will contribute to the conference theme and intercultural relations research by detecting emotions at different stages of the adjustment process and by demonstrating how text analytics can help identify emotional expressions in text data.

Enhancing Intercultural Competence in Teacher Development
Intercultural Competence
Training & Education

Kenneth Cushner, Kent State University, United States
David Moss, University of Connecticut, United States
Jennifer Mahon, University of Nevada at Reno, United States

Enhancing the intercultural competence of both practicing as well as preservice teachers has become a priority in teacher education in recent years. Presenters in this symposium will report on the impact of a variety of models designed to enhance the international exposure and intercultural competence of teachers at three institutions of higher education in the U.S. Such efforts include those that infuse concepts and experiences into the teacher education curriculum at both undergraduate as well as graduate levels, as well as initiatives designed to bring practicing teachers from abroad to the United States for culture learning and exposure to U. S. classrooms through organizations such as the U. S. State Department, Fulbright and IREX. Although these models differ in program duration and scope, they share select underlying aims for enhancing teacher professional learning in a cross-cultural context. The Kent State University programs include the integration of the International Baccalaureate (IBO) into the undergraduate curriculum, an overseas student teaching program, and a 4-5 month visiting teacher exchange program sponsored by the U. S. State Department and IREX. The University of Nevada at Reno model includes a 6-week teacher exchange program sponsored by the U. S. State Department and IREX and an overseas student teaching program. The University of Connecticut programs include a program supported by the German Fulbright Commission in Berlin designed to support teachers on a two-week academic and cultural learning program leveraging practice and theory underpinning culturally responsive teaching as well as a London teaching internship program. Assessment of intercultural and/or professional learning will be addressed by presenters in addition to key program features and limitations. Commonalities of what has been learned through this broad range of programs and recommendations for enhancing the intercultural competence of teachers will be considered.

Examining the Multiculturalism Hypothesis in Norway

Acculturation Theory

Immigration: Adjustment

Multiculturalism

David Lackland Sam, University of Bergen, Norway

Raivo Vetik | Marianna Makarova | Maaris Raudsepp, Tallinn University, Estonia

Multiculturalism hypothesis is one of the three hypotheses that have arisen from Canadian research on multiculturalism. The validity and generalizability of this hypothesis in other countries and societies is now being widely examined in in the MIRIPS-project spearheaded by John W. Berry. In this presentation, we examine the hypothesis among Russian speaking immigrants in Norway, and ethnic Norwegians. The hypothesis suggest that individuals who feel secure in their identity are psychologically more likely to accept those who are culturally different from them. This acceptance entails lower levels of ethnocentrism and more positive views of multiculturalism. Berry and Ward (2016) have also reported that dominant group members who are more accepting of a multicultural ideology have higher levels of self-esteem and life satisfaction. The data for this study comes from 250 Russian-speaking immigrants to Norway and 500 ethnic Norwegians in Norway. Hierarchical multiple regression analyses were used to predict various forms of ethnocentrism (i.e., In-group feeling; Out-group feeling; In-group bias; Out-group trust); Multicultural ideology and psychological adaptation (i.e., self-esteem and satisfaction with life). As predictors, we used Ethnic and National identity; Inter-group anxiety, and Security.

Analyses to a large extent found support to the hypothesis in both the Russian-speaking and Norwegian samples of the study. After controlling for demographic effects (which generally accounted for less than 5% of the explained variance), the main predictors contributed an additional 8 to 20 % to the explained variance in the different outcomes examined. In Step I, where the demographic variables were entered into the model, in about half of the instances, the explained variance was insignificant. In some few cases (e.g., life satisfaction), the demographic variables accounted for over 20% of the explained variance. Nevertheless, the predictors entered on Step II, still made a substantial contribution to the explained variance. In the final Step, all the models were significant. The four predictors varied in their contribution, although there seems to be some consistent patterns. The findings are discussed in the light of factors that need to be in place in order to establish a well-functioning multicultural society.

Explaining Millennial Virtues: Philosophy of Technology Versus Religion's Effect on Cultural Virtue Preferences

Diversity & Organizations

Intercultural Identity

Multiculturalism

L. Ripley Smith, Bethel University, United States

The present study explores the intersection of technology, religion, and virtue preference in order to understand the effect of shifting technology adoption on cultural convictions. To do so, I will first interrogate the intersection of faith, technology, and culture as a clearing for virtues. Then I present the findings from a study of virtue preferences and attitude toward technology (N = 297).

Technology is the new religion according to "Millennial" observers. Numerous studies have noted significant social and personal effects resulting from the adoption of new technologies. It is well

understood that communication technologies have generational attachments and implications for socio-economic class and power relations. It is less well understood that technology adoption brings with it a set of values and assumptions that can influence the abiding culture of the adopting community. Similarly, faith is in part a product of community. A religion consists of a negotiated set of beliefs and practices with prima facie validity connected to a super-intending being or force that provides unity amongst the adherents and coherence and/or meaning within the cosmos. Communities in turn reside in geographic and technological spaces that afford and deny certain human behaviors. Within particular communities, both religious and technological experience is intertwined with the cultural traditions from which it emerges - these experiences then must be understood and interpreted within the context of the socio-cultural framework that produces them. It has been argued that since the spiritual life of the individual is enmeshed in a corporate, often institutionalized, expression, that cultural self-understanding is contingent upon understanding the religious traditions from which cultures emerge. A similar case can be made regarding ubiquitous computing and the embedded systems making up our technological environments – or media ecology.

In the case of both faith and technology, the present experience of an individual reflects the presence of embedded or implicit assumptions; much as Heidegger saw language as preceding us in speaking. [vi] The act of speaking, or in Heidegger, saying, does more than ascribe meaning, it reveals, or un-conceals, essence - Being. Saying projects essentia (possibility or potential). Just like language, faith and technology as the bearers of culture inform us of their nature in the process of saying.[vii] The saying of something reflects the unveiling of presence in what Heidegger calls an occurrence, which implicitly places the present (saying) in an historico-linguistic tradition.[viii]

To the extent that virtues are cultural propositions, they are traditional in the sense of being historically and socially cultivated and acquired. Once a virtue is endorsed and enacted within a local cultural setting, it then serves to reinforce specific structures that reproduce the normative quality of the virtue. These ecological features are thus inscribed in cultural ideology and practice.

Data analysis is currently being performed. The study is a follow-up to a study found in Communication and Global Landscape of Faith.

Exploring the Who, How, Where and Why of Remote Enculturation: New Data from U.S. and Canadian Emerging Adults
Intercultural Identity

Gail Ferguson, University of Illinois at Urbana-Champaign, United States
Catherine Costigan, University of Victoria, Canada
Sydney Beck, University of Illinois at Urbana-Champaign, United States
Cindy Quan, University of Victoria, Canada
LaKisha David, University of Illinois at Urbana-Champaign, United States

Traditionally, enculturation occurs in childhood through interaction with parents, peers, and others in the local community (Berry, 2014; Birman & Addae, 2015); however, this traditional conceptualization does not capture some of the ways in which many families (e.g., transnational, migrant, international adoptive families) are now learning about their heritage culture. To address this gap, remote enculturation (RE) was recently introduced as a modern form of enculturation that is facilitated by globalization and technological advances (Ferguson, Costigan, Clarke, & Ge, 2016). RE involves learning aspects of one's heritage culture via indirect and/or intermittent exposures including foreign media, Skype, brief visits, or exposure to heritage food/art, etc. Both traditional and remote enculturation usually begin at birth and can occur simultaneously. However, milestones later in life, such as the onset of the search for ethnic identity or transition to college, can also trigger active self-initiated remote learning of one's heritage culture (e.g., taking college courses to improve heritage

language skills). RE parallels remote acculturation (i.e., learning a non-heritage culture from afar: Ferguson, 2013). However, whereas remote acculturation can perturb cultural identity, RE is expected to fortify cultural identity and family interactions by connecting an individual with family history and informing the development of core ethnic identity.

This presentation will share the first set of empirical data according to the research agenda presented by Ferguson and colleagues (2016). Using two sequential samples of emerging adults in the Mid-Western US and Western Canada, respectively, we will explore the who (for whom: immigrant/adoptive status? by who: self/parent/other-initiated?), how (what avenues were used to connect to the remote heritage culture? does RE co-occur with traditional enculturation?), where (which heritage countries?), and why (motivations?) of RE. First, 142 US students in two consecutive cohorts of a Globalization course provided anonymous examples of RE for a class activity after receiving a lecture on related topics. Accurate RE examples from students' lives or people they knew were coded by the 4 co-authors (independently and then jointly to resolve discrepancies) for the who, how, and where of RE. Altogether, 40 heritage countries were reported, Mexico (16%) and China (11%) being the most common, and remotely enculturating individuals were mostly second-generation immigrants (41%). The majority (67%) of RE experiences were self-initiated (34% parent-initiated), and the most common RE avenues were traditional media (30%, e.g., movies); and practice of cultural traditions (13%, e.g., celebrations, dance). RE co-occurred with traditional enculturation in 23% of examples. US findings were used to create a structured questionnaire for a study in a diverse Canadian college sample. Data collection will occur in early 2017 aiming to replicate and extend US findings by also capturing reported motivations for RE (the 'why') and its perceived effects/impact. In sum, RE is a modern form of enculturation which is widespread among minority and majority US emerging adults. Because RE is theorized to increase cultural self-awareness, strengthen ethnic identity, and satisfy identity needs for distinctiveness (Ferguson et al., 2016), RE has potential to promote well-being and reduce prejudice (Zarate & Garza, 2010).

Feeling Half-Half - Exploring Relational Variation of Turkish Heritage Young Adults' Identity Compatibility and Conflict in Austria

Intercultural Identity

Multiculturalism

Jana Vietze | Linda Juang | Harald Werneck, University of Potsdam, Germany

Throughout adolescence, bicultural individuals develop a sense of cultural self as members of more than one cultural, ethnic and/or racial group. The importance of context for ethnic identity development of bicultural individuals has been acknowledged for decades and across disciplines. However, systematically studying it has been more difficult due to the variety of theoretical perspectives, conceptualizations and measurements. In this exploratory study we investigated the personal experiences of Turkish heritage young adults' ethnic identity in different developmental settings in Austria. Since Turkish heritage individuals face a disadvantaged position in the Austrian society and educational system, it is important to understand supporting developmental settings for their identity development. Based on the integrative framework for immigrant youth adaptation (Motti-Stefanidi, Berry, Chryssochoou, Sam, & Phinney, 2012), we expected that participants experienced varying levels of dominant and heritage culture identification when interacting with different relational settings, such as parents and peers, and different situational settings, such as home, the neighborhood and school, throughout adolescence.

Using narrative in-depth interviews with six Austrian and German second and third generation young adults of Turkish heritage (Mage = 26; 67% female), participants provided labels to describe their own bicultural identities today. Labels included 'multilingual', 'intercultural' and 'diverse', but also 'dichotomous', 'fighting' and 'rebelling'. Thematic analysis in MAXQDA further revealed that all participants identified highly with their heritage culture today, but differed in their amount of

dominant culture identification. Looking back on experiences in adolescence, participants' feelings of heritage culture belonging were especially salient when encountering heritage culture peers and role models outside of school and in the context of parental religious socialization practices. However, throughout adolescence participants disengaged from the dominant culture when they experienced ethnic discrimination and exclusion by dominant group members. Participants emphasized the importance of multicultural friendships and ethnic density (i.e. the amount of same-ethnic individuals) in the neighborhood and school for their dominant as well as heritage culture exploration. They felt particularly vulnerable for ethnic discrimination when their own ethnic group was underrepresented in educational settings, such as the school or university. This qualitative study further revealed how identifying with supra-national identities, such as being European, buffered for negative effects of discrimination and exclusion experiences within both cultures.

As a result, this study presents an integrative framework, distinguishing between situational settings, i.e. predominantly dominant culture setting (school), predominantly heritage culture settings (family or ethnic group), and the predominantly multicultural setting (neighborhood), as well as relational settings (parents, peers and cultural group members). We highlight the equal importance of those different developmental settings for second and third generation young adults' identity development and well-being in Austria. As societies become increasingly culturally diverse, the results will be discussed emphasizing the importance of multicultural environments for analyzing bicultural individuals' identity development.

From Theory to Reality: Generating Practical Insights for Improving Intercultural Contact and Communication

Intercultural Competence

Young Yun Kim, University of Oklahoma, United States
John Berry, Queen's University, Kingston, Canada
Dharm Bhawuk PS, University of Hawaii at Manoa, United States
Jane Jackson, The Chinese University of Hong Kong, Hong Kong

(Integrative Symposium Abstract)

From theory to reality: Generating practical insights for improving intercultural contact and communication."

This symposium is proposed to generate from a number of major intercultural theories a set of tangible and viable ideas for enhancing the quality of intercultural contact and communication between and among individuals of differing cultural and ethnic backgrounds. Underpinned by the belief that, ultimately, the "goodness" of a given theory rests on the extent to which it offers ideas that can help enhance the reality it purports to explain, the symposium reflects the conference theme, "Applying research to improve intercultural relations." It also echoes the widely quoted observation by Kurt Lewin, a founding father of both social psychology and communication research: "There is nothing as practical as a good theory."

The symposium features four presenters: John Berry, Dharm Bhawuk, Jane Jackson, and Young Yun Kim. Together, the four presenters address a number of major theories/hypotheses in the field of intercultural relations including: multiculturalism hypothesis, contact hypothesis, integration hypothesis, situated learning theory, individualism-collectivism, and the contextual theory of interethnic communication. Each presenter will provide a brief description of the theory (or a set of hypotheses) and articulate some of the specific and practical ways in which the theoretical knowledge claims can be applied to the pertinent reality of intercultural contact and communication. Following the four presentations, the discussant Lily Arasaratnam-Smith will offer her responses to the presenters' ideas.

The symposium chair will then lead an open discussion for 30 minutes. Members of the audience will be actively encouraged to reflect on their own experiences of intercultural contact and communication, and share their thoughts on the viability of, and potential impediments to, some of the practical ideas articulated in each presentation. Altogether, the 90-minute symposium will proceed according to the following structure:

How does Facebook Communication With Home Country Relations Affect Acculturation of Short-Term International Sojourners?

Acculturation Theory

Immigration: Adjustment

Joep Hofhuis, Erasmus University Rotterdam, Netherlands

Tessa Rutten, University of Amsterdam, Netherlands

The acculturation of short-term international sojourners, such as expats and international students, into a new host society has received considerable attention from scholars over the past decades. In accordance with Berry (2005), this paper defines acculturation as the interplay between Cultural Maintenance, referring to the sojourner's desire to maintain contact with the home country or heritage culture, and Host Country Participation, referring to the sojourner's desire to initiate contact with members of the host society. Scholars have theorized that social media use may be a predictor of acculturation strategies among both long-term (migrants) and short-term (expats and international students) sojourners (Croucher, 2011). Among migrants, Facebook communication with home country nationals and in-group members has indeed been shown to relate to identification with these respective groups, and appears to influence their acculturation (Croucher & Rahmani, 2015). For short-term sojourners, the effects of Facebook use have yet to be established.

In this study, we predicted that Facebook communication with home country relations (HCRs) may affect acculturation strategies through two divergent paths. Firstly, by communicating with friends and family at home, sojourners may experience a higher degree of social support, which enhances Cultural Maintenance, as well as psychological adjustment and well-being. On the other hand, frequent communication with HCRs may reduce the sojourners' desire to initiate contact with members of the host society, leading to lower Host Country Participation, which in turn may hinder adjustment and reduce well-being. This study tests these hypotheses by means of an online survey among 127 sojourners in the Netherlands, in which we measured the frequency of communication with HCRs on Facebook, as well as acculturation strategy, psychological adjustment and well-being. Results of Structural Equation Modeling show that Facebook communication with HCRs is indeed positively related to perceived social support and cultural maintenance, which in turn enhance well-being. The predicted relationship between Facebook communication with HCRs and Host Country Participation was not supported by the data. The results of this study show the potential strength of Facebook in facilitating perceived social support from HCR and in enhancing the acculturation process.

How to Cope with Threat to One's Occupational Identity: Psychological Reorganization Processes of Meaning Systems Related to Self Among Indonesian Nurse Candidates in Japan

Acculturation Theory

Immigration: Adjustment

Akiko Asai, J.F.Oberlin University, Japan

Japan has become the oldest citizenry in the world, with 26.3% of its population being 65 years of age or older (Cabinet Office, 2015). The Japanese government began a special scheme called Indonesia-Japan Economic Partnership Agreement (IJEPA) in 2008, which aimed at allowing young Indonesian nurses and care workers, once they passed the National Exam, to stay in Japan eternally if they so desire. A total of 547 nurse candidates and 966 care worker candidates have participated in the IJEPA from 2008 to 2015 (Ministry of Health, 2015)

This study examines the coping process with threats to one's occupational identity at a cultural contact situation with a focus on reorganization of meaning systems related to self. Semi-structured interviews were conducted with nine Indonesian nurse candidates working in Japan. They suffered from negative feelings caused by demotion from their nurse status in Indonesia to 'nurse aid' in Japan, which is symbolized in their uniform and their name plates. Their negative feelings were exacerbated especially among those who committed themselves to their nurse profession. To resolve negative feelings, meaning systems related to self were obliged to be reorganized by acknowledging their deficiency in Japanese language and becoming acquainted with the Japan's nurse accreditation system. They accepted their 'nurse aid' position which resulted in bringing a self-concept as 'candidates preparing for the national exam' into the front and consequently in setting their goals as passing the exam. This paper suggests that culture contact makes one's occupational identity at unstable, which is stabilized by reorganization of meanings related to self, by changing standard and the domain related to self-efficacy.

Ice Breakers and Intercultural Communication in Foreign Language Learning

Intercultural Competence

Aurora Gomez Jimenez, Universidad Nacional, Costa Rica

Meeting people for the first time could be intimidating; especially when communication needs to be carried out in a foreign language. Strategies to break the ice and make students feel more comfortable and interested in participating in academic and social activities are essential to build a good atmosphere and create a good start for longer and valuable intercultural communication. There are multiple activities to introduce people and make acquaintances; however which ones are more effective to develop meaningful intercultural communication in the university setting? This study examines the characteristics that effective ice breakers need to have for strengthening intercultural competence and shape team building skills. These varied number of introductory activities can start the ball rolling and make students get involved in an active and lasting intercultural interaction. The activities that are examined in this study are classified in two main groups. The first group are activities that can be carried out during short face to face informal encounters. For this purpose, 50 university students from the three main universities in the country (UNA, UCR and ITCR) who belong to different geographical and career oriented backgrounds attend to One day Camp and work in teams to reach an expected outcome. The second group of activities are those that can be carried out through virtual portals and social networks. In this case, 25 university students who belong to the same major from National University (UNA) start a joint venture with 10 international students. The level of participation and interaction among the students is measured through observation, questionnaires and performance during each ice breaking activity to finally determine which activities are the most appropriate for each group according to the students' experiences and perceptions..

