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**Abstracts for Papers, Symposia, Posters,  
Conversation Hours, and Workshops  
(In Alphabetical Order by First Author's Last Name)**



*Society for  
Cross-Cultural Research*

## **Enhancing Cross Cultural Competence: Outcome of an Immersion Course in Iceland**

Stefania Aegisdottir

Counseling psychologists have increasingly called for the expansion of multicultural and cross-cultural training in counseling programs, with inclusion of experiential and immersive experiences outside the classroom (D'Andrea, Daniels, & Heck, 1991). Dickson, Jepsen, and Barbee (2008) reported that incorporating immersion experiences into a training program increased counselor comfort when working with culturally diverse clients. The purpose of this paper is to present on a 17-day immersion course in counseling psychology in Iceland including seven graduate students. The purpose of this course was to enhance students' cross-cultural counseling competence with a special focus counselor motivation to learn about different cultures, and their cultural awareness, knowledge, and skills. Quantitative and qualitative data were collected before, after, and during the course. One week prior and one week after the course students completed an essay about what it means to be cross-culturally competent and responded to the Cultural Competence Self-Evaluation Form (Marsella, Kaplan, & Suarez, 2000). Additionally, students completed journals where they reflected on a daily basis on their experiences during the course. A grounded theory approach was used to analyze the qualitative data. A repeated measures MANOVA indicated an increase in perceived cultural competence from pretest ( $M = 35.71$ ,  $SD = 4.35$ ) to posttest ( $M = 54.00$ ,  $SD = 9.04$ ),  $F(1, 6) = 46.90$ ,  $p = .000$ ,  $\eta^2 = .89$ . Thematic analyses indicated richer conceptualization of cross-cultural competence in essays following the immersion experience compared to before the immersion. Themes were identified from students' daily journals going beyond theoretical domains of cross-cultural competence (Motivation, Awareness, Knowledge, and Skills; Sue, Arredondo, & McDavis, 1992; Aegisdóttir & Gerstein, 2010).

## **US and German Differences in Cognitive Uncertainty and Dynamic Decision Making: Risk Aversion versus Action Orientation**

Sarah Ahmed and C. Dominik Guess

Dynamic decision making refers to the study of decision making in complex, dynamic, and non-transparent situations. The role of culture in the dynamic decision-making process has only recently been investigated. In the current study, 142 US and German students participated in the complex simulated problem scenario MORO. Participants played the MORO simulation for 80 minutes, where they assumed the role of developmental aid assistants and helped the MORO tribe of semi-nomads in the Sahel Zone improve their living conditions. Participants' actions, information gathering, and time were recorded in the automatically saved computer log files and coded. After finishing the MORO simulation, the participants were assessed for need for certainty (Greco & Roger, 2001). Results showed a significantly higher need for certainty in the US sample compared to the German sample. These differences were also reflected in the participants' actions during the simulation: the US sample had more information searches at the beginning of the MORO simulation while Germans spent more time reflecting at the beginning of the MORO simulation. Analysis of the screenshots after the MORO simulation was over revealed more actions of the German participants. U.S. participants had higher scores on orderliness. The problem-solving strategies reflect a more risk-averse approach by the U.S. participants and a more action-oriented and exploratory approach by the German participants.

These differences were mainly triggered by differences in the need for certainty. Findings on the cultural basis of problem-solving and decision-making strategies have direct applications for multi-national teams and a successful working together.

### **Is it a Small World After All? Investigating IQ and Working Memory Cross-Nationally**

Tracy Alloway, Kate Cockcroft, Debora Burin, Irene Injoque-Ricle, Maria Chiara Passolunghi, Flávia Heloísa Dos Santos, and Lisa M. D. Archibald

There is a debate regarding the appropriate use of Western cognitive tests with individuals from diverse backgrounds to that of the norm population. In this talk, I will address findings from two published studies. First, I discuss whether assessments of working memory (WM), our ability to process and remember information for a brief period, are culture fair. This study addressed the wider macro-cultural context and how it impacts WM. We used two economic indices (GDP and PPP) to characterize the participating countries (Argentina, Brazil, Canada, Italy, and UK), and ranked the countries based on the Global Index of Cognitive Skills and Educational Attainment. The findings indicated a similar pattern in children between 5 and 10 in verbal WM across countries, but distinct patterns for visuo-spatial WM. The educational implications in a cross-cultural context will be discussed. In the second study, we compared cross-cultural differences in measures of intelligence between British and South African (SA) college students, given the considerable socio-economic changes that SA has witnessed over the past 20 years. A multi-group confirmatory factor analysis showed that standardized intelligence tests lack measurement invariance between the two groups, suggesting that it may be tapping different constructs in each group. The UK group significantly outperformed the SA group on the knowledge-based verbal tests, while the SA group performed significantly better on measures of speed; there were no group differences on working memory subtests. These results have important implications for the cognitive assessment of individuals from culturally, linguistically, and socio-economically diverse circumstances.

### **Assessing the Impact of Neighborhood Disorder on Mental Health Adjustment and Help-Seeking Outcomes**

Jose Arreola, Isabel Lopez, Crystal Venegas, Alexis Villegas, and Jonathan Martinez

Extant literature has demonstrated associations between neighborhood disorder and poorer mental health among youth (Gary et al., 2007; Ross & Mirowsky, 2009). The current study utilized preexisting data from the National Survey of Children's Exposure to Violence III to further understand the influence of ecological stressors on adolescent mental health and mental health service utilization. Moreover, this study examined how neighborhood disorder contributed to internalizing and externalizing symptomatology across a sample of 1,861 White, African American, and Latinx youth. This study also assessed whether social support moderated the relationship between neighborhood disorder and mental health symptomatology. Lastly, this study investigated how problem-type (internalizing v. externalizing) influenced mental health service use. Neighborhood disorder measured items pertaining to neighborhood conditions and safety. Social support assessed the level of emotional support. Mental health adjustment examined internalizing and externalizing symptoms. Help-seeking examined past-year service

use. Data were analyzed via a multigroup path analytic model to investigate associations by race/ethnicity. Overall, the model was supported through good fit (RMSEA = .057, CFI = .952). Results revealed significant associations between neighborhood disorder and mental health symptomatology. Comparisons between racial/ethnic groups revealed significant differences between social support and mental health symptoms. Findings suggest White youth are more likely to utilize mental health services for internalizing symptomatology relative to Latinx and African American youth. Ultimately, interventions should aim toward reducing neighborhood disorder and increasing social support to mitigate mental health symptoms. Prospective studies should investigate how mental health service use is contingent upon problem-type across racial/ethnic populations.

### **The Difference in Turkish Emerging Adults' Positive Development Indices with Respect to the Clusters of Cultural Self Construals (Autonomy-Relatedness)**

Alp Aytuglu, Ayfer DostGözkân, and Geoffrey L. Brown

This study aims to investigate the links between the components of narrative identity (causal and thematic coherence) (Habermas & de Silveira, 2008; McAdams, 2013), positive development indices (5Cs: caring, character, competence, confidence, and connection) (Bowers et al., 2010), and cultural self-construals (autonomy and relatedness) (Kağitçibaşı, 1996; 2005) among Turkish emerging adults. The study examined whether cultural self-construals (autonomous and relational self-construals) were linked with narrative identity and positive development indices. In the study, a total of 91 Turkish participants (48 females, 42 males, 1 other) aged between 18 and 29 ( $M_{age} = 23.01$ ,  $SD = .52$ ) partook in a face to face life story interview. Before the interview, participants completed a computer-assisted questionnaire which assessed positive development indices and cultural self-construals. To investigate whether cultural-self indices (autonomy and relatedness) differ from each other across 5Cs and narrative identity constructs, we conducted cluster analysis and MANOVA in SPSS. The analyses resulted in three meaningfully separate cultural-self clusters (Highly related-lower autonomous group, Highly autonomous-lower relatedness group, and Autonomy-relatedness group). The results of Multivariate Analysis of Variance (MANOVA) revealed a significant multivariate effect of 5Cs, Wilks' Lambda of .680,  $F(10, 168) = 3.575$ ,  $p < .000$ ,  $\eta^2 = .175$ . Among 5Cs the main effect of character,  $F(2, 88) = 4.452$ ,  $p < .01$ ,  $\eta^2 = .092$ ; caring,  $F(2, 88) = 6.948$ ,  $p < .002$ ,  $\eta^2 = .136$ ; and connection,  $F(2, 88) = 9.103$ ,  $p < .000$ ,  $\eta^2 = .171$ , were statistically significant. The following Multivariate Analysis of Variance (MANOVA) indicated that Highly related-lower autonomy group scored higher in character than the Autonomy-relatedness group. Secondly, Highly related-lower autonomy group scored higher in caring than both the Autonomous-relatedness group and Highly autonomous-lower relatedness group. Lastly, Highly related-lower autonomy group scored higher in connection than both the Autonomous-relatedness group and Highly autonomous-lower relatedness group. Other comparisons did not yield statistically significant results. These findings indicate that when people who have close relationships with their social environment, they feel safer and more secure and gain more benefits from positive bonds with others.

## **A Panel Session: Popular Culture, Ethnic Culture, Media Representations, Identity Conflicts and Cross-cultural Implications in Korea and China**

Chair: Seon-Gi Baek

The purpose of this panel is to organize to discuss about several controversial issues in Korean culture and popular culture: ‘ethnic and racial discrimination of foreign migrant women in the multi-cultural couples’, ‘controversy of menstrual leave of female workers in Korea’, ‘comparison between Korean criminal investigation drama and Chinese one’, and ‘negative representations of Korean films on Chinese community’. The first paper dealt with migrant marriage women issues through analyzing several TV reality programs. He analyzed them by various semiotic and discourse analyses. He discussed controversial conflicts between them and their Korean host families, especially mothers-in-law like ‘mutual misunderstanding’, ‘disregard’, ‘racial discrimination’, ‘physical threats’, etc. He also implied such conflicts culturally from perspectives of Cultural Studies. The second paper concerned the most prominent genre in China after Xi’s anticorruption campaign started. It was recently produced in China to focus on corruption issues of governmental officials. The authors compared differences of criminal investigation dramas between China and Korea. The third paper mainly interested representations of Korean media on Chinese communities. In Korea, the Chinese communities have been negatively reputed as ‘dirty’, ‘illegal’, ‘minority ghetto’, ‘criminal area’, etc. The authors selected Korean films which depicted specific Chinese community as ‘gangster residence’ and ‘criminal area’. They analyzed such films with semiotic methods and critical discourse analyses, especially critical discourse analyses. The fourth paper concerned on menstrual leave of Korean female workers in the working environment of Korea. In attempt to respond to call for the improvement of gender equality in the working space, the menstrual leave was reinforced in 2003. However, in reality only a small number of female workers used such menstrual leave. In the working culture of Korea, uses of menstrual leave were not frequently used. The authors selected 12 female employees in Korean companies and set out in-depth interviews with those informants. They found several reasons for none-uses of menstrual leave, and discussed it culturally on the basis of Korean working culture. They also suggested possible ways of resolving such problem and letting female workers use it freely. Presentations include:

