Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

The Impact of Live-Streamed Jewish Cultural Heritage Content on Cross-Cultural Competence in the U.S.

Kenneth C. C. Yang
The University of Texas at El Paso, El Paso, USA

Yowei Kang
Auburn University at Montgomery, Montgomery, AL, USA

Lan Ge
University of Amsterdam, Netherlands

Filippo Gilardi & Thomas William Whyke[1]
University of Nottingham Ningbo China, Ningbo, China

Abstract: Rising anti-Semitism in the United States highlights the urgent need for interventions that reduce ethnic hatred. Digital platforms offer new opportunities for fostering cross-cultural understanding. This study examines whether watching live-streamed Jewish intangible cultural heritage (ICH) videos can improve viewers' cross-cultural competence and reduce anti-Semitic attitudes. We conducted an online survey of 569 participants, applying Terror Management Theory to understand how cultural heritage content influences intergroup relations. Enjoyment of Jewish ICH videos significantly predicted higher cross-cultural competence in three areas: attitudes, knowledge, and skills. Intrinsic motivation strengthened positive effects on attitudes and knowledge, while external regulations weakened them. Greater cross-cultural competence correlated with increased Jewish affinity, fewer negative stereotypes, and stronger opposition to anti-Semitism. Generation Z showed unique patterns: lower Jewish affinity but higher anti-Semitism opposition compared to other generations. Live-streaming platforms can effectively combat prejudice by promoting cultural heritage content. Our findings support integrating digital ICH videos into communication campaigns aimed at reducing anti-Semitism and building intercultural understanding. This research demonstrates how technology-mediated cultural engagement can address real-world intergroup conflicts.

Keywords**:** Anti-Semitism, cross-cultural competence, intangible cultural heritage (ICH) videos, Jewish communities, live-streaming platforms, motivation, online questionnaire, Terror Management Theory

[1] Corresponding author; School of International Communications, University of Nottingham Ningbo China, 199 Taikang East Road, Ningbo, 315100, China. Email address: Thomas-William.Whyke@nottingham.edu.cn

The Impact of Live-Streamed Jewish Cultural Heritage Content on Cross-Cultural Competence in the U.S.

Anti-Semitism refers to "hostile statements about Jews and Judaism on the part of Gentiles," often produced by outsiders with little knowledge or over-generalization of Jews and Judaism (Gager, 1985, p. 8). This sentiment has deep roots in Western culture (Gager, 1985) and resurfaces throughout history (Cohen et al., 2000), frequently manifested as hostile attitudes toward Israel (Cohen et al., 2009). A Harvard longitudinal survey of 288,076 Europeans (2002-2015) found substantial racial biases in Belarus, Czech Republic, Lithuania, Malta, Moldova, Italy, Portugal, Slovakia, and Ukraine (Hoskin, 2022). Global attacks on Jewish institutions have increased alarmingly, with 33 incidents in early 2023, including 15 synagogue attacks and six vandalism cases (Combat Anti-Semitism Movement, 2023). Sixty percent of American Jews experienced direct anti-Semitism in the past year (Pew Research Center, 2021, n.p). In 2024, 56% of American Jews changed their behavior due to antisemitic fears, up from 46% in 2023 and 38% in 2022 (American Jewish Committee, 2025). Global antisemitic incidents reached 6,326 cases in 2024, a 107.7% surge from previous years (Combat Antisemitism Movement, 2025).

Live-streaming platforms are particularly important to Jewish communities given traditional stereotypical media representations of Jews as "greedy, neurotic, pushy, money obsessed, cheap" (Stein, 2021, n.p.), or "frail and small and weak and around money and around power" (Berman, 2020, n.p.). Western media often stereotypes Jews as "outsiders" (Berman, 2020, n.p.). Live streaming platforms have emerged as important Internet applications broadcasting real-time audio/video via e-commerce (Guo et al., 2021), social media (Burroughs, 2015), and digital games (Johnson & Woodcock, 2019). Scholars examine live streaming "as a form of media production and consumption" (Johnson & Woodcock, 2019, p.670), focusing on cross-media applications (Herbert et al., 2018). Streaming is now the focus of Internet development (Spilker and Colbjørnsen, 2020).

Live streaming apps for sharing intangible cultural heritage (ICH) have attracted increasing academic attention (Lu, 2020). These platforms effectively deliver digitalized ICH videos (Hou et al., 2022; Wang, 2020) and boost product sales of traditional handicraft products, such as fan-making on TikTok (Qian, 2021). UNESCO (1992-2003a) defines cultural heritage as "traditions or living expressions inherited from our ancestors and passed on to our descendants" (para. 1), characterized by five manifestations: knowledge/practices about nature/universe; performing arts; linguistic/oral expressions; festivals/rituals/social practices; traditional craftsmanship (UNESCO, 1992-2003b). Cultural heritage as a participatory practice enables communities to define, preserve, and select heritage for contemporary needs (Mäkinen, 2020), connecting diverse cultural backgrounds. Lack of understanding ethnic minorities' cultural heritage may heighten racism incidents worldwide.

Jewish communities increasingly note live-streaming platforms' potential for sharing cultural knowledge. The Jewish Cultural Festival provides live-streaming concerts, and synagogues livestream Rosh Hashanah services (My Jewish Learning, n.d.). Live-streaming Jewish ICH videos has continued post-COVID-19, creating "a hybrid experience" (Sheinerman, 2021). During COVID-19 lockdowns, live-streaming became a source of "resilience, solidarity, and inspiration" connecting communities through ICH content (UNESCO, 2020). Live-streaming influencers from ethnic minorities also show growing impact (Li and Kang, 2022). Digitalized cultural heritage helps enhance cultural awareness among youth to stop discrimination. Baby Ariel, a Jewish-Hispanic influencer with 36.8 million followers on TikTok (Frick, 2025), campaigns

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

against anti-Semitism. My Jewish Learning also archives recorded live-streaming videos for viewers.

Recent research has further validated the effectiveness of live streaming for cultural heritage dissemination. Xu et al. (2024) found that in e-commerce live streaming of intangible cultural heritage products, perceived quality, interactivity, professionalism, and entertainment significantly influence consumer satisfaction, with quality having the strongest effect. This satisfaction then mediates the relationship with purchase intentions, suggesting that well-produced ICH content can drive both engagement and economic support for cultural preservation. However, Bai et al. (2024) identified persistent challenges in digital ICH dissemination, including low emotional engagement and poor attendance in online courses, emphasizing the need for innovative approaches such as interactive narrative structures to enhance learner participation.

Live-streaming platforms show potential for sharing Jewish cultural heritage, increasing cultural knowledge, and reducing anti-Semitism. Apps help young consumers build identity and gain cultural currency (Hodson, 2023). Streaming consumption spiked during COVID-19 (Forrester, 2021), increasing 75% in 2020 (Boyer et al., 2021). Statista (2023) reports 92% of Gen Z watched streamed videos; Baby Boomers showed the largest increase in 2022 (Bjornson, 2022). Exposure to cultural heritage is critical for preservation (Isa et al., 2019). Young generations lack heritage awareness (UNESCO, n.d.), and ethnic minority youth may lose belonging/identity (UNESCO, n.d.). Live-streaming helps Jewish youth learn cultural heritage. Interactive digital narratives with evocative spaces and enacting stories address online cultural education engagement challenges, making ICH content immersive for younger audiences (Bai et al., 2024).

Our study examined whether live-streaming technology impacts cultural heritage sharing among Jewish/non-Jewish communities, investigating participants' current live-streamed ICH video usage, motivations for Jewish ICH videos, relationships between Jewish heritage awareness and anti-Semitic incident responses, and demographic effects. This extends research on cross-cultural competence from viewing live-streamed ICH content in China (Ge et al., 2024), which showed video-streamed ICH promotes understanding between ethnic majority/minority populations through cross-cultural attitudes/skills predicting affinity toward minorities. This study expand this to the United States, exploring whether live-streamed ICH mitigates anti-Semitism and increases cross-cultural competence toward Jewish minorities. This is timely given unprecedented anti-Semitic incidents—10,000+ between October 2023-September 2024, tripling the previous year's 3,325 occurrences (Campbell, 2024). Our study thus advances the understanding of digital platforms as tools for cultural preservation and intercultural understanding.

The objectives of our research are therefore to examine whether participants' usage of live-streamed Jewish ICH videos could explain their cross-cultural competence, even if it was moderated by their motivation and demographics. Our research aims to explore whether live-streaming users' cross-cultural competence level could affect their attitudes toward the Jewish people.

Our research team brings diverse intercultural perspectives to this inquiry, with members operating across Sino-foreign educational contexts in China and multicultural institutions in the United States. As scholars working within international higher education environments, we have witnessed firsthand the challenges and opportunities that cross-cultural engagement presents in reducing intergroup prejudice. Our collaborative approach reflects our shared commitment to advancing intercultural understanding through empirical research. Throughout this study, our research team maintained a neutral and objective stance toward cross-cultural competence issues,

with the primary intention of contributing evidence-based insights that can help reduce hatred and promote mutual understanding among diverse ethnic communities.

Literature Review and Theoretical Framework

Racism and Jewish Communities in the U.S. and the Importance of Cross-Cultural Competence and Live Streaming

In the US, FBI statistics show hate crimes increased 11.6% in 2021, with 64.5% due to ancestry/ethnicity biases (Lynch, 2023). Racial hate crimes targeted Blacks/African Americans (3,906 cases), Whites (1,341), Hispanic/Latino (909), and Asians (845) (Statista, 2024). Anti-Semitic incidents in the US reached 2,717 nationwide in 2021, rising 34% from 2020 (Brangham & Wellford, 2022). Attacks occurred in Times Square and the Las Vegas Strip (Brangham & Wellford, 2022). Tragic incidents include 11 Jewish worshippers killed at Tree of Life synagogue, Pittsburgh, 2018 (Hagen, 2022; Maher, 2019), and two Orthodox Jewish men shot after religious services in Los Angeles (Deliso and Stone, 2023). Anti-Semitic incidents hit a record 3,697 in 2022, with harassment increasing 29%, assaults 26%, and vandalism 51% (Contreras, 2023; Kaleem, 2023).