Identity Formation of Filipino-Japanese Children
Intercultural Identity

Shuko Takeshita, Aichi Gakuin University, Japan

From the latter half of the 1980s to the mid-2000s Japan experienced an intermarriage boom, which was soon followed by a fairly significant number of children born to these unions. Children born of Japanese fathers and Filipino mothers were especially common, with 5,488 children born in 1995 alone. This accounted for 41.0% of the children born of Japanese fathers and foreign mothers that year, and 27.1% of children born to intermarried couples overall. This marked the beginning of a prolonged "Filipino-Japanese baby boom" lasting until 2007, during which time close to 5,000 children were born every year. These children are now coming of age in Japan. Among these children of intermarried couples raised in cross-cultural households, some embraced both cultural traditions, while others chose a monocultural path despite exposure to two cultural traditions as they grew up. What factors are leading to identity formation of these children? We might expect children of intermarried couples to form multiple identities since parents of biracial children have been urged to acknowledge the differences and to facilitate the formation of a sense of pride in their children's "doubly rich" heritage (Kerwin, et al., 1993), but how does identify formation actually occur in Filipino-Japanese children residing in Japan?

This study addresses this question through participant observation and an interview survey of Filipino-Japanese children and their parents focusing on three factors affecting identity formation: school environment, home environment, and physical appearance of the child. The study also considers how these factors are related to the race, class, and gender of the minority parents. Child's physical appearance is regarded as a factor affecting identity formation because there is an unspoken expectation in Japanese society that a person who says "I am a Japanese" should have the unique physical characteristics of the Japanese. A child of an intermarried couple with Japanese nationality who is born and raised in Japan is considered by society to be non-Japanese if he or she does not look Japanese. Although we have been hearing that Japan is building a multicultural society for some time now, the purpose of this study is to squarely address the question of whether Japan really provides an environment in which children of intermarried couples can form multiple identities.

Insights Into Immigration: Research Serving Public Policy
Immigration: Adjustment
Immigration: Public Policy

L. Ripley Smith, Bethel University, United States
Wenshan Jia, Chapman University, United States
Kelly McKay-Semmler, University of South Dakota, United States
Kyoung-Ah Nam, San Jose State University, United States

Immigration is one of the defining population characteristics around the globe today. The topic of immigration/immigrants represents both a focal point of vitriolic political rhetoric as well as an urgent set of cultural and logistics issues for local communities. As immigrants transition from their country of origin to their new host country there are numerous demographic, sociological, and personal implications. Any conversation about immigration involves thorny push and pull factors like country of origin conflict and poverty, improved employment opportunities, safety, quality of life, and access to resources, as well as family and social network dynamics.

Add to that equation the fact that most of these factors operate on two distinct policy levels: first, at the national level, immigration policy deals with the size and composition of the immigrant

population, with governments offices often prescribing entrance levels and quota objectives, and; second, at the local level, immigrant policy outlines how migrants are treated once they arrive and the levels of service to which they are entitled. From national government offices to local communities, the immigration conversation has implications for how these new members of our communities will be received and what their acculturation journey will look like.

The proposed symposium includes papers from top scholars involved in immigration, refugee resettlement, and cultural adjustment research employing both qualitative and quantitative analyses to consider several facets of immigration. From voluntary to forced resettlement, and from welcoming communities to wall-building, the conversation will begin with researched findings and move toward implications for public policy.

With the permission of the planning committee, this symposium hopes to add one additional member from the US Department of State to engage in the conversation of "applying" our findings to intercultural relations. The DOS contact has not committed to participation at the time of this submission.

Integrating Morality as a Fundamental Value for Multicultural Societies -- Tracking the Co-development of Intercultural and Moral Competence to Initiate Actions Informed by Moral Courage and Wisdom

Methodology

Diversity & Organizations

Diversity & Social Justice

Intercultural Competence

Leadership

Birgit Breninger, InterCultural Center, University of Salzburg & Salzburg College, Austria

Thomas Kaltenbacher, InterCultural Center, University of Salzburg & Salzburg College, Austria

People increasingly grow up and live in a globalized world with multiple exposure and interaction with various cultures. When it comes to developing an unbiased moral mindset for a multicultural environment we are challenged to conduct research that captures both the cultural and the biological sides of people's being in order to recognize their necessary intertwinement and co-construction. To analyse moral development as an intersecting expertise with the development of intercultural sensitivity, we outline a new theoretical approach: the Interactive Neuro-Cultural Model of Moral Development towards the 'Cultural Other' (MoCO). Our theoretical framework combines Darcia Narvaez's Triune Ethics Meta-Theory (TEM) (2014; 2016) with Milton Bennett's Developmental Model of Intercultural Sensitivity (2004; 2013; 1986, 1993) expanding both further. The MoCO accounts for how individuals resolve issues of complexity and cultural 'difference' in relation to moral reasoning and moral action to 'familiar others' (close and distant) and 'unfamiliar Others' (unknown). The model further depicts the underlying moral mindsets (safety, engagement, imagination) habitually and predominantly active in the various 'stages' of intercultural competence (ethnocentric, ethnorelative, intercultural). This enables an intersectional analysis of the 'degree' of intercultural sensitivity necessary for moral competence in multicultural environments.

We conducted a pilot eyetracking experiment in order to demonstrate that moral competence in a global world inevitably has to be informed by a considerable degree of intercultural competence. Combining eye gaze protocols (Eyetracker Eyelink 1000) and questionnaire responses from diverse subjects (n=36) we investigated two hypotheses: If intercultural sensitivity develops from ethnocentric to ethnorelative to intercultural stages, this development will go hand in hand with a change in

response styles and in perception. Hence the gaze protocols, yielded by eyetracking, as well as the answers obtained from the questionnaire, will differ accordingly and we should be able to distinguish: the ethnocentric (EC), the ethnorelative (ER) and the intercultural (IC) gaze and response style. If greater moral sensitivity has to be developed alongside intercultural sensitivity in order to achieve greater intercultural competence, then the three distinct gaze patterns and response styles will further correlate with the three types of corresponding moral mindsets of the MoCO: the self-orientated mindset (SoMS with EC), the difference-oriented mindset towards the familiar other (FoMS with ER) and the difference-oriented mindset towards the 'unfamiliar Other' (UoMS with IC). The clustering of the answers was based on: the use of stereotypes and prejudices, system justification motives, display of outgroup or ingroup favouritism and familiarity preference decision. The clustering of the eyetracking data was established according to dwell time on AIs (in ms), cumulated dwell time (%), fixation count, presence and absence of saccades to and from AIs and gaze cascade effects. The eyetracking data and response styles differed in the expected ways and correlated with the moral mindsets outlined above. Furthermore, the eyetracking data enabled us to indirectly document moral hypocrisy in subjects. In our talk we will also outline how this experiment can be translated into an assessment of intersecting competences for leaders operating in a multicultural environment.

Intercultural Competences in Diversity Management in Companies. Qualitative Research in Italian Branches of Large and Multinational Corporates

Diversity & Organizations

Intercultural Competence

Cristina Balloi, University of Verona, Italy

Company environments of varying kinds, especially those belonging to the multinational or medium to large categories, are characterized by the coexistence of different forms of diversity (cultural, ethnic, gender, disability, age). Diversity Management planning and implementing organizational systems and practices to manage people so that the potential advantages of diversity are maximized while its potential disadvantages are minimized (Cox, 1993). In this context competences capable of managing interaction among people who are culturally diverse need to be developed (Fantini, 2007). The intercultural approach has proved to be a suitable answer (Fantini, 2007) because it promotes competences and practices capable of giving value to every form of diversity and change. (Portera, 2015). The scientific view of intercultural educational research is still rarely applied to the study of DM in company environments and, especially in Europe, these studies are scarce. Intercultural educational research focuses principally on schools and educational services, neglecting sectors such as companies, which would benefit from new scientific approaches promoting new knowledge. The goal of this research is to draw attention to the contributions made by studies on intercultural competences in the field of education, especially adult education, and looks into ways these contributions can supply new types of analyses of DM in companies. Particular attention has been given to the development of competences for the management of those human resources capable of promoting interaction and integration diversities, thus getting a better understanding of how this can prove efficacious and innovative for other types of diversities as well (gender, disability, age).

This research involves up to 3-5 large companies and multinational corporations with about 40 managers and HR teams. The method used is qualitative (narrative inquiry and phenomenological research.) The method of analysis chosen allows one to delve deeply into the practice and to look for connecting elements which characterize the development of intercultural competences in DM. The tool used to gather data is the in-depth semi-structured interview. The main questions regarding research are: - Which competences allow the fostering of actions capable of going beyond mere cohabitation? - In managing diversity, which intercultural competences promote practices efficacious

in company productivity for both individuals and groups of workers as well as in improving the work climate? - How does the intercultural educational approach become efficacious in managing the differences which diversity management deals with?

Expected consequences: One of the main objectives is to give value to work practice. This will entail giving value to and fostering the acquisition of knowledge, above all from the practical point of view of diversity management. In effect, it will entail the highlighting of best practice and the production of new knowledge for the companies involved. Each company included in the project will benefit by a personalized analysis which could include practical work potentially leading to new questions involving research.

The publication of this research paper will contribute to the dissemination of new scientific knowledge, especially as applied to a practical setting.

Intercultural Competence in International Higher Education: Case Studies –Part 1

Intercultural Competence

Training & Education

Lily Arasaratnam-Smith, Alphacrucis College, Australia

The purpose of this symposium is to showcase some case studies in developing intercultural competence in international higher education, particularly with the view of communicating some of the strategies being employed in different parts of the world. To maximise input from multiple presenters, a double symposium is proposed. This is part 1 of the symposia.

Each presentation will showcase a particular course or training program for developing intercultural competence. Presenters will discuss the theory behind the program, how it is assessed, what they have learned from the program, and what strategies they are considering for improving the program. The case studies in these symposia are featured in a book to be published in early 2017 by Darla K. Deardorff and Lily Arasaratnam-Smith. These symposia are an opportunity for audiences to ask questions of the case study authors, particularly in terms of adapting some of these strategies in their own programs.

Intercultural Competence in International Higher Education: Case Studies –Part 2

Intercultural Competence

Training & Education

Darla Deardorff, Duke University, United States

The purpose of this symposium is to showcase some case studies in developing intercultural competence in international higher education, particularly with the view of communicating some of the strategies being employed in different parts of the world. To maximise input from multiple presenters, a double symposium is proposed. This is part 2 of the proposed symposia.

Each presentation will showcase a particular course or training program for developing intercultural competence. Presenters will discuss the theory behind the program, how it is assessed, what they have learned from the program, and what strategies they are considering for improving the program. The case studies in these symposia are featured in a book to be published in early 2017 by Darla K. Deardorff and Lily Arasaratnam-Smith. These symposia are an opportunity for audiences to ask questions of the case study authors, particularly in terms of adapting some of these strategies in their own programs.

Interculturally Competent Teaching:
The Potential Impact of Study Abroad During Preservice Education

Intercultural Competence

Training & Education

Allison Witt, University of Illinois Urbana-Champaign, United States

Wei Liu, University of Illinois, United States

US classrooms are increasingly characterized by intercultural interactions. The student population is becoming more racially, ethnically, and economically diverse, yet the majority of preservice teachers are white, middle class females (Krummel, 2013). In response, teacher preparation programs have sought various means to prepare culturally responsive teachers (Marx & Moss, 2011; Salmona, Partlo, Kaczynski, & Leonard, 2015). Previous research suggests that study abroad enhances preservice teachers' cross-cultural awareness, knowledge of future students' background cultures, and practical ability to model future classrooms on experiences accrued through international teaching, all necessary skills to teach a diverse student population (Devillar & Jiang, 2012; Dunn, et al., 2014; Malewski & Phillion, 2009; Sleeter, 2001). However, study abroad programming also comes with a number of criticisms (Brockington & Wiedenhoeft, 2009; Chacko & Lin, 2015; Zemach-Bersin, 2008). Among these is the idea that study abroad benefits some countries over others, reproducing global inequalities and maintaining negative stereotypes of foreign countries for US students (Abelmann & Kang, 2013). In worst cases, researchers have found that rather than breaking down stereotypes, intolerance or prejudice can be reified (Doerr, 2013; Tarc, 2013; Zemach-Bersin, 2008).

The purpose of this study is to qualitatively examine the photo documentation essays (PDE) and photo elicitation interviews (PEI) from participants in three study abroad programs designed for education students in a range of locations. On one hand, we examine the participants' perception of education practices at the host destination. At the same time, we analyze the extent they are able to use the fresh perspective gained through study abroad to consider systemic inequalities in their home culture related to race and gender as impacting local students, schools, communities and society. Qualitative content analysis (Ragin & Amoroso, 2011), of the PDE as well as the PDI revealed three main themes. Results show that preservice teachers were able to critically evaluate practices in a culturally responsive way and questioned the power structures that they encountered. Moreover they develop a collaborative global network with the teachers they met and worked alongside during their study abroad. In contrast to critical research that finds study abroad as an act of veiled consumerism or as engendering entitlement of American participants' personal advancement, participants saw themselves less as consumers or adventurers, and instead, as learners and future colleagues to the host teachers. By recognizing and questioning the global pressures impacting the host schools, these study abroad experiences allowed participants to consider culture's effect on society, schools, and even their own future students. The outcomes of this research are instructive for professionals engaged in international education regardless of discipline since the benefits of this model of study abroad problematizes power structures and fosters collaborative engagement and intercultural dialogue with local host destinations. The insights of this study can be used to enrich study abroad programs by offering a critical approach to program planners as well as to participants regarding their experiences while studying abroad. Further, this research models PDE/PDI to promote critical analysis for researchers as well as participants in the program.

Intercultural Relations at Work: Communication in Multi-national Shipping Crews

Diversity & Organizations

Other

Michael Brenker | Stefan Strohschneider, Friedrch Schiller University Jena, Germany

Purpose Due to the globalized labor market for seafarers, any seafaring crew usually consists of individuals from five nations or more. Effective communication in these crews becomes a challenge and, unsurprisingly, breakdowns of communication or failure to communicate with decision-makers often cause enormous environmental and economic damages. Although a standardized approach towards communication during work has been mandated, reports on its use and effectiveness are mixed. In this paper we take closer look at the structures of communication within shipping crews, compare them to their formal organization, and discuss possible bottlenecks and breaking points. Furthermore, we compare networks of communication while at work with those of communication off duty. Methods Using survey data of 120 seafarers, we conducted social network analysis to generate a general network of communication ties within shipping crews. Further, we analyzed the network regarding centrality and betweenness.

Additionally, we ran ordinal regression analysis to determine the effects of several similarity factors in the establishment of strong communicational ties. Results While for low-ranking positions, the ability to communicate with others is determined by physical proximity, high-ranking positions can communicate across areas to other high-ranking positions. Social network analysis reveals a more complex and nuanced picture of communication than formal organization suggests. Homophily seems to play an important role in the development of communicational ties between seafarers, as the results of regression analysis reveal strong communicational ties between positions similar in rank, area of work, and native language. Strong effects of hierarchical status reveal a picture of social isolation at the top of the crew and point towards the possibility of social isolation of high ranking members of the crew. Limitations The available data is limited to self-reported frequencies of communication. The integrated network of communication ties is based on a relatively small sample size. Research/Practical Implications The results can inform approaches of improving intercultural relations at sea by providing a broader picture of communication practice and its determinants. This in turn can help to improve work and living conditions of a sizeable number of individuals.

Intercultural Relationships Between Incoming Refugee Groups and Their Receiving Communities in Rural Minnesota

Immigration: Adjustment

Barbara Stone, University of Minnesota, United States

This paper relates directly to the conference theme by presenting findings on how large groups of incoming refugees adapt to and are adapted to by the rural communities in which they have resettled. The international community is faced with growing numbers of unsettled refugees and is asking critical questions on the best practices for resolving persistent worldwide clashes over large-scale migration. The study of transnational migration is one of the most cutting edge and vibrant areas in research in contemporary social science according to Harvard Professor Stanley Tambiah (2000).

Historically, the St. Paul-Minneapolis metropolitan area has hosted large populations of Hmong, Ethiopian, and Somali refugees. More recent arrivals are Bhutanese refugees, and the Karen and Karenni people of Burma. Between 1998 and 2015, 7,389 refugees from Burma of various ethnicities arrived in Minnesota from overseas (MDHSRPO 2010, 2016) with unknown numbers of secondary migrants arriving from other US states. Violent intercultural clashes have occurred between immigrant

groups and some host communities in rural Minnesota. However, despite this dark side of relations with new cultural migrant groups, there are encouraging developments occurring in rural Minnesota. This research identifies factors contributing to harmonious intercultural relationships between incoming and receiving communities in rural Minnesota.

As with my previous studies (Stone, 2010, 2011) theoretical frameworks of mutual adaptation (Berry, 1997, 2015), social contact theory (Allport, 1954; Pettigrew, 1998, 2008, Pettigrew & Tropp, 2006, 2008; Pettigrew, Tropp, Wagner, & Christ, 2011; Tropp & Pettigrew, 2005), cross-cultural adaptation theory (Kim, 2001, 2015), and the Development Model of Intercultural Sensitivity (DMIS) (Bennett, 1993, 2005, 2011) guide my research. Individual and community strategies ease the process of learning to cope with a new culture and new society for both newcomers and the receiving community as each becomes familiar with one another and attempt to adapt to the presence of one another enhanced by improved intercultural sensitivity.

Ethnographically inspired in-depth interviews were conducted first with Karen and Karenni refugees and then with receiving community leaders in this four part case study. Mixed methods (Creswell, 2014) were used including ethnographically (Fetterman, 2010; Wolcott, 2008) inspired case studies using in depth focus groups and individual interviews (Krueger, 2010, 2011; Krueger & Casey, 2009); analysis of policies and funding affecting refugees in Minnesota; and a review of programming provided by local community organizations, businesses, government institutions and faith communities.

This meta-synthesis of four individual but interrelated studies attempts to integrate the viewpoints of refugees from Burma and the receiving rural Minnesota communities in order to deepen the understanding of factors that have been identified that foster intercultural harmony and why.

Social contact between the two communities studied and their willingness to adapt to, and learn from one another has played a crucial role in resettlement satisfaction. The findings of this study can inform policies and practices for educators, policy makers, and other key stakeholders in diverse Minnesota communities as we strive to create smoother transitions for both immigrants and their hosting communities.

Intercultural Training, Simulations and the Case and Utility of BaFa BaFa
Intercultural Competence
Multiculturalism
Training & Education

Michael Salzman, University of Hawaii at Manoa, United States

The economy and harmony of every nation depends on how effectively and respectfully internationally and culturally diverse peoples within and across national boundaries interact with each other. Misunderstandings that might produce conflict, ill feelings and anxiety may occur in cross-cultural interactions with no bad intention resulting in what Brislin (1993) called well-meaning conflict. The potential for such outcomes is embedded in the human condition, and the nature of culture and intercultural interactions. The causes of ethno-cultural conflict are multiple. Considering the vital psychological functions of culture (Salzman, 2001a; 2001b; 2003) we are challenged to study and consider how culturally diverse peoples can co-exist in mutually enriching ways rather than descending into misunderstanding and even bloody conflict based on such factors as misattribution of intentions, alternative constructions of reality, competition for material or psychological resources, and efforts to manage anxiety through in-group identification and out-group demonization. In order to address the challenges and positive possibilities inherent in inter-cultural interactions a variety of training methods have been developed.