### ***Migrant Marriage Women, Multiple Cultural Couples, Media Representations, Ethnic and Racial Discriminations: A Cross-Cultural Approach on TV Reality Programs in Korea with Perspectives of Cultural Studies***

Seon-Gi Baek

### ***A Study on Genre Format, Specialties, and Patterns of the Crime Drama: Focusing on Comparative Cultural Analysis on the Representation of Corruption and Government Empowerment between Korean Dramas and Chinese Ones***

Yiming Huang, Seon-Gi Baek, and Ao Guo

### ***Korean Film, Representations of Chinese Community, and Cross-cultural Implications: A Semiotic and Discourse Analysis on “Midnight Runners,” a Korean Film***

Xinyi Yi, Seon-Gi Baek, and Hu Jin

***Menstrual Leave Policy in South Korea: A Framework Analysis of the Barriers Experienced by South Korean Female Employees***  
Eliane Nierinck and Jonathan Holslag

**Insight Based Philosophising of Antiquity and its Relevance to Projective Psychometric Thought Processes Particularly IQ Systems**  
Sriram Balasubramanian

Important philosophical systems of antiquity (such as Buddhist, Vedic, Greek-roman Stoic) involving rigorous philosophising often supplementing with an arduous lifestyle culminating with an existential insight about a relevant theme within the framework of the philosophy (such as koans) and open conclusions about the nature of reality are examined in the light of the transformative effect of the philosophy and implied way of life on the practitioner's cognitive abilities. Most of these systems particularly the Vedic Hindu and Greek Stoic implore a highly demanding philosophical acumen and rigid disciplined self with an emphasis on transforming the entire way of life and outlook towards a certain goal defined within the philosophical system such as liberation and temperance. The importance of achieving an insight and the lifelong cultivation and preparation for such a thought process is emphasised. These philosophies belonging to antiquity are in a marked absence to the post medieval enlightenment based ushering of scientific and mathematical advancement that mark the onset of cartesian influence and typically reductionism as its modus operandi paving the way to psychometric measurements such as IQ as predictors of success. In this study a speculation is made about the existence of any correlation between the mindset and cognitive and thought process of a philosophically steeped monk from antiquity and success in current popular psychometric methods. These include speculating overlapping of correlations between a successful high IQ score and a successful philosophical insight within his system or lack of and between the different types of IQ tests and if these can predict ability to a philosophical insight.

**Logotherapeutic Consequences for Shamanic Traditions and its Relevance to Transcultural Psychiatry**  
Sriram Balasubramanian

Logotherapy, the third Viennese school of psychoanalysis holds that seeking logos or finding a meaning or purpose in life is a dominant motive and a defining motif of the life principle as compared to pleasure or power principle. The process by which certain forms get emphasis for having this meaning is argued as a deeply personal existential venture with the theme of self exploration such as through a creative medium like art. Thus logotherapeutic approach implicitly invokes transcultural motifs such as the prevailing cultural and religious themes dominating this process of self actualization or healing through meaning finding which it is argued is transformative. While logotherapy originated in an dominant industrial society the exact same principles when applied to societies with a traditional shamanistic origin in a transcultural manner a deep resonance is observed. Shamanism by itself is a globally observed phenomenon with serious overlap of essential concepts independently evolved across different traditions and invoke mystical trance like states that are themselves abnormal. These are popularly accepted to be psychotic in nature. However the shamanic traditions maintain that they have internal consistency in logos that is essentially personal to the particular shamanic lineage and in this

sense lends to a logotherapeutic interpretation of a logos pursuit in a transcultural setting. Though the shamanic system is far from the clinical aspect of logotherapy, the resonance exists making a case for the possibility of existence of a fundamental invariant motif of logos across humanity.

### **Longer Life Expectancies in 2017 than 2002 in Most of the United Nations**

Herbert Barry III

Life expectancy of females and males, and several other measures, were reported by 190 members of the United Nations. The information is in the World Almanacs for 2003 and 2018. Average life expectancy in all the nations, combining males and females, was 65.2 in 2002 and 72.2 in 2017. In both years, the average was 6 years higher for females than males. From 2002 to 2017, the largest increases, and the smaller number of decreases, were mostly in African and East Asian nations where average life expectancy in 2002 was less than 60 years. Unusually large superiority of life expectancy of females in both years occurred in several northeastern European nations, including Russia, Belarus, and Lithuania, where more men than women drink large amounts of alcoholic beverages.

### **Integrating Cultural Beliefs into Counseling with Refugees: What's Being Done and What Can be Improved**

Ted Bartholomew, Brittany E. Gundel, Ellice Kang, Eileen E. Joy, Serio Maldonado, and Krista Robbins

In 2015, over 84,000 new refugees were resettled in the United States (UNHCR, 2016), arriving as a function of forced displacement, oppression, and violence. Enduring such conditions is connected to psychological vulnerability and mental illness among refugee communities. However, in contexts of resettlement, members of refugee communities report mistrust and underutilization of counseling services that may be useful for treating higher rates of depression, posttraumatic stress, and anxiety observed in refugee groups. Thus, understanding the competent provision of mental health services to members of refugee communities is imperative. However, this concept of competent service provision is predicated on Western ideas of psychological healing and illness. This is in lieu of attention to explanatory models of mental illness—those culturally constructed ways of understanding mental illness—identifiable within cultures of refugee communities. The purpose of this multiple case study is to explore the ways in which mental health care providers integrate refugee individuals' beliefs about mental illness into clinical practice. Thus far, four clinicians and one clinical translator have been interviewed. Although data collection remains in progress, we have conducted individual, semi-structured interviews with four mental health care practitioners with the expectation to enroll at least five more providers. Preliminary data suggests clinicians feel compelled to attend to how clients from refugee communities express symptoms in somatic terms, identify spiritual explanations for symptoms, and generally express their symptoms in assessment and sessions. Results also suggest that clinicians readily attend to the unique symptom presentations of clients from refugee communities rather than imposing their own beliefs about treatment. These findings have substantial potential to contribute to the provision of competent services to members of refugee communities for whom the tenants of Western European counseling may be ill-fitting.

## **Human Maternal Placentophagy: Evolutionary Roots, Crosscultural Occurrence, and an Emerging Postindustrial Health Trend**

Daniel C. Benyshek

Maternal placentophagy, the mother's consumption of the 'afterbirth' following parturition, is a ubiquitous behavior among terrestrial mammals—including non-human primates. Despite myriad hypothesized fitness-enhancing consequences of the behavior, including predator avoidance, improved lactation, enhanced care-taking behaviors, maternal analgesic effects, and the replenishment of maternal nutrients, among others, human maternal placentophagy is unknown in the cross-cultural ethnographic literature. The conspicuous absence of placentophagy in humans as a traditional cultural practice, raises interesting questions relative to its evolution in other mammals, the reasons for its apparent absence among historic and contemporary human populations, and its implications for maternal and child health in the context of an emerging placentophagy 'alternative health' practice among some women in post-industrial societies

## **Effect of Developing a Global Perspective and a Cultural Identity on Students' Social and Health Behaviors while Studying Abroad**

Megan Blanchfield, Leland Barclay, and Brien K. Ashdown

Identity development during emerging adulthood has been widely examined in psychology and is of particular interest when thinking about studying abroad. Studying abroad has become a major part of college-aged students' educational experience and colleges often use their study abroad opportunities as a selling-point as many students base college decisions on campus life and academics. Research involving studying abroad often uses the Global Perspectives Inventory (GPI) to measure students' levels of global perspectives as a result of particular life experiences. Examining GPI results of HWS students (ranging from 2008–2012) who studied abroad offers the researchers and Center for Global Education (CGE) critical information about the effect of studying abroad on global perspective development. The impact of cultural identity on social and health-related behaviors while studying abroad was also examined. Participants completed a pre-departure and will complete a post-departure survey that includes the Student Social and Health Behaviors Survey and the Orthogonal Cultural Identification Scale (OCIS). We are specifically interested in students' results on the OCIS and how often they report drinking, drug use, and sexual risk-taking. Specifically, the effect of perceived norms, pre-abroad experiences, and environmental factors on those behaviors will be examined. These data will help us determine whether study abroad programs are effective at fostering global perspectives in students. In addition, the data will give vital information about students' social and health behaviors when abroad.



## **Fatherhood, Egalitarianism, and Child Health in Republic of the Congo**

Adam Howell Boyette, Sheina Lew-Levy, Mallika Sarma, Valchy Miegakanda, and Lee T. Gettler

Our previous work among Bondongo fisher-farmers in the Republic of the Congo has demonstrated linkages between men's fit to a local cultural model of fatherhood and their children's health. In this paper, we present results of our analyses of comparative data collected among BaYaka foragers who live in the same community but on the other side of an ethnic and cultural divide. Based on unstructured interviews, we found important differences in the culturally valued attributes of fathers among the BaYaka versus the Bondongo, which are consistent with each groups' contrasting values. For example, we were told BaYaka fathers should be generous and welcoming, bringing people into the community. Yet there was reasonable consensus over the quality of the fathers in the community across domains, as measured by a peer-ranking task. Thus, men were recognized to vary in their qualities as fathers in both groups. Significantly, however, we tested whether this variation in fathering would impact children's health (as measured by energetic status) among the BaYaka, as it did among the Bondongo, and it did not. In fact, there was significantly less variation in children's health among the BaYaka versus the Bondongo, and there were no significant associations between father's qualities and their children's health. We attribute this important finding to the widespread resource sharing and cooperative childcare that is buttressed by the core BaYaka values for egalitarianism and sharing. We discuss limitations of the study and cautiously suggest broader implications for the study of inequality and health.

## **The Question: Decolonizing Psychological Research in a Classroom Exercise**

Jill Brown, Olivia Kennedy, and Abril Rangel-Pacheco

Both anthropology and psychology have highlighted the coloniality of knowledge: The idea that mainstream research is an integral component of racialized modernity that reflects perspectives of the powerful and reproduces domination (Adams, 2015; Fanon, 1967). To counteract the coloniality of knowledge, decolonial scholars advocate research strategies that draw upon local understandings as an epistemological basis for rethinking mainstream research. One method is accompaniment: ways of knowing in which researchers immerse themselves in the flow of community life and experience events alongside people in the context of everyday activity (Adams, 2015). Rather than ethnocentric conclusions common in research from geographical or personal distance, practices of accompaniment provide greater opportunity for researchers to understand reality from local perspectives. The point of these practices is not to document psychological patterns in "other" contexts. Instead, the point is to stand with people in "other" settings to come to a better understanding of psychological realities in general. The current case study examines how the coloniality of knowledge shapes psychological research questions. Eleven student research assistants from the U.S designed questions of inquiry after completing an undergraduate course in *The Psychology of Africa: Decolonizing Love, Family, and Forgiveness* at a midwestern private university. Students then travelled to Namibia and in collaboration with local Namibian community members practiced the decolonizing method of accompaniment and engaged in collaboration with community members to create questions of inquiry. The current paper uses common content analysis to analyze themes between the Western student research questions and the questions generated by the community collaboration after

accompaniment, as an attempt to highlight the coloniality of knowledge (Strauss & Corbin, 1990). Themes of independent vs. interdependent self construals emerged. Implications of disciplinary ways of knowing in both psychology and anthropology will be discussed as well as recommendations for moving beyond the colonized lens.