Social media and influencers disseminate extremism, racism, and anti-Semitism through hate messages (Contreras, 2023). Kanye West posted anti-Semitic messages and swastika to 32 million Twitter followers (Contreras, 2023), proclaimed love for Hitler and denied the Holocaust (Davis & Haroun, 2023). The Anti-Defamation League attributed dozens of anti-Semitic incidents to West's comments (Davis & Haroun, 2023). Bella Hadid also shared videos accusing Israel of colonialization/ethnic cleansing with 43 million Instagram followers (Spiro, 2021). Social media are also "weaponized" by political parties to disseminate anti-Semitic content (Hübscher & von Mering, 2022). The Center for Countering Digital Hatred (CCDH) found 714 posts on Facebook, Instagram, TikTok, Twitter, YouTube read 7.3 million times, with 84% never removed (BBC News, 2021). However, live-streaming platforms are not necessarily detrimental to Jewish minorities, as the above examples have shown.

Urgun et al. (2025) found mixed delivery methods combining didactic/experiential approaches enhance cultural intelligence development, supporting live-streaming platforms' potential to combine educational content with interactive experiences. Live-streaming enables cultural transmission through demonstrations, expert talks, Q&A, peer learning, and performances (Lu et al, 2019). ICH streamers were motivated by responsibility to safeguard cultural knowledge, with platforms facilitating real-time interaction and archived content preserving traditions. Technology catalyzes cultural exchange/innovation, enabling global communication while risking cultural homogenization (Alsaleh, 2024). Digital platforms create "cybercultures" transcending geographical boundaries, though digital divide exacerbates inequalities. Building on previous research examining live-streaming platforms facilitating Chinese ICH content sharing using Self-Determination Theory (Ge et al, 2024), this study extends that framework to the U.S. context.

Ge et al (2024) emphasized that research on cross-cultural competence distinguishes between intercultural sensitivity and competence (Hammer et al., 2003; Perron et al., 2022), encompassing six dimensions: ambiguity tolerance, behavioral flexibility, communicative awareness, knowledge discovery, respect for otherness, and empathy (Sinicrope et al., 2007). While Johnson et al. (2006) and Bird et al. (1993) emphasize progression from factual to deeper cultural knowledge, Wang and Kulich (2015), Magala (2005), and Aririguzoh (2022) argue that

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

developing cross-cultural competence requires active engagement rather than passive exposure, suggesting interactive platforms like live-streaming as effective tools for cultural learning.

Ge et al (2024) further emphasized live streaming engagement patterns in the development of cross-cultural competence, whilst Hilvert-Bruce et al. (2018) identified six predictors in this process: social interaction, community sense, meeting people, entertainment, information seeking, and external support. Chen and Lin (2018) found entertainment as primary predictor with gender differences, whilst Cabeza-Ramírez et al. (2020) revealed informational motivations and user expertise as key drivers. Self-Determination Theory (Cherry, 2024; Deci & Ryan, 2000; Gagné et al., 2022) frames research through intrinsic motivation via competence, autonomy, and relatedness needs. Chirkov et al.'s (2007) study of Chinese international students in Belgium/Canada found intrinsically motivated students—driven by genuine cultural learning interest—demonstrated better cross-adjustment, higher cultural intelligence, and enhanced "cultural boundary spanning" abilities than externally motivated students.

Human motivation explains contemporary anti-Semitism when perceived threats from ethnic groups motivate self-identity construction (Jaspal, 2023). Motivation to engage with Jewish ICH videos could reduce hostility through cross-cultural understanding. While maintaining Self-Determination Theory to explain viewers' cultural content engagement, we introduce Terror Management Theory to capture Jewish-focused content dynamics in America by focusing on anxiety/perceived threats. Terror Management Theory explains why intercultural relations involve conflict/violence (Pyszczynski et al., 2019). Our expanded approach examines motivational aspects and how viewers navigate social psychological barriers during rampant U.S. anti-Semitism. Exposure to Jewish ICH videos could reduce perceived threats that Jewish cultures challenge participants' beliefs, values and worldviews (Pyszczynski et al., 2019).

Terror Management Theory

Despite the acknowledgment that cross-cultural competence may reduce prejudice, it has been found that intergroup contact may not always be highly effective. According to Magala (2005), attempts to understand and interpret cultural differences are often hindered by conflicting theories, biases, and stereotypes. While traditional approaches emphasized knowledge acquisition, Pettigrew and Tropp's (2008) meta-analysis of over 500 studies reveals that emotional processes play a far more crucial role. Their findings demonstrate that anxiety reduction and increased empathy are substantially more powerful mediators than simply learning about other groups. This challenges conventional wisdom about intercultural education, suggesting that focusing purely on knowledge transmission may be insufficient. Instead, the evidence points to a sequential process where emotional barriers - specifically, intergroup anxiety - must first be addressed before meaningful perspective-taking and learning can occur, highlighting the primacy of affective factors in successful intercultural interactions.

While anti-Semitism has complex cultural, historical, political and theological roots (Gager, 1985), Cohen et al. (2009) and Pyszczynski et al. (2019) offer psychological perspectives through Terror Management Theory (TMT). Developed by Solomon et al. (1991), TMT suggests individuals cope with mortality awareness by adhering to cultural worldviews and defending against perceived threats. This explains maintaining self-esteem and reducing anxiety by strengthening familiar cultural connections while rejecting different groups (Pyszczynski et al., 2020). Anti-Semitic attitudes become defensive responses rooted in existential anxiety. Mortality

concerns lead to rejecting other cultures (Tjew-A-Sin & Koole, 2018). High mortality salience reduces favorable attitudes toward ethnic minorities including Muslims and Jews (Cohen et al., 2009; Tjew-A-Sin & Koole, 2018), increases aggression, prejudice, stereotyping, and intergroup conflict (Greenberg & Kosloff, 2008).

TMT thus provides scholars a culture-based approach to explain the psychological root of anti-Semitism attitudes because the Jews are often considered as "the other" ethnic community, and people's hostility toward the outgroup who could challenge and do not align with their values, a sense of self-worth and certainty (Cohen et al., 2000; Cohen et al., 2009; Pyszczynski et al., 2019). TMT is a theoretically relevant framework to explain how non-Jewish users were motivated to watch live-streamed ICH videos as a mechanism to reduce their perceived mortality, threats, and fears after they understand the unique cultural heritage of the Jewish communities better by realizing their worldviews might not be completely dissimilar to their own (Cohen et al., 2009).

Based on the above contexts, we posited the following research questions:

RQ1: Usage of live-streamed Jewish ICH videos could explain (predict) their cross-cultural competence.

RQ2: Motivation to use live-streamed Jewish ICH videos could moderate the relationship between the usage and subsequent cross-cultural competence level.

RQ3: Demographics of live-streaming users could moderate the relationship between cross-cultural competence and attitudes toward the Jewish people.

RQ3-1: The gender of live-streaming users could moderate the above relationship.

RQ3-2: The age/generational cohort of live-streaming users could moderate the above relationship.

RQ3-3: The ethnicity of live-streaming users could moderate the above relationship.

RQ4: Live-streaming users' cross-cultural competence level could affect their attitudes toward the Jewish people.

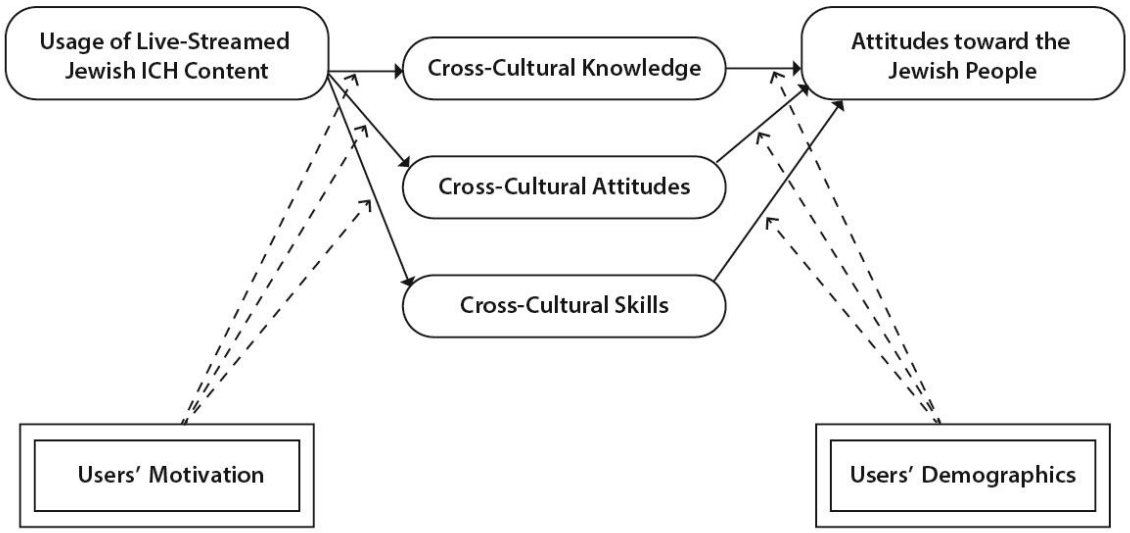
Theoretical Model

The following theoretical model visualises the relationships between the above-postulated research questions to guide our study (Refer to Figure 1 below).