This presentation will briefly survey the field of intercultural sensitivity training programs and will focus on intercultural simulations as a method used to replicate real intercultural interactions in a game-like context to provide an experiential understanding of the nature of culture and the sources of error embedded in the dynamics of intercultural interactions. Although simulations are experiential in nature a skillful facilitator can lead participants new knowledge, insight, an increase in one's behavioral repertoire and the ability to recognize, identify and overcome such sources of error as the fundamental attribution error (Ross, 1977), ethno-centric and self-serving bias, attributional bias (Salzman, 1995), the homogeneity bias (Linville, 1998) and the nature of in-group/out-group dynamics (Talfel, 1979). This presentation will focus the classic simulation known as BaFa BaFa to illustrate how these sources of error might be revealed and reflected upon in the course of the exercise. The simulation known as Bafa-Bafa has been used by the presenter in a variety of culture based university courses (i.e., Cross-Cultural Counseling, Clinical Work with Diverse Populations, A Psychology of Culture) for over 25 years and his experience with it shall inform this paper.

Intercultural Training with the Embodied Culture Model
Intercultural Identity
Training & Education

Ida Castiglioni, University of Milano Bicocca, Italy

While the idea of "culture" is an abstraction, the actual experience we have of culture is a very concrete one. Borrowing a concept from Humberto Maturana, I have defined culture as "the praxis of living of a coordinated group of people." Coordination within groups depends on people having a shared experience of everyday life in a particular context, such as a national, ethnic, or professional one. Human beings live life through their senses, both literally and metaphorically. Thus, our individual and collective embodied experience is a key concept for understanding culture. Culture frames the perceived experience of the senses in a particular way so that we give meaning, attribute value and feel emotion in resonance with groups of affiliation. This raises the issue of the construction of our cultural identity: how aware are we of the process, how conscious are we of the fact that it is inscribed in our body? Integrating multicultural identity means dealing with the dynamics of this process and framing them intentionally.

The presentation is based on systematic clinical observations I have made over the last five years in workshops I conduct for graduate students at the University of Milano Bicocca (Italy) within the Graduate Program of Programming and Management of Social Services and Public Policies. Workshops last 24 hours (8 hours a day for 3 consecutive days). The workshop involves movement and exercises for the exploration of self, together with individual and collective reflection. By linking the relationship between the abstract idea of the cultural self and the newly perceived embodied one, along the lines of Singers' Perceptual Model of Culture (1998), the goal is to enable participants to exercise more self-consciousness and to hone their ability to empathize with others. Further, by using the graphic of the Model of Multiple Dimensions of Identity Jones and McEwen (2000), students are encouraged to draw their own graphic of cultural identity and then to negotiate values and affiliations in order to draw a collective one, thus exploring the intersectionality of individuals and cultures. By placing their own sense of identity within the cultural context they have chosen as an elective boundary (i.e. "Italianness") and by naming the feelings associated with the affiliation, students become more aware of their own and others' embodied cultural experience. This passage is very intense and leads to a fruitful and sometimes heated discussion about various aspects of identity.

In addition to explicating the "Embodied Culture" model and its application, the presentation will summarize observations about the challenges of getting in touch with embodied feeling and suggest techniques that have proven useful in the workshops.

Interethnic Contact Experiences at School – Effects on Psychological Adjustment, Academic Achievement and Intercultural Competence of Culturally Diverse Students

Diversity & Organizations

Diversity & Social Justice

Immigration: Adjustment

Immigration: Public Policy

Intercultural Competence

Multiculturalism

Training & Education

Maja Katharina Schachner, University of Potsdam, Germany

Karen Phalet, University of Leuven, Belgium

Schools provide valuable opportunities for contact between members of different ethnic groups. Such contact has been associated with better interethnic relations, especially if conditions for ideal contact are met (Pettigrew & Tropp, 2008). Yet, it is less well-known how such experiences are linked to general psychological and academic adjustment of students in culturally diverse schools, and how they are linked with behavioral as opposed to attitudinal characteristics of interethnic relations (such as intercultural competence). This symposium aims to explore additional benefits of contact experiences in culturally diverse schools. Specifically, we by investigateing effects on academic and non-academic skills (such as intercultural competence), and psychological adjustment. We are further extending previous research by not only looking at effects of contact experiences per se (study 1), but also conditions for interethnic contact in schools, such as school cultural diversity policies (study 2), cultural diversity climate (study 3), and perceived equal treatment (study 4). Finally, we are interested in the processes facilitating positive outcomes, such as through promoting school belonging amongst students representing ethnic minority groups as well as the ethnic majority (studies 2 and 3), and buffering potential threats from personal discrimination experiences (study 4). Drawing on rich datasets from Germany and Belgium, the studies in this symposium highlight different ways of making the most of interethnic contact experiences at school to promote psychological adjustment, achievement, and intercultural competence amongst culturally diverse students. The discussant will integrate the findings of the individual studies presented and highlight implications for future research as well as policy and practice.

Internationalization and Gender Differences in Identity Maps of Japanese Youths' Cultural Identities

Intercultural Identity

Multiculturalism

Erina Ogawa, Toyo University, Japan

Internationalization and gender are two issues that are intertwined with our cultural identities, which are receiving increased recognition in our global society. In fact, the word identity was chosen by Dictionary.com to represent the year 2015 (Steinmetz, 2015). This is evidence of a growing awareness that the understanding of our cultural identities is an important aspect of living in our times (Fantini, 2000; Kim, 2008; Livermore, 2011; Mercer & Williams, 2014; Omoniyi, 2006; Sen, 2006; Shaules, 2015; Ting-Toomey & Chung, 2005; and Valentine, 2009). In line with this trend, identity is also becoming a popular research theme in the social sciences (Norton, 2014). In Japan, identity issues are particularly

relevant to its youth, who despite being an important segment of the rapidly ageing and human-resource-dependent Japanese society (Goodman, 2012), have neither traditional cultural values nor viable alternatives (Toivonen, Norasakkunkit & Uchida, 2011).

This study is based on a six-year mixed methods research project on the identifications and values of Japanese youth at this important time in Japanese society. It continues from a previous study which found an apparent heightened sense of internationalization in the cultural identities of Japanese university students in an overall analysis of data from more than 3,000 quantitative questionnaire surveys collected over three years (Ogawa, 2015). Since gender differences were also found, respondents in the new qualitative study were categorized by both gender and overseas experience. This new study was designed to examine and illustrate this internationalization trend and other aspects of Japanese youths' identities in greater depth and detail than was possible in the quantitative survey. It employed the qualitative methodological tool of identity maps, or "visual representations of one's identities" (Sirin, Katsiaficas & Volpe, 2010, p. 22), which was pioneered by Sirin and Fine (e.g. Sirin & Fine, 2007) and later by Ward and colleagues (e.g., Stuart, Ward & Adam, 2010). Building on the work of these previous researchers, the presenter conducted a discriminant analysis on the data obtained from coding identity maps drawn by 94 respondents. Resulting functions revealed which of nine codes (Global, National, Languages, Relationships, Emotions, Nature, Institutional, Discursive, and Affinity) were significantly different between four groups categorized by gender and overseas experience. Function 1 primarily separated those who had lived abroad from those who had not and was marked by positive scores on Global identity markers. Function 2, which primarily separated the genders, suggested that males tended to have stronger National identities, while females demonstrated stronger alliances with Relationships. These results confirm the presenter's previous findings that both gender and overseas experience are important factors influencing the dynamic and multifaceted identities of Japanese university students and indicate some possible influences of Japanese society on the cultural identities of these youth.

Is Local Orientation Good but U.S. Orientation Bad for International Youth? Behavioral and Academic Adaptation of Remotely Acculturating Adolescents in Urban Jamaica

Acculturation Theory

Gail Ferguson, University of Illinois at Urbana-Champaign, United States

Radosveta Dimitrova, Italy

Remote acculturation (RA) is a modern form of non-migrant acculturation toward distant cultures prompted by indirect/intermittent globalization-related cultural exposure (Ferguson, 2013). Studies in Jamaica show that 30%-40% of adolescents and 11% of mothers in the capital city, Kingston, are "Americanized Jamaicans", meaning that they have added aspects of American behaviors (e.g., enjoy U.S. media and friends), American family values (e.g., lower family obligations), and even a part-American identity, to their Jamaican cultural identity (Ferguson and Bornstein, 2012 & 2015). Americanized Jamaican adolescents have been found to have significantly higher levels of parent-adolescent conflict; however, no studies have yet explored behavioral or academic well-being in the context of RA, whether in Jamaica or elsewhere. Thus, this paper investigates whether and how RA of adolescents and their parents is associated with adolescent behavioral and academic well-being in a Jamaican sample. Altogether, 245 adolescents and their mothers were recruited from high schools in Kingston, Jamaica (Madolescent_age=13.3 SDage=2.1; Mmother_age=40.2, SD=6.2) to individually complete questionnaires assessing RA in domains of behaviors and values (Jamaican Orientation Scale, European American Orientation Scale, Family Obligations Scale). Adolescents also reported behavioral resilience (e.g., in social relations, decision-making, healthy lifestyle), and their most recent percentage grade average.

A path model using structural equation modeling was performed with each partner's RA variables predicting adolescent well-being. Results revealed positive effects of adolescents' Jamaican orientation and family obligations on their behavioral resilience, and positive effects of adolescents' family obligations and mothers' Jamaican orientation on adolescents' grades. Conversely, there were negative effects of mothers' European American orientation on adolescents' grades. In sum, RA is indeed associated with adolescent behavioral and academic well-being in Jamaica, with Jamaican orientation being related to better adaptation and European American orientation related to poorer adaptation. That cultural maintenance emerged as a source of behavioral and academic resilience among remotely acculturating Jamaican adolescents is consistent with findings among Jamaican immigrant youth living in the U.S. (Ferguson & Bornstein, 2014). In both Caribbean-based and US-based Jamaican populations, adolescents' family obligations predict their behavioral well-being and mothers' Jamaican orientation predict adolescents' academic well-being. This finding aligns with (and may help explain) prior RA findings that more culturally traditional Jamaican youth have lower levels of conflict with parents (Ferguson & Bornstein, 2012 & 2015). Holding more tightly to Jamaican cultural values of proper comportment and educational success may explain the positive assets of cultural maintenance for remotely acculturating youth in Jamaica. Conversely, adolescents' European American orientation was unrelated to adolescents' well-being and mothers' European American orientation was a risk factor for poor grades. It is possible that, as Jamaican adolescents perceive to be the case for American mothers (Ferguson & Iturbide, 2013), European American oriented mothers in Jamaica may exercise lower parental monitoring and grant greater adolescent autonomy in academic matters, which can compromise grades.

Journalism's Object Lesson in Culture:
Media Miscoverage of an International Trade Conflict
Intercultural Competence

Multiculturalism

Policy Oriented Research

Stereotypes & Microaggressions

Training & Education

Ray T. Donahue, Nagoya Gakuin University, Japan

This presentation reveals how mainstream journalism becomes an object lesson in the perniciousness of ethnocentrism when reporting about other cultures. Journalists are trained to avoid bias or misperception, so their misreporting of international conflicts can be instructive how ethnocentrism can get the best of us. Such is the journalism of the now decades-long conflict between the U.S. and Japan over access for the Detroit automakers to Japan's domestic market. Just this past year, the Ford Motor Company closed shop in Japan claiming it due to Japanese unfairness. This claim impugns the national character of a people and potentially produces negative cultural stereotypes. Rare is the journalistic report found that is investigative or comprehensive enough to include the Japanese perspective.

The reporting is almost entirely one-sided. At its worst, the coverage ends up othering the Japanese while using stereotypes instead of facts about the situation (Donahue, 1998, in press). Such miscoverage perpetuates myths about other cultures and even one's own, by ethnocentrism. For example, Japan is commonly misperceived as a "free rider" by being under the U.S. nuclear umbrella, thus reaping unfair economic advantage (e.g., Logan, 2015). Yet Japan pays monetarily its fair share — even proportionally double paid the U.S. by the countries of Germany, Italy, and South Korea for each of their protection (The Mainichi, 2016). U.S. mainstream media have yet to report this fact in coverage of the trade conflict, allowing misconception about Japan to cloud the issues. Rarely reported also is that for nearly forty years Japan has had no tariff on imported cars while U.S. tariffs

and regulations raise the cost of imported vehicles 20 percent (Donahue, in press). Because Japan is assumed to play unfairly, claims by Detroit are likely taken at face value. The journalism can then dispense with investigative reporting and rely on othering and stereotyping the Japanese rather than factual explanations, as revealed by Donahue (1998; in press).

How myopic is mainstream media about this trade conflict? That becomes the question in the present paper. Findings are presented of discourse analysis of everyday, educated U.S. American speech about the trade conflict found on a politically moderate, national radio-talk show in 2016, hosted by an leading journalist and his expert guests on economics and finance, in order to gauge the national mood and what is generally known about the U.S.-Japan trade conflict, as well as monitoring their talk for ethnocentrism, if any. On such complex or specialized topics, it is largely through the discourse of elites by which a nation is informed and led about such matters. If these elites show gaps or misconceptions about this trade conflict, then it would seem to mirror the miscoverage by the mainstream media previously encountered. Due to the miscoverage, one cannot make an informed decision about the conflict. And within this vacuum, ethnocentrism and even worse can overtake the journalism applied. Thus, this journalism can function as an object lesson in culture — how realistic and fair perception of cultures become necessary for accurate understanding of world events.

Leadership Approaches to Workplace Diversity: Implications for Employees' Organizational Commitment and Well-being

Diversity & Organizations

Gro M. Sandal, University of Bergen, Norway

Fons J. R. van de Vijver, Tilburg University, the Netherlands, North-West University, South Africa, University of Queensland, Australia, and Higher School of Economics, Russian Federation, Netherlands

Hege H. Bye, University of Bergen, Norway

The management of cultural diversity in the workplace is becoming increasingly important for organizations as result of migration and globalization. Research has documented that benefits of work-group diversity (e.g. increased innovation, problem solving capacity) may be hindered by the failure of supervisors to efficiently deal with cultural differences. The purpose of this study was to explore the link between supervisors' leadership approaches and employees' organizational commitment and well-being. Based on qualitative interviews, Leadership in Diverse Organizations Inventory (LIDO) was developed to assess three leadership approaches; Diversity Leadership, Homogeneity Leadership, and Laissez-faire. Also an instrument assessing segregation in the work environment was designed. A total of 220 employees (169 immigrants and 51 native born) completed an online survey. An exploratory factor analysis confirmed the three factor structure of the LIDO Inventory. Path analysis showed that diversity leadership was the strongest predictor of affective and normative commitment, as well as well-being. Segregation and laissez-faire were both negative predictors to well-being, while no significant associations were found for homogeneity leadership. MANOVA showed that minority employees were more likely to experience their supervisor as showing homogeneity and laissez-faire leadership and less likely to describe their supervisor in terms of diversity leadership. Taken together, the results highlight that how supervisors approach diversity in their day to day interaction with employees plays a key role for the outcomes of cultural diversity among employees. The results may have applied value for selection and training of supervisors in organizations aiming to attract, retain, and effectively manage a diverse workforce.

Linguistic Support for Brazilian and Peruvian Patients in Japan: The Current Situation and Existing Problems

Healthcare

Immigration: Adjustment

Chie Saito, Teikyo Universit, Japan

Approximately 100 years ago, the first group of immigrants headed to South America from Japan. They arrived in Brazil in 1908 and in Peru in 1906. According to Ishikawa (1999), there were 49,400 Japanese immigrants in Brazil and 10,969 immigrants in Peru in 1928. The waves of immigration continued until the 1980s. The flow of people changed its direction due to economic conditions in Japan and those countries in South America. In addition, Japan's Immigration Control Act was amended in 1990 so that those Japanese-descended Brazilians and Peruvians and their families were able to obtain visas more easily than people from other countries. Many of them seized on this opportunity to come to Japan to earn and save money. This phenomenon was called DEKASEGI. According to the Japanese Ministry of Justice, 173,000 Brazilians and 47,800 Peruvians lived in Japan in 2015. Although the number of those DEKASEGI workers peaked in 2008, they are still one of the largest foreign populations in Japan. In this paper, the current situation and problems concerning linguistic support related to health care for those Brazilians and Peruvians are revealed. Interviews with several Japanese medical and clerical staff in 25 hospitals were conducted in order to find out the linguistic support needed to avoid communication breakdown for offering healthcare to these foreign patients. Three hospitals located close to Brazilian and Peruvian communities were chosen to be analyzed.

The study focused on their means of communication with Brazilian and Peruvian patients. Individual assistance such as interpretation services is offered in two of those hospitals. Both of them are run by local governments. The other one is a private hospital which used to offer the services but no longer does. The reasons for offering and terminating the services revealed some of the problems in Japan's medical and healthcare system. -There is the absence of clear-cut locus of responsibility among patients, hospitals and interpreters when medical accidents occur. -Financial support for hospitals from local governments is key in offering stable and sustainable services. Linguistic landscape (Landry and Bourhis, 1997) is one of the concepts for measuring linguistic support for foreign patients. Written forms such as signs, instructions and so on are observed as their linguistic landscape. Compared with other hospitals, the linguistic landscape of those hospitals are more multilingual and bilingual. However, since unwelcoming messages for the patients such as "interpretation services are not available" or "please visit with Japanese speakers" are included, the multilingual linguistic landscape does not always mean a positive experience for the patients. By observing their linguistic support, challenges we need to address are discovered. First, we need to establish a support system for smooth and trouble-free communication between healthcare staff and patients. Second, we need to understand the patients' needs. Leininger (1978) advocated a "sunrise model" in the field of transcultural nursing which is based on anthropology and nursing. This model can be applied to the Brazilians and Peruvians' healthcare research and practice, ultimately leading to the most effective linguistic support for these patients.

Living or Surviving in an Intercultural Context: A Study on Transformative Learning of UK Students in China and Chinese Students in the UK

Immigration: Adjustment

Intercultural Competence

Training & Education

Yiran Wang, The University of Edinburgh, United Kingdom

As international education continues to expand countries providing such opportunities not only benefit but also face challenges. For traditional destinations, including the United States and the United Kingdom, number have been falling. At the same time emerging economies, such as China are witnessing a rapid increase in the number of international students enrolled in their universities. China is, therefore, beginning to play an important role in the competitive global market for higher education. This thesis analyses and compares the experiences of international students in the UK and China using Transformative Learning theory. While there is an extensive literature on both international higher education and also Transformative Learning theory there are currently three contributions this thesis makes. First, this research applies the theory to two international student groups: UK students in Chinese universities and Chinese students in UK universities. Second, this study includes a focus on the intercultural learning of Chinese doctoral students in the UK filling a gap in current research.

Finally, this investigation has extended the very limited number of current research projects on UK students in China. It is generally acknowledged that international students will experience various challenges when they are in a culturally different context. Little research has focused on how, why, and why not learners are transformed through exposure to new environment. This study applies Transformative Learning theory to address two research questions: first, do UK international students in Chinese universities and Chinese international students in UK universities experience transformational learning in/during their overseas studies? Second, what factors foster or impede international students' experience of transformative learning? To answer the above questions semi-structured interviews were used to investigate international students' academic and social experiences. Based on the insights provided by Mezirow, Taylor, and previous studies on international students, I argue that international students' intercultural experience is a complex process. Transformation can occur in various ways and social and personal perspectives underpin the transformative learning of the students studied. Contributing factors include culture shock, educational conventions, the student's motivation, expectations, personality, gender and previous work experience. The results reflect the significance of differences in teaching styles in the UK and China and the impact this can have on the student teaching and learning process when they move to a new university.