### **“In Memory of.....”: Remembering Carolyn Pope Edwards and a Discussion of How Relationships Shape Us as Scholars**

Jill Brown, Maria Rosario T. de Guzman, and Gustavo Carlo

The role that mentors play in the development of scholars has the power of being transformative. This conversation hour will explore how one long-time member of SCCR, Carolyn Pope Edwards (1947–2018), transformed the career of both colleagues and students. Edwards’ contributions to cross-cultural research, early childhood education, and moral development will be highlighted. The conversation hour will then open to a larger dialogue of how relationships in the field of cross-cultural work are planted, nurtured, and maintained over a career. Questions of how and why mentorship, specifically, and relationships, in general, matter throughout the entirety of a career will be discussed. We encourage anyone to come and share stories and insights of the transformative power of their own relationships with their mentors; and anyone who would like to remember and honor Carolyn Pope Edwards.

### **Competencies for Engaging Internationally: Developing Standards for Behavioral Science Research, Education and Collaboration**

Merry Bullock and Amanda Clinton

Despite some general guidelines and tips about cultural sensitivity and knowledge, there are no explicit descriptions of the specific competencies important for engaging outside one’s own country in research, education, or consultation. This conversation will begin with a summary of a descriptive taxonomy developed by Morgan Consoli et al. (2018) for US psychologists, designed to support effective, ethical and respectful international engagement. It will continue with questions and group discussion about how to expand the model, how to move from taxonomy to guidelines, and examples where international engagement competencies are especially needed.

### **(Mis)Communicating with Geographic Information Systems (GIS): Insights from Mapping Ethnic Minority Distribution**

Rodrigo Cantarero, Maria Rosario T. de Guzman, Soo-Young Hong, Jeong-Kyun Choi, and Sarah Taylor

Geographic Information Systems (GIS) is a powerful mapping tool and is particularly helpful in communicating complex information to both technical and non-technical audiences. The use of maps has become a popular and effective means to communicate a message or “story” in various fields, such as cross cultural research; as well as for data-informed decision-making in program development. In utilizing GIS, it is imperative to be aware of factors that maximize its communicative potential of maps to tell a story. Knowledge of these factors can help one avoid miscommunicating or misrepresenting data. This presentation discusses important aspects of mapping data: choosing the appropriate unit of data representation (we discuss three: count, percentage, location quotient), and how data are organized or broken into classes (equal

intervals, quantiles, natural breaks). All these factors affect the outcome of the stories, and as such, it is imperative that those who use GIS mapping be mindful of their effect so they are able to effectively communicate their story. We draw from our own experience in illustrating the geographic distribution of ethnic minorities in Nebraska, and how the choice of such factors as unit of representation (e.g., count versus percentages versus location quotients), data cut-off points (e.g., equal intervals versus natural breaks) and other considerations resulted in divergent pictures of ethnic minority distribution in the state. Recommendations for researchers using mapping techniques will be discussed.

### **Children's Engagement in Cultural Practices According to Guatemalan Tz'utujil Maya Grandmothers and Mothers**

Pablo Chavajay and Cathy Angelillo

This presentation will examine Tz'utujil Maya grandmothers' and mothers' perspectives on the ways children's engagements in everyday practices have endured, changed, or faded in their Guatemalan Mayan community. Twenty grandmother-mother pairs were interviewed individually on their observations of family and community life across generations. Based on their reflections, the prevalence and nature of children's involvement in practices, such as work, play, school, and rituals, differed across generations. Their reports also indicated that they grappled with how children's diminishing participation in certain activities seemed to put at risk the continued survival of traditional Tz'utujil Mayan ways of life. These generational contrasts demonstrate differing ways in which related practices may be dynamically and mutually coordinated in cultural-historical context.

### **"If you could choose..." Attitudes toward Skin Color and Makeup Foundation Shade Choices in Daily Contexts: A Cross-Cultural Study**

Hsin-Yu Chen, Nina Jablonski, Garry Chick, and Careen Yarnal

Sociocultural contexts shape attitudes toward skin color, as evidenced by Chinese women preferring fair skin and Euro-American women favoring tanned skin. However, limited research has examined how people's attitudes evolve when differing cultural values around skin color interact, like when Chinese culture meets Euro-American culture. This study explores attitudes toward skin color in bicultural contexts. Given that individuals may consider skin color preference a sensitive topic, we integrated makeup foundation shade choices into in-depth interviews to elicit people's attitudes toward skin color among three groups of emerging adult women of Chinese descent who are living in the United States. These women are on a spectrum ranging from more likely adherence to Chinese culture to more likely adherence to Euro-American culture: (1) Chinese women from mainland China who moved to the US as adults; (2) second-generation Chinese Americans raised in the US by Chinese parents; and (3) Chinese adoptees raised in the US by Euro-American parents. Using qualitative data analysis, results ( $N = 48$ ) highlight how attitudes toward skin color are culturally and contextually dependent and manifest through foundation shade choices (e.g., in professional, social, and leisure contexts). Most Chinese women chose lighter foundation shades in nearly every context, whereas Chinese adoptees chose darker foundations except in professional settings. Chinese Americans' selections were less clear, exemplifying a double-bind in adherence to either Euro-American or Chinese cultural values. Choosing different foundation colors in specific contexts revealed values,

representation, and symbolic culture cues behind skin color. Selections were not simply based on personal preference but on participants' understanding of how skin color operates across contexts according to the cultural milieu in which participants were socialized. Findings illuminate intercultural attitudinal construction, thus advancing biculturalism theories and illustrating the complex meanings surrounding skin color. Such results also have practical implications for immigrants, intercountry adoptive families, educational and multicultural counselors, and adoption agencies.

### **“Our Culture” and “Their Culture”: A Comparative Case Study of Living in between Two Cultures**

Hsin-Yu Chen and Yanhong Liu

Identity development is a complex process representing the dynamic relationship between sociocultural contexts and socialization via intra- and interpersonal interactions. Globalization, including immigration and international adoption, has complicated identity construction, especially when two cultures interact. In the unique context of two groups of Chinese descendants who grew up in the U.S. and are well-recognized as living in between two cultures, this study explores how bicultural socialization shapes individuals' identity in terms of aesthetic attitudes toward skin color. The Euro-American cultural preference for tanned skin and Chinese preference for lighter skin illustrates the complex process of bicultural socialization and identity formation. In-depth interviews with 15 second-generation Chinese American women raised by first-generation Chinese immigrants (i.e., Chinese Americans) and 18 women adopted from China during infancy and raised by Euro-American parents (i.e., Chinese adoptees) reveal perceptions of skin color that highlight psychological components of identity formation and bicultural socialization. Chinese Americans were faced with incongruent familial cultural values and Euro-American values, evoking mixed preferences for skin color. Most Chinese adoptees preferred tanned skin and expressed uncertainty about Chinese culture. Chinese Americans often discussed Euro-American culture in the third-person (e.g., “their culture”), whereas Chinese adoptees referred to it in the first-person (e.g., “our culture”). These findings elucidate how groups of individuals who appear phenotypically similar can develop distinct aesthetic attitudes toward skin tone. These attitudes manifest through parents' ethnic backgrounds and bicultural socialization experiences, enhancing multifaceted identity theories and offering implications for adoption professionals and practitioners working with bicultural individuals and families.

### **Social Caring or Social Control? Structural Oppression of New Immigrant Single Parents Deriving from Kinship Responsibility in Taiwan's Public Assistance Act**

Fang-yu Chiou

This study aims to explore the issue of eligibility criteria of public assistance in an emerging immigrant society. Taiwan's Public Assistance Act requires the issues of taking care of families should be solved by the kinships. The requirement is embedded in Chinese cultural beliefs that are collectivist. Nowadays, getting a divorce has become acceptable in Taiwan and the number of single-parent families is increasing. Immigrants who get a divorce but wish to reside in Taiwan needed to keep joint custody of their children. Given their immigrant status, living in Taiwan alone resulted in lacking enough resources to raise their children. Taiwan's Public Assistance Act is meant to be a social caring policy, yet while providing living support, it also

implements social control. In practice, many new immigrants who have become single parents and raise their own children on their own couldn't meet the criteria of Taiwan's Public Assistance Act for living support leading them being perceived as irresponsible parents. Using Schiele's Afrocentric framework to critically analyze Taiwan's Public Assistance Act was utilized as a research method. Structural oppression of immigrants emerged as the main theme. The discourse of Taiwan's Public Assistance Act carries the ideology of collectivist cultural beliefs and place the responsibility for caring children from divorced families based on kinships thus serves as a mean of social control. Raising awareness of mainstream culture playing a role in oppressions and how the cultural oppression problems being blended into social policy are discussed.

### **Choice Under Uncertainty: The Settlement Decisions of Serbian Self-Initiated Expatriates in the United States**

Kristijan Civljak

**Objective:** This study explores the settlement decisions of Serbian self-initiated expatriates (SIEs) in the United States. **Methodology:** Using qualitative phenomenological inquiry, semi-structured interviews were conducted with 10 Serbian SIEs, and the data were analyzed through the framework analysis method. This explorative study focused on individual preferences and processes, social interactions, and socio-economic environment through the concepts of decision theory, acculturation orientation, and transnational attachment. **Findings:** Serbian SIEs were motivated to migrate to the United States for career opportunities, self-worth validation, departure from social norms placed by the Serbian society, and normal, happy lives. Their decisions to stay were deeply influenced by their family members, possible repatriation or further journey dependent on favorable opportunities at home, potential boredom with a current lifestyle, and intention to start a family. Serbian SIEs navigated the macro system based on knowledge gained through exploration and transnational networks. They chose the path of individualism and integration in terms of their acculturation orientation, which puts them in balanced position for their own well-being. Serbian SIEs deliberately chose metropolitan areas, in which transnational attachments were fostered, and more opportunities arose. **Value:** Living in a culturally plural society has become a reality, leading to acculturation among migrants. If policy makers, hiring organizations, social service agencies, immigration officials, and law enforcement agencies understand why people choose to permanently relocate, they can also provide appropriate and relevant help in their adjustment challenges.

### **“Oh no, the forest is burning!” Differences in Complex Problem-Solving Steps assessed with Thinking Aloud Protocols in Five Countries**

Willow Clem, Yoannis Hermida, and C. Dominik Guess

What do people in different cultures do when they encounter difficult problems? Whereas some cross-cultural research exists about problem solving predictors and performance, the process has been rarely studied. We presented 511 participants from Brazil, India, Germany, the Philippines, and the United States with two computer-simulated dynamic problems, one where quick actions were required—the WinFire simulation—and one where cautious actions were required—the Coldstore simulation. We asked participants to think-aloud, i.e., to say out loud everything that went through their mind, in their native language, while working on these two tasks. These

thinking-aloud protocols were digitally recorded, transcribed, and coded from coders in each country following the steps of problem solving (Güss, Tuason, & Gerhard, 2010). Intercoder agreement was quite satisfactory. We now developed a program to calculate transition frequencies from one step to the other step, for example, what did participants do after stating a problem: problem statement followed by solution statement? Or problem statement followed by information gathering? Or problem statement followed by emotional statement? Based on previous cross-cultural research we predicted that after problem statements, Germans engage primarily in planning, Americans state solutions, Brazilians make emotional and self-related statements, Filipinos gather additional information, and Indians analyze the causes and make predictions. Results partially support these hypotheses. Advantages and disadvantages of the thinking-aloud methodology will be discussed. Findings show cultural unique patterns of problem solving and decision making. They can have direct applications for improving group processes in international work teams.