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

Figure 1. Theoretical Model



Methodology

Justifications for Online Data Collection

Our study employed an online quantitative questionnaire to survey live-streaming users in the U.S. For the design of this survey, please refer to Ge et al. (2024). The research protocol was reviewed and approved by the University of Texas at El Paso (2208713-2) as a low-risk and exemptible project. The selection of online data collection is justified because similar live-streaming studies have already used this method to study consumer behaviours (Chen & Liao, 2022; Mao, 2022). Furthermore, nearly one-third of Internet users watch at least one streaming video weekly, and many live-streaming videos is delivered via popular social media platforms (Kutuchief, 2022). Therefore, it is likely that online data collection is the most efficient way to reach and recruit live-streaming users to take part in our study. We employed the Amazon Mechanical Turk (i.e., M-Turk) (Litman & Robinson, 2021) and Question Pro platforms to recruit participants who received various incentives to encourage participation. As an online workforce recruitment platform, Amazon M-Turk has gained popularity among social scientists (Berinsky et al., 2012). M-Turk enables researchers to recruit inexpensive participants and address the concerns of external validity and generalization by student samples (Berinsky et al., 2012).

Sampling Method and Sampling Characteristics

Around 50.4% of the participants are male (N=286), while 48.8% are female (N=277). Participants from 20-29 years old account for 57.4% of the sample (N=304). Corresponding to the generational cohort, Generation Z users (born after 1996) account for 45.4% of the participants (N=258). Regarding the marital status of the participants in this study, single participants account for 51.9% of the sample (N=295), while married participants are 273 (equivalent to 48.1% of the sample). The ethnicity distribution of the sample includes self-identified Whites (N=207, 36.4%),

Blacks (N=53, 9.3%), Asians (N=20, 3.5%), Hispanics/Latinos (N=253, 44.5%), Jewish (N=64, 11.32%), and others (N=23, 4.0%) (Refer to Table 1).

Table 1.
Demographics of the Participants

Characteristics	Categories	N	%
Gender	Male	286	50.4
	Female	277	48.8
Age	20-29 Years Old	304	57.4
	30-39 Years Old	167	31.3
	40-49 Years Old	50	9.38
	50-59 Years Old	7	1.31
	61 Years Old and Above	5	0.94
Gen Z (born after 1996)	Generation Z Users	258	45.4
	Non-Generation Z Users	275	48.4
Marital Status	Single	295	51.9
	Married	260	45.8
	Divorced	8	1.4
	Remarried	4	0.7
	Widowed	1	0.2
Race	Hispanic	253	44.5
	Whites	207	36.4
	Blacks	53	9.3
	Asians	20	3.5
	Jewish	64	11.32
	Other	23	4.0
Race Cohort	Jewish Participants	64	11.30
	Non-Jewish Participants	504	88.70

Note. N=568.

Regarding the time spent using live streaming technology each week, around 31.7% of the sample (N=180) used the technology daily, and 41.7% (N=237) of the participants used the technology 3-5 times a week. In comparison, 26.66% (N=151) seldom used the technology. Those who had never used the technology were removed from the sample as invalid participants (Refer to Table 2 below). Regarding the purpose of using live streaming technology, around 22.14% of the sample (N=127) used live streaming technology for less than 30 minutes each time, and 39.4% (N=224) of the participants used the technology between 31 minutes and one hour each time. Around 30.6% of the participants (N=174) used the live streaming technology between one to three hours each time, while 7.6% (N=43) were heavy users of live streaming technology (Refer to Table 2 below). Around one-third of the participants used live streaming to learn (around 35.1%, N=200) and study (around 35.1%, N=200). Around 32.0% (N=182) of them attributed their use to

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

the influencers, while 47.5% and 56.1% of the participants were for fun (N=270) and entertainment (N=318) (Refer to Table 2).

Table 2.
Usage Behaviors of Live Streaming Technology and Live-Streamed ICH Videos

Types of Usage Behaviors	Categories	N	%
Frequency of using live streaming weekly	Every day	180	31.7
	3-5 times a day	237	41.7
	Seldom (less than 2 times a week)	151	26.66
Time spent on live streaming each time	Less than 30 minutes	127	22.14
	Between 31 minutes to 1 hour	224	39.4
	Between 1 to 3 hours	174	30.6
	More than 3 hours	43	7.6
Purposes of using Live Streaming	To learn the cultural heritage content of ethnic minorities.	200	35.1
	To study the cultural heritage content of ethnic minorities.	200	35.1
	Because I am a fan of an influencer.	182	32.0
	Because it is for fun.	270	47.5
	Because it is for entertainment.	318	56.1
I enjoy watching live-streaming content featuring Jewish culture	Strongly Disagree	37	6.5
	Disagree	69	12.1
	Neutral	254	44.7
	Agree	166	29.2
	Strongly Agree	42	7.4
I know some Jewish live-streaming influencers	Strongly Disagree	49	8.6
	Disagree	119	21.0
	Neutral	166	29.2
	Agree	185	32.6
	Strongly Agree	49	8.6

Note: N=568.

Instrumentation and Reliability Coefficients

Regarding the instrument development, users' motivations were adapted from the *User Motivation Inventory*. They would use 7-point scales such as *[1]: Strongly Disagree, [2]: Somewhat Disagree, [3]: Disagree, [4]: Neutral, [5]: Somewhat Agree, [6]: Agree, and [7]: Strongly Agree*. Sample statements include the following: "*I use live-streaming technology, but I question why I continue to use it", "I would feel guilty if I quit using live video streaming technology", "Using live video streaming technology is a sensible thing to do," "Using live video streaming technology is consistent with my deepest principles and values"* among others (Refer to Table 3). To better detect and analyse the multi-dimensionality of these motivation factors, the

researcher has calculated the composites for each dimension after using the Exploratory Factor Analysis with PCA and Varimax rotation procedures. The 16-item scale was divided into *amotivation* (AMO) (2 items, α=.76), *regulations* (R) (that combines *external regulation* (ER), *introjected regulation* (IR), *identified regulation* (IDR), *integrated regulation* (ITR)) (12 items, α=.92), and *intrinsic motivation* (IM) (3 items, α=.74). Cronbach's alpha coefficients assessed reliability for these factors. As shown in the coefficients below, all dimensions were reliable at 0.7 (Refer to Table 3).

Table 3.
Reliability Coefficient and Factor Loadings of Motivation Scales and Composites

Questionnaire Items	Mean[1]	S.D. [1]	Factor Loading[2]
[AMO1] but I question why I continue to use it.	3.84	1.54	. 84
[AMO3] but I don't see why I should keep on bothering with it.	3.78	1.53	. 83
AMotivation (AMO) Construct Composite (Eigenvalue= 2.84) (Cronbach Alpha=.76)	3.81	1.37	
[IM1] because it is enjoyable.	5.41	1.26	.79
[IM2] because it is an interesting activity.	5.41	1.18	.78
[IM3] because it is fun.	5.58	1.12	.77
Internal Motivation (IM) Construct Composite (Eigenvalue= 1.30) (Cronbach Alpha=.74)	5.5	0.98	
[ER1] because other people will be upset if I don't.	3.22	1.69	.60
[ER2] because others will not be pleased with me if I don't.	3.22	1.69	.61
[ER3] I feel under pressure from others.	3.25	1.69	.63
[IR1] I would feel bad about myself if I quit using.	3.39	1.80	.70
[IR2] I would feel guilty if I quit using.	3.28	1.73	.71
[IR3] I would feel like a failure if I quit using.	3.22	1.81	.69
[IDR1] it is a sensible thing to do.	4.21	1.64	.75
[IDR2] because it is beneficial and important to me.	4.67	1.35	.72
[IDR3] because it is a good way to achieve what I need right now.	4.64	1.47	.71
[ITR1] because it reflects the essence of who I am.	4.34	1.51	.71
[ITR2] because it expresses my values and principles.	4.37	1.53	.72
Regulation (R) Construct Composite (Eigenvalue=6.43) (Cronbach Alpha=.93)	3.80	1.21	

Notes:
[1] Mean and S.D. are based on 7-point Likert type scales with 1=Strongly Disagree and 7=Strongly Agree
[2] Factor loadings are based on the results from the Exploratory Factor Analysis with Principal Component Analysis extraction method and Varimax Rotation (KMO=.90>.80, Bartlett's Test of Sphericity, χ^2=5342.56, df=120, p<0.01)

Participants' cross-cultural competence was measured by *The Intercultural Attitudes Skills and Knowledge Short Scale* (A.S.K.S) to assess "the degree to which individuals internalize

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

attitudes, skills, and knowledge associated with effective and appropriate intercultural communication". We employed the same scaling intervals that asked survey participants to respond to the questionnaire as *[1]: Not at all [I am not aware of or do not recognize this behavior], [2]: Low degree [I am only aware of and recognize this behavior], [3]: Somewhat low degree [I cooperate or comply with this behavior if required by others], [4]: Somewhat high degree [I recognize the value of and prefer this behavior], [5]: High degree [This behavior is an important priority to me], [6]: Very high degree [This behavior is natural to me, is habitual to me, and embodies who I am]*.

Sample questions include the following: "I welcome and initiate interactions with people who are culturally different from me," "I ask questions and seek answers about other cultures different than my own", "I use a worldview different from my own to interpret the views and actions of persons from different cultures", "I understand the importance of politics, history, beliefs, values, economics, and communication styles to members of other cultural groups", "I actively seek to improve my understanding of the complicated differences between cultures" among others. The 12-item scale was divided into *cross-cultural attitudes* (4 items, α=.68), *cross-cultural skills* (3 items, α=.66), and *cross-cultural knowledge* (5 items, α=.80). Cronbach's alpha coefficients assessed reliability for these factors. As shown in the coefficients below, all dimensions were acceptable at 0.6 (Refer to Table 4).