Living Under Threat: Mutual Threat Perception Drives Anti-Muslim and Anti-Western Hostility in the Age of Terrorism
Other

Milan Obaidi, Uppsala University, Sweden

Jonas Kunst, Oslo University, Norway

Nour Kteily, Kellogg School of Management, United States

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Intergroup relations between Muslim and non-Muslim populations have become increasingly hostile over the last two decades. Intergroup relations between Muslim and non-Muslim populations have become increasingly hostile over the last two decades. For example, since the dramatic attacks of 9/11, the West has been the target of the 2004 Madrid and 2005 London train and bus bombings, the 2006 cartoon crisis, the November 2015 Paris massacre and the December 2015 killings in San Bernardino, California, to name just a few. In response, the Western powers have engaged in counter-violence, typically involving drone strikes and assassinations, cumulatively resulting in the slaughter of many innocent men, women and children and whose fate is generally relegated to the status of "collateral damage." Thus, rather than abating, the evidence seems to indicate that the cycle of attack and counter-attack between Muslims and non-Muslims seems to be occurring with ever greater frequency. Nevertheless, an important question still unanswered is what political and social psychological processes turn cultural and political conflicts into outgroup hostility and negativity?

In a series of nine studies, we demonstrate a common psychology of outgroup hostility and violence among non-Muslim Westerners, Muslims in Europe and Arabs and Turks in the Middle East that is driven by perceived intergroup threat. Across these studies, perceived symbolic threat and/or realistic threat predicted Islamophobic attitudes and behavioral intentions to engage in the violent persecution of Muslims and support for anti-Islamic movements among non-Muslim Westerners. These same constructs predicted support of, and behavioral intentions to engage in, anti-Western terrorism among Muslims living in Western countries (e.g., Sweden and Denmark), and Turks and Arabs in their respective countries. Perceived incompatibility between Islamic and Arabic cultures and the West emerged as the most consistent predictor of outgroup hostility in all examined populations. A subsequent pooled analysis across all studies confirmed the stronger predictive role of symbolic compared to realistic threat. Implications for intergroup research and prejudice reduction are discussed.

Making Sense of Migration: The Role of Work in Migrant Narratives
Methodology
Immigration: Adjustment
Intercultural Identity

Luciara Nardon | Leen Faid Al-Jaber, Carleton University, Canada

It is well established that finding suitable employment for incoming migrant is the most important step in integrating them in society (Feeney, 2000), yet many migrants end up underemployed (Krahn et al., 2000) or dependent on public assistance (Hansen & Lofstrom, 2003). To establish a stable and functional relationship with the foreign environment (Sobre-Denton and Hart, 2008), migrants must adjust to work and non-work conditions in the host country (Farh et al., 2010). Migrants undergo disruptions to existing roles, identities and social networks (Adelman, 1988; Mikal et al., 2013), may lack the resources required to re-create these roles, identities and social networks in the foreign environment, which can result in uncertainty, ambiguity and anxiety (Nardon, Aten & Gulanowski,

2015). Thus, migration is a major transition that requires sensemaking and a re-construction of one's autobiography (Macias-Gomez-Estern, 2015) and work is likely to play a key role in this process.

In this research project we address calls for better understanding migrants cognitive frames and self-categorizations as they describe their lived migration and career experiences (Aten, Nardon & Isabelle, 2016) by exploring narratives written by migrants in the UK and Canada. We collected data from two archival story collections: The Guardian, in the UK (99 narratives), and Passages to Canada, in Canada (282 narratives). Migrant narratives are mechanisms for sensemaking, as they filter and organize ambiguous information to facilitate decision-making and action (Walsh, 1995; Weick, 1995). Through their narratives, migrants select and arrange aspects of their life experience before and after migration to re-construct their migration experience. Through their narratives, migrants reflect on what they are doing in the present, what they have been doing in the past, and what they hope to do in the future (Zikic & Richardson, 2007). In this presentation we propose to report on our exploration of the question: "What is the role of work in migrants narratives of migration?" Our preliminary analysis suggests that work is a key element in migrants' experience of the host country and is present in 80% of the narratives. Migrants use work before and after migration as a mechanism to establish their new identity in the host country and reclaim parts of their previous identity. Migrants' narratives focus on the positive career and life opportunities arising from migration as well as the challenges of securing employment commensurate to their qualifications, discrimination in the workplace, and their experience in the work environment.

In our subsequent analysis we will explore gender and country differences as they relate to the identification of work issues in adjustment and the significance of career placement in migrants' identity and identification with their host and home countries. We expect that this research will have important contributions to the conference theme by elucidating migrants' perspectives on the role of work in adjustment and identification with their host countries.

Mapping Social Inclusion: Refugee Youth Educational Experiences and Pathways to Further Education, Training and Employment

Diversity & Social Justice

Multiculturalism

Training & Education

Tahereh Ziaian | Teresa Puvimanasinghe | Emily Miller | Helena de Anstiss | Peter Squires | Maureen Dollard | Adrian Esterman, University of South Australia, Australia

Helen Barrie, University of Adelaide, Australia

Tamara Stewart-Jones, Multicultural Youth South Australia, Australia

Successful settlement of young people with a refugee background affects both the individuals concerned and the society into which they settle. These young people bring a range of skills to the countries they settle in and their effective participation in education and employment has the potential to benefit the host society both socially and economically. While refugee intakes have a range of positive impacts on settlement countries such as Australia, young people with a refugee background are widely acknowledged as experiencing multiple disadvantages affecting engagement and inclusion in school, further education, or employment. This project aims to investigate education and employment outcomes among youth of refugee background aged 15-24 years, in South Australia, with a view to influencing education, training and employment policy and practice. Further to this, the project explores youths' educational and employment experiences and examines the key transitional phase between school and further education or employment. The project will map out

facilitators and barriers to successful transition from school into further education and employment; as well as the support systems accessed by youth who are experiencing education and employment-related difficulties. This mixed-methods investigation underpinned by transformative /advocacy theoretical framework focuses on improving education and employment outcomes for young people with a refugee background by considering a range of factors which may affect these outcomes.

The project examines the complex relationships between education and employment outcomes for these young people by considering potential contributing factors of acculturation and adaptation, emotional health and wellbeing, family functioning, experiences in employment and school, and patterns of help seeking and service use. Data will be collected in two stages from 600 youth of refugee background aged 15-24 from three focus regions: the Middle East (Afghanistan, Iran, Iraq), South Asia (Nepal, Bhutan, Myanmar/Burma, Pakistan) and Africa (Sudan, Ethiopia, Somalia, Congo), as well as family members (n=60) and teachers (n=60) of these students. A cross-sectional survey of the student participants assesses education and employment issues and outcomes. The qualitative stage will include semi-structured interviews with 60 youths, their family members and teachers to provide further insight into education and employment issues and facilitators. These subsequent interviews will provide context-rich data on key issues relevant to education and employment outcomes. The research is expected to lead to a sustainable improvement in the educational outcomes and employability of young refugees by providing policy analysts and decision-makers in the education, training, and employment sectors with new information about a high profile yet under-researched population group. The research outcome will contribute new insights and knowledge to the field and increase long-term employment opportunities for youth of refugee background. This will foster social inclusion, enabling all Australians to have the resources and opportunities they need to participate in education, training and employment; positioning these young Australians to be active citizens and benefit from the opportunities provided by our education, training and employment initiatives. Study findings and their implications for policy and practice will be discussed.

Minority vs. Non-Minority: the Impact of Perceived Organizational Discrimination on Psychological Well-Being and Turnover Intention

Diversity & Organizations

Diversity & Social Justice

Stereotypes & Microaggressions

Arief Kartolo | Kwantes Catherine, University of Windsor, Canada

Although issues related to blatant discrimination have improved drastically through legislation changes and social movement, issues pertaining the perception of discrimination are still prevalent in the workplace. Studies have demonstrated that an individual's perception of discrimination in the workplace predicts a wide range of outcomes, such as psychological well-being and turnover intention (Triana, Asinghe, & Pieper, 2015; Blau & Tatum 2000; Shaffer, Joplin, Bell, Lau, & Oguz, 2000). However, most research related to perceived organizational discrimination has not distinguished between minority and non-minority groups in their analyses; thus implicitly assuming minority and non-minority members perceive and experience discrimination similarly. Research in non-organizational areas, however, have suggested that minority often perceive and experience same situations or events differently than non-minority individuals (e.g. Pelled, 1996; Lichtenstein & Alexander, 2000; Bacharach & Bamberger, 2004). That is, due to constant exposure and frequent recipients of discrimination, minority individuals may have learned ways to cope with stress induced by discriminatory experiences more effectively than non-minority individuals and thus be more resilient (Romero, Edwards, Fryberg, & Orduña, 2014; Meyer, 2015). The current research explicitly distinguishes between minority and non-minority individuals and explores the impact of perceived

organizational discrimination of both groups of individuals on their psychological well-being and turnover intention.

Specifically, this project was conducted with the following research questions: 1. Do minority and non-minority members perceive organizational discrimination differently? Specifically: a. Does perceived organizational discrimination affect minority member's turnover intention? b. Does perceived organizational discrimination affect non-minority member's turnover intention? c. Does perceived organizational discrimination affect minority member's psychological well-being? d. Does perceived organizational discrimination affect non-minority member's psychological well-being?

Procedure: The study was conducted with full-time employees through a third party survey website, Amazon Mechanical Turk. In total, 153 individuals participated in the study; 66 participants identified themselves as part of the minority group and 87 participants identified themselves as part of the dominant group. Participants completed three questionnaires assessing their perceived organizational discrimination, psychological well-being, and turnover intention; namely, Workplace Prejudice/Discrimination Inventory (James, Lovato, & Cropanzano, 1994; adapted), 12-item General Health Questionnaire (GHQ-12) (Goldberg, 1972; Banks et al., 1980), and Intention to Quit Scale (Ballinger et al., 2010).

Results: A series of linear regression analyses were conducted. For turnover intention, perceived organizational discrimination significantly predicted turnover intention for both minority and dominant group. As expected, however, perceived organizational discrimination did not significantly predict psychological well-being for members of the minority group, $B= -.83$, $SE= .57$, $t(64)= -1.45$, $p>.05$, 95% CI[-1.971, 0.312]; while it significantly predicted psychological well-being for members of the dominant group, $B= -1.31$, $SE= .55$, $t(85)= -2.39$, $p< .05$, 95% CI[-2.393, -0.222]. Results suggest minority members are better able to cope with discriminatory perceptions than non-minority members as perceived organizational discrimination was unrelated to psychological well-being amongst the minority group.

Models of Health Behavioural Change, Migrants and Risks Mitigation: Is it Possible?

Immigration: Adjustment
Immigration: Public Policy
Training & Education

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Benjamin Cook, Harvard Medical School, Cambridge Health Alliance, United States

Immigrants tend to have better mental health than their host country-born counterparts, despite disadvantaged socioeconomic status – the so-called immigrant paradox. The acculturation hypothesis suggests a decline in their mental health over time in the host country. Increased perceived discrimination and family cultural conflict are pathways by which acculturation might relate to deterioration of mental health for immigrants. In this paper we will present an intervention approach, which proposes that a strategy for ensuring maintenance of mental health for immigrants is changing lifestyle. This approach called "Life Training: My 7 Core Areas of Health" is based on the theoretical model of Ralf Schwarzer – The Health Action Process Approach and works on psychological processes that are under behavioral change in seven areas of health: physical, psychological, social, spiritual, financial, family and leisure. The Health Action Process Approach distinguishes between the first stage of pre-intention motivation processes and the second stage of post-intention volition processes. The first stage of pre-intention motivation processes includes risk perception, positive outcome expectancies and perceived self-efficacy. The second stage of post-intention volition

processes includes task self-efficacy, maintenance self-efficacy and recovery self-efficacy as well as action planning and coping planning. This is a discussion paper in which two claims are made. First, that some migrants' health can worsen as they age which is associated with their migrant status. Second, that there may be, as yet untested in this respect, models of health behavioural change, which can mitigate these risks. The proposed methodology with tests adapted to the host country population and immigrants can add self-reflection and behavior change to national health promotion programs that include workshops and activities.

Motivations and Cross-Cultural Adaptation of Portuguese Migrant Workers in the United Kingdom

Acculturation Theory

Immigration: Adjustment

Intercultural Competence

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Worldwide there are 150.3 million of migrant workers (International Labor Organization, 2015). Assigned expatriates (AEs), self-initiated expatriates (SIEs) and immigrant workers (IWs) are three of the most studied types of migrant workers, but together, they have never been included in the sample of an empirical study. We aimed to contribute to this gap, by conducting semi-structured interviews with Portuguese citizens working in the UK. The reasoning behind focusing on Portuguese migrant workers in the UK is related with the fact that Portugal is one of the European Union member states with the highest rate of emigration, and UK is the predominant host country of the contemporary Portuguese emigration, accounting for almost one-third of all Portuguese emigration (Observatório da Emigração, 2015). In total 50 Portuguese migrant workers in the UK (50% females, Mage=31.48, SD=5.63) were interviewed about their motivations for moving abroad to the UK, how they moved abroad and perceived their cross-cultural adaptation. After transcribing the interviews, we analyzed them through a content analysis, which was performed using computer assisted qualitative data analysis software (Atlas.ti). The emergent findings indicated that the interviewed Portuguese migrant workers moved to the UK through three main ways (Type 1, n=28; Type 2, n=8; and Type 3, n=14), while exploring their career opportunities. Participants who engaged in Type 1 (SIEs) and Type 2 (AEs) explored their opportunities before leaving Portugal, while those who belonged to Type 3 (IWs) of relocation, explored them after arriving in the UK. SIEs and IWs were driven by poor labor market situation in Portugal (e.g., unemployment, unchallenging tasks), but pull factors (e.g., professional international experience) were also identified as dominant motivational factors, mostly for SIEs and AEs. Overall, participants considered that their adaptation was easy in terms of some aspects related with the general and working environment. Nonetheless, some SIEs and IWs mentioned that their adaptation was difficult regarding the interaction with locals and accommodation. By taking a closer look at the data, some patterns emerged while linking the type of relocation with the participants' motivational drivers for moving abroad and their perceptions of the cross-cultural adaptation. We fully discuss them in the light of previous findings and identify future research areas.

Nationhood in the Non-Western World:
National Identity and Intergroup Relations in Mauritius
Multiculturalism

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Caroline Ng Tseung-Wong, University of Mauritius, Mauritius

National identity is of profound importance in all societies around the world. Social psychological research has examined national identity content and its intergroup consequences in terms of the civic-ethnic distinction, with sometimes a cultural understanding added (e.g., Reijerse et al., 2012; Shulman, 2002). However, this research has predominantly been conducted in Western countries and in relation to immigrants and ethnic minority groups. It is unclear whether people in non-Western societies make a similar distinction with similar intergroup consequences. Therefore, our study investigates national identity in the context of multicultural Mauritius and among the numerically largest groups in Mauritius (Hindus, Muslims and Creoles; N = 1770). The findings indicate three main understandings of national identity. The first one – not found in most Western studies – refers to living according to the national, multicultural values of tolerance and celebration of diversity. Stronger endorsement of this understanding was associated with more positive attitudes towards other ethnic groups and immigrants. The second one is more civic and relates to place of birth and citizenship status. In contrast to research in the West, the endorsement of this civic understanding was not associated with out-group attitudes. The third one involved a more cultural understanding (e.g., speaking the language, being religious) and stronger endorsement was associated with more negative intergroup attitudes. There was no evidence for the existence of an ethnic understanding of national identity. These findings show that the distinction in national identity content found in Western countries does not necessarily generalize to non-Western societies.

Pathways for Successful Adjustment for International Sojourners in China: Role of Social Support (Instrumental vs. Socioemotional)
Acculturation Theory
Immigration: Adjustment

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Intercultural contact is increasing between China and the international community. More foreign companies are sending expats to China and international students are studying Mandarin and pursuing advanced degrees in the PRC. To date, there are over 600,000 foreigners residing in China, unfortunately, research is lacking on these two new migration groups. What remains unclear is: What is the adjustment process like and how does successful sojourner tranisition utilize social support to enhance psychological and sociocultural adjustment? To answer these questions, the researchers collected data from 117 expats and 155 international students in Mainland China. A meditational model was constructed predicting successful sociocultural and psychological adjustment. Researchers found that foreigners who are discriminated against are likely to have low levels of sociocultural and psychological adjustment, and that social support mediates sociocultural and psychological adjustment. Instrumental and emotional support varied by acculturating group and pathways revealed that needs for perceived social support (instrumental vs. socioemotional) predicted sociocultural and psychological adjustment accordingly. Instrumental support mediated the relationship between

discrimination and sociocultural adjustment, whereas socioemotional support mediated discrimination and psychological adjustment. This research offers some new insight into the relationships between expat and international student adjustment. Varying types of social support function differently for adaptation outcomes. Training programs can benefit for helping expats and foreign students in their adjustment. This research also sheds light into the need to examine cultural context when considering intercultural adaptation research. The presentation will conclude with contributions, research limitations, and next steps for further understanding the psych-social adaptation process foreigners in Chinese cities.

Personal Value Preferences, Group Identifications, and Cultural Practices of Palestinian Israelis Working in Close Contact with Jewish Israelis

Acculturation Theory

Diversity & Social Justice

Intercultural Identity

Multiculturalism

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Ayat Abu Kheit, Private practice, Israel

The present study investigates the connections between personal value preferences, group identifications, and adherence to the group's cultural practices among Palestinian Israelis working in close contact with the Jewish population in Israel. The importance of this study is twofold. First, this is one of the first studies to investigate the connections between basic motivational goals and group identities among members of an ethnic minority group applying a comprehensive value theory. Second, this is the first study that focuses on the group identities of Palestinian Israelis who have prolonged and meaningful contact with the majority Jewish population.

One hundred twenty-two Palestinian Israeli professionals working in the Tel-Aviv Metropolitan area participated in the study. All participants of the present study were Israeli citizens and not citizens of the Palestinian Autonomy in the West Bank and Gaza Strip. The study participants were recruited using the snowball technique by one of the authors, who is a Palestinian Israeli. The sociodemographic characteristics of the sample were compared with the characteristics of Palestinian Israeli professionals as obtained in the latest general survey of this population (Gabarin, 2010), and the comparison demonstrated that the study sample was representative of the population of Palestinian Israelis working outside the Palestinian sector. The participants' value preferences were measured using the latest version of the Portrait Values Questionnaire (Schwartz et al., 2012). Ethnic and national identifications were measured using a four-item scale developed by Roccas and Schwartz (1993). Adherence to the ethnic minority and majority cultural practices was measured using a scale developed by Birman and Tyler (1994). Path analysis was conducted using AMOS 22.0 (Arbuckle, 2013).

The study participants reported a lower level of national identification as compared to ethnic identification, and the two identifications were negatively correlated. The study participants also reported a lower level of adherence to the majority group cultural practices as compared to the minority group cultural practices, and the two cultural practices were not correlated. A stronger national identification was associated with a higher preference for the security and conformity values, and a lower preference for the humility values. A stronger ethnic identification was associated with a lower preference for the security, power, and stimulation values. Group identifications mediated the connection between personal value preferences and cultural practices. A longer time working in close contact with the majority group and less frequent visits home were associated with a greater

adherence to the majority group's cultural practices but not with adherence to the ethnic group's practices and not with the group identifications. Personal value preferences explained a significant proportion of the variance in both national and ethnic identifications. Thus, the present research corroborated the motivational perspective on group identification and demonstrated that among members of an ethnic minority group, identification with the nation and with the ethnic group is associated with promotion of different motivational goals (Roccas et al., 2010).