### **Determinants of Autism Rates in Vulnerable International Populations**

Daina Crafa, Shih-Hsio Huang, and Caitlin M. Stoddart

Rates of autism spectrum disorder continue to rise globally and certain countries, races, and migrant groups have higher rates than other populations. In some cases, greater risk of autism may be caused by socioenvironmental stressors, such as political unrest or war, while in other cases they may reflect overdiagnosis of outgroups. For example, higher rates have been identified in children from migrant families, including Caucasian children living in predominantly Caucasian countries; systemic prejudice against migrant groups may be one reason for these higher rates. However, several studies also report that Mexican American children born to migrant families have lower rates of autism diagnoses, which has been attributed to protective features of Mexican American communities. Conversely, certain Middle Eastern communities report higher rates of autism possibly due to political strife or diagnostic standards, for example. Through examining autism rates by country, race, and migration status, this systematic review of the last 20 years of literature suggests that combinations of prejudicial, epigenetic and socio-environmental variables are at play. This presentation will provide a brief overview of current findings and explanations for higher rates among children from vulnerable populations around the world.

### **Co-sleeping Practices among Hadza Hunter-Gatherers: Towards a Cross-Cultural Understanding of Maternal Sleep Quality among Habitually Co-sleeping Mothers**

Alyssa N. Crittenden, David R. Samson, Kristen N. Herlosky, and James J. McKenna

Research on the topic of co-sleeping has gained momentum over the past thirty years in scientific inquiry, medical policy, and in popular media. Despite the interest in maternal-infant sleep behavior, little attention has been paid to maternal sleep quality. This is a significant omission, as maternal-infant co-sleeping not only has deep evolutionary roots, but is the most widespread sleeping arrangement cross-culturally. Studying sleep patterns among co-sleeping breastfeeding mothers from populations outside of the cultural west not only shifts some of the focus from the infant to the mother, but also provides the opportunity to correct culture-bound views of infant-maternal sleep behavior and physiology by allowing us to better understand sleep quality among populations where maternal-infant co-sleeping is the standard cultural practice. Here, we provide

the first report on co-sleeping behavior among habitually co-sleeping Hadza hunter-gatherers. We report ethnographic data on co-sleeping and determine whether or not sleep quality differs based on female reproductive status or between the sexes. We find that the majority of Hadza participants co-sleep with at least one other individual and the majority of married couples sleep with their spouse and their children on the same sleeping surface. Using actigraph data, we find that the total number of co-sleepers on a sleeping surface, and not breastfeeding, associates with less sleep duration and quality. This suggests that the practice of “breastsleeping” is not a driver of poor quality sleep. The current study makes important contributions to the cross-cultural literature on sleep and augments our understanding of maternal-infant co-sleeping.

### **Crowdsourcing Cross-Cultural Research: Opportunities for Students, Collaboration, and the Classroom**

Kelly Cuccolo, Mary Moussa Rogers, Leslie Cramblet Alvarez, and Martha Zlokovich

This discussion hour will introduce Psi Chi’s international collaborative project, the Network for International Collaborative Exchange (NICE). This project is an excellent example of collaborative initiatives in an increasingly global world. Using the Open Science Framework as a platform, undergraduate, graduate, and faculty researchers participate in the research process, start to finish. NICE offers two components, NICE: CROWD and NICE: CONNECT. CROWD is a crowdsourcing opportunity, currently accepting contributors to its first approved research proposal, Understanding Family Dynamics in a Cross-cultural Sample. Contributors (15 to date) follow a prescribed protocol collecting data from their home institutions, with the ultimate goal of achieving a diverse, international sample. Currently there are over 1,400 respondents. Support in the form of sample IRB documents and access to study materials, in addition to consultation as needed, is provided by the NICE team. The second component, NICE:CONNECT, aims to facilitate the growth of a community of cross-cultural researchers. Using the OSF StudySwap as a platform, researchers build collaborative relationships with others interested in cross-cultural study. From a research mentoring perspective, NICE components offer a number of benefits. Both components can be used to teach a variety of research design related concepts and are attractive options for teaching about the research process, why diversity (in regard to samples and research teams) is important, and helps demystify the cross-cultural research process. Discussants will provide an overview of the project, the benefits to faculty and students, and ways to implement NICE components into the classroom.

### **International Psychology, Doctoral Students' Perspectives and Experiences**

Lucy Turek Damato and Amber O’Neill Smith

International Psychology is an emerging discipline, which focuses on the vast importance culture plays on human behavior, identity and health. Two current doctoral students studying in an International Psychology program explore their student perspectives and experiences. This includes two international field experiences (South Africa and the Philippines), and two international conference presentations (Jamaica). As well as, current perspectives on the discipline and application of cultural principles to the study of psychology, and the significance of practical application in-country. Psychology and culture are known to have a reciprocal relationship and influence in relation to social norms and practices. IP work toward the development of cultural competency, which includes cultural awareness (awareness of one's own

assumptions, values and biases), cultural sensitivity (understanding the worldview of culturally diverse clients), and cultural competency (developing appropriate intervention strategies and techniques). This poster seeks to explore the experiences and lessons learned by current doctoral students. A deeper look and understanding of cultural context and psychologies will be brought to awareness and explored, based on the on-ground experiences, psychological information, intervention and programming created in Western contexts fails to incorporate indigenous psychological functioning and histories. Indigenous, cross-cultural, and cultural approaches are discussed, in order to best meet the wellness needs of various populations and contexts. The student perspective is important in this emerging discipline, in order to best share current approaches to psychological study in an international context. Best practices, cultural competencies and challenges will be highlighted, along with a call for collaborations amongst professionals and students working cross-culturally.

### **Redefining Global Mental Health and Well-being through International Psychology Framework**

Lucy Turek Damato and Amber O'Neill Smith

International Psychology aims to design psychological interventions and redress mental health problems for populations based on understanding cultural context first. This conversation hour aims to discuss and integrate applicable mental health and well-being concepts for people based on cultural and indigenous psychologies, as opposed to applying or defining principles based on Western-based psychologies. Examples from Jamaica, the Philippines and South Africa will be included. Mental health programming and treatment is culturally constructed. These culturally constructed entities incorporate skills, beliefs, knowledge and health beliefs within a particular geographic or cultural location. This informs the nosology, etiology, diagnosis and prognosis systems. In order to best promote health and well-being within various cultural mental health systems and within global populations, a deeper look and understanding of the cultural context and psychologies must be brought to awareness and explored. Psychological information, intervention and programming created in Western contexts fails to incorporate culturally-specific psychological functioning and history, and thus may not be the best fit to promote overall wellness for all people. This conversation hour seeks to explore aspects of applicable well-being and mental health concepts from western and non-western psychologies, to include current challenges. Various forms of international psychologies will be discussed to include cultural, cross-cultural, and indigenous psychologies as they relate to professional cultural competencies when working in the various cultures. Culturally congruent interventions will be discussed, to include future directions of collaboration between multiple disciplines from doctoral student international examples.



## **Community Characteristics, Discrimination and Quality of Life among Rural Ethnic Minorities: Implications for Stemming Rural Flight**

Maria Rosario T. de Guzman, Rodrigo Cantarero, Soo-Young Hong, Jeong-Kyun Choi, Aileen Garcia, and Sarah Taylor

Many towns and small cities in the rural Midwest have experienced growth of immigrant and ethnic minority populations. Although there has been growing scholarly interest in issues affecting ethnic minorities, factors specifically significant for their wellbeing and intentions to stay have largely been unexamined. This study examines factors relevant in determining “quality of life” (QOL) among rural ethnic minority and community factors relevant to their intentions to stay. Three-hundred self-identified ethnic minorities in rural Nebraska completed questionnaires for this study (66% females,  $M_{age} = 37.71$ , 93% Hispanic). Life satisfaction was positively linked (at  $p < .01$ ) to sense of community, subjective assessment of health, and emotional wellbeing. Significant negative associations were found between life satisfaction and stress, current-ideal community discrepancy, and experiences of discrimination. Logistic regression examined intentions to stay in the community. A simple model with only life satisfaction was significant,  $\chi^2(1) = 14.04$ ,  $p < .001$  and explained 10% (Nagelkerke  $R^2$ ) of variance (65% correct classification). The full model was significant,  $\chi^2(4) = 40.14$ ,  $p < .001$  and explained 26% (Nagelkerke  $R^2$ ) of variance (75% correct classification). Discrimination, sense of community, and current-ideal community discrepancy were significant predictors; whereas overall life satisfaction was not. Findings suggest important links between individual and community level factors determining rural minorities’ QOL and their intentions to stay in their communities. Discussion will focus on community and individual level factors that determine QOL among rural minorities and implications for community retention in light of rural flight that is threatening many rural US communities.

## **Examining the Interactions between Ethnicity, Education and Visual Memory Using the EMBRACED Complex Figure**

Dante Denardis, Dalifa Jannoo, Felix De La Cruz, Ashley Santiago, Alvaro Lozano-Ruiz, Julia Daugherty, and Inmaculada Ibanez-Casas

Different Complex Figure Tests (CFT) have been extensively used for measuring visual memory ability. However, relationships between ethnicity, education and visual memory lack investigation. In this study, participants were grouped by ethnicity (Hispanics and Non-Hispanics in the US and Spaniards) and their level of education: low (no bachelor’s), or high (bachelor’s). This study uses a computerized version of the complex figure task (CFT) included in the EMBRACED battery. In this task, participants are first required to copy a complex image by drawing with their finger on an iPad screen. Three minutes later they are asked to draw the same image from memory and again 20-30 minutes later. All three drawings are recorded and subsequently scored. The total number of participants in this study was 54:12 Hispanics, 25 Non-Hispanics, and 17 Spaniards (8.3%, 28.0% 58.8% were highly educated respectively). A mixed between-within subjects analysis of variance was conducted to compare scores in the three different measures of the CFT in the three cultural groups and by education. There was no interaction between education and ethnic group. There were significant main effects for group ( $F = 2.381$ ,  $p = .047$ ) with Spaniards performing better than the other two groups, and for education ( $F = 6.550$ ,  $p = .003$ ) with highly educated participants performing better. These findings point to

the need of specific and culturally adapted norms for neuropsychological tests, in particular for those assessing visual memory. Further studies will be needed to determine the precise load of different cultural variables.