Table 4.
Reliability Coefficient of Cross-Cultural Competence Scales and Composites

Questionnaire Items	Mean[1]	S.D. [1]
I welcome and initiate interactions with people from other ethnic communities.	4.19	1.35
I reserve judgment during interactions with people from other ethnic communities.	4.08	1.41
I ask questions about the cultural heritage of other ethnic communities.	4.06	1.29
I seek answers to questions about the cultural heritage of other ethnic communities.	4.07	1.30
Cross-Cultural Attitude Construct Composite (Cronbach Alpha=.68)	4.10	.95
I understand communication variations with people from other ethnic communities.	4.22	1.25
I use a worldview different from my own to interpret the views and actions of persons from other ethnic communities.	4.13	1.34
I act in a supportive way that recognizes the feelings of other ethnic communities.	4.39	1.30
Cross-Cultural Skill Construct Composite (Cronbach Alpha=.66)	4.25	1.00
I understand the importance of politics, history, beliefs, values, economics, and communication styles to members	4.45	1.28
I am aware of rules and biases characteristics of my own ethnicity.	4.44	1.28
I can describe my personal rules and biases characteristics of my own ethnicity.	4.30	1.26
I actively seek to improve my understanding of other ethnic communities.	4.33	1.28
I am aware of how my own experiences have shaped my personal rules or biases about other ethnic communities.	4.36	1.29
Cross-Cultural Knowledge Construct Composite (Cronbach Alpha=.80)	4.38	.95

Notes.
[1] Mean and S.D. are based on 6-point scales with 1=Not at all and 6=Very high degree

Participants attitudes toward the Jewish people were adapted from the Survey of American Attitudes toward Jews published by PEW (2021) with a list of five-point Likert statements with *[1]: Strongly Disagree, [2]: Disagree, [3]: Neutral, [4]: Agree,* and *[5]: Strongly Agree*. Sample statements include items such as below: *"Jews stick together more than other Americans", "Jews are more loyal to Israel than to America", "Jews have too much control and influence on Wall Street", "Jews have many faults", "Jews want to weaken our national culture by supporting more immigrants coming to our country", "Jews pretty much run the movie and television industries", "Jews have contributed much to the cultural life of America", "I am very concerned about violence against Jewish people", "I am very concerned about discrimination against Jewish people", and "I enjoy learning more about Jewish culture"*, among others. The 27-item scale was divided into collectivism (4 items, α=.53), Jewish affinity (3 items, α=.73), against anti-Semitism incidents (13 items, α=.907), and xenophobia (2 items, α=.45). Cronbach's alpha coefficients assessed reliability

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

for these factors, and two factors with reliability coefficients lower than .60 were removed (Refer to Table 5).

Table 5.
Reliability Coefficient and Factor Loadings of Attitudes toward the Jewish People Scales and Composites

Questionnaire Items	Mean[1]	S.D. [1]	Factor Loading[2]
Jews place a strong emphasis on the importance of family life.	3.45	.96	.71
Jews stick together more than other Americans.	3.24	.90	.66
Jews have contributed much to the cultural life of America.	3.40	.99	.55
Collectivism Construct Composite (Eigenvalue =1.25) (Cronbach Alpha=.53) [3]	3.37	.68	
I have Jewish friends.	3.25	1.16	.83
I have Jewish colleagues.	3.29	1.12	.75
I have participated in Jewish cultural activities.	3.56	.98	.65
Jewish Affinity Construct Composite (Eigenvalue =1.69) (Cronbach Alpha=.73)	3.15	.88	
I am very concerned about violence against Jewish people.	3.51	.99	.70
I am very concerned about discrimination against Jewish people.	3.54	1.06	.68
I am very concerned about vandalism against Jewish synagogues and cultural artifacts.	3.54	1.02	.78
Against Anti-Semitism Incidents Construct Composite (Eigenvalue =3.29) (Cronbach Alpha=.76)	3.53	.84	
Jews don't care what happens to anyone but their own kind.	2.67	1.13	.69
Jews have too much power in the United States today.	2.76	1.15	.66
Jewish business people are so shrewd that other people do not have a fair chance at competition.	2.66	1.06	.66
Jews are more willing than other to use shady practices to get what they want.	2.56	1.12	.69
Jews have a lot of faults.	2.63	1.05	.72
Jews are responsible for an increase in U.S. immigration.	2.57	1.09	.70
Jews want to weaken our national culture by supporting more immigrants coming to our country.	2.41	1.07	.74
Jews killed Christ.	2.67	1.14	.67
The movie and television industries are pretty much run by Jews.	2.68	1.09	.70
Jews still talk too much about what happened to them in the Holocaust.	2.65	1.19	.67
Jews have too much power in the business world.	2.85	1.08	.53
Jews have too much control and influence on Wall Street.	2.83	1.09	.58
Jewish employers go out of their way to hire other Jews.	2.86	1.03	.51

Stereotypes of The Jewish People Construct Composite (Eigenvalue =7.04) (Cronbach Alpha=.91)	2.68	.76	
Jews always like to be at the heart of things.	2.97	.95	.70
Jews are more loyal to Israel than to America.	3.02	1.04	.52
Xenophobia Construct Composite[2] (Eigenvalue =1.04) (Cronbach Alpha=.45)	2.99	.80	

Notes.
[1] Mean and S.D. are based on 5-point Likert scales with 1=Strongly Disagree and 5=Strongly Agree
[2] Factor loadings are based on the results from the Exploratory Factor Analysis with Principal Component Analysis with Varimax (KMO=.89>.80, Bartlett's Test of Sphericity, χ^2=5385.92, df=351, p<0.01)
[3] Composite indices lower than .60 were removed from later analyses due to low-reliability coefficients.

Findings

Will Using Live-Streamed Jewish ICH Videos Predict Cross-Cultural Competence? (RQ1)

Enjoyment of live-streamed Jewish ICH videos consistently positively predicted users' cross-cultural competence by increasing their attitudes (β=.22, t=4.76***), knowledge (β=.17, t=3.69***), and skills (β=.15, t=3.15***) related to ethnic minorities, while knowing live-streaming influencers does not (Refer to Table 6).

Table 6.
Linear Regression Analysis of Live Streamed ICH Usage on Cross-Cultural Competence

	Cross-Cultural Competence		
Live-Streamed ICH Usage	Cross-Cultural Attitudes	Cross-Cultural Knowledge	Cross-Cultural Skills
I enjoy watching live-streaming content featuring Jewish culture	Model 1[1] Standardized Coefficients β=.22 t=4.76***	Model 2[2] Standardized Coefficients β=.17 t=3.69***	Model 3[3] Standardized Coefficients β=.15 t=3.15**
	Model 1[1]	Model 2[2]	Model 3[3]
I know some Jewish live-streaming influencers	Standardized Coefficients β=-.04 t=-.89	Standardized Coefficients β=-.07 t=-1.41	Standardized Coefficients β=-.02 t=-.44

Notations. * p<0.05 ** p<0.01 *** p<0.001
Notes.
[1] R=.20, R square=.04, F=12.30, df 2/565, p<.001, Durbin-Watson=.87, VIF=1.26
[2] R=.15, R square=.02, F=6.83, df 2/565, p<.001, Durbin-Watson=1.29, VIF=1.26
[3] R=.14, R square=.12, F=5.58, df 2/565, p<.004, Durbin-Watson=.46, VIF=1.26

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

Will Users' Motivation Moderate the Relationship between Usage of Live-Streamed Jewish ICH Videos and Subsequent Cross-Cultural Competence? (RQ2)

Users' intrinsic motivation to use live-streaming platforms for entertainment and fun moderates the relationships in cross-cultural attitudes (β=.27, t=6.64***) and knowledge (β=.31, t=7.79***); however, regulations such as social expectations, social norms, peer pressure, and compliance negatively moderate the above relationship in cross-cultural attitudes (β=-.11, t=-2.35*) and knowledge (β=-.20, t=-4.38*) (Refer to Table 7).

Table 7.
Hierarchical Regression Analysis of Live-Streaming Usage on Cross-Cultural Competence as Moderated by Users' Motivation

	R square	Standardized β	t
Cross-Cultural Attitudes			
Model 1: F= 12.30 , df= 2/565, p<0.001			
I enjoy watching live-streaming content featuring Jewish content.		.22	4.76***
I know some Jewish live-streaming influencers.		-.04	-.89
R after step 1	.20		
R square after step 1	.04		
Model 2: F=16.796, df=5/562, p<0.001			
I enjoy watching live-streaming content		.20	4.59***
featuring Jewish content.		-.01	-.14
I know some Jewish live-streaming influencers.			
Amotivation (AMOS)		-.03	-.64
Intrinsic Motivation (IM)		.27	6.64***
Regulations (R)		-.11	-2.35*
Incremental R square for Group 2	.09		
R after step 2	.36		
R square after step 2	.13		

	R square	Standardized β	t
Cross-Cultural Knowledge			
Model 3: F= 6.83, df= 2/565, p<0.001			
I enjoy watching live-streaming content featuring Jewish content.		.17	3.69***
I know some Jewish live-streaming influencers.		-.07	-1.41

R after step 1	.15		
R square after step 1	.02		
Model 4: F=20.39, df=5/562, p<0.001			
I enjoy watching live-streaming content featuring Jewish content.		.16	4.59***
			-.14
I know some Jewish live-streaming influencers.		-.00	-.64
A-motivation (AMO)		.02	.45
Intrinsic Motivation (IM)		.31	7.79***
Regulations (R)		-.20	-4.38*
Incremental R square for Group 2	.13		
R after step 2	.39		
R square after step 2	.15		

Notations. * p<0.05 ** p <0.01 *** p <0.001

Will Users' Demographics Moderate the above Relationships? (RQ3)

As demonstrated in Table 8, only users' generation (whether they belong to Gen Z or not as an age/generational cohort) moderates the relationships stipulated in RQ1 and RQ2. Older (non-Gen Z cohort) moderates the relationship between cross-cultural competence and attitudes toward the Jewish people. Gen Z users tend to have lesser Jewish affinity (β=-.28, t=-6.63***), lesser stereotypes of the Jewish people (β=-.24, t=-5.75***), stronger opposition to anti-Semitism incidents (β=.17, t=4.10***) (Refer to Table 8).

Table 8.