Presentation of City Policy and Regional Model of Migration and Integration of Immigrants in Gdansk

Immigration: Public Policy

Multiculturalism

Policy Oriented Research

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Natasza Kosakowska-Berezecka, University of Gdansk, Poland

Over the last few years there has been a visible increase in number of migrants living in the region of Gdansk, Poland – these concerns both students studying in Gdansk, as well as migrant families working in Gdansk, whose children also attend Polish schools. In the same time, 53% of Gdansk inhabitants declare negative attitudes towards refugees, but 83% of them see positive values of migration to Gdansk. Model of Integration of Immigrants in Gdansk is the result of the work of intersectoral and interdisciplinary team appointed by the Mayer of Gdansk in May 2015. It is Poland's first cross-sectoral and interdisciplinary team that consisted of more than 140 people representing more than 80 various entities. The aim of the work of the team was to prepare a thorough strategy for the integration of new residents from different parts of the world. The authorities of Gdansk, together with non-governmental organizations, public institutions, private entities and community of immigrants and cross-cultural psychologists, undertook necessary steps to develop and implement the model in Gdansk. This process took place with the widest possible involvement of all potential stakeholders while leveraging existing broad cooperation of non-governmental circles, academia and the specialists in the field of migration and integration in Gdansk. The purpose of the model is to strengthen the coordination and cooperation of various entities, as well as improving the quality of services targeted at immigrants in the city. Gdansk Model Integration of Immigrants is a description of wide city strategy showing the main areas and directions of efforts to conduct effective and efficient integration policy in local government, in the long-time basis. Its operational part, describing the recommended tasks and activities relates primarily to the prospect of the next two years and is now being implemented within 8 thematic areas of Education, Local Communities, Culture, Sport, Violence and Discrimination, Health, Work , Social Welfare and Housing. In our presentation we will describe how the model was created and how it is being implemented and we will share first impressions and conclusions about its efficiency to the region of Gdansk.

Public Perceptions of International Students: An Integrated Threat Approach

Multiculturalism

Other

Johannes Karl | Colleen Ward, Centre for applied Cross-Cultural Research, New Zealand
Anne-Marie Masgoret, New Zealand

A substantial number of students around the globe, close to 4.5 million in 2012 with estimates increasing to 7.2 million by 2025, pursued higher education outside of their country of origin. To realize the psychological, social, economic and academic benefits of international education, it is important to understand how these international students are received into educational institutions and the wider society. A key question, therefore, is: what shapes the public attitudes and behavior towards international students? In the current study, we aimed to partially replicate and extend Ward and Masgoret's (2006) integrative model of attitudes toward immigrants. We do this by applying the model to international students and by extending it from attitudes to helping behaviors. We conducted the research with 526 community members in New Zealand who participated in a telephone survey that assessed, multicultural ideology, perceptions of realistic and symbolic threat, intergroup anxiety, and contact with, attitudes towards, and helping behavior aimed at international students. We proposed and tested a model, using pathway analysis, in which contact and multicultural ideology predicted attitudes towards international students, partially mediated by threat, and attitudes predicted a greater willingness to help international students. The data showed a good fit to the model with the addition of a path from contact to helping behavior and the moderation of the relationship between attitudes and helping by intergroup anxiety. The fit was χ^2 (7, N = 526) = 15.68, CMIN/df = 2.24, p < .05; CFI = .99; RMSEA = .05, LO90 = .02, HI90 = .08 The results are discussed in relation to the Integrated Threat Theory (ITT) and point to a novel way to use ITT to understand the formation of public attitudes towards international students and the transition from those attitudes to behavior.

Raising Multiethnic Children in Japan

Multiculturalism

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Makiko Kuramoto, Aoyama Gakuin University, Japan
Teresa Ann Koide, Tsuda College, Japan
Erina Ogawa, Toyo University, Japan
Jimena Emily Homma, Chiba University of Commerce, Japan
Miho Naruse, San Francisco State University, United States

While international marriages and multicultural children have continued to increase in Japan (Ministry of Health, Labor and Welfare, 2014), no large-scale study has examined this phenomenon. In Study One, we attempted to fill this gap by obtaining qualitative data via Survey Monkey from 157 parents raising multicultural children in Japan. Our findings suggested that society, children, and parents inextricably influenced each other. We found many differentiating variables related to the children. For example, their physical appearances and names influenced the way society treated them; differences were reported even among siblings. The children's personalities also influenced the way they were treated by others as well as how they reacted to society. Important variables related to parents included: where the foreign parent was from, language competence, gender of the foreign parent, and attitudes. Foreign mothers seemed to experience more difficulties than the other three

groups (i.e., foreign fathers, Japanese mothers, Japanese fathers) due to their foreign status combined with society's gender role expectations. In particular, many mothers from other Asian countries believed that raising their children as "Japanese" was easier for their children, but as a result they felt isolated linguistically and culturally from their children. We found common threads in their experiences. Many of our respondents and their children felt "othered" on a daily basis, and felt strong pressures to conform. This often led to a lack of a common language between one of the parents and the children. While respondents reported many difficulties, they also felt there were many benefits gained from their experiences.

In Study Two, we conducted one-on-one interviews with 20 parents to gain a deeper and more nuanced understanding of their experiences. While the overall results were similar to Study One, we were able to better understand the realities of each of the interviewees. For example, we found more variables that shaped their experiences (e.g., whether they could afford an international school, the parents' cultural identity, community of residence, and the attitudes of in-laws). We also found more variation in their experiences. For example, while bilingual education was a challenge for many, some struggled little with it because they themselves were multi-lingual, they could afford to send their children to an international school, or because they were able to send their children abroad for an extended period. We also found that while many of our respondents enjoyed connecting with others who were also in multicultural marriages, some felt that just because they were in a multicultural marriage did not mean they had anything in common with each other. Regarding schooling, while numerous respondents found Japanese society and schools rigid, many experienced support from the schools, communities, and extended family. Implications and suggestions for both intercultural families and Japanese society will also be discussed.

Reemergence of the Voice: Hawaiian Language and Culture Revival in the Fight for Self-determinism

Diversity & Social Justice

Intercultural Identity

Multiculturalism

Hannah Olivieri, American University, School of International Service, United States

The clarity of the air upon Hawaii's sacred mountain Mauna Kea led modern Western astronomers to seek to build their own temple of science on its peak - the Thirty Meter Telescope. However, after centuries of systematic cultural appropriation, iconicization, and exploitation, the Hawaiian population will no longer tolerate the misuse of their sacred space. Through cultural renaissance and revival of art forms such as hula, as well as language renewal through the use of the Hawaiian language as a medium for instruction of curricula, Hawaiian communities have rediscovered the power of their cultural voice. From the 1980's until the present day, Hawaiian communities have committed themselves to the preservation of their traditional forms of knowledge and arts.Through transmission of a complex system of layered shared cultural knowledge, Hawaiians have shown that their own epistemology is as legitimate as Western scientific ones. Whether documented or undocumented, the history of a people is transmitted in either spoken or written form according to respective epistemologies. It is imperative that hegemonic institutions recognize the legitimacy of indigenous cultures if they are to interact with them effectively. Unless Western institutions like NASA recognize the value of traditional epistemologies, they will likely meet the same outcome as the Western astronomers, who have lost a considerable amount of resources they had dedicated to the project. Participants will see the timeline of challenges that brought about the costly setback of this project and discuss the benefits of using cross-cultural understanding to avoid such pitfalls in the future.

Relational Acculturation Model in Context: Positioning Among Russians and Norwegians with Respect to the Norwegian Labor Market

Acculturation Theory

Methodology

Immigration: Adjustment

David Lackland Sam, University of Bergen, Norway

Raivo Vetik, Tallinn University, Estonia

The classical definition of acculturation as put forward by Redfield and colleagues recognizes the phenomenon to entail reciprocal influence two cultural groups have on each other, and that the two groups exert differential influence on each other, by way of dominant vs non-dominant groups. The nature of this reciprocal influence, however has received very little systematic examination, because many acculturation studies have been one sided, focusing only on the non-dominant group. This state of affair is fast changing as exemplified by the MIRIPS-project spearheaded by John Berry. One of the goals of a larger research project has been to extend MIRIPS by theorising around this notion of reciprocal influence and contend that the dominant and non-dominant groups hold asymmetric position within the acculturation field. Furthermore, the project contends that the two groups have different understanding of acculturation as a whole, and will seek to exert different kinds of influence even on the same phenomenon. In this presentation, we examine the positions taking by Norwegians and Russians in Norway on the Norwegian labor market, looking at the respondents' own position on the labor market, how they perceive each other the labor market , the perceived reason for the different positions, and what could be done to correct the differences in views. Based on the Relational acculturation model, as developed in the project, the following hypotheses will be tested: first, the discourse of Russians in Norway as a non-dominant group will construct ethnic inequalities in the labor market in terms of discrimination, and second, the discourse of Norwegians as a dominant group will construct ethnic inequalities in the labor market in terms of insufficient socialization of the Russian minority, which is framed as their own fault.

Religiosity, Cultural Values, and Attitudes Towards Psychological Services in Turkey

Healthcare

Intercultural Competence

Multiculturalism

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Currently, psychotherapy is gaining importance in non-Western cultures including the middle-East where Islam is the dominant religion (Koenig, Zaben, & Khalifa, 2012). Despite the growth of psychotherapy in Islamic nations, there is very little research into attitudes about mental illness and/or psychotherapy using Muslim samples and almost none with Islamic populations living in Islamic countries (rather than Muslims who immigrated to North America or Europe). Given that Islam is the second largest relgion in the world after Christianity, it is essential that psychologists examine whether conventional approaches to psychotherapy will be accepted and effective with Islamic clients in cultural contexts where Islam dominates. This study offers insight into how cultural values affect attitudes towards psychological services with a population of Muslims living in Turkey, a country where over 99% of the population identifies as Muslim. Turkey is an ideal country for studying cultural influences on perceptions of psychotherapy and mental illness because it bridges

the Eastern and Western worlds, and its culture reflects aspects of both these traditions. Over the past several decades there has been a rapid and dramatic mass migration from Eastern, rural villages to urban centers, and as this has occurred, the Turkish population has had increased exposure to Western norms and values. Along with these cultural changes, the field of psychology has become established in Turkey and has largely adopted the theories and methods established in Europe and the United States.

To examine how traditionally Eastern and Western values may impact attitudes towards psychological services, Turkish adults completed a survey which included measures of religiosity, cultural family values, cultural self-construal and attitudes towards psychological services. High religiosity was associated with negative attitudes towards psychological services. The relationship between religiosity and attitudes towards psychological services was mediated by hierarchical family values. The mediation of hierarchical family values on the relation between religiosity and attitudes towards psychological services was moderated by independent self-construal. The results of this study provide insight into how religiosity affects cultural family values and cultural self-construal, and how these cultural factors in turn influence attitudes towards psychological services. The results support the theory that both religion and psychotherapy are vehicles of cultural values.

School Related Factors Predicting Acculturation of Culturally and Linguistically Diverse Youth in Australia
Training & Education

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In Australia approximately half of the culturally and linguistically diverse (CALD) population is under the age of eighteen years. They are either from refugee or immigrant background. Regardless of the background, these minors undergo the process of adaptation to their host culture. Acculturation is a process of psychological and socio-cultural adaptation as a result of contact with another cultural group. For these CALD youths, schools are the primary acculturating agents of society and one of the first points of contact with the host culture. The Australian Education Department has established specialized transitional school for CALD youth to address the English language development and re-settlement needs of this population. The current study investigated the role of demographic and social ecology factors (social support, and school connectedness) in predicting the acculturation of culturally and linguistically diverse (CALD) youth. Participants comprised of 237 CALD youth, attending a specialized Australian school in Brisbane. Their mean age was 14.88 years (SD = 1.74; range 11-18 years). Participants were from either refugee (54.7%) or immigrant (45.3%) background and their average duration of stay in Australia was 9.71 months (SD = 5.8 months; range = 1 – 34 months). Their mean duration of schooling in Australia was 6.86 months (SD = 3.74 months; range 1-18 months). They were from 46 countries and spoke a range of languages. They were all learning English language and most (70%) of them perceived themselves as having "some difficulty" with English language, while others reported severe or no difficulties. The participants completed a battery of questionnaires with the help of interpreters. A one-way analysis of variance indicated that there was no difference between the participants from refugee or immigrant background on psychopathology; therefore they were merged together for subsequent analyses. Hierarchical regression analyses revealed that, in the final model, school connectedness and social support explained a significant percent of the variance, and emerged as the strongest predictors associated with the CALD youth acculturation.

The study identified the potential factors that, within the school context, promoted the acculturation of CALD adolescents. The findings highlight the significance of specially targeted activities and interventions at school, which promoted social support and school connectedness in order to

promote positive acculturation. School connectedness and social support could be enhanced through positive school environments characterised by low discrimination, supportive teachers, acknowledgments of students' achievement, access to guidance officers and counselling services, access to work experience, and access to a range of academic and non-academic school activities. Thus, school environments can facilitate acculturation by accepting and appreciating diversity. This study has implications for assisting CALD youth in school settings. Future research directions to explore the factors that promote school connectedness and social support are discussed.

Seeing, Thinking, and Feeling? Predicting Attitudes Towards Muslims

Multiculturalism

Other

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With a dramatic rise in international immigration and increasing cultural diversity within societies, it has never been more important to identify the factors that contribute to positive intercultural relations. When different groups exist in close proximity the potential for competition over resources or the loss of group identity may bring about a rise in perceived threat between groups. However, holding positive views towards multiculturalism and engaging in quality contact with other groups has been shown to reduce threat perceptions and improve attitudes towards outgroups. Linking these two avenues of research, Ward and Masgoret (2006) proposed and found support for an integrative model of attitudes toward immigrants which combined elements of the contact and multicultural hypotheses with Integrated Threat Theory; however, their model failed to consider the potential influence of intergroup emotions, such as fear and anger. The current study extends previous research by testing a theory-driven model where negative intergroup emotions mediate the influence of multicultural ideology, intercultural contact and perceived threat on attitudes toward Muslims. In this study, 295 community members across New Zealand participated in a postal survey. Structural equation modelling demonstrated that multicultural ideology and contact were both directly related to lower threat perception and, in turn, more positive attitudes towards Muslims. Negative emotions partially mediated the relationship between threat perception and attitudes, displaying significant influence by negatively impacting attitudes towards Muslims. Finally, neither multicultural ideology nor intercultural contact were significantly associated with emotions. The results indicate that, while all variables significantly impact attitudes towards Muslims, there is a disconnection between emotional responses to perceived threats and the positive influence of contact and multicultural ideologies. These finding hold important implications for programs and policies intended to foster positive intercultural relations.

Self-construal, Relationships, and Loneliness Among Asian American and European American College Students

Methodology

Healthcare

Other

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Cultural dimensions, such as individualism and collectivism, and the related constructs of independent and interdependent self-construal (Markus & Kitayama, 1991; Oyserman et al., 2002)

influence multiple psychological processes and behaviors, such as cognition, motivation, and emotions. The notion of the self has been central in the field of psychology for over a century as a part of various theories and empirical findings (Kitayama, Duffy, & Uchida, 2007). Independent self-construal is reportedly more often observed in Western cultures and refers to placing the individual over the group, as individuals seek independence, separateness, and uniqueness from others. Interdependent self-construal is reportedly more prevalent in East Asian cultures and refers to prioritizing the group over the individual as individuals try to fit in and maintain the group's harmony (Markus & Kitayama, 1991; Cross, Hardin, & Gercek-Swing, 2011). This study examined the association of individualism-collectivism, interdependent and independent self-construal, closeness of relationships (with mother, father, partner, and closest friend) and loneliness. This study recruited 315 European Americans and 332 Asian Americans from two Midwestern universities. Participants filled out an online survey. Preliminary results suggest that Asian Americans reported higher scores of loneliness than European Americans. This difference still remained statistically significant after accounting for individualism-collectivism, self-construal, and closeness of relationships. In particular, higher scores of loneliness were positively associated with interdependent self-construal and individualism and negatively associated with independent self-construal, relational self, collectivism, closeness with father, and closeness with partner. The measurement of self-construal is further discussed considering the discrepancy in findings. Implications are discussed for clinical work with individuals and families as well as outreach programs that focus on establishing and nurturing relationships.

Self-expansion During Mass Gatherings as Determinant of Future Collective Action

Leadership

Other

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Researchers show a growing interest in studying activism because of its role in individual and societal well-being. Activism is a purposeful and change-oriented activity. Activists are those individuals who engage most for the benefit of the group or for the cause they consider important. Activist activities could be defined as being engaged in a variety of behaviors supporting social and political goals (e.g. donation, petition, demonstration or civil disobedience) Three studies were carried out in natural settings of mass-gatherings to examine the interplay between activist identity and the feeling of self-expansion and their relationship with willingness to engage in future collective actions for the benefit of a group. Study 1 was conducted among activists and supporters of equal rights for LGBT, study 2 involved participants of a nationwide charity event, and study 3 included members of a religious reunion. The results showed a significant positive relationship between self-perceived activist identity and collective action tendency (study 1, 2 and 3). Moreover, a significant interaction between activist identity and self-expansion in predicting collective action tendency emerged, with self-expansion related to willingness to engage in pro-group behaviors on low level of activist identity but not on high level (study 2 and 3). This interaction significantly predicted collective action tendency when both non-relational and communal self-extension were considered, but not when the materialistic one was tested (study 3). The results showed a significant positive relationship between self-perceived activist identity and collective action tendency (study 1, 2 and 3). We have also demonstrated in our research that not only the sense of increased competence (non-relational self-expansion) but also the feeling of strengthening bonds with others (communal self-expansion) resulting from participation in mass gatherings foster communal action tendencies. Finally, the obtained results (study 3) support the outcome of previous research concerning negative impact of materialistic values on willingness to act for communal benefit. That is to say, collective action tendency become weaker parallel to the increase of materialistic self-expansion.

Social Identities as Means to Positive Intergroup Relations: Revisiting Rejection-Identification and Rejection-Disidentification Models Among Voluntary and Forced Immigrants

Immigration: Adjustment

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Rejection-identification and –disidentification models propose that low status groups identify with the ingroup or disidentify with the outgroup in response to rejection by a high status group. However, existing evidence on the rejection-identification link has so far provided inconsistent findings, whereas research testing the rejection-disidentification hypothesis is relatively scarce and also inconclusive. This research tests these models simultaneously among multiple groups of voluntary immigrants (i.e. economic or family migrants from poor countries) and forced immigrants (refugees) in two cultural contexts. Through multi-group structural equation modeling, we examined these effects on cross-sectional survey data with representative samples of 2923 refugees in the Netherlands (Study 1) and 1250 voluntary immigrants in Spain (Study 2). We found that both ethnic and host nation identification are "healthy" and thus predominantly conducive to greater hedonic and eudaimonic wellbeing. Further, our research provided first empirical evidence that the rejection-(host) disidentification link holds invariant across nine different ethnic minority groups and two cultural contexts. We xdid not find support for the rejection-identification model. Rather, perceived discrimination was associated with host disidentification among the refugees in the Netherlands and with both host and ethnic disidentification among the voluntary immigrants in Spain. Together, this research sheds light on the importance of both ethnic and host identification among minorities who are facing a challenge of fitting into a new society. While we found empirical evidence that both ethnic and host nation identification are "healthy" and thus conducive to greater hedonic and eudaimonic wellbeing, identities do not protect in situations of rejection by host society. Rather, perceptions of discrimination cause disidentification with host and / or ethnic group of reference. Importantly, we argued that migratory processes also involve active response to discriminatory treatment and may have real implications for both hedonic and eudaimonic wellbeing of migrants. This knowledge may be useful in designing community interventions with these populations.