### **Cultural Discontinuity and Academic Experience of Ethnic Minority Students**

Salam Priyanka Devi

Cultural discontinuity in education is the lack of cultural alignment between home and school or academic socialization practices (Ogbu, 1982). The similarity or difference of cultural values which students practice at home and institutions make their academics experience differently. Culture can be broadly classified in terms of two kinds of self- construal of the self that is self as independent and the self as interdependent (Markus & Kitayama, 1991). Two studies examined the consequences of cultural discontinuity on a sample of students from North-Eastern part of India who constitute ethnic minority group. In study1, ethnic minority students' poor performance in academics was mainly due to their doubt about their own ability. They show little interest, put less effort and show skepticism about academic success. Study 2 focused on cultural difference and other shortcomings experienced by their group member's individuals who were more concerned about what others thought about them. Sometime, ethnic minority students perceived academic success as prerogative of dominant groups and is a tactics to replace their ethnic cultural identity. As a consequence of this students from ethnic minority developed a fear of being negatively judged by others. They were hesitant to share their opinions and experiences in front of other members. Our findings suggest that cultural discontinuity experienced by ethnic minority students affects their learning. Upon reduced the problem of cultural discontinuity ethnic minority students may be encouraged to adopt the appropriate academic rules that leads to academic success and also provide equitable learning environment to all students.

### **Using Eastern Traditions to Inform Self-Care Practices for Social Workers**

Matthew Diner

Of the helping professions, the mental health profession is characterized as one of the most stressful and emotionally demanding occupations (Simpson & Starkey, 2006). Of all reported mental health workers in the United States, social workers comprise a substantial portion of the workforce (United States Bureau of Labor Statistics, 2014). For these workers, helping their clients find meaning in their traumatic experiences and reduce the negative consequences of their subjective experience may come at a considerable cost to the worker (Newell & MacNeil, 2010). For social workers, exposure to secondary traumatic stress (STS) places the worker at risk for burnout and psychological distresses that compromises service and worker effectiveness (Bride, 2007). Taking this into account, it is critical to increase the knowledge of effective self-care techniques to counter the effects of STS. This research sought to study the workers' level of mindfulness via meditation and/or yoga practice as a viable form of self-care to mitigate the effects of STS in a heterogeneous sample of licensed social workers in New York City. The study conducted was a quantitative analysis and found that those with higher levels of mindfulness is related to an increase in job satisfaction and lower STS for social workers. As supported by the findings of this study, mindfulness practice via meditation and/or yoga as an adjunct to social worker self-care practices can help the worker be more present, accepting, and effective in their relationship with clients.

## **Guatemalan Teenagers' Hopes and Dreams for the Future: A Qualitative Study of Goals and Characteristics for Future Selves**

Angelina DiPhilippo, Brien K. Ashdown, and Gillian Owens

Exploring qualitative data provided by adolescents in order to investigate their perceptions of self has a long history in psychology. This tactic is particularly useful among youth and in places, such as Guatemala, where the population has relatively lower levels of literacy and may have less experience engaging with Western-style research surveys. By asking adolescents to list characteristics or future goals they have for themselves as they hope to be in 15 years, we were able to collect valuable data on issues such as the students' desires for the future and what they see as possible for themselves. Participants ( $N = 81$ ,  $M_{\text{age}} = 14.56$  years, age range = 12–17 years, 51.9% female, all from Jocotenango, Guatemala) also completed the MEIM-R (a measure of strength of ethnic identification) and a demographics form. The characteristics are undergoing a process of thematic analysis to determine patterns and themes that are prevalent in the data. Using thematic analysis, common themes are beginning to emerge among their ambitions, including specific job/profession, trait values, ownership of material items (e.g., house, car, etc.), supporting current family and having a future family, economic success, education, and self-improvement. These themes will be evaluated in the context of demographic variables such as age, gender, ethnicity, and socioeconomic status. This data will help us determine what type of futures these students hope for in order to ensure that schools and other institutions are providing the tools students will need for those futures.

## **A Narrative Inquiry: The Effects of Socio-Cultural Systems on Intimate Relationships and Identity Construction of American Men**

Ebra Elsharnouby

The proposed research aims to understand how socio-cultural systems influence identity construction in intimate friendship and romantic love relationships by adopting a qualitative narrative approach. Based on Relational Freedom Theory (Blatterer, 2015), the study is designed to scrutinize social norms and how they affect identity construction in intimate cross-gender relationships. The study takes into consideration American homosocial and heterosexual norms, as well as romance culture to understand their restrictive roles in identity construction. The study focuses on the experiences with a romantic partner who was formerly a platonic cross-gender friendship (i.e. a shift from friendship to romantic love relationship) to demonstrate the positioning of self and the partner, the effects of attraction and potential of a sexual relationship, audience effect and shared discourses on intimate relationships. Participants will include heterosexual, American, male adults (i.e. over 29 years of age). Two data prompted (i.e. using photos related to memories) narrative interviews will be conducted with each participant, one focusing on friendship phase and the other on romantic love phase of the experience of the shift from cross-sex friendship to the romantic love relationship. Bamberg's (2008) positioning analysis will be used to analyze stories by focusing on identity navigation. Results are forthcoming and will be discussed focusing on the distinct role of friendship and the importance of examining intimate relationships in the socio-cultural context.

## **Ethical Considerations in Trauma Research and the Sensitivity of Qualitative Methodology**

Co-Chairs: Lora Erickson, Jeanne Edman, and Mercedes McCormick

This panel session is entitled, “Ethical Considerations in Trauma Research & the Sensitivity of Qualitative Methodology.” The aim of this panel is to demonstrate scholarly cross-cultural research endeavors from five panelists; all panelists hold doctoral degrees and have served as principal investigators in cross-cultural research, used qualitative methodologies, and have experience in trauma research and/or practice. This panel session brings together a team of diverse, female scholars in the field of cross-cultural research and praxis, specifically as it relates to trauma, qualitative methods, and ethics. Applicable research will be presented that was conducted in the following countries: Guatemala, Lebanon, Syria, the U.S., Denmark, and Rwanda. Panelists will be discussing the development and implementation their respective studies with vulnerable populations in non-Western and Western contexts. Specific attention to ethical considerations in each studied culture is noted. More narrowly, the topics for each study are as follows: resiliency and protective factors in young adults emancipating from system-based care, assessment of the psychological needs of displaced female refugees, child-rearing practices in a post-genocide society, interpersonal trauma descriptions in a multiethnic sample, and emotional regulation practices for healthcare workers following significant loss or death. Presentations include:

### ***The Rwandan Way of Parenting: Ethical Considerations in Conducting Cultural Research***

Joyce Yip Green

### ***Aspirational Ethics: Using Sensitivity to Address Death and Loss Across Cultures***

Felice Mayes

### ***Descriptions of Traumatic Events Among Ethnically Diverse College Students: Ethical Issues in Assessing Cases of Interpersonal Violence***

Jeanne Edman

### ***Cross-Cultural Resiliency: Ethical Considerations with Emancipated Young Adults***

Lora Erickson

### ***Running Women’s Problem-Solving Groups Among Syrian Refugees in Lebanon: A Positive Experience***

Brigitte Khoury

## **Fa[Me]jily: Navigating Filial Responsibility, Self-Esteem, and Well-Being Across Ethnic Racial Groups of Emerging Adult College Students**

Amanda Faherty, Ana K. Marcelo, and Tuppett M. Yates

Despite emerging adulthood’s conceptualization as a significant and distinct developmental period about two decades ago (Arnett, 2000), little is still known about how emerging adults balance their newfound autonomy and self-focus with filial responsibility to their family – provision of emotional and instrumental caregiving and support to families by a child – how this

could impact their well-being, and if this relation differs by ethnic-racial group. Utilizing survey data from 2,694 diverse college students, results from structural equation modeling and multiple-group analyses in R revealed ethnic-racial differences (White, Black, Latinx, and Asian) in the mediation model of instrumental and emotional filial responsibility predicting emerging adult well-being through self-esteem. We found that instrumental filial responsibility only predicted satisfaction with life for Asian college students and positively predicted depression for Black college students. Emotional filial responsibility negatively predicted self-esteem, negatively predicted satisfaction with life, and positively predicted depression for all ethnic-racial groups. Further, emotional filial responsibility positively predicted substance use in only Black college students. There was also evidence of mediation where self-esteem mediated the relation between emotional filial responsibility and satisfaction with life, and mediated the relation between emotional filial responsibility and depression. The multiple groups analyses demonstrate that by taking into account ethnic-racial category, and going beyond past research to acknowledge differences in how groups interpret responsibility to family, filial responsibility can be seen as both a protective and risk factor for well-being indicators depending on the racial-ethnic group. Utilizing these results, future college interventions can be more mindful of the protective and risk factors of family responsibility that promote or hinder well-being, and develop more nuanced interventions that are attuned to differing cultural familial values.

### **How International Interest, Diversity Attitudes, and Individual Characteristic Effects Sociocultural Adaptation During Education Abroad**

Megan Fox, LeAnne Zaire, Jamie Layton, and Lynette Bikos

Education abroad is considered to be a high-impact educational practice that may contribute to global learning attitudes (Bikos, Manning, & Frieders, 2017). However, research has reported positive, negative, and neutral changes across a spectrum of global learning dimensions (Dykhouse & Bikos, 2015). One key to increases in re-entry global learning may be the degree of sociocultural adaptation to the host country. Sociocultural adaptation is defined by the participants' capacity to learn and enact skills that are required in the new cultural location (Dykhouse & Bikos, 2015). The purpose of this study is to assess the effects that pre-departure levels of international interests, diversity attitudes, and individual characteristics (e.g., gender, race/ethnicity, indicators of socioeconomic status) have on host-country sociocultural adaptation for students participating in education abroad. Participants are Seattle Pacific University students who were enrolled in an education abroad experience (defined broadly) between February 2015-2018. Assessments of individual characteristics, international interests, and diversity attitudes were collected prior to departure; retrospective appraisal of host-country sociocultural adaptation was collected approximately two weeks after re-entry. Our block of global learning attitudes includes measures of diversity attitudes and international interests. Our block of individual characteristics includes information on SES, race/ethnicity, and first-generation status. Data will be analyzed with hierarchical linear regression entering the predictor variables simultaneously.

## **Take Back the Night: Examining Perceptions and Experiences of Feminist Community Events**

Kara Freise and Lisa Denton

Feminist counseling examines how the socialization of women affects their identity development, self concept, goals, and emotional well-being. Consciousness-raising feminist community events might encourage women to see their experiences as part of larger socioeconomic and political patterns, with the effect of inspiring collective action. Take Back the Night (“TBTN”) is an international event with the mission of ending sexual, relationship, and domestic violence. Such events often occur on college campuses and include marches, rallies and vigils intended as a protest and direct action against rape and other forms of violence. In regard to survivors of sexual assault, such events might be a means of addressing rape myths and improving attitudes towards victims. This study examines how these events are perceived and experienced by both people who have and have not been sexually assaulted. This study also investigates the potential relationship between perception of such events and beliefs related to sexual violence. Survey items addressed how participants felt during and after the event, whether adequate support services were provided, and whether participants faced harassment or felt disturbed by other aspects of the event (such as a lack of diversity among participants, inadequate opportunities for survivors to share their experiences, etc.). This study will also examine the potential relationship between perceiving such events negatively and scores on a measure of rape myth acceptance. Results will help inform current research on the perception and experience of events like TBTN, and may impact the way future events are planned and implemented.