Hierarchical Regression Analysis of Cross-Cultural Competence on Attitudes toward the Jewish People as Moderated by Users' Demographics

	R square	Standardized β	t
Jewish Affinity			
Model 1: F= 1.94, df= 3/524, p>0.05			
Cross-Cultural Attitudes		.12	2.04*
Cross-Cultural Knowledge		.03	.42
Cross-Cultural Skills		-.07	-1.09
R after step 1	.11		
R square after step 1	.01		
Model 2: F=20.907, df=6/521, p<.001			
Cross-Cultural Attitudes		.06	1.05
Cross-Cultural Knowledge		.04	.64
Cross-Cultural Skills		.08	1.33
Gender[a] (Male)		.10	2.45**

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

Gen Z[b]		-.28	-6.63***
Race[c] (Jews)		.25	6.16***
Incremental R square for Group 2	.18		
R after step 2	.44		
R square after step 2	.19		
Against Anti-Semitism Incidents			
Model 3: F= 31.85, df= 3/524, p<.001			
Cross-Cultural Attitudes		.16	2.95**
Cross-Cultural Knowledge		.20	3.31***
Cross-Cultural Skills		.09	1.48
R after step 1	.39		
R square after step 1	.15		
Model 4: F=19.830, df=6/521, p<.001			
Cross-Cultural Attitudes		.18	3.34***
Cross-Cultural Knowledge		.15	2.43*
Cross-Cultural Skills		.08	1.30
Gender[a] (Male)		-.05	-1.20
Gen Z[b]		.17	4.10***
Race[c] (Jews)		.01	.25
Incremental R square for Group 2	.03		
R after step 2	.43		
R square after step 2	.19		
Stereotypes Of The Jewish People			
Model 5: F= 21.84, df= 3/524, p<0.001			
Cross-Cultural Attitudes		-.15	-2.62**
Cross-Cultural Knowledge		-.04	-.59
Cross-Cultural Skills		-.19	-3.13**
R after step 1	.33		
R square after step 1	.11		
Model 6: F=19.830, df=6/521, p<0.001			
Cross-Cultural Attitudes		-.18	-3.29**
Cross-Cultural Knowledge		-.02	-.29
Cross-Cultural Skills		-.11	-1.87
Gender[a] (Male)		-.11	2.61*
Gen Z[b]		-.24	-5.75***
Race[c] (Jews)		-.00	-.02
Incremental R square for Group 2	.07		
R after step 2	.43		
R square after step 2	.18		

Notations. * p<0.05 ** p <0.01 *** p <0.001
Notes.

a. Coded as 0=female, 1=male.
b. Coded as 0=Non-Gen Z users, 1=Gen Z users (born after 1996)
c. Coded as 0=Non-Jewish people, 1=Jewish people

Will Cross-Cultural Competence Predict Attitudes toward the Jewish People? (RQ4)

Favorable cross-cultural attitudes increase affinity (β=.12, t=2.04*) but reduce negative stereotypes (β=-.15, t=-2.62**) of the Jewish people. Increased cross-cultural attitudes also cause stronger opposition against anti-Semitism incidents (β=.16, t=2.95**) (Refer to Table 9).

Table 9.
Linear Regression Analysis of Cross-Cultural Competence on Attitudes toward the Jewish People

	Attitudes toward the Jewish People		
Cross-Cultural Competence	Jewish Affinity	Against antisemitism Accidents	Stereotypes of the Jewish People
Cross-Cultural Attitudes	Model 1[1] Standardized Coefficients β=.12 t=2.04*	Model 2[2] Standardized Coefficients β=.16 t=2.95**	Model 3[3] Standardized Coefficients β=-.15 t=-2.62**
Cross-Cultural Knowledge	Model 1[1] Standardized Coefficients β=-.03 t=.43	Model 2[2] Standardized Coefficients β=.20 t=3.31***	Model 3[3] Standardized Coefficients β=-.19 t=-3.13**
Cross-Cultural Skills	Model 1[1] Standardized Coefficients β=.03 t=.42	Model 2[2] Standardized Coefficients β=.09 t=1.47	Model 3[3] Standardized Coefficients β=-.04 t=-.55

Notations. * p<0.05 ** p<0.01 *** p<0.001
Notes.
[1] R=.11, R square=.01, F=1.94, df 3/524, p>.05, Durbin-Watson=1.83, VIF=1.87 to 2.20
[2] R=.39, R square=.15, F=31.85, df 3/524, p<.001, Durbin-Watson=1.79, VIF=1.87 to 2.16
[3] R=.33, R square=.11, F=21.84, df 3/524, p<.001, Durbin-Watson=2.01, VIF=1.87 to 2.20

Discussion

This study aimed to examine whether exposure to live-streamed Jewish intangible cultural heritage (ICH) videos could enhance viewers' cross-cultural competence and subsequently reduce anti-Semitic attitudes among U.S. audiences. Specifically, we investigated: (1) whether usage of live-streamed Jewish ICH videos predicts cross-cultural competence; (2) how viewers' motivations moderate this relationship; (3) the role of demographic factors in shaping attitudes toward Jewish

ISSN: 2149-1291

communities; and (4) whether enhanced cross-cultural competence translates into more positive attitudes toward Jewish people.

Our findings provide empirical support for the effectiveness of live-streaming platforms as tools for cultural understanding and prejudice reduction. First, we found that enjoyment of live-streamed Jewish ICH videos significantly predicted increased cross-cultural competence across all three dimensions—attitudes (β=.22, $p<.001$), knowledge (β=.17, $p<.001$), and skills (β=.15, $p<.01$). Second, this relationship was positively moderated by users' intrinsic motivation (entertainment and fun), while external regulations (social pressures and compliance) showed negative moderation effects. Third, Generation Z users demonstrated a unique pattern of responses, showing less Jewish affinity (β=-.28, $p<.001$) but stronger opposition to anti-Semitism (β=.17, $p<.001$) compared to older cohorts. Finally, enhanced cross-cultural competence, particularly in attitudes, was associated with increased Jewish affinity (β=.12, $p<.05$) and reduced negative stereotypes (β=-.15, $p<.01$).

Reducing mortality salience results from increased cross-cultural competence toward the Jewish people. Based on Terror Management Theory (Solomon et al., 1991), exposure to and enjoyment of Jewish ICH videos have increased users' cross-cultural attitudes and knowledge, resulting in better affinity with the Jewish people and lesser stereotypical perceptions. According to Champion (2021), heritage cannot merely be kept as passive preservation but rather needs to be actively manifested while being transmitted to other cultures in a strongly interconnected way. Additionally, better cross-cultural competence could reduce a sense of insecurity among the ethnic majority users (Pyszczynski et al., 2003), resulting in their stronger opposition to anti-Semitism incidents happening around them. Our study concurred with previous empirically supported research that studied attitudes toward ethnic minorities (such as Muslims and Jews) (Cohen et al., 2009; Tjew-A-Sin & Koole, 2018) and reduced aggression, prejudice, stereotyping, and intergroup conflict with other ethnic minorities (Greenberg & Kosloff, 2008). Social media can create this infrastructure to facilitate worthwhile exchanges of culture (Giaccardi, 2012, p. 137).

Our results contribute to Pettigrew and Tropp's (2008) meta-analysis of more than 500 studies across 38 countries showing affective factors (decreasing anxiety, increasing empathy) mediated prejudice reduction better than cognitive factors. Greater mortality salience diminishment and cross-cultural competence following ICH video exposure improves dispositions toward Jewish people. While knowledge was the weakest mediator, digital platforms uniquely combine knowledge transmission with emotional engagement. Live streaming reduces both cognitive and affective contact components, providing comprehensive prejudice reduction. Pereira da Costa et al.'s (2024) meta-analysis of 88 studies confirms digital intergroup contact significantly reduces prejudice, with computer-mediated communication showing particularly strong outcomes, consistent across different outgroups.

Our study found disparate engagement and attitude changes across age cohorts. Francis and Hoefel (2018) identify Generation Z values personal authenticity, resists categorization, but commits to dialogue for conflict resolution. Four core behaviors drive Gen Z: individual expression without labels; mobilization for multiple causes; belief dialogue solves conflicts; analytical pragmatism toward institutions. Seventy percent of Gen Zers actively support identity-related causes (Francis & Hoefel, 2018), showing digital nativity and blending virtual/offline experiences.

Our predominantly Hispanic sample (44.5%) from a metropolitan area demonstrated complex attitudes—lower Jewish affinity scores yet strong opposition to anti-Semitism. Kovac's

(2023) study found 70% of metropolitan Hispanic participants viewed anti-Semitism as discrimination despite lower affinity, possibly influenced by geopolitical sympathies, suggesting opposition to discrimination can coexist with cultural distance. The metropolitan context provided exposure to diverse communities and educational opportunities about discrimination. Hersh and Royden's (2023) national survey showed variation in anti-Semitic attitudes among young Hispanic Americans across geographic contexts. Our results suggest metropolitan Hispanic viewers of Jewish ICH content can develop principled opposition to anti-Semitism without high cultural affinity—supporting that digital cultural engagement reduces prejudice through multiple pathways beyond affinity-building.

Contrasting with similar research in the Chinese context (Ge et al, 2024), our results show differences in digital platforms' role in shaping cross-cultural competence. While this U.S. study found favorable cross-cultural attitudes significantly reduced Jewish stereotypes, the Chinese study showed no statistically significant relationship between cross-cultural competence and stereotypical perceptions. User motivations diverged: amotivation and regulation were significant moderators for China, while intrinsic motivation and regulation were significant in the U.S.

These differences reflect distinct societal approaches. The U.S.'s open digital ecosystem allows diverse counter-narratives (Ramasubramanian, 2016), while China's regulated media constrains cultural representations (Yang, 2014). Furthermore, the U.S. emphasizes multiculturalism and individual identity expression, supported by civil rights discourse making audiences receptive to stereotype change (Berry, 2013; Dovidio et al., 2017). China's "unity in diversity" (*minzu tuanjie*) policy emphasizes harmony over examining intergroup biases (Leibold, 2013).