"So You Want To Be One of Us? It's Easier Said Than Done:" Social Markers of Inclusion and the State Versus Process of Acquiring Critical Markers of Acculturation within and Across Cultures

Acculturation Theory

Immigration: Adjustment

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Saba Safdar, University of Guelph, Canada

Chan-Hoong Leong | Eugene Teng, National University of Singapore, Singapore

This is the second of the 2-part symposium that examines the social markers of inclusion in immigrant recipient societies and how these markers relate to acculturation experience and outcomes. The markers are the cultural yardsticks that host nationals use in deciding whether an immigrant is accepted as a naturalized member in a recipient society—in other words, to be viewed as a fully functional and participating member like other native born and bred citizens.

The milestones of inclusion may include universal (e.g., language proficiency, skills) or culture specific benchmarks (e.g., serve in military conscription, appreciation of geo-cultural landmarks). The indicators collectively reflect the degree of exclusionary attitudes as immigrant groups need to fulfill more onerous milestones to become a member of the dominant ingroup. While it has been found that the markers do provide an alternative measure of effective naturalization (Leong, 2014), little has been said on how easy or difficult it is for immigrants to acquire or live up to the predefined markers or standards.

In the cross-cultural comparison of these markers, Leong, Komisarof, Jasinskaja and Safdar (2016, IACCP conference in Nagoya, Japan) presented findings on universal and culture-specific markers in Singapore, Japan, Finland, and Canada using "importance" rating score. The current symposium will delve in to the nexus between the perceived role and importance of the markers and the likelihood that they can be acquired by immigrant groups. The symposium will also touch upon measurement equivalence across countries and what it means for the cross-cultural comparison of social markers, as well as the implications for multicultural inclusion.

"So You Want To Be One of Us? This Is What It Takes": Social Markers of Inclusion as a Yardstick for Immigrant Adaptation
Acculturation Theory
Immigration: Adjustment

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Justine Dandy, Edith Cowan University, Australia
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Ying-Yi Hong, Chinese University of Hong Kong, China

The transnational influx of immigrants and sojourners has birth a broad range of problems associated with perceived economic insecurity and identity contestations. The fault line in migration is not only politically divisive, but it has in recent years fueled an intense debate and soul searching on what should be the demographic texture of the recipient culture (e.g., mono- or multiculturalism) and what it means for immigrants to become an accepted member in host society (e.g., what to dress, what language to use).

Previous studies on immigrant acculturation are primarily informed by two dimensions measuring ethnocultural maintenance, and engagement with other groups including the host nationals. The efficacy of this classification however has diminished in an increasingly complex transmigration landscape as cultures are interwoven and overlapping, and the use of code switching between public versus private spaces. More importantly, the measurement of cultural identities – using broad statements on socio-emotional or cognitive affiliations – offers limited insights on specific behaviours or social norms that may be of importance to acculturation and policy research.

In light of this, Leong (2014) has proposed an alternative framework using Social Markers of Acculturation (SMA) – labeled as Social Markers of Inclusion (SMI) in this symposium – as a benchmark of effective intercultural adaptation. The markers are socially constructed indicators of naturalisation, which are the signposts that recipient nationals use (e.g., language, skills, behaviours) in deciding whether a migrant is a part of the host community. These milestones collectively reflect the degree of host inclusiveness, and what it will take for immigrants to be accepted as a member in the recipient society. In essence, "What are the important markers?" "How many is needed?" and "How easily can the marker be acquired?"

In the cross-cultural comparison of these markers, Leong, Komisarof, Jasinskaja and Safdar (2016,

IACCP conference in Nagoya, Japan) presented findings on universal and culture-specific markers in Singapore, Japan, Finland, and Canada using "importance" rating score. The current symposium will examine the markers' perceived "ease of acquisition" and its interactions with the "importance" dimension to jointly determine outgroup attitudes. In addition, the types of markers in Australia and Germany will be presented, and the implications for future research and policy formulation and directions will be discussed.

The first of the 2-part symposium examines the culture general and specific markers of acculturation in Australia and Germany, followed by a latent class analysis of subgroups on markers endorsed among a national sample of Singaporeans.

Stereotype vs. Reality: The Effect of Stereotypic and Counter-stereotypic Contact on Intergroup Attitudes
Stereotypes & Microaggressions

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Intergroup contact is considered one of the most prominent avenues to reduce prejudice, yet, how prejudice changes in the face of intergroup contact that either contradicts or confirm the social stigma about a minority is a contentious issue. Social minorities differ with respect to stigma attached to their group membership based on stereotypes that are widely shared. We inspected relationship of respondents with two minorities, the Roma and the Vietnamese, that are characterized by different stereotypes and, therefore, the examination of both may help to uncover a more complex picture of how prejudice is affected by intergroup contact in a wider social context. We focused on two types of intergroup contact: 1) a stereotypical contact when the contact experience matches the group stereotype (i.e., negative encounter with a member of negatively stereotyped group), and 2) a counter-stereotypical contact when the contact experience contradicts the group stereotype (i.e., positive encounter with a member of negatively stereotyped group).

In our research, we were interested how people react to increase/decrease of their positive/negative intergroup contact, thus, we operationalized intergroup contact as a change in the frequency of positive/negative contact between two time points. Based on previous research, we derived three competing hypotheses. 1) Negative contact is more relevant for change in prejudice than positive contact (Graf, Paolini, & Rubin, 2014). 2) Generalization from a specific intergroup encounter to prejudice against the whole group should occur when outgroup members are perceived as typical (Wilder, 1984). Thus, the second hypothesis predicts that stereotypical contact has bigger impact on prejudice than counter-stereotypical contact. 3) People process counter-stereotypic information more thoroughly (Sherman & Frost, 2000). If people repeatedly invest more cognitive resources into processing counter-stereotypical contact than into stereotypical contact, the collision between their experience and stereotype may be a stronger catalyst for change in prejudice than stereotypical contact. The third hypothesis predicts that counter-stereotypical contact predicts prejudice better than stereotypical contact. We employed a longitudinal design and had Czech respondents (N = 950) filled in questionnaires in two waves six months apart. As expected, prevalent stereotype of Roma was negative, and stereotype of Vietnamese positive. In line with the third hypothesis, we found that counter-stereotypical contact was a stronger predictor of prejudice than stereotypical contact. People who perceived the Roma negatively (i.e., a most shared stereotype) were influenced by increase in their positive contact over the two time waves. In contrast, people who perceived Vietnamese positively (i.e., a most spread stereotype) were influenced by increase in negative contact.

Our findings indicate that intergroup contact can override social stigma attached to a group membership and this way challenge prejudice. Based on our results, participants relied more on their

own intergroup experiences than on stigma attached to a certain minority. Far-reaching implications of intergroup contact lie in diminishing prejudice against groups that have to fight negative stereotype shared in the larger society. On the other hand, positively stereotyped minorities are threatened by impact of negative intergroup contact on prejudice.

Stress and Coping in Bi-cultural Virtual Teams in the High-tech Industry: A Cross Cultural Analysis
Diversity & Organizations

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Global virtual teams (GVTs) are work teams whose members come from different nationalities and cultures, are geographically dispersed, and communicate primarily by electronic means. Despite significant data documenting stressors experienced by team members, there is relatively little research analyzing how the multicultural team members of GVTs actually experience and cope with work stressors. The proposed research aims to fill this gap by comparing how 63 Indian and 111 Israeli GVTs members, working in the high-tech industry, coped with what they perceived as work stressors. We interpret our data in line with the psychological stress and coping literature (e.g., Lazarus & Folkman, 1984).

Our findings show that Israeli and Indian team members reported experiencing similar stressors at work (such as knowledge and professional gaps), demonstrating that the highly competitive high-tech global business environment and work culture, with its focus on knowledge-based performance, creates a convergence in participants' perceptions of work stressors.

With regards to coping, we found that for the most part, the Israelis applied active-direct coping mechanisms, while the Indians applied active-indirect coping mechanisms. Our most significant findings however pertained to the consequences of team member interactions. First, when interacting, particular coping strategies when applied by one category of participants were experienced as stressors by their co-workers. Second, intercultural encounters among co-workers expanded their repertoire of coping mechanisms. These processes are incorporated in two major positive and negative dynamics:

Negative dynamic: Stressors are tripled The Israelis applied a coping strategy perceived as suited to solving an external task-oriented stressor (e.g., tight schedule to meet customer demands). This specific coping strategy became a stressor for the Indians (working on other projects, lacking the sufficient documentation, or/and accustomed to working at a slower pace). In order to cope with the stressor, the Indians reported to their managers. But by doing so, they in turn created a stressor for the Israelis, who expected a direct and prompt response. At this point, the Israelis were obliged to face both external and internal stressors. The number of stressors was doubled, prompting them to use blunt communication in the belief that this strategy would solve the problem. But this, instead, served to double the Indian team member's stressors in return. The first stressor was working to an arbitrary timetable; the second is exposure to blunt communication. Indian team members who tended to deploy indirect and inactive coping mechanisms would withdraw from communication. This response, in turn, was perceived as a severe stressor for the Israeli team members responsible for accommodating customer demands.

Positive dynamic: Stressors are reduced The Israelis applied a coping strategy perceived as suited to solving an external task-oriented stressor. This coping strategy was perceived as a stressor by the Indians. In order to cope with this stressor, the Indians reported to their Israeli co-workers that they needed more time, more documentation or more information. Israeli co-workers provided the documentation or information requested, or reassessed timetables.

The study contributes to the transactionist view of coping research, as well as to global team research.

Taiwanese Immigrants in the USA: A Virtual Ethnography of "Becoming American" Through the Use of Facebook

Acculturation Theory

Immigration: Adjustment

Intercultural Identity

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Many studies on social media and identity construction emphasize how one's national/cultural/ethnic identity is affirmed through the use of social media (Bouvier, 2011; KhosraviNik & Zia, 2014). To observe this identity formation process, scholars often look at patterns of language choice and code-switching among social media users (Androutsopoulos, 2015; Lee, 2014; Seargeant et al., 2012). With a few exceptions, most existing research investigates the discourses of social media users who reside in their home countries. It is not clear whether immigrants engage similar activities to make sense of their old and new identities after the change of their citizenship. Current studies on immigrants' social media usage (Mao & Qian, 2015; Roy, 2012) tend to focus on how social media functions to integrate immigrants into the mainstream society. One neglected and less explored aspect is how immigrants use social media to maintain the bond with their homeland.

This paper aims to use a case of a Taiwanese immigrant online community in the United States to observe immigrant identity negotiation and to present the dialectic identity management practice. The author conducted a six-month participant-observation of a closed Facebook group "Taiwanese Immigrants in the USA." This virtual ethnography included online-observation, interviews with selected participants, and analysis of supplementary materials. Among its 32,312 self-identified Taiwanese immigrant members, the author randomly selected 20 active members for interview and requested the permission to use the posts on their Facebook timelines. Questions for interviewees are related to identity management, such as how they use Facebook to manage their social network, present their self-image, and reflect on the meanings of their current citizenship. Acculturation is not a linear route, even though "becoming American" is the major concern of these Taiwanese immigrants in the Facebook group. Several common themes include the following: (1) inquiries about how to cope with various challenges in their everyday lives in the United States, such as children's education, racism, and unfamiliar customs. (2) Nostalgic posts about Taiwan's holidays, food, and ways of life in the past. (3) Jokes, stories, and fun video clips shared by members for the entertainment purpose. Mandarin is the language most members choose to post their messages in this group space and in their own timelines, which indicates the native language, not English, helps these Taiwanese immigrants acculturate to the host society. Based on the author's observation, these Taiwanese immigrants' American identity is ambiguous and ambivalent. Although the purpose of this online Facebook group is to assist Taiwanese immigrants to smoothly relocate in the new land, users reveal complicated identity management in defining their Taiwanese, American, Taiwanese American, or Asian American identities at the same time.

Teaching Intercultural Competence: Land Grant Mission for a Global Era

Diversity & Social Justice

Intercultural Competence

Training & Education

Allison Witt, University of Illinois Urbana-Champaign, United States

David Moss, University of Connecticut, United States

In 1851, Illinois farmers and local professors came together to argue for the education of the industrial classes. Championed by Professor J. B. Turner, farmers argued for higher education not for the elite, but for "socially and economically disadvantaged people to promote a sound and prosperous agriculture and rural life as indispensable to the maintenance of maximum employment and national prosperity and security" (James, 1910). Their efforts resulted ultimately in the Morrill Act and the Land Grant institutions that are now found in every state, charged with promoting "the liberal and practical education of the industrial classes in the several pursuits and professions in life"(1862). Much has transpired since the earliest conception of land grant institutions. Missions have expanded beyond even the "multiversity" (Kerr, 2001) to what constitutes the centerpiece of global innovation hubs (Knight, 2013). The brightest scholars and students from around the world research the greatest global challenges in US land grant facilities that include the most technologically advanced laboratories and supercomputers. Along with this tremendous expansion has come decreasing state support, rising tuition costs, and global competition for seats in these increasingly elite institutions. The globalization that has transformed land grant institutions has at the same time impacted the communities in which they reside, but in very different ways. Immigrants have continued to come even as industry has left.

The recent election in the US lays bare the reality that the land grant institutions and the rural people that first imagined them are now world's apart. If land grant institutions are to remain relevant to the local societies' they inhabit, they must provide the tools, training, and philosophical grasp of how to live and thrive in a global society. What can land grant institutions do with the local communities they serve to provide access to the potential benefits of globalization for rural America and other left out constituencies? How can land grant institutions reformulate globalization so that the negative local and global consequences are mitigated? To answer these questions we consider examples of ways in which such institutions are attempting to reshape education for a globalized world. Then, we consider what additional measures are needed to better serve the educational needs of a globalized America. The focus of our study is on teacher preparation in Land Grant institutions. We present both a quantitative and qualitative analysis of programmatic impact to identify practices that develop intercultural competence for teachers, which can then infuse local schools. Examining research from two land grant institutions, we present analysis of a short term study abroad and a semester study abroad program in order to demonstrate the intercultural competence that can be developed in preservice teachers during study abroad. Findings include both quantitative and qualitative impact for preservice teacher participants. We conclude that teacher education must be transformed by intercultural practices in order to prepare for a globalized society and more, to transform the workings of globalization to promote "a sound and prosperous rural life" as well as "national prosperity and security".

Testing a New Conceptual Model for Attitudes Toward Immigrants: A Case of Social Workers' Attitudes Toward Asylum Seekers in Israel

Methodology

Diversity & Social Justice

Multiculturalism

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The current study proposes a new threat-benefit model explaining attitudes of local people toward immigrants. Based on the theory of human values (Schwartz et al., 2012) and extending Integrative Threat Theory (Stephan & Stephan, 2000), the threat-benefit model suggests that local people perceive immigrants as both threatening and beneficial for the receiving society. The model assumes that appraisal of an immigrant group as threatening or beneficial for the receiving society influences opinions regarding immigration policy related to the immigrant group. The study assessed the theoretical model investigating attitudes towards asylum seekers in a representative sample of 283 social workers in Israel. The results have confirmed that 1) Social workers appraise immigrants as both threatening and beneficial for receiving society. 2) Threats and benefits are perceived either as realistic or as symbolic. 3) Immigrant perception as threatening or beneficial for receiving society influences opinions regarding immigration policy (directed towards either defending the particularistic and distinct interests of receiving society or defending the human rights of the asylum seekers). 4) Personal value preferences impact on individuals' appraisal of immigrants as representing a threat or benefitting for the host society. A high preference for the social security values and a low preference for the universalism values were associated with perceiving immigrants as a threat; a low preference for the social security, power, and tradition values and a high preference for the universalism values were associated with perceiving immigrants as a benefit. 5) The threat-benefit appraisal mediates the relationship between personal values and the individuals' opinions on immigration policy. Application of the model for understanding attitudes toward different minorities as well as for creation of value-based interventions and programs aimed at reducing negative attitudes towards various stigmatized groups in society are discussed.

The Association Between Clinical Risk Factors and Suicidality Among High Risk Youths, in Guyana and South Africa

Healthcare

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Introduction: Suicide is the second leading cause of death among youth in the US; but, low-and-middle-income countries (LMIC's) account for 75% of all suicides, worldwide. LMIC, Guyana and South Africa, are ranked 1st and 8th, respectively, in global suicide rate. However, compared to high-income countries, there is minimal empirical data on suicidal behaviors in LMIC's. Because populations at highest risk for suicide have traditionally been excluded from the scientific literature, due to geographic location, poor health and economic resource, and western research dominance, this study aims to identify clinical risk factors associated with suicide among orphaned Black South African and Guyanese youth. Methods: 190 youths, age 11-21, residing in orphanages in Guyana, South America and South Africa, were administered DSM-5 and Child Behavior Checklist clinical assessments, respectively. We assessed suicide by asking youth if he/she had thoughts of suicide in the past 2 weeks (suicide ideation) and if he/she had a future plan or ever attempted suicide (suicide plan/attempt). Responses yielded scale scores for depression, social stress, atypicality, somatization, anxiety, and attention-deficit/hyperactivity. Using an integrative data analytic technique to combine

datasets and examine medical outcomes, clinical scale scores were standardized and used to predict suicidality in binary logistic regression analysis. Odds ratios and 95% confidence interval were estimated with adjustments for age, sex, country, and reason for orphan placement. Results: 20% of Guyanese youth and 22% of South African youth endorsed suicidal ideation. 40% of Guyanese and 26% of South African youth endorsed suicide plan/attempt. In fully adjusted analyses, the odds of atypicality and somatization was 1.96 and 1.67 times greater among youth who endorsed suicidal ideation when compared to those who did not [OR 1.96, p= .02 and OR 1.67, p =0.04, respectively]. Yet, youth social stress was significantly associated with suicide plan/attempt, above and beyond model covariates and other clinical risk factors [OR 1.88, p =0.05]. Conclusion: Our results suggest that clinical risk factors associated with youth suicide include social stress, atypicality, and somatization and not depression, anxiety, or ADHD, in LMIC's. Research is needed to identify modifiable risk factors to youth suicide.

The Chinese Experience of the Model Minority Myth
Stereotypes & Microaggressions

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While the depiction of Chinese immigrants in Western countries as a "model minority" has tended to portray this cultural group in a positive light—for example, highly educated, academically successful, economically advantaged, and mentally healthy—recent studies suggest that Chinese immigrant generations are not necessarily immune to the range of human difficulties, whether psychological, social, or educational. Indeed, it has even been theorized that rather than affording this immigrant population protection or privilege, the label of model minority has been leveraged by the existing dominant structure to maintain the status quo. After all, returns on educational investment by Chinese immigrants are not commensurate with similarly qualified professionals of the dominant culture, causing some observers to draw attention to a "bamboo ceiling." Despite the seemingly positive portrayal of the Chinese as a "model minority," this stereotype has also devolved directly towards discriminatory attitudes and behavior, with the model minority image resulting in resentment and rejection of those so characterized. Thus, the model minority stereotype has come to be challenged as a myth, while its negative effects have been identified. This model minority myth has impacted the Chinese experience in various ways, and the voices of those affected have been buried beneath the purportedly positive stereotype. However, recent research suggests that these voices are beginning to be heard. A range of qualitative methods have been deployed by researchers across several disciplines to investigate the Chinese experience of the model minority myth. To this end, a meta-ethnography was performed to explore the ways in which Chinese immigrant populations have been mischaracterized or misunderstood by the model minority myth. Following the seven-phase process of Noblit and Hare's (1988) meta-ethnography approach, relevant qualitative research was reviewed and interpreted to provide a view into the real-life experience of the so-called Chinese model minority. A systematic search of three databases — PsycINFO, Web of Science, and Scopus — was conducted using combinations of the search terms: Chinese, model minority, model minority stereotype, and model minority myth; with eight articles meeting inclusion criteria. Reading across the selected studies, several interpretations were made. Challenges faced by Chinese immigrants were identified, while distinct characterizations were uncovered. Resistance towards the model minority stereotype was also apparent across accounts, thus supporting the model minority myth. Finally, implications for intra- and inter-cultural relations were considered.