## **Indigenous Methodology Meets the Academy**

Joyce Frey

They say that change is one of the hardest things to accomplish. Indeed, especially so when dealing with the standards and status quo of research in academics. Typically research leans to the tried and true quantitative methodologies. Even though qualitative methods have been gaining ground for a while now, they are still the “new kid on the block” when it comes to social sciences. For nearly a century the discipline of psychology was steeped in the scientific model. The purpose of course was to lend much needed credibility to the fledgling discipline as it sought to establish its own way separate from philosophy at the turn of the 20th century. In their zealously to be accepted, their research methods took on a rigorous model of empirical perspectives that remain much in force yet today. Needless to say, the introduction of yet even more controversial methodologies such as indigenous ones, have a very difficult time being allowed in academic research let alone being respected for any manner of credibility and validity. However, it is not a completely losing battle, and the indigenous methodologies being so intrinsically united with the fundamental qualities of exploring human nature and behavior have found them working their way into the mainstream of research methods. In keeping with the tenets of International and Cross-Cultural Psychology, this presentation will draw together the similarities for comparison between standard established qualitative methods of research and those of indigenous methods. It will also illustrate how they can be used in an integrated framework. However, it will be paramount in clearly defining their unique cultural contributions

as stand alone methodologies and their value and contributions in expanding circles of knowledge within the academy and beyond.

### **Religiosity, Gender and Negative Attitudes towards Professional Mental Health Services**

Lisa S. Fuentes and Oswaldo Moreno

Religiosity is a central component in the lives of Latinx individuals (LIs) (Wortmann & Park, 2008) and has been associated with negative attitudes towards professional mental health services (NATPMHS) (Lange, & Miranda, 2008). LIs, with higher levels of religiosity, are more likely to cope through religious methods (Herrera et al., 2009), thus impacting NATPMHS. Additionally, consistent literature continues to highlight gender differences in relation to NATPMHS (Addis & Mahalik, 2003) and levels of religiosity (Pew Hispanic Center, 2016). However, little is known about how these associations may be related. In order to address the underutilization of MHS among LIs in relation to religiosity and gender, this study examines the relationship between religiosity and NATPMHS among LIs ( $N = 100$ ). 60% of the participants were female, mean age was 33.21 years ( $SD = 10.67$ ). Results indicated significant gender differences in the levels of religiosity ( $F(1,91) = 5.51, p = .021$ ). Male participants reported higher religiosity levels ( $M = 47.74, SD = 11.55$ ) in comparison to female participants ( $M = 40.38, SD = 13.37$ ). Results also found gender to be a significant moderator between religiosity and NATPMHS for LIs ( $\beta = .35, t = 2.17, p = .03$ ). Specifically, bias-corrected bootstrapping confidence intervals indicated that gender was statistically significant as a moderated mediation between religiosity and NATPMHS for men only ( $\beta = -.18, 95\% CI: -.34, -.03$ ), thus explaining the influence of gender on the relationship between religiosity and NATPMHS. This finding supports previous literature that suggests differences between males and females regarding religiosity and NATPMHS among LIs.

### **Synthesizing a Hindu Religious Identity Abroad: Acculturation, Meaning-Making and Selfhood in the Lives of Indian Hindu Immigrants in Canada**

Hema Ganapathy-Coleman

This paper is based on a cultural psychological study of the meaning and purposes of a Hindu religious identity for first and second generation Indian immigrants active in a large Hindu organization in Toronto, Canada. The participants in this study included attendees and organizers in various Hindu events, including Hinduism classes and yoga workshops. I utilized in depth interviews and participant observation as sources of data. The analysis of data from these two avenues was supplemented with a study of the newsletters and pamphlets circulated by the organization. Qualitative analysis employing open, thematic, and focused coding was used to arrive at the main themes that emerged across interviews. The main theme that emerged was that for immigrant Indians residing even in a putatively plural place like Toronto, if life had to have any real meaning, finding a community of religious compatriots was crucial. This was especially true for those who had children. The pressures of acculturation leading to a loss of connection with one's ethnocultural identity and roots in what was seen as the morally deficient west, were driving concerns. For them, commitment to Hindu ways of living offered a practical path to resisting assimilation and the spiritual emptiness and rootlessness they saw as consequences of such "selling out."

## **How to Publish Your Thesis or Dissertation in an International Journal**

Judith L. Gibbons and Deborah L. Best

This workshop is designed for graduate students or early career scholars who want to publish their thesis or other research in a well-respected peer-reviewed journal. We will describe the publication process, including selecting a journal, authorship criteria, writing and preparing your manuscript, the submission letter, responding to feedback, revising, and ethics of publication. We will provide hints on how to adhere to APA style and how to avoid predatory journals and publishers. The workshop will be most useful for those who are currently writing up a manuscript. If you have one in process please bring it to the workshop along with your questions.

## **Applications of International Psychology as Demonstrated in Cultural and Trauma Research**

Co-Chairs: Joyce Yip Green and Karen Brown

International psychology (IP) is an emerging branch of psychology that focuses on the worldwide enterprise of psychology in terms of communication and networking, cross-cultural comparison, scholarship, practice, and pedagogy. IP studies the diversity of human behavior in a global context and the relationship between individual behavior and the cultural context in which it occurs (Jahoda & Krewer, 1997; TCSPP, 2016). It focuses on the inclusive promotion of global perspectives founded on multi-cultural viewpoints and grounded in indigenous, cultural, and cross-cultural psychologies. Integrating principles and tenets of IP can be instrumental in shaping the methodologies and designs of research projects. This panel presentation will present two interdisciplinary applications of IP research. A cultural study focused on cultural models of parenting in the context of post genocide Rwanda that examines the impact that inter-ethnic violence has on infant parenting goals and behaviors; and a qualitative research on transgenerational trauma among Australia's Nyoongar Aboriginal population. Facilitated discussion with the audience will explore the definition of International Psychology, with special emphasis on the applications of IP, including cross-cultural engagement and collaboration, as practiced when designing and conducting international research. Presentations include:

### ***Socialization Goals and Parenting Beliefs: A Study of Rwandan Infant Caregivers***

Joyce Yip Green

### ***Using International Psychology to Explore Transgenerational Trauma***

Karen Brown

## **Nationalism, Patriotism, and Citizenship: Exploring Degrees of 'Belongingness' in Comic Books and Culture**

Yurimi Grigsby, Israel Espinosa, Edgar Ramos, and Samantha Chavez

Within a diverse nation like the US, one's level of "belongingness" (the feeling of belonging) may be impacted by factors associated with race/ethnicity, class, religion, or language. This paper explores the concept of "belongingness" and the ways in which individuals experience (or do not) a feeling of belonging by briefly introducing our backgrounds and comparing our lived



experience to those experienced by characters in comics. These conceptual anchors will then be located within the current climate by the rhetoric used by the media and within political spheres. Comic books have been used in classrooms to foster literacy engagement with reluctant readers and as therapeutic tools in the psychologist's office with children. Yet as with all cultural products, they reflect the sociocultural dynamics and political issues that are present in modern society. In this talk we will review the latest research containing examples from storylines within comics that can be applied to today's national climate and public discourse in which nationalism, patriotism, and citizenship are a significant factor. A hierarchy of who is, and who gets to become, an American has always existed. More Americans are espousing ideologies containing an us vs. them stance. As the number of migrants worldwide continues to grow each year, a risk of further division along arbitrary lines of race/ethnicity, class, religion, or language will also grow. We will discuss the importance of finding elements of the "other" within ourselves, and in locating ourselves within the "other."

### **Creativity Across Five Countries**

Sarah Ahmed & C. Dominik Guess

Creativity is the motor of advancement in many fields in society such as arts, economy, or science. Whereas previous creativity research has shown the impact of cognitive and personality factors on creativity, it is unclear if there are differences across cultures in creativity and how culture influences creativity (Tsai, 2012; Westwood & Low, 2003). To investigate these questions, we administered value surveys and three different creativity tests, the Creative Achievement Questionnaire CAQ (Carson, Peterson, & Higgins, 2005), the Doodle Creativity Task (Kahn et al., 2005), and the Abbreviated Torrance Test for Adults, ATTA (Goff & Torrance, 2002) to assess for fluency, originality, flexibility, and creative achievement to over 900 students in five countries: Germany, Guatemala, India, South Africa, and the United States. Instruments were translated and back-translated and data were analyzed by trained teams from all countries. Results showed significant correlations among the two "cognitive" measures Doodle Task and ATTA in almost all cultural samples, but non-significant close-to-zero correlations among each of the two "cognitive" measures and the CAQ in all cultural samples. Regarding cross-cultural differences, in the ATTA and in the Doodle Task, German participants had highest and Indian participants had lowest scores. In the CAQ, Guatemalan participants had highest and German participants had lowest scores. The question of predictive validity of the cognitive creativity measures will be discussed. Implications for fostering creativity are discussed as well.

### **Students in Cultural Transition: The Adjustment of International Students in the Community College**

Janice Hartgrove-Freile

The international student in college in the United States faces numerous challenges, including culture shock, discrimination, alienation, language barriers, and adjusting to different academic systems, behavior, and relationships with faculty. Such students often prioritize academic success over social interactions, which may differ from the priorities of their American peers. And while homogenization of dress may make international students appear similar to American students, such superficial elements may mask stressors resulting from contact with a different

cultural system. Poor adjustment may lead to negative outcomes that take a toll physically, mentally, and psychosocially, including sleep loss, depression, and lack of social interaction. In this study, international students and a like sample of American students at Lone Star College, a community college in Houston, Texas, were given several scales including the College Adjustment Test (Pennebaker, 2013) and the Beck Anxiety Inventory (Beck, Epstein, Brown, & Steer, 1988). The results indicated a number of anxiety-provoking situations and concerns, with some variance from those of American students. The results are considered in the light of two theories, Transition Theory (Sargent & Schlossberg, 1988), that focuses on perceptions of change in the psychosocial context, and Surprise and Sense Making (Louis, 1980), that focuses on change as individuals enter a new organizational environment. The presentation offers several strategies to aid the transition, adjustment, and psychosocial development of the international student.

### **Egyptian Rearing Practices: Takafol and Observance of Family Rituals**

Hani M. Henry and Mai Elwy

Takafol (translated as mutual benefit) and observance of family rituals are two Egyptian rearing practices that are aimed to produce culturally valued behaviors and attitudes by children. Takafol is the expectation that parents and children will continue to care for each other throughout life and is aimed to provide a secure and peaceful family environment. On the other hand, observance of family rituals is the expectation that children follow certain family rules and participate with their parents in religious and cultural practices that could increase bonding and connectedness among family members. These two rearing practices are not unique to the Egyptian families, but they manifest in a culturally specific way in the Egyptian cultural context. In addition to explaining these rituals and their cultural meanings, we argue that these rituals can be both beneficial and harmful to parents and children depending on the way they are applied and observed. We also provide rich case studies to corroborate our arguments.