Conclusion

Zannettou et al. (2020) identified 'fringe web' communities generate antisemitism, but overall, our study illustrates how platforms can counter such trends through cultural comprehension. Our research therefore advances understanding of how live-streaming platforms combat anti-Semitism through cultural engagement. By examining U.S. viewers' motivations and behaviors when consuming Jewish intangible cultural heritage content, we demonstrate that enjoyment—not mere exposure—drives meaningful increases in cross-cultural competence across attitudes, knowledge, and skills. This finding has critical implications: Jewish ICH videos must prioritize engaging, entertaining formats to maximize prejudice-reduction potential. Our results support Terror Management Theory by showing enjoyable cultural content reduces existential anxiety and defensive responses toward Jewish communities. The relationship between enhanced cross-cultural competence and reduced anti-Semitism held true even accounting for complex motivational and demographic factors, underscoring digital platforms' robust potential for intercultural understanding and prejudice reduction.

Our findings empower policymakers and scholars to recognize the importance of Jewish culture and live-streaming technologies' role in developing inclusive public awareness programs. These empirical findings can enable Jewish communities to develop data-driven live-streaming strategies for effective engagement with U.S. residents, offering insights for national and international Jewish communities to maximize these innovations popular among young demographics.

Several limitations merit consideration. First, the sample's demographic composition, including a large Hispanic Gen Z population, limits generalizability to the broader U.S. population,

ISSN: 2149-1291

likely attributed to survey distribution through networks associated with a large state university. However, this limitation does not diminish our contribution since Hispanics are America's fastest-growing minority (Kovac, 2023), and interviews with 125 metropolitan young Hispanics (18-40) reported no discrimination against Jewish communities (Kovac, 2023). The Gen Z predominance makes the findings particularly relevant for future Gen Z-focused research.

Second, convenience sampling limits randomness and representativeness of the cross-sectional live-streaming population. Future research should recruit more diverse samples to examine whether predictability of user motivation, intercultural competence, and demographic factors remains strong.

Third, we did not include ICH content type as a moderator variable. While 36.6% of participants agreed with enjoying Jewish cultural live-streaming content, we could not control prior exposure. Future research should explore whether various ICH video types (festive events, knowledge, practices, oral tradition, performing arts, ritual, social practices) (UNESCO, 1992-2003a) affect proposed relationships.

Critically, data collection preceded the 2023 Hamas attack. ADL documented over 10,000 antisemitic incidents (October 2023-September 2024)—the highest since 1979 and 200% increase from previous year—while CAIR reported record-high anti-Muslim incidents reaching 8,061 in 2023 (Honderich, 2024). Social media platforms emerged as what Khamis and Dogbatse (2024) term a "double-edged sword" in conflict coverage—offering diverse perspectives while presenting verification, polarization, and disinformation challenges.

In conclusion, livestreaming provides a less regulated creative space for Jewish organizations to promote Jewish culture through cultural competence programs. Combining livestreaming platforms with key opinion leaders/influencers (Rudy Rochman, Shai Davidai, Noy Leyb) could also enhance communication campaigns promoting Jewish ICH content and addressing anti-Semitism (Israel Journey, 2024).

Disclosure statement

The authors confirm that there is no conflict of interest

Funding

The authors would like to thank the generous support of the Visiting Scholar Scheme of the School of International Communications at the University of Nottingham Ningbo China that made this collaborative research possible.The authors would also like to thank the generous support of the Aaron and Sylvia Wechter Family Excellence Fund. This paper is partially based on the report submitted to the Aaron and Sylvia Wechter Family Excellence Fund.
This Work is supported by the Aaron and Sylvia Wechter Family Excellence Fund.
This work is supported by Ningbo Philosophy and Social Science Research Base (JD6-359). 宁波市哲学社会科学研究基地项目 (JD6-359).

References

Alsaleh, A. (2024). The impact of technological advancement on culture and society. *Scientific Reports*, *14*, 1-8. https://doi.org/10.1038/s41598-024-83995-z

American Jewish Committee. (2025). *The state of antisemitism in America 2024*. https://www.ajc.org/AntisemitismReport2024

Aririguzoh, S. (2022). Communication competencies, culture and SDGs: Effective processes to cross-cultural communication. *Humanities and Social Sciences Communications*, *9*, 1-11. https://doi.org/10.1057/s41599-022-01109-4

Bai, M., Sang, C., Wei, T., Ji, Y., Clark, S., & Li, X. H. (2024). Research on the interactive learning mode of intangible cultural heritage interactive video based on digital narrative theory. In *Proceedings of EVA London 2024*. https://doi.org/10.14236/ewic/EVA2024.10

BBC News. (2021, August 1). Anti-Semitic social posts 'not taken down' in 80% of cases. *BBC News*. https://www.bbc.com/news/technology-58058428

Berinsky, A. J., Huber, G. A., & Lenz, G. S. (2012). Evaluating online labor markets for experimental research: Amazon.com's Mechanical Turk. *Political Analysis*, *20*(3), 351-368. https://www.jstor.org/stable/23260322

Berman, J. (2020, August 6). Depictions of Jews in Western media paint complex picture. *Jewish Times*. https://www.jewishtimes.com/depictions-of-jews-in-western-media-paint-complex-picture/

Berry, J. W. (2013). Research on multiculturalism in Canada. *International Journal of Intercultural Relations*, *37*(6), 663-675. https://doi.org/10.1016/j.ijintrel.2013.09.005

Bird, A., Heinbuch, S., Dunbar, R., & McNulty, M. (1993). A conceptual model of the effects of area studies training programs and a preliminary investigation of the models hypothesized relationships. *International Journal of Intercultural Relations*, *17*(4), 415-435. https://doi.org/10.1016/0147-1767(93)90002-P

Bjornson, G. (2022, July 13). Viewers age 50 and older are streaming more T.V. than any other demographic. *Decider*. https://decider.com/2022/07/13/older-viewers-streaming-most-tv/

Boyer, G., Priest, D., Supplee, T., & Fisher, S. (2021). After a boom year in video streaming, what comes next? *PwC*. https://www.pwc.com/us/en/services/consulting/library/consumer-intelligence-series/consumer-video-streaming-behavior.html

Brangham, W., & Wellford, R. (2022, April 29). Anti-Semitic incidents hit a record high in 2021. What's behind the rise in hate? *PBS*. https://www.pbs.org/newshour/show/antisemitic-incidents-hit-a-record-high-in-2021-whats-behind-the-rise-in-hate

Burroughs, B. E. (2015). *Streaming media: Audience and industry shifts in a networked society* [Doctoral dissertation, University of Iowa]. Iowa Research Online. https://doi.org/10.17077/etd.e9qi86xf

Cabeza-Ramírez, L. J., Sánchez-Cañizares, S. M., & Fuentes-García, F. J. (2020). Motivations for the use of video game streaming platforms: The moderating effect of sex, age and self-perception of level as a player. *International Journal of Environmental Research and Public Health*, *17*(19). https://doi.org/10.3390/ijerph17197019

Campbell, J. (2024, October 7). 'Shocking,' historic spike in anti-Jewish threats across the US, ADL says. *CNN*. https://edition.cnn.com/2024/10/06/us/anti-jewish-threats-us-adl/index.html

Champion, E. (2021). Preserving authenticity in virtual heritage. In E. M. Champion (Ed.), *Virtual heritage: A guide* (pp. 129-137). Ubiquity Press. https://doi.org/10.5334/bck.l

ISSN: 2149-1291

Chen, C.-C., & Lin, Y.-C. (2018). What drives live-stream usage intention? The perspectives of flow, entertainment, social interaction, and endorsement. *Telematics and Informatics*, *35*(4), 293-303. https://doi.org/10.1016/j.tele.2017.12.003

Chen, J., & Liao, J. (2022). Antecedents of viewers' live streaming watching: A perspective of social presence theory. *Frontiers in Psychology*, *13*, 1-11. https://doi.org/10.3389/fpsyg.2022.839629

Cherry, K. (2022, November 8). What is self-determination theory? How self-determination influences motivation. *VeryWellMind*. https://www.verywellmind.com/what-is-self-determination-theory-2795387

Chirkov, V., Vansteenkiste, M., Tao, R., & Lynch, M. (2007). The role of self-determined motivation and goals for study abroad in the adaptation of international students. *International Journal of Intercultural Relations*, *31*(2), 199-222. https://doi.org/10.1016/j.ijintrel.2006.03.002

Cohen, F., Jussim, L., Harber, K. D., & Bhasin, G. (2009). Modern anti-Semitism and anti-Israeli attitudes. *Journal of Personality and Social Psychology*, *97*(2), 290-306. https://doi.org/10.1037/a0015338

Cohen, G. L., Aronson, J., & Steele, C. M. (2000). When Beliefs Yield to Evidence: Reducing Biased Evaluation by Affirming the Self. *Personality and Social Psychology Bulletin*, *26*(9), 1151-1164. https://doi.org/10.1177/01461672002611011.