The Development of an Intercultural Facework Model

Intercultural Identity

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This paper outlines the theory and rationale for a facework model based on the cultural elements behind various facework interactions. In particular, the self is based made up of two cultural dimensions, individualism vs. collectivism and masculinity vs. femininity. The self is enacted and displayed through the presentation of face. The facework carried out reflecting the self, is additive. Both aspects of individualism/ collectivism and masculinity/ femininity together influence what facework (behaviors to maintain face) are used during interactions. Therefore, if a culture is collectivistic and highly masculine, such as Japan, the facework used by such cultural members is likely to be more weighted towards masculinity which often is confused as individualism. The other two cultural dimensions in the model (power distance -- distances due to power hierarchies and uncertainty avoidance -- the degree to which individuals can tolerate uncertainty) are responsible for reactions to previous communication from another person. When messages are initiated, respondents communicate through their understanding of what appropriate communication would be given their status in a power hierarchy. Uncertainty avoidance must be addressed upfront in interactions when individuals have a high uncertainty avoidance, because until such a state is addressed, these individuals' anxiety is too great to communicate about others things. Once the uncertainty is reduced through clear rituals or behavioral understandings, communication can then proceed. The above is a short description of the primary elements of the model. Corresponding facework relating to the different cultural dimensions such as direct, indirect, harmony, self-attribution, and participation are also included in the model and their significance is described in the paper.

The Dynamics of Multicultural Identity Negotiation and its Impact on Psychological Health Outcomes: A Daily Diary Study

Acculturation Theory

Immigration: Adjustment

Multiculturalism

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Previous research with immigrant and ethnic minority groups has identified two dynamic strategies individuals with multicultural backgrounds can use to bring their cultural identities together: hybrid identity style (HIS) and alternating identity style (AIS). Hybridizing refers to blending multiple cultural identities in novel and unique ways, whereas alternating reflects a situated identity by activating cultural identities depending on the social context. Although both styles have been associated with the motivation to integrate, the two strategies create different pathways to psychological well-being. HIS has been linked to a more consolidated cultural identity and positive psychological functioning, whereas AIS has been generally associated with a conflicted cultural identity and poor psychological outcomes, such as high levels of depression symptoms and low levels of life satisfaction. Furthermore, the alternating style seems to be more strongly influenced by contextual factors, such as perceived discrimination. Even though there is growing evidence for HIS and AIS as dynamic cultural identity processes, most of the research on the constructs has been cross-sectional.

To gain a better understanding of how HIS and AIS operate on a day-to-day basis, we collected daily diaries from Hispanic youth in the United States over 12 days. There were 11 weekly cohorts,

consisting of around 80 people each. For each cohort, data collection started on a Thursday and ended on a Monday 12 days later. The final sample included 870 Hispanic college students (75.7% female; age: M = 20.80 years, SD = 2.65 years). Using longitudinal structural equation modelling, we examined the relationship among contextual variables (perceived discrimination and subjective multiculturalism), daily uses of HIS and AIS, and adaptive psychological functioning (self-esteem, life satisfaction, psychological well-being, and eudaimonic well-being). Specifically, we expected that perceived discrimination would be linked to increased uses of AIS, which in turn would lead to diminished psychological functioning. In contrast, subjective multiculturalism (that is the perception of the host environment as promoting cultural maintenance and equitable participation) was hypothesized to facilitate the utilization of HIS, and thus predicting adaptive and healthy psychological functioning. In line with our predictions, perceived discrimination was related to higher levels of daily AIS, which in turn predicted poor psychological functioning. Subjective multiculturalism, on the other hand, was related to higher levels of daily HIS, which predicted increments in psychological functioning over 12 days. The current study provides important insights in to the short-term dynamics of multicultural identity negotiation and highlights the role of cultural identity processes in promoting psychological health outcomes in minority youth.

The Effects of Intercultural Contact on International Students' Intercultural Adaptation

Acculturation Theory

Intercultural Competence

Intercultural Identity

Multiculturalism

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This study investigates the international students' intercultural contact and their intercultural adaptation and attempts to explore the pathways from intercultural contact to intercultural adaptation by utilizing structural equation modeling approach. The theoretical framework of this study is based on the intercultural contact theory by Peng &Wu's model(including foreign social media, domestic social media, multi-media and course, and cultural product) and Kim's intercultural adaptation model(including host communication competence, host social communication, environment, and intercultural transformation). The participants of this study were 350 international students randomly chosen from five universities in China. Among them, 350 filled out the questionnaire and 27 attended the interview in which contains seven main open questions being asked about international students' adaptation experience in China and their contact with Chinese people as well as Chinese culture. Through exploratory factor analysis and confirmatory factor analysis, the study conducted a series of reliability and validity analysis. The results indicate that the intercultural contact scale and intercultural adaptation scale for international students have good reliability and validity. Moreover, the path analysis with the structure equation model was performed and reveals that: The pathways of intercultural contact are beneficial for improving the international students' adaptation; among those pathways, multi-media and course is the most important while cultural product is relatively more important than foreign social media. However, domestic social media is of no or little importance. Implications for the relationship between intercultural contact and intercultural adaptation could be of significant for international students studying in China, scholars engaging in intercultural adaptation and also for the plan-making of international students' education program.

The Tension Between Acculturation and Tradition: The Case of the Syrian Orthodox Diaspora in Australia

Acculturation Theory

Methodology

Diversity & Organizations

Immigration: Adjustment

Immigration: Public Policy

Intercultural Competence

Intercultural Identity

Multiculturalism

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The dilemma of migrants in maintaining the traditions of their home culture while adapting to the ways of the host culture has been the subject of study for several decades, particularly as multiculturalism (or variations thereof) has become an imminently relevant topic for policy makers and every day citizens alike (Arasaratnam, 2013). While much progress has been made in understanding of theoretical frameworks in this line of research (for example Berry, 2005; 2006), there is still room for study of specific diasporas whose acculturation processes may be particularly unique because of deep religious and cultural traditions that span over centuries. The Syrian Orthodox Church of Antioch and All the East is one such group.

The Syrian Orthodox Church of Antioch and All the East is one of the oldest Christian communities. After 451AD it was separated from the Western church, and remains so. Based in Turkey, Syria and Iraq, it has endured ongoing threats from religious persecution and (today) civil war in Syria. Large numbers of adherents migrated to the West in the late 20th Century; many are now leaving as refugees. Australia has a small but growing Syrian Orthodox community.

As migrants settle in secular, multicultural Australia, they face acculturation challenges. Religion plays a part in helping migrants and refugees resettle, self-identify and connect socially. The effective intergenerational transmission of religion among migrants depends on circumstances of arrival and settlement, ethnicity, collective values, and national society attitudes. These issues are further complicated by the need to establish a new cultural identity while retaining Syriac liturgy and praxis as the church is indigenized, as well as intergenerational transmission of their religion.

While the literature includes some findings about the Syrian Orthodox Church in Europe (notably Sweden), there remain considerable gaps in our knowledge of their experiences elsewhere. There is little information to indicate how the Syrian Orthodox Church in Australia will fare in coming decades.

This paper presents a brief history of this diaspora, and, based on conversations with the Archbishop for churches in the Archdiocese of Australia and New Zealand, identifies the challenges faced by the Syrian Orthodox diaspora in Australia. It then introduces an empirical study that will engage with questions that arise from the present assessment. Implications of this line of research are discussed in terms of the church, immigration policy, and settlement services.

Threat-benefit Appraisal as Mediating the Relationship Between Personal Values and Positive and Negative Contact with Immigrants Among Emerging Adults in Israel

Other

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Emerging adults are a population in a critical point of integration in society (Arnett, 2000), starting to vote, taking on roles in work force and making pivotal decisions in their lives. The attitudes and world views that they form may accompany them into adulthood; and their willingness to be in contact (or not) with people from different cultural groups may have an important impact on the multicultural nature of society and the levels of inter-group acceptance. Yet, little research has examined what predicts emerging adults' attitudes toward immigrants and their openness to contact with them. In the study, taking a social psychological perspective in which attitudes (cognitions) influence behaviors (Ajzen & Fishbein, 1977; Ajzen & Madden, 1986), we suggest that young people are agents in determining the degree and nature of sought contact they have with other young people in their environment and, as such, that their attitudes toward a group will influence the degree to which they are open to contact and the nature of the contact they experience.

Through a study of attitudes of 252 emerging adults toward immigrants from the Former Soviet Union in Israel (aged 18-28, Mean= 24, SD 2.4, 70% female) we examine a conceptual Threat-Benefit Model (Tartakovsky & Walsh, 2016), which extends Integrative Threat Theory (Stephan & Stephan, 2000) to also include potential positive appraisal of immigrants. The model proposes that local people appraise members of an immigrant group as representing a number of potential threats (economic, physical, modernity, social cohesion) and/or benefits (economic, cultural diversity, humanitarian, social cohesion, physical) to the host society which mediate the relationship between personal values and sought positive and negative contact. Structural equation modelling (AMOS, SPSS, 2014) was used to evaluate the values- threat benefit- contact model. Personal values were found to predict threat (security, self-direction and universalism) and benefit (self-direction) appraisal directly. They were also found to predict negative (power, self-direction, hedonism and universalism) and positive (hedonism, self-direction) contact. Threat benefit appraisal mediated the value-contact relationship fully (in the case of the security value) and partially (self-direction and universalism) In addition, age was positively related to values of self-direction and universalism and negatively related to threat appraisal and values of power, hedonism and tradition. The mediating role of threat benefit appraisal in the relationship between values and contact is important on both a theoretical and practical level. Not only does it strengthen a perspective in which attitudes assert value preferences (Hitlin, 2003) and predict behavioral outcomes (Fishbein & Ajzen, 1975), but also suggests that educational or social policy aimed at building more positive appraisal of immigrants could have a significant impact on levels of intercultural contact. The results also highlight the importance of value-based interventions and education (Bardi & Goodwin, 2011; Biesta, 2010) as a means to change societal attitudes toward immigration. Importantly they suggest that influencing emerging adults' positive appraisal of immigrants may enhance a more intercultural environment.

To What Extent International Exchange Program Enhances Interlingual and Intercultural Competence? A Survey of the Undergraduate Translation Students in a Liberal Arts College in Hong Kong
Intercultural Competence
Training & Education

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Name one of the "Top 10 Liberal Arts Colleges in Asia" (Forbes, 2015), Lingnan University (LU) in Hong Kong has regarded inbound and outbound exchange programs as an integral part of its undergraduate students' holistic learning experience. In the academic year 2014/15, 87% of the undergraduate students in LU went on overseas exchange.

The focus of this paper is the undergraduate students in the BA in Translation program at LU. The program offered by the Department of Translation (one of the only two translation departments among the nine government-funded universities in Hong Kong) admits 40 new students each year and in 2014/15, over 30 Translation students were on exchange for one semester at universities in the US, Canada, Europe, Japan, Korea, Taiwan and mainland China.

Study abroad programs such as the one offered by LU are believed to achieve a number of educational goals for college students, including but not limited to an enhancement in their intercultural awareness, sensitivity, knowledge, and communication skills. In Neubert's (2000) five parameters of translational competence, "intercultural competence" is listed as one of the key competences for intercultural communication trainees.

Based on the quantitative and qualitative data obtained from the questionnaires and interviews of 30 Translation students who went on exchange in the 2014/15 academic year, this paper aims to rigorously examine to what extent participation in study abroad uniquely improves interlingual and intercultural competence even after accounting for the pre-existing characteristics or prior experiences of the participants.

The findings of this study will be of significance to the higher learning institutes in Asia (and elsewhere) which in recent years have devoted significant financial and social resources to study abroad programs. In particular, this research is important to the undergraduate and graduate programs in translation, intercultural and international studies that have been mushrooming in many parts of the world, including but not limited to Asia, Europe, the Middle East and the US.

Trigger Events: How Intercultural Competence is Developed Through Intercultural Experiences
Intercultural Competence
Training & Education

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Purpose As intercultural competence becomes more important for an increasing amount of people, research is needed to better understand how intercultural competence is developed and which type of learning experiences are effective. Intercultural experience can develop intercultural competence, but does not necessarily do so (Ng et al., 2009). To gain more insight in how people develop intercultural competence, this study investigates if, what and how people learn from trigger events or critical incidents during intercultural experiences. Osland, Bird and Gundersen's (2007) model of trigger events and intercultural sensemaking was tested through studying the intercultural experiences of 24 EU researchers. The model was created in order to understand the way in which

trigger events, situations that increase arousal and attention in a person causing them to react, could lead to intercultural sensemaking and possibly learning and transformation. A person can react to the trigger event by fight, flight, acceptance or intercultural sensemaking, whereby intercultural sensemaking is considered the most positive reaction.

Design/methodology This mixed methods study researched the experiences of sixteen PhD/postdoctoral fellows and eight supervisors involved in a 4-year EU-funded research consortium. The participants are from fifteen different nationalities located in six institutions in five different countries. The majority of the participants live and work in a country that is not their home country. The study used qualitative interviews using the Critical Incident Technique to elicit trigger events from the participants. In addition, quantitative self-report measures of participants' intercultural competence were collected at three different points in time during the 4-year project, as well as a measure of their cultural values.

Results Collected incidents were both negative and positive and were rooted in language, interdisciplinary and cultural differences. Preliminary analysis of the first round of qualitative data collection (20 incidents) shows support for the theoretical model in terms of the triggering process. Participants often engaged in sensemaking and the findings shed more light on what this sensemaking and its learning outcomes look like. Learning was not only around intercultural sensemaking, but also around finding common ground, challenging assumptions and building trust. The results also add to the model in showing how people learn from trigger events, for example through comparing, finding patterns, engaging in dialogue and reflection. A second round of qualitative data collection is in process. At the end of the project, intercultural competence will also be measured quantitatively again and the results will show whether the participants increased their intercultural competence during the project.

Limitations Limitations are possible recall bias of critical incidents, research subjectivity of analysis and self-report bias of questionnaires.

Research/Practical Implications The findings give more insight into the intercultural learning process, which can inform training and development approaches, as well as making more effective use of international and intercultural experiences to enhance intercultural competence.

Originality/value This is the first study to test the model of trigger events and intercultural sensemaking in a work environment and contributes to research on the learning process of developing intercultural competence.

Understanding Dispute Management Strategies in Global Business Relationships: A Case of Germany, Middle East and China

Diversity & Organizations

Intercultural Competence

Intercultural Identity

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Abstract

Despite developed and developing countries taking advantage of globalization through increased business opportunities by engaging in cross border business ventures, research is lacking on how culture affects efficient dispute resolution strategies in global business relationships. The purpose of this paper is to highlight possible misconceptions due to cultural differences and to create an awareness of the significance of intercultural competence for running successful global business operations across borders.

This paper investigates the cultural and communication factors that lead to disputes and the downfall of these alliances in international business. Conducting business across borders involves intercultural communication, which creates challenges in relation to motivation, leadership, group interactions and negotiations. Culture and communication are intertwined. However, the more dissimilar cultures are, the more likelihood of misinterpretation and conflict exist, which the authors discuss in more detail. This paper delineates ways in which culture impacts dispute resolution in international business relationships by comparing professionals from Arab, Chinese and German backgrounds. This paper is unique as it recognizes that managers need to understand the national culture, organizational culture and the individual characteristics of people to adopt effective strategies for managing disputes across borders and therefore will add value to numerous cross-border relationships worldwide.

Globalization impacts business relationships in positive and negative ways. Developed and developing countries are taking advantage of globalization through increased business opportunities by engaging in cross border business ventures through mergers, acquisitions and joint ventures. Those companies that have an established international presence are able to use their existing networks and resources, to generate revenue from international markets. However, smaller and more recently formed companies may lack resources and experience. One move towards filling this gap is to form an alliance with a company that already has an established presence in an international market or through mergers and acquisitions. Despite the popularity of this strategy, research indicates that between 55-70 percent of alliance and M&A's fail. Many factors account for the failure of M&A's, including buying the wrong company, paying the wrong price and making the deal at the wrong time. However, another important aspect that leads to failure is the clash of cultures and communication problems between the participants. The success of a merger or acquisition depends, to a large extent on the cultural compatibility of the two organizations. When an organization acquires or merges with another, the end result will depend on the nature of the two cultures, their motive and the objective and power dynamics While the collaborating firms try to overcome their difficulties, each firm, will use their cultural strength, and compete for resources and try to protect its turf and cultural norms. This paper investigates the cultural and communication factors that lead to disputes and the downfall of these alliances, mergers and acquisitions in International Business.

Unity in Diversity: How Europeans Can Learn from the Indonesian Concept of Intra-cultural Sensitivity

Intercultural Competence

Multiculturalism

Training & Education

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The ongoing economic globalization over the last 50 years has led to an impressive cultural diversity in many societies, not only in traditional immigration countries like Canada or USA or in multicultural societies like Indonesia, but also in European countries. Even though the concept of nation states as culturally homogeneous entities has experienced a resurgence in some parts of European societies as a reaction to a growing number of migrants, this does not alter the fact that modern societies are culturally diverse and globally interconnected. However, all the efforts after WWII, as developing open societies as well as appreciating diversity within Europe seem to be under attack by "Anti-Multiculturalists". Nevertheless, the questions remain (1) how European societies, being factually more or less multicultural societies, can deal with the given diversity better, in order to preserve their character as open societies, and (2) how they avoid a fall back into the dangerous times of nationalistic mindsets. In a globalized world, nationalistic mindsets are not suitable for performing well in any field of action, like business, education, or public services etc. However, the current

approaches to foster diversity management in European countries seem to be not very effective. One reason might be that diversity management is widely perceived as an imposed strategy that has not really a fundament on the psychological level. Here, Switzerland and other European societies can learn from multicultural role models like Indonesia, as one of the most diverse countries with round about 700 languages and 300 ethnic groups. Moreover, Indonesia is the country with the worldwide largest Muslim population, but guarantees other religions their own rights. During primary and secondary socialization, Indonesians develop a culture-specific form of intra-cultural sensitivity (Panggabean, Tjitra & Murniati, 2013; Panggabean, 2004) which helps them to manage this enormous diversity in an effective way, and thus becomes a part of their particular cultural identity. Bhinneka Tunggal Ika (Unity in Diversity).

Based on own research on culture-specific elements of intra-cultural sensitivity in Indonesia and Switzerland and two joint intercultural learning projects for Indonesians and Swiss academics and professionals, the authors will discuss how the culture-specific concept of Indonesian intra-cultural sensitivity has to be adjusted in order to support the development of intra-cultural sensitivity in an European society like Switzerland.