### **Birthing Practices among the Hadza Foragers of Tanzania: What Brings Happiness and Unhappiness for Mothers during Pregnancy and in the Postpartum Period?**

Kristen N. Herlosky, Daniel C. Benyshek, and Alyssa N. Crittenden

Pregnancy and childbirth are significant events in women's lives that have the potential to have long-lasting effects on cultural practices that shape motherhood and have profound implications for maternal and infant health. Practices, such as those involved in rituals and cultural norms, or emotions that occur during pregnancy can shape how mothers feel in their postpartum period. Globally, maternal health and wellness are a growing public health concern. According to the World Health Organization, women in low-income countries typically experience worse maternal health outcomes both mentally and physically than their counterparts elsewhere in the world. Data is lacking from many low to middle income countries and very little, if any, is available on the birthing practices and postpartum experiences among foragers. Here, we report data collected among the Hadza, a small-scale foraging group living in Northern Tanzania who are currently experiencing drastic environmental and nutritional changes that are likely impacting their birthing practices and experiences. The current study examines birthing practices, what women report as bringing happiness and unhappiness during pregnancy and immediately after birth, as well as explore what women report that they do for other women who

experience postpartum unhappiness. We conducted semi-structured interviews with 82 Hadza mothers residing in six semi-nomadic bush camps and four village camps to determine whether residence influences birth experience. The current study provides important cross-cultural ethnographic data that allows us to further explore variation and variable onset of birth experiences and postpartum maternal behaviors.

### **Religious Engagement and Adversity during the Immigration Process: A Qualitative Approach that Explores the Latinx Immigrant Experience**

Rafael Hernandez, Lisa Fuentes, Miriam Ortiz, and Oswaldo Moreno

The Latinx population is the largest minority group in the United States, and one-half consists of immigrants (U.S. Census Bureau, 2015). These individuals typically have many risks that they bring with them from their host countries (e.g., low education, SES, language barriers; Fry, 2010), as well as experience many stressors during the immigration process (i.e., lower paying jobs, violence, discrimination, etc. (Larsen, 2004). Interestingly, Latinx immigrants also experience higher rates of religious engagement (Pew Research Center, 2015). However, there is little research on how religious engagement shapes the immigrant experience. In this paper, we examine data from a qualitative study investigating two main questions: (1) How does religious engagement shape the immigration process for Latinx immigrants (2) How does religious engagement shape the U.S. living experiences? Participants were 20 (9 men and 11 women) Latinx immigrants ( $M = 41.0$ ;  $SD = 12.20$ ). Initial review of interview transcripts revealed common themes. Many participants described that religious engagement shaped the immigration process by providing strength, utilizing religious coping, trusting in the divine, and a positive life outlook. Additionally, religious engagement shaped the U.S. living experiences by providing a community, financial and social support, a space with similar values, and reduced immigration stressors. Clinical and research implications will be discussed on religiosity and immigration among our Latinx communities.

### **Being Single in a Marriage Preoccupied Society: An Exploratory Examination of the Reasons and Coping Strategies for Indonesian Never-Married Adults**

Karel Karsten Himawan, Matthew Bambling, Sisira Edirippulige, and Mair Underwood

Although marriage is regarded as a significant social achievement in Indonesia, the proportion of Indonesian single adults has been consistently increasing over the last four decades. Living in the marriage preoccupied society, singles are often undervalued and experience considerable pressures to marry. Nonetheless, the psychological and sociocultural aspects of never-married individuals in Indonesia has received little academic attention. This study explores why Indonesian adults are remaining single, and how they cope with their psychological needs and the societal pressure to marry. In particular, guided by the Theory of Need to Belong (Baumeister & Larry, 1995), the study focuses on two sources of belongingness as coping strategies: social support and religiosity. To accommodate the research questions, the study employed mixed-methods design. An online survey of 635 non-homosexual adults aged 26–50 years ( $M = 31.49$ ;  $SD = 5.49$ ) was conducted, followed by in-depth interviews of 42 never-married individuals ( $M = 33.14$ ;  $SD = 4.04$ ). The survey found that most never-married participants (94%) were involuntary singles. Religiosity and offline social support were meaningful predictors of singles' happiness, but online social support was not a significant

predictor. From the interviews, three categories pertaining to being single in Indonesia were identified: 1). The reasons of remaining single, 2). The experience of being single, and 3). Singles' coping strategies. Modernisation is responsible in explaining why singles remain single, despite their wishes to marry. Single women experience negative stigma, while on the contrary, single men are often attached with positive attributes. Fertility is the central issue explaining marriage pressures among single women, while among single men, their singleness is commonly associated with their financial state. The results could potentially inform strategies to improve single's well-being worldwide, including in societies where gender imbalances or certain cultural beliefs preclude many from marrying.

### **Foragers and Food Production in Africa: A Cross-Cultural and Analytical Perspective**

Robert K. Hitchcock

Virtually all hunters and gatherers in Africa today not only depend on foraging for their livelihoods but they also engage in food production and trade of domestic crops, livestock, and other resources. Many of them also take part in various kinds of work for other people in exchange for cash, food, and other goods. Drawing on case studies from western, central, eastern, and southern Africa, this paper assesses the causes and consequences of the shifts from hunting and gathering to agriculture, pastoralism, and small-scale business activities. Today, there are few 'isolated hunter-gatherers' who depend completely on foraging and are not enmeshed in the global, national, and local socioeconomic systems. Climate change, globalization, and the expansion of markets are leading to significant changes in local subsistence and livelihood strategies. These and other factors are also contributing to an expansion of innovative efforts to cope with the many serious challenges facing Africa's indigenous peoples.

### **Understanding Parental Influence on Social Relations among Chinese Adolescents: A Cultural Perspective**

Peipei Hong, Ming Cui, and Qinmei Xu

Parental influence on adolescents' social relations can vary across cultures. To explore the potential cultural differences among Chinese and American adolescents, this study examines romantic and peer relations of Chinese adolescents and parental influence on such relations, and compares the findings from this study to literature and research of American adolescents. Participants ( $N = 545$ ) were recruited from China with a mean age of 18.21 ( $SD = .71$ ) and reported on their parents, peers, and romantic partners. Descriptive and regression analyses suggested three major findings. First, only 16.3% reported romantic involvement, which was much smaller than the percentage (70%) reported by American adolescents at age 18 (Carver et al., 2003). Second, as compared to those without a romantic relationship, Chinese adolescents with a romantic relationship reported that their parents were more likely to use physical punishment, strict with rules, and difficult to be close with. This finding suggested that Chinese adolescents who lack parental warmth and support tended to seek romantic relations for intimacy and support. Finally, Chinese adolescents who had a romantic relationship reported higher levels of involvement with peers. Taken together, the findings suggested some cultural similarities, for example, our finding on romantic and peer relations is consistent with evidence on American adolescents in that peer networks are positively related to romantic involvement. Our findings

also revealed some cultural differences: Compared to the U.S. (Collins et al., 2009), romantic involvement is usually discouraged by parents and are considered deviant from social norm during adolescence in China. In sum, this study highlights the cultural contexts of the timing and meaning of social relations and the role of parents in the development of adolescents' social dynamics. Findings from this study advocate researchers and practitioners to be culturally sensitive and recognize the diverse experiences of adolescents from a cross-cultural perspective.

## **Sociodemographic Characteristics and Migration Behaviors of Foreign Migrant Fathers in Malaysia**

Ziarat Hossain and Zainal Bin Madon

As a rapidly growing economy in Asia, Malaysia attracts foreign labor force to work in various employment sectors in the country. Many of these migrants are fathers who usually leave their spouses and children in their country of origins. These migrant fathers are expected to continue their fathering role while away from the family. The primary objective of this paper is to illustrate sociodemographic characteristics and migration behaviors of Bangladeshi fathers who work in Malaysia. As part of a convenience sample, 260 migrant fathers participated in the study. Each participant was interviewed at a location convenient to him. Descriptive analyses reveal that the participant fathers were young adults with less than high school education. They worked 6 days a week and about 11 hours each day. The median income was RM 18,000 (USD 4,500) per year. They have been married for about 12 years. Each migrant father reported to have more than 2 children in the family. They have been working in Malaysia for about 8 years and changed jobs for about 3 times. The reported easy access, affordability, Malaysia is good host country, and job opportunity as major reasons to migrate to Malaysia for work. They anticipate to working for another 6 years. The last time they visited their families in Bangladesh was about 2 years ago. Findings are discussed within the context of fathering role as a function of international labor migration and changing global economy.

## **Cross-cultural and Gender Differences in a Computerized Continuous Performance Task: the EMBRACED CPT**

Dalifa Jannoo, Dante Denardis, Ashley Santiago, Felix De La Cruz, Alvaro Lozano-Ruiz, Julia Daugherty, and Inmaculada Ibanez-Casas

The continuous performance tests (CPTs) is the gold standard to assess vigilance or sustained attention. Many studies have shown that age and gender effects are highly relevant in determining performance on several CPT measures (Greenberg & Waldaman, 1993; Lin et al., 1999). However, very few studies have made comparisons that included cultural factors (Miranda et al, 2008). The present study aims at exploring the performance of both male and female participants in 3 different cultural groups (Hispanic and non-Hispanics in the US and Spaniards). This study includes a total of 57 participants: 12 Hispanic Americans (50% women), 26 non-Hispanics Americans (61% women) and 19 Spaniards (84% women). The EMBRACED CPT is computerized and demands the participant to touch the iPad screen each time a target is presented. In 3 blocks of 100 stimuli each the number of hits, omissions and commissions is recorded. A mixed between-within subjects analysis of variance was conducted to compare scores in the three blocks in the three cultural groups by gender. Results showed an effect of the interaction between cultural groups and gender for omissions and commissions ( $F(2,51) = .696$ ,

$p = .014$  and  $F(2, 51) = 3.256, p = < .05$  respectively). Significant main effects for cultural group were found for hits ( $F(2, 51) = 4.212, p = .020$ ) and omissions ( $F(2, 51) = 4.865, p = .012$ ) and main effects for gender were significant only for omissions ( $F(1, 51) = 0.77, p = .002$ ). These findings justify the existence of culturally adapted norms, as well as norms based on gender for the CPT included in the EMBRACED battery.