Combat Antisemitism Movement. (2023, May 16). Attacks on US synagogues up 71% in first two months of 2023, new CAM study reveals. *Combat Antisemitism Movement*. https://combatantisemitism.org/studies-reports/attacks-on-us-synagogues-up-71-in-first-two-months-of-2023-new-cam-study-reveals/

Combat Antisemitism Movement. (2025, April 29). Global antisemitism incidents rise 107.7% in 2024, fueled by far-left surge, CAM annual data study reveals. *Combat Antisemitism Movement*. https://combatantisemitism.org/studies-reports/global-antisemitism-incidents-rise-107-7-in-2024-fueled-by-far-left-surge-cam-annual-data-study-reveals/

Contreras, R. (2023, March 23). Antisemitic incidents hit record in 2022, ADL says. *Axios*. https://www.axios.com/2023/03/23/antisemitism-cases-record-levels-2022-adl

Davis, E., & Heravi, B. (2021). Linked data and cultural heritage: A systematic review of participation, collaboration, and motivation. *Journal on Computing and Cultural Heritage*, *14*(2), 1-18. https://dl.acm.org/doi/fullHtml/10.1145/3429458

Deci, E. L., & Ryan, R. M. (2000). The "What" and "Why" of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry*, *11*(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01

Deliso, M., & Stone, A. (2023, February 18). Alleged gunman in custody after 2 Jewish men shot in suspected hate crime: Police. *ABC News*. https://abcnews.go.com/US/2-jewish-men-reportedly-shot-religious-services-la/story?id=97269248

Dovidio, J. F., Love, A., Schellhaas, F. M. H., & Hewstone, M. (2017). Reducing intergroup bias through intergroup contact: Twenty years of progress and future directions. *Group Processes & Intergroup Relations*, *20*(5), 606-620. https://doi.org/10.1177/1368430217712052

Forrester. (2021, June 28). Post-pandemic media consumption: Online streaming accelerates a new content experience. *Forbes*. https://www.forbes.com/sites/forrester/2021/06/28/post-pandemic-media-consumption-online-streaming-accelerates-a-new-content-experience/

Francis, T., & Hoefel, F. (2018). 'True Gen': Generation Z and its implications for companies. *McKinsey & Company*. https://www.mckinsey.com/~/media/mckinsey/industries/consumer%20packaged%20goods/our%20insights/true%20gen%20generation%20z%20and%20its%20implications%20for%20companies/generation-z-and-its-implication-for-companies.pdf

Frick, E. (2025, August 13). 18 things to know about Jewish influencer Ariel Martin, aka Baby Ariel. *Hey Alma*. https://www.heyalma.com/18-things-to-know-about-jewish-influencer-ariel-martin-aka-baby-ariel/

Gager, J. G. (1985). *The origins of anti-Semitism: Attitudes toward Judaism in pagan and Christian antiquity*. Oxford University Press. https://global.oup.com/academic/product/the-origins-of-anti-semitism-9780195036077?cc=hk&lang=en&

Gagné, M., Parker, S. K., Griffin, M. A., Dunlop, P. D., Knight, C., Klonek, F. E., & Parent-Rocheleau, X. (2022). Understanding and shaping the future of work with self-determination theory. *Nature Reviews Psychology*, *1*, 378-392. https://doi.org/10.1038/s44159-022-00056-w\

Ge, L., Gilardi, F., Whyke, T.W., & Yang, K.C.C. (2024). Video-streamed Intangible Cultural Heritage, Ethnic Perceptions, and Cross-cultural Competence in China. *Journal of Ethnic and Cultural Studies*, *11*(4), 97–123. https://doi.org/10.29333/ejecs/2106

Giaccardi, E. (Ed.). (2012). *Heritage and Social Media: Understanding heritage in a participatory culture* (1st ed.). London: Routledge. https://doi.org/10.4324/9780203112984

Greenberg, J., & Kosloff, S. (2008). Terror management theory: Implications for understanding prejudice, stereotyping, intergroup conflict, and political attitudes. *Social and Personality Psychology Compass*, *2*(5), 1881-1894. https://doi.org/10.1111/j.1751-9004.2008.00144.x

Guo, J., Li, Y., Xu, Y., & Zeng, K. (2021). How live streaming features impact consumers' purchase intention in the context of cross-border e-commerce? A research based on SOR theory. *Frontiers in Psychology*, *12*, 1-10. https://www.frontiersin.org/articles/10.3389/fpsyg.2021.767876/full

Hagen, L. (2022, December 1). Anti-Semitism is on the rise, and it's not just about Ye. *NPR*. https://www.npr.org/2022/11/30/1139971241/anti-semitism-is-on-the-rise-and-not-just-among-high-profile-figures

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, *27*(4), 421-443. https://doi.org/10.1016/S0147-1767(03)00032-4

Herbert, D., Lotz, A., & Marshall, L. (2018). Approaching media industries comparatively: A case study of streaming. *International Journal of Cultural Studies*, *22*(3), 349-366. https://doi.org/10.1177/1367877918813245

Hersh, E., & Royden, L. (2023). Antisemitic attitudes among young Black and Hispanic Americans. *The Journal of Race, Ethnicity, and Politics*, *8*(1), 105-123. https://doi.org/10.1017/rep.2023.3

Hilvert-Bruce, Z., Neill, J. T., Sjöblom, M., & Hamari, J. (2018). Social motivations of live-streaming viewer engagement on Twitch. *Computers in Human Behavior*, *84*, 58-67. https://doi.org/10.1016/j.chb.2018.02.013

Hodson, L. (2023, May 10). The rise of cultural currency: A new era for Gen Z and beyond. *The Drum*. https://www.thedrum.com/opinion/2023/05/10/the-rise-cultural-currency-new-era-gen-z-and-beyond

ISSN: 2149-1291

Honderich, H. (2024, October 7). Antisemitic incidents in US surge to record high - report. *BBC News*. https://www.bbc.com/news/articles/c9wkxv9d99vo

Hoskin, M. N. (2022, March 29). Why racism should be seen as a global issue. *Forbes*. https://www.forbes.com/sites/maiahoskin/2022/03/29/why-racism-should-be-seen-as-a-global-issue/

Hou, Y., Kenderdine, S., Picca, D., Egloff, M., & Adamou, A. (2022). Digitizing intangible cultural heritage embodied: State of the art. *Journal on Computing and Cultural Heritage*, *15*(3), 1-20. https://doi.org/10.1145/3494837

Hübscher, M., & von Mering, S. (Eds.). (2022). *Antisemitism on Social Media* (1st ed.). Routledge. https://doi.org/10.4324/9781003200499

Isa, W. M. W., Zin, N. A. M., Rosdi, F., & Sarim, H. M. (2019). Digital preservation of cultural heritage: Terengganu Brassware craft knowledge base. *International Journal of Advanced Computer Science and Applications*, *10*(6), 96-99. https://doi.org/10.14569/IJACSA.2019.0100614

Israel Journey. (2024, May 26). Discover the top Jewish & pro Israel influencers you should follow. https://www.masaisrael.org/top-jewish-pro-israel-influencers-you-should-follow/

Jaspal, R. (2023). The social psychology of contemporary antisemitism. *Israel Affairs*, *29*(1), 31-51. https://doi.org/10.1080/13537121.2023.2166203

Johnson, J. P., Lenartowicz, T., & Apud, S. (2006). Cross-cultural competence in international business: Toward a definition and a model. *Journal of International Business Studies*, *37*, 525-543. https://doi.org/10.1057/palgrave.jibs.8400205

Johnson, M. R., & Woodcock, J. (2019). The impacts of live streaming and Twitch.tv on the video game industry. *Media, Culture & Society*, *41*(5), 670-688. https://doi.org/10.1177/0163443718818363

Kay, S., Mulcahy, R., & Parkinson, J. (2020). When less is more: The impact of macro and micro social media influencers' disclosure. *Journal of Marketing Management*, *36*(3-4), 248-278. https://doi.org/10.1080/0267257X.2020.1718740

Khamis, S., & Dogbatse, F. S. (2024). The Gaza war coverage: The role of social media vs. mainstream media. In S. Florensa (Ed.), *IEMed Mediterranean yearbook 2024* (pp. 295-300). European Institute of the Mediterranean. https://www.iemed.org/publication/the-gaza-war-coverage-the-role-of-social-media-vs-mainstream-media/

Kovac, A. (2023, March 21). What do Hispanic Americans think of Jews? A new survey takes a look. *Forward*. https://forward.com/fast-forward/540676/hispanic-americans-opinions-jews-survey-ajc/

Kutuchief, B. (2022, September 22). Social media live streaming: How to go live on every network. *Hootsuite*. https://blog.hootsuite.com/social-media-live-streaming/

Leibold, J. (2013). Ethnic policy in China: Is reform inevitable? *East-West Center Policy Studies*, *68*, 1-82. https://www.eastwestcenter.org/sites/default/files/private/ps068.pdf

Li, L., & Kang, K. (2022). The role of cultural attractors in live streaming content: regional cultural perspective using multi-group analysis. The Pacific Asia Conference on Information Systems, Taipei-Sydney, *49*, 1–47. https://aisel.aisnet.org/pacis2022/49

Litman, L., & Robinson, J. (2021). *Conducting online research on Amazon Mechanical Turk and beyond*. SAGE Publications. https://doi.org/10.4135/9781506391151

Lu, Z. (2020). Live streaming in China for sharing knowledge and promoting intangible cultural heritage. *ACM Interactions*, *27*(1), 58. https://interactions.acm.org/archive/view/january-

february-2020/live-streaming-in-china-for-sharing-knowledge-and-promoting-intangible-cult

Lu, Z., Annett, M., Fan, M., & Wigdor, D. (2019). I feel it is my responsibility to stream: Streaming and engaging with intangible cultural heritage through livestreaming. Proceedings of the 2019 CHI Conference on Human Factors in Computing Systems, Glasgow, UK, 1-14. https://doi.org/10.1145/3290605.3300459

Lynch, S. N. (2023, March 13). Hate crimes in US surged 11.6% in 2021, fuelled by racial, ethnic bias. *Reuters*. https://www.reuters.com/world/us/hate-crimes-us-surged-116-2021-2023-03-13/

Magala, S. (2005). Cross-Cultural Competence (1st ed.). London: Routledge. https://doi.org/10.4324/9780203695494

Maher, K. (2019, February 11). After synagogue attack, Pittsburgh push for stricter gun laws sparks backlash. *The Wall Street Journal*. https://www.wsj.com/articles/after-synagogue-attack-pittsburghs-push-for-stricter-gun-laws-sparks-backlash-11549881000

Mäkinen, K. (2020, February). Cultural heritage: Connecting people? *Monitor: Global Intelligence on Racism*. http://monitoracism.eu/cultural-heritage-connecting-people/

Mao, E. (2022). How live stream content types impact viewers support behaviors? Mediational analysis on psychological and social gratifications. *Frontiers in Psychology*, *13*. https://doi.org/10.3389/fpsyg.2022.951055