Urban Adaptation and Identification of Female Migrant Workers From Rural Areas to Big Cities in a Changing China -- Towards Plurality and Harmonization

Diversity & Social Justice

Immigration: Adjustment

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The image of the girl on the front cover of the book "Factory girls: From village to city in a changing China" by Leslie Chang (2009) is so impressive that it gives me the impetus to dig further into this topic. What Leslie Chang describes draws our attention to the issue of migration of peasant workers in China: Today China has 130 million migrant workers. In factories, restaurants, construction sites, elevators, delivery services, housecleaning, child-raising, garbage-collecting, barbershops, and brothels, almost every worker is a rural migrant. In large cities like Beijing and Shanghai, migrants account for a quarter of the population; in the factory towns of south China, they power the assembly lines of the nation's export economy. Together they represent the largest migration in human history, three times the number of people who emigrated to America from Europe over a century. (Chang, 2009, p 32) In fact, the phenomenon of migration of peasant workers has become commonplace as a result of industrialization and urbanization in China. To further explore the causes of the wave of migration, Ma and Cheng (2005) point out: Since the mid-1980s, as transnational corporations have been rushing into mainland China to take advantage of its larger markets and lower costs, bringing with them overseas capital, ideas, information and technology, many Chinese have also been pursuing their version of modern life in the cities. In current parlance of the national slogan of "the China dream", migrant peasant workers' version of modern life constitutes a large part of it.

With a big population of more than 23 million, Shanghai has always been known both as a cosmopolitan city and as a city of migrants. Official statistics show that there are over 10 million migrants and among them around 4 million peasant workers. Among the large group of migrant peasant workers, "Dagongmei" (female migrant workers), has been particularly noticeable with their distinct features. First, many of these female migrant workers have received middle school or high school education or at least some vocational education and can find jobs in big factories, restaurants, small grocery stores, beauty salons etc. other than hard manual labor on construction sites as many male peasant workers do. Second, most of them only work with minimum wages and so they tend to

hop from one place to another for higher pay. Third, many of them will choose to go back to their hometown to get married and settle down. So that is why they are also known as a part of the floating population in big cities. The term "floating" can graphically describe their subsistence. As an intercultural researcher, I am particularly interested in how these female migrant workers' stories of urban adaptation and identity transformation begins, develops and ends as they cross the borders of their rural culture to make a living in the plural and urban settings in Shanghai.

Using the Tree of Life:
A Strength Based Intervention with Youth from Refugee Backgrounds
Acculturation Theory
Immigration: Adjustment

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Nearly half of the refugees that settle in Australia are minors. It is a population that have been found to experience an even higher risk of experiencing psychological trauma than their adult counterparts. As many as 40% of refugee children can be suffering from PTSD, depression, anxiety, as well as attentional and behavioural difficulties. If left untreated, this psychological distress can compromise the cognitive, emotional and social development of refugee children. However, current understanding of how to best assist and support young people from refugee backgrounds is limited, with few culturally-appropriate and empirically validated treatments available to help address the needs of this population. As all minors form refugee background join schools, these settings are a good place to offer psychosocial support and mental health care. Thus, school-based interventions represent a promising avenue for treatment. Tree of life is a strength-based narrative approach. This group based manualised program, comprises of 7 one–hour weekly sessions. The metaphor of "a tree" is used to depict life and personal growth. Drawings of trees, storytelling and group activities are used to promote coping, self-esteem, confidence and social support of a young person, who has migrated to a new country and resettling to a new environment. The present study presents a preliminary trial of this intervention with 28 adolescents (19 males and 9 female; aged 11-14 years) from the refugee background. The program was offered at a special English language transitional school in Brisbane, Australia. The participants were allocated to an intervention and wait control group. Participants completed questionnaires before and after the program. Between and within group differences were explored. Results indicated an increase in the participants' level of resilience as a result of the intervention. The findings indicate the potential of training school based allied health and counselling staff to run the intervention. Further, challenges encountered in the school setting are also discussed.

Utilizing the effects of the Fulbright Program in contemporary China: Motivational elements in the Chinese scholars' post-Fulbright lives
Intercultural Competence
Intercultural Identity
Policy Oriented Research

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Acclaimed as "America's premier vehicle for intellectual engagement with the rest of the world" (IAWG, 2013), the Fulbright Program boasts approximately 360,000 alumni from over 160 countries,including China. And the expansion of the Fulbright Program in China since 2004 represents a larger pool of Chinese intellectuals who have been enlightened in America and are expected to put

their enhanced human capital to good use back home. Existing research on U.S. public diplomacy in communist countries gives much attention to its political and ideological influence, while the cultural and professional effects are inadequately discussed. As it is, the Fulbright Program also aims to enhance the participants' cultural empathy and professional capacities, thus enabling them to transmit disciplinary insights, research and teaching techniques in their home institutions upon return. In particular, Fulbright alumni are encouraged to serve as a catalyst for creation of long-term scholarly relationships and establishment of institutional linkages between the institutions of the U.S. and of other countries. This study investigates how these elite intellectuals have tapped their enhanced human capital for positive changes and analyzes multiple factors in relation to utilizing the effects of their Fulbright experience, drawing on data from in-depth interviews with 32 Chinese Fulbright grantees of the year 2001 through 2011. It adopts the Cognitive Evaluation Theory (CET) to interpret the motivational elements in the Chinese scholars' post-Fulbright lives. CET identifies three psychological needs as determinants of people's intrinsic motivation (Lochne et al, 2012). When these needs are satisfied, there will be positive consequences, such as well-being, growth and happiness; when they are thwarted, people's motivation, productivity and happiness plummet (Deci and Ryan, 1985).

The study shows that while the Chinese scholars generally perceive the professional and personal effects of their Fulbright experience as tremendous, they have significantly underutilized these effects, largely due to political and cultural constraints within China. In particular, given the institutional incompatibility between China and America, and laden with cultural baggage, the "enlightened" Chinese intellectuals could hardly live up to the U.S. government's expectations. The paper concludes that the Fulbright experience has resulted in meaningful effects on the Chinese scholars personally and professionally, but it will be meaningless if these effects cannot be consciously utilized to improve the societies and "to create a more peaceful and productive world." Thus, to achieve greater effects, it is important that contradictory elements relating to motivation in the participants' post-Fulbright career live are reduced and their motivations are uplifted. The purpose of the paper is threefold. First, it offers a glimpse of what we might expect regarding the role of elite intellectuals in contemporary China. Second, it provides a better understanding of the impact of U.S. cultural diplomacy in different cultural contexts. Besides, the theoretical analysis of this study should shed light on future research so that motivational elements will be given due attention in utilizing a society's human capital.

Validity testing of the Leader Behaviour Description Questionnaire XII for use Across National Cultures

Methodology

Diversity & Organizations

Intercultural Competence

Leadership

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This study describes the processes of establishing validity of the Leader Behaviour Description Questionnaire XII (LBDQXII, Stogdill, 1963, 1974; Littrell, 2002, 2010, 2013) for use across cultures. Explicit theories of leadership (ELTs) and implicit theories of leadership (ILTs) have received varying

amounts of attention in leadership research. Reading the leadership literature identifies little consideration of ELTs (Explicit Theories of Leadership). Most study and report on implicit traits, or a mixture of implicit and explicit. A major contribution of this research project is demonstrating the construct and content validity of the operationalisation of a widely-used Explicit Theory of Leadership dimension survey for use across cultures.

The study contributes to empirical field survey research study literature concerning societal cultural effects on explicit preferred leader behaviour of employed businesspeople. An introduction to the history and systems of the LBDQXII for assessing preferred leader behaviour priorities is presented, followed by discussion of the results of focus group studies of the survey translated to local languages in China, Ghana, Iceland, Iran, Lithuania, Romania, Russia, Turkey, and Syria. The findings indicate that the LBDQXII has construct validity for assessing preferred leader behaviour dimensions across national cultures. The LBDQXII is a useful, reliable, and valid survey instrument that can be employed to assess and prioritize leader behaviour dimensions in a society or organisation. The survey results can be used to prepare, educate, and develop expatriates and local managers as to what behaviours are expected in business organisations in different cultures. The practical implications of the project are to identify and measure preferred leader behaviour dimensions that are similar and different across national and sub-national cultures. Such information can be used to develop global leaders and to educate and train managerial leaders for success in multiple countries, and the LBDQXII can be employed to prepare, educate, and develop local businesspeople to more effectively engage with foreign businesspeople.

Use of the LBDQXII in the global Centre for Cross Cultural Comparisons (CCCC) consortium projects was first reported in Littrell (2002), who found the outcomes to produce appropriate information for developing a managerial leadership training programme in China. In the research project, Littrell carried out focus group studies in Zhengzhou, China, to validate the survey content and translations. Participants first completed the survey, the focus group moderator scored the dimensions, returned them to the group, and then discussed each item and dimension as to whether they reflected leader behaviour in their societies, with the participants indicating that it did.

Following the suggestions of Hinkin (1998), the authors of this research report have assessed the content, construct, and face validity of translations of the survey to a local language across nine diverse national cultures: China, Ghana, Iceland, Iran, Lithuania, Romania, Russia, Turkey, and Syria.

The authors conclude that the LBDQXII is a useful, reliable, and valid survey instrument that can be employed to assess managerial leadership behaviour preference priorities in business organisations across cultures.

Variations of Social Support in Psychological and Social-Cultural Adjustment: How do Social Networks Facilitate Intercultural Adaptation?

Acculturation Theory

Immigration: Adjustment

Intercultural Identity

Training & Education

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Intercultural adaptation has consistently been an important research topic in the field of intercultural communication. A large body of research has examined how immigrants or sojourners adapt to new cultural environments and how the process and the outcome of intercultural adaptation are influenced by: (1) group level factors such as the society of origin, the society of settlement, group acculturation; (2) individual level factors such as interpersonal communication competence, intercultural communication competence (Y. Y. Kim), acculturation strategies (J. Berry), and stress-coping-adaptation (C. Ward). A large proportion of these studies have either been conducted in western cultural contexts, or focus primarily on how immigrants or sojourners adapt to the local physical environment as a one-way process (the individual or group entering another context). The dynamics of various vehicles that provide social support to those involved in adaptation processes is generally understudied. The role played by new media, social-networking tools in particular, in the process and outcomes of intercultural adaptation, has only drawn academic attention within the last several decades. But as mediated tools keep improving with technological advancements, more work is needed to assess the roles that social-networking sites/social learning venues play in the adaptation/acculturation process of those involved in various types of online communities. With this aim, the four studies presented in this symposium target research on the relationship of social-networking sites/social learning sites and people undergoing adaptation in three aspects: (1) two of the studies focus on online multicultural communities, and examine how adaptation or acculturation takes place in that online environment; (2) two others examine how social networking sites can influence the adjustment or adaptation process of Chinese internal immigrants or academic scholars in new academic environments (one in a Chinese and the other in a US American academic context; (3) and all four papers seek to integrate both qualitative and quantitative research methods in their initial explorations toward some degree of triangulation. This symposium aims to highlight the of study various types of online social-networking communities (human relationship mediation through technology) as they relate to the enhancement of intercultural adaptation/acculturation and consider various proposals for how social support might fit into or supplement individual or group adaptation processes.

What Influences Acculturation? Understanding Acculturation from the Perspective of the Theory of Planned Behavior

Acculturation Theory

Juan Serrano Sánchez | Julia Zimmermann | Kathrin Jonkmann, FernUniversität in Hagen, Germany

International student mobility of high school students is an important phenomenon. Current statistics show that each year more than 17 000 students from Germany gain educational experiences abroad by switching to a foreign school for a few months or a whole school year (weltweiser, 2016). A year abroad is a unique adventure for many students, offering them new opportunities and experiences. However, students are also challenged by the acculturation to the new cultural environment. Acculturation is defined as the cultural and psychological changes that arise when two or more cultural groups and their individual members get in touch with each other regularly (e. g. Berry, 1997). While numerous studies focus their attention on the consequences of acculturation for the adaptation of migrants in a new culture, little is known about its predictors. Acculturation can be understood as a deliberate behavior (Berry, 1997). In this sense, the theory of planned behavior (TPB, Ajzen, 1985) provides a suitable generic framework for formulating the different predictors of acculturation behavior. According to it, the behavior of humans is forecasted by their intentions to perform such behavior. These intentions are, in turn, a function of the attitudes toward the behavior, the beliefs about the others' expectations, and the self-ability and control by the performance of the behavior.

Given the characteristics of this sample of high school students and the context of their stay abroad, the predictors proposed by the TPB can be operationalized as follows: 1) Attitudes towards the acculturation behavior: students' perceptions about the importance to get in contact with people from other cultures. 2) Subjective norms: students' beliefs about the expectations of others (family, host family, teachers) on their own acculturation behavior. 3) Perceived behavioral control: personal abilities to perform the acculturation behavior (intercultural intelligence) and perceived support and restrictions of the environment which may promote or limit the preferential acculturation behavior (e.g. autonomy support by parents or host parents). The data come from the first two waves of the longitudinal research project "MAPS - Mobility and Acculturation Experiences of Students". We recruited a sample of German high school students who are staying abroad during the school year 2016/17 to test the described model. Sociodemographic and psychological characteristics was collected using established measurement instruments. The first wave of data collection took place two weeks before the students' departure (N = 1,226), the second wave (N = 1,042) eight weeks after the arrival in the host countries. First results suggest that in line with our hypotheses students' acculturation behavior can be predicted by several determinants suggested by the TPB. Implications for acculturation research as well as for the daily life of migrants will be discussed. In addition, the results of the third and fourth waves will be presented and compared with the current results.

When the Minority Rules: Cultural Minority Leaders and Workplace Outcomes

Acculturation Theory

Diversity & Organizations

Jesse Olsen | Mladen Adamovic | Peter Gahan | Daejeong Choi | Bill Harley | Josh Healy Max Theilacker , The University of Melbourne, Australia

In the globalizing and increasingly diverse business environment, management scholars and practitioners have held great interest in how workforce diversity relates to organizational outcomes. Systematic reviews in the late 1990s pointed to mixed effects (Miliken & Martins, 1996; Williams &

O'Reilly, 1998), inspiring subsequent theoretical and empirical research into a host of mediators and moderators of the effect of diversity on various outcomes (e.g., Dezsö & Ross, 2012; Joshi & Roh, 2009; Richard, 2000; and van Knippenberg, De Dreu, & Homan, 2004). We focus here on cultural diversity, but prior work has examined diversity on a broad range of characteristics.

A recent theoretical framework suggests that an organization's "diversity management approach" is an important factor in determining the nature of the diversity-to-performance relationship (Olsen & Martins, 2012). This framework draws largely on acculturation psychology (e.g., Berry, 1984; Berry, Kim, Minde, & Mok, 1987) to suggest that organizations valuing diversity may manage it in very different ways. An organization may mimic an assimilative "melting pot," which requires all employees to conform to a dominant organizational culture. Alternatively, an organization may mimic an integrative "salad bowl," which recognizes and encourages the expression of employees' various group memberships and identities. Research suggests that the latter is more likely to facilitate a positive diversity-to-performance relationship, because it allows organizations to tap into the various perspectives and ideas of a diverse workforce in a more deep and meaningful way (Ely, 2004; Ely & Thomas, 2001; Olsen & Martins, 2012).

Following this logic, we expect that when cultural minorities are in positions of leadership, they are more likely to tap into culture-based ideas and perspectives when making decisions and leading their workgroups. However, we hypothesize that this will be more the case when they lead workplaces with integrative, rather than assimilative, environments. We also hypothesize that their unique perspectives are more likely to lead to positive outcomes in workplaces that exist in turbulent environments, where new ideas are critical to organizational effectiveness.

We test our hypotheses using data from the recent Study of Australian Leadership (Gahan et al., 2016), which surveyed more than 2,500 workplace leaders and more than 4,000 employees in over 2,500 workplaces across Australia, using five separate survey instruments. We use demographic data collected from workplace leaders to identify whether leaders are members of cultural minority or majority groups. We operationalize an integrative organizational acculturation strategy with measures of employee voice, information elaboration, and climate for flexibility/innovation, which are administered at the employee level and aggregated to the workplace level. Environmental turbulence is reported by organizational leaders, and innovation and performance outcomes are measured with a separate instrument administered to managers familiar with the operations and financial performance of the workplace.

Preliminary findings indicate mixed support for our hypotheses. The impact of leaders from cultural minority backgrounds on workplace outcomes does seem to vary as a function of the independent and moderating variables, but not always in the expected directions. We discuss our findings and their implications for both research and practice.

Who Gets to Be German? A Thematic Discourse Analysis of National Identity in Germany

Diversity & Social Justice

Intercultural Identity

Multiculturalism

Ursula Moffitt | Linda Juang, University of Potsdam, Germany
Moin Syed, University of Minnesota, United States

The rise of populist parties across Europe and the election of Donald Trump in the United States have highlighted the contested nature of national identity. Research has shown that ethno-centric notions of nationalism tend to be more exclusionary than civic-based (e.g., Brubaker, 1992), but their

interpersonal, daily impact remain little explored. In Germany, citizenship policies have become more inclusive, yet government officials and everyday individuals enact discursive divisions between those with German lineage and those who have a so-called "migration background." The current study examines how this creation of a marked and unmarked group relates to productions and understandings of national identity. Moreover, we discuss the implications of how national identity enacted by Germans without migration background might work to exclude those with non-German heritage.

Based on the social psychological theory of banal nationalism (Billig, 1995), national identity is forged in an iterative, interpersonal process. Individuals use deictic language ("we", "here", etc.) in a "mindless" fashion, reproducing the perceived normality of nationhood. Active patriotism or overt national identification, dubbed "hot" nationalism, tend to occur when national identity is questioned. Recent research has built on this framework, arguing that majority group members can use banal national identity conscientiously by distancing themselves from the national label, while simultaneously treating their national belonging as assumed (Condor, 2000). In contrast, more marginalized groups tend to enact hot nationalism by overtly laying claim to their national belonging (Joyce, Stevenson, & Muldoon, 2013; Stevenson & Muldoon, 2010). Paradoxically, active productions of national identity may exclude already marginalized groups from a majority who view hot nationalism as something outside the realm of normative behavior.

These differing strategies confirm to theories of intergroup relations (e.g., Tajfel & Turner, 2004), yet present problems little explored in regard to national identity. Since integration into the national group is demanded by politicians, often sought by minority group members, and generally lauded by researchers, such double exclusion has dire implications. Thus, the current study investigates how banal and hot national identity are enacted among German citizens.

Using thematic discourse analysis, semi-structured interviews with 16 German young adults were analyzed, half of whom identified as having Turkish heritage, half no migration background (50% women, M age = 25.88, SD = 1.75). A 20 Statements Task was used, asking participants to describe first themselves then Germany in ten words or phrases each. The interviews and statements were coded for expressions of banal and hot national identity, revealing that participants without migration background downplayed their identification with Germany while simultaneously using deictic language and assumptions of a shared ingroup. Turkish heritage Germans, however, tended to actively claim their Germanness, both in talk and in the 20 Statements Task. By "mindlessly" reiterating their belonging to Germany while diminishing the importance of nationality, the banal national identity enacted by participants without migration background may further exclude minority group members. In an era of contentious identity politics, these results offer a novel perspective on intergroup relations and highlight the importance of frank and critical examinations of national belonging.

ABSTRACTS INDEX

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