McKinsey & Company. (2022, August 17). What is diversity, equity, and inclusion? *McKinsey & Company*. https://www.mckinsey.com/featured-insights/mckinsey-explainers/what-is-diversity-equity-and-inclusion

My Jewish Learning. (n.d.). Where to stream Rosh Hashanah services for free. *My Jewish Learning*. https://www.myjewishlearning.com/article/where-to-stream-rosh-hashanah-services/

Pereira da Costa, L., Bierwiaczonek, K., & Bianchi, M. (2024). Does Digital Intergroup Contact Reduce Prejudice? A Meta-Analysis. *Cyberpsychology, behavior and social networking*, *27*(7), 440–451. https://doi.org/10.1089/cyber.2023.0591

Perron, N., Yamoah, K., & Ricciardi, B. (2022). International Counseling Advocacy: Exploring the Attention toward International Counseling in US Journals through Content Analysis. *American Journal of Qualitative Research, 6*(3), 137-154. https://doi.org/10.29333/ajqr/12528

Pettigrew, T. F., & Tropp, L. R. (2008). How does intergroup contact reduce prejudice? Meta-analytic tests of three mediators. *European Journal of Social Psychology*, *38*(6), 922-934. https://doi.org/10.1002/ejsp.504

Pew Research Center. (2021, May 11). Anti-Semitism and Jewish views on discrimination. *Pew Research Center*. https://www.pewforum.org/2021/05/11/anti-semitism-and-jewish-views-on-discrimination/

Pyszczynski, T., Kesebir, P., & Lockett, M. (2019). A terror management theory perspective on human motivation. In R. M. Ryan (Ed.), *The Oxford handbook of human motivation* (2nd ed., pp. 67-88). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780190666453.013.5

Pyszczynski, T., Lockett, M., & Solomon, S. (2020). Terror management theory and the COVID-19 pandemic. *Journal of Humanistic Psychology*, *61*(2), 173-189. https://doi.org/10.1177/0022167820959488

Pyszczynski, T., Solomon, S., & Greenberg, J. (2003). *In the wake of 9/11: The psychology of terror*. American Psychological Association. https://doi.org/10.1037/10478-000

ISSN: 2149-1291

Qian, Z. (2021, May 8). Live streaming further boosts intangible cultural heritage products. *English.Eastday.com*. https://english.eastday.com/Latest/u1ai8709117.html

Ramasubramanian, S. (2016). Racial/ethnic identity, community-oriented media initiatives, and transmedia storytelling. *The Information Society*, *32*(5), 333-342. https://doi.org/10.1080/01972243.2016.1212618

Sheinerman, M.-R. (2021, March 26). For many synagogues, live-streamed services are here to stay after the pandemic. *Forward*. https://forward.com/news/466717/for-many-synagogues-live-streamed-services-are-here-to-stay-after-pandemic/

Sinicrope, C., Norris, J., & Watanabe, Y. (2007). Understanding and assessing intercultural competence: A summary of theory, research, and practice. *Second Language Studies*, *26*(1), 1-58. https://www.hawaii.edu/sls/wp-content/uploads/2014/09/Norris.pdf

Solomon, S., Greenberg, J., & Pyszczynski, T. (1991). Terror management theory of self-esteem. In C. R. Snyder & D. R. Forsyth (Eds.), *Handbook of social and clinical psychology: The health perspective* (pp. 21-40). Pergamon Press. https://doi.org/10.1016/S0065-2601(08)60016-7

Spilker, H. S., & Colbjørnsen, T. (2020). The dimensions of streaming: Toward a typology of an evolving concept. *Media, Culture & Society*, *42*(7-8), 1210-1225. https://doi.org/10.1177/0163443720904587

Spiro, A. (2021, June 16). Bella Hadid slams Bennett over alleged past anti-Arab remarks. *The Times of Israel*. https://www.timesofisrael.com/bella-hadid-slams-bennett-over-alleged-past-anti-arab-remarks/

Statista. (2023, October 20). Weekly media consumption of Gen Z in the United States as of March 2021, by activity. *Statista*. https://www.statista.com/statistics/1306463/media-consumption-per-week-gen-z-us/

Statista. (2024, November 5). Hate crime in the U.S. – Statistics & Facts. *Statista. https://www.statista.com/topics/4178/hate-crimes-in-the-united-states/#topicOverview*

Stein, M. M. (2021). *Representation of Jews in the media: An analysis of old Hollywood stereotypes perpetuated in modern television* [Bachelor's thesis, Florida State University]. https://purl.lib.fsu.edu/diginole/FSU_libsubv1_scholarship_submission_1618598449_a110e1ea

Tjew-A-Sin M and Koole SL (2018) Terror Management in a Multicultural Society: Effects of Mortality Salience on Attitudes to Multiculturalism Are Moderated by National Identification and Self-Esteem Among Native Dutch People. *Frontiers in Psychology, 9*(721)*, 1-10.* https://doi.org/10.3389/fpsyg.2018.00721

UNESCO. (n.d.). Learning through heritage: Enhancing youth engagement. https://whc.unesco.org/en/activities/949/

UNESCO. (1992-2023a). What is intangible cultural heritage? https://ich.unesco.org/en/what-is-intangible-heritage-00003

UNESCO. (1992-2023b). Intangible heritage domains in the 2003 Convention. https://ich.unesco.org/en/intangible-heritage-domains-00052

UNESCO. (2020). Platform on living heritage experiences and the COVID-19 pandemic. https://ich.unesco.org/en/living-heritage-experiences-and-the-covid-19-pandemic-01123

Urgun, D., Seidel, J., Vangeli, E., Borges, M., & de Oliveira, R. F. (2025). Exploring the impact of cross-cultural training on cultural competence and cultural intelligence: A narrative

systematic literature review. *Frontiers in Psychology*, *16*, 1-9. https://doi.org/10.3389/fpsyg.2025.1511788

van Dijck, J., Poell, T., & de Waal, M. (2018). *The platform society: Public values in a connective world*. Oxford University Press. https://doi.org/10.1093/oso/9780190889760.001.0001

Wang, R. (2020, September 14). Live streaming in China for sharing knowledge and promoting intangible cultural heritage. *Hayes Hall Gazette*. https://desis.osu.edu/seniorthesis/index.php/2020/09/14/live-streaming-in-china-for-sharing-knowledge-and-promoting-intangible-cultural-heritage/

Wang, Y., & Kulich, S. J. (2015). Does context count? Developing and assessing intercultural competence through an interview-and model-based domestic course design in China. *International Journal of Intercultural Relations*, *48*, 38-57. https://doi.org/10.1016/j.ijintrel.2015.03.013

Xu, Y., Hasan, N. A. M., & Jalis, F. M. M. (2024). Purchase intentions for cultural heritage products in e-commerce live streaming: An ABC attitude theory analysis. *Heliyon*, *10*(5), 1-13. https://doi.org/10.1016/j.heliyon.2024.e26470

Yang, G. (2014). Political contestation in Chinese digital spaces: Deepening the critical inquiry. *China Information*, *28*(2), 135-144. https://doi.org/10.1177/0920203X14539910

Zannettou, S., Finkelstein, J., Bradlyn, B., & Blackburn, J. (2020). A quantitative approach to understanding online antisemitism. In *Proceedings of the Fourteenth International AAAI Conference on Web and Social Media (ICWSM 2020)* (pp. 786-797). AAAI Press. https://doi.org/10.1609/icwsm.v14i1.7343

Notes on Contributors

Dr. Kenneth C.C. Yang is a Professor in the Department of Communication at the University of Texas at El Paso, USA. He has edited or co-edited four books, *Asia.com: Asia Encounters the Internet* (2003), *Multi-Platform Advertising Strategies in the Global Marketplac*e (2018), *Cases on Immersive Virtual Reality Techniques* (2019), and *Asian histories and heritages in videogames* (2024). His works have been published in *Cyberpsychology*, *Journal of Strategic Communication*, *International Journal of Consumer Marketing*, *Journal of Marketing Communication*, and *Telematics and Informatics*.

Dr. Yowei Kang is an Assistant Professor at the Department of Communication and Theatre, Auburn University in Montgomery, USA. His research focused on new media design, digital game research, and visual communication. His work has been published in the *International Journal of Strategic Communication*, *Howard Journal of Communication*, and *Creative Communication.* He also co-edited *Asian histories and heritages in videogames*.

Miss Lan Ge holds a MA.Sc degree in political communications from the University of Amsterdam. Her research interests include political communication, propaganda and discourse, cultural studies, and game studies.

Dr. Filippo Gilardi is Associate Professor in Creative Industries and Transmedia, the Head of the School of International Communications and the Director of the Institute of Asia and Pacific Studies (IAPS) at the University of Nottingham's China campus. His research interests focus on media convergence, copyright protection and the development of global digital platforms.

Dr. Thomas William Whyke is Assistant Professor at the University of Nottingham Ningbo China, School of International Communications. He is Director of Teaching of the School of International Communications. Dr. Whyke has over 40 research outputs, which have appeared in

Journal of Ethnic and Cultural Studies
2025, Vol.12, No. 5, 296-324
http://dx.doi.org/10.29333/ejecs/2444

ISSN: 2149-1291

journals such as *Journal of Homosexuality*, *Asian Journal of Women's Studies*, *Sexuality and Culture*, *Animation*, *Global Media and China*, *Feminist Media Studies*, *Asian Studies*, *Asian Studies Review*, *Journal of Screenwriting*, *Creative Industries Journal*, *Journal of Chinese Cinemas*, and *Discourse and Communication*.

ORCID

Kenneth C.C. Yang, https://orcid.org/0000-0002-4176-6219
Yowei Kang, https://orcid.org/0000-0002-7060-194X
Lan Ge, https://orcid.org/0009-0002-9872-1166
Filippo Gilardi, https://orcid.org/0000-0002-5702-4391
Thomas William Whyke, https://orcid.org/0000-0002-9771-3626