## **Friendship Beliefs and Practices of Chinese Emerging Adults: Familial Influences and Personal Experiences**

Lei Jin and Xuan Li

Although friendship attracts increasing scholarly attention, little research has explored how young people's friendship beliefs and practices are shaped by micro and macro contexts. The existing studies on friendship in the Chinese context have yielded inconclusive results: Smart (1999) argued that Chinese people emphasize the instrumental gains from friendship, yet a recent cross-cultural study found that Chinese children value emotional ties in friendship as much as their Canadian peers (Chen, Kaspar, Zhang, Wang, & Zheng, 2004). However, we know little about how Chinese youth acquires their friendship values and practices. Semi-structured interviews were conducted among eighty Chinese emerging adults between 22 and 30 years of age (balanced in gender and work/student status) to get an in-depth understanding of Chinese emerging adults' friendship beliefs and practices, and to evaluate the interplay of parental, family, and cultural influences. The findings suggest parents' friendship beliefs and practices, as well as the family environment greatly influence Chinese young adults' friendship values and practices. Chinese parents indeed tend to highlight the potential instrumental gains instead of the emotional ties when guiding and monitoring their children's friendship. Parents also indirectly influence their children's friendship beliefs and practices beyond direct guidance and supervision by shaping the children's personalities and life experiences. The findings reveal that Chinese parents can influence friendship beliefs and values of young adults in direct and indirect ways, but may lack the awareness of coaching concrete social skills and strategies that would allow their children to benefit from their friendship to the maximal extent.

## **Friendship in a Changing Chinese Context: How do Mothers Value their Children's Friendships?**

Courtney Jones, Ning he Shao, Tina Tu, Chen Peng, Rose Wang, Sherry Cheng, Rui Yang, Niobe Way, Hirokazu Yoshikawa, Xinyin Chen, and Huihua Deng

Parental beliefs and practices around friendship play an important role in shaping children's relationships (Mounts, 2002; Uhlendorff, 2000; Vernberg et al., 1994). China's rapid social and economic changes make it an ideal environment to study these beliefs in a dynamic non-western context. Parent goals for their children often skew towards individuality and achievement during periods of social change (Tulviste et al., 2012), and a transition from the traditional emphasis on modesty and social harmony towards individualism and competition has already been seen as China moves toward capitalism (Faure & Fang, 2008). The present study will explore whether mothers' views of their children's friendships have shifted alongside the social and economic context in China from 2007–2016. We drew on data from a longitudinal project on child development and parenting (Way et al., 2013), using interviews from 10 mothers of 12-year-olds in 2007 and 10 mothers of 10-year-olds in 2016. Initial findings show that our 2007 mothers

focus on the importance of academic achievement. They either deny that friends are important because they could distract from school, or they emphasize the value of good grades in an ideal friend. Several 2016 mothers, by contrast, reject good grades as a friendship necessity, saying that every child has their own strengths. They instead list kindness, honesty, and extroversion as desirable friend traits. Unlike in 2007, mistrust of other children is a common theme for 2016 mothers—several mention “schemers” and wanting to protect their children from being wronged. Further findings and potential explanations will be explored.

### **How Food Insecurity Affects Child Health**

Brianna Jordan, Dawn Witherspoon, and Maureen Black

Background: Being without the financial means to have reliable access to enough food to sustain members of a household is known as Food Insecurity (FI). FI adults are more likely to be obese than adults who are not FI. Previous research has also linked FI to depression in older adults, mothers, toddlers, and young children. Although previous findings have connected FI, depression, and obesity, little research has used African Americans (AA); even less research has used adolescents as the target population. Hypothesis/Aims: We predict that children who are FI will display higher levels of depression and obesity than children who are not FI. Methods: We recruited students ( $n = 186$ ) attending a large urban school. Self-administered questionnaires were used to assess psychosocial functioning, including the Beck Depression Inventory-2 (BDI-2). Parents answered questions from the USDA FI Questionnaire to assess FI class. Participants were between 11 and 15 years of age ( $M = 12.62$ ) and 52.7% female. 29.3% of participants reported being FI. Results: About 82% of participants reported no to minimal depressive symptoms. There was a significant association between FI and depression ( $\chi^2(3) = 9.219, p = 0.027$ ), but findings were only significant for males ( $\chi^2(3) = 10.810, p = 0.013$ ). FI and obesity were not significantly related,  $p = ns$ . A significant association between depression and obesity status ( $F(1, 184) = 6.25, p = 0.013$ ) and gender and obesity status ( $F(1, 184) = 7.43, p = 0.01$ ) was observed. Conclusions: Results indicate that FI has an impact on depression levels. Unexpected gender differences were also observed. Females reported higher BMI levels. Obese children reported higher levels of depression.

### **Reframing Mental Health Perceptions: Need for Mental Health Education in Kenya**

Aishwarya Joshi, Yuichi Sasakawa, and Peter P. Njue

Despite the higher prevalence of mental health problems in rural Kenya, the negative stigma associated with mental health continues to persist (Puffer, et. al, 2012; Lee, et. al. 2016; Endetei, et. al, 2017). Musiyimi (2017), reported people in the rural Kenya continue to resist mental health services by internalizing and minimising the impact. The purpose of this paper presentation is to unmask the need for mental health education and its impact on at-risk youth resistance towards mental health services. Through this presentation, the authors aim to explain the significance of mental health education in rural Kenya. Further, the session explains the importance of incorporating indigenous practices and its effectiveness in promoting mental health education. Lastly, the session will address strategies and recommendations for academic professionals, counselors and other mental health professionals.

## **Exploring Mental Health Perceptions and Prevalence among Black Women Doctoral Candidates in STEM Fields of Computer Science and Engineering**

Aishwarya Joshi, Marjorie Shavers, Sharnnia Artis, Stacie LeSure, and Breauana Spencer

The critical need for underrepresented groups in STEM, specifically African American women, is noted in several literatures (e.g., Engineering Workforce Commission, 2006, 2010; NSF/Division of Science Resources Statistics, 2010a, 2010b, 2010c; Rice & Alfred, 2014; Yoder, 2015, etc). However, little or no literature exists bridges the gap between underrepresentation of these women in STEM and the impact it has on their emotional and psychosocial well being. This paper aims to explain the relevance and prevalence of mental health issues among the underrepresented black female doctoral candidates in STEM field of engineering and computer science. The goal of this paper is understand the mental and emotional impact of the challenges these women face. The paper further discusses the need and utilization of mental health counseling resources on college campuses to promote persistence and resilience among these women. Lastly, through this paper the authors aim to challenge and change the stereotypical perceptions of black women in the society as well as in the STEM field of computer science and engineering

## **Post Trauma Healing Across Cultures: Utilizing Forgiveness and Meaning Making**

Ani Kalayjian

The goal of this presentation is to share the value of positive and humanistic psychology to transform emotional wounds of grief, trauma and loss, especially due to post natural and human-made mass traumas. We have conducted research in over 46 countries around the globe, and 25 states in the United States, addressing the ultimate question in resolving emotional and psychological scars of trauma through meaning, healing, hope, & forgiveness. The 7-step Integrative Healing Model will be shared to help transform the wounds of trauma to positive lessons, and wisdom. Forgiveness, meaning-making, and mindfulness enable society to move beyond emotional and mental burden as a result of trauma from human-induced or natural disasters. Forgiveness in the presence of denial, revisionism, and injustice by citing the example of the Ottoman-Turkish Genocide of Armenians. Individual challenges of forgiveness will also be presented. Since forgiveness is understood as a feeling and reconciliation as behavior, it is typically assumed that forgiveness precedes reconciling. However, based on real world scenarios, including the example of Syrian war victims, this assumption cannot be generalized. The multitude of conflicts across the globe reflect that our societies have not embraced the message of forgiveness, meaning-making and mindfulness as a foundation to communal living and thus to human survival (Kalayjian & Paloutzian, 2010). Forgiveness is shifting from the automatic ego reaction, to a mindful response, considering that the other is also human, although not acting mindful at this time. “When one helps another, BOTH become stronger.”

## **Perceived Parental Undifferentiated Rejection and Children’s Negative Personality Dispositions: A Meta-analysis of Multi-Cultural Studies**

Mosammat Nazma Khatun, Sumbleen Ali, Abdul Khaleque, and Ronald P. Rohner

The purpose of this meta-analysis was to explore two questions drawn from one of the basic postulates of interpersonal acceptance and rejection theory (IPARTheory): (1) To what extent is



children's perceptions of parental undifferentiated rejection related to their negative personality dispositions? (2) Do relations between perceived parental undifferentiated rejection and children negative personality dispositions vary by the gender of their parents? To address these questions, we performed meta-analysis on 30 studies from 14 countries involving 13,045 children. All the studies included in this meta-analysis used the Child Version of the Parental Acceptance-Rejection Questionnaire (Child PARQ) for Mothers and Fathers and the Child Version of the Personality Assessment Questionnaire (Child PAQ). The findings revealed significant relationships between parental (both maternal and paternal) undifferentiated rejection and children's all seven negative personality dispositions as postulated in IPARTheory. In addition, the results showed significantly stronger relations between maternal (than paternal) undifferentiated rejection on five indices of children's negative personality dispositions including dependence, negative self-esteem, emotional instability, emotional unresponsiveness and negative worldview.

### **Intersections of Single Parenthood, Immigration, Gender, and Ethnicity**

Gia Lam

Single immigrant mothers make up a large percentage of the Canadian population, yet there is insufficient research on the sociocultural experiences of single immigrant mothers in their new receiving society (Browne et al., 2017; Gherghel & Saint-Jacques, 2012). Single immigrant mothers face specific barriers that negatively affect their physical and emotional wellbeing. Mental health professionals must incorporate intersectionality theory in their counselling practices in order to enhance cultural awareness, knowledge, and responsiveness to this population (Moradi & Grzanka, 2017; Viruell-Fuentes, Miranda, & Abdulrahim, 2012), whose various dimensions of cultural identity include immigration, gender, ethnicity, single parenthood, and sometimes social class. Intersectionality is described as "the complex ways in which social variables, such as race, ethnicity, gender, sexual orientation, social class, and other factors combine to shape a person's overall life experiences-particularly with respect to the prejudice and discrimination that one may face within society" (Garcia, 2015). In this qualitative study, I will examine the interplay between these intersectionalities and each of the following: (1) Dominant and nondominant ideologies of motherhood, (2) the mother-child relationship, (3) vulnerability to marginalization, (4) labour market participation, (5) lack of social support, and (6) mental health. My hope is that the findings of this study will help single immigrant mothers receive the most-appropriate professional care for their specific needs.

### **Exploring Gender Roles Influence on Developmental Tasks during Emerging Adulthood**

Charlie Lane, Karina Ramchandani, Deeya Mitra, and Jeffrey Jensen Arnett

This study looked to explore the potential influence of normative gender roles on developmental tasks during emerging adulthood. Previous studies suggest that the prevalence of attributes related to individualism is experienced differently by men and women. Women have been found to feel more restricted by societal norms, whereas women are viewed as caregivers and thus career is secondary to the role of motherhood, and men take the role of provider and focus on economic and career driven factors (Stone & Kelly, 1999; Montgomery, 2004). Previous research does not address the entire developmental period of emerging adulthood and ignores potential cultural or social differences, as well as if norms influence ideology rather than shaping

behavior. The study population was composed 110 participants between 18 to 29 years of age across five cities in India who were recruited to complete the Life Choices rating scale and the Inventory of Dimensions of Emerging adulthood. When discussing the Life Choices rating scale, MANOVA results showed minimal difference between men and women which contrasts with findings of previous literature. Results from the Inventory of Dimension of Emerging Adulthood also showed minimal difference between gender, contrasting previous literature in the domains of self and other focused. These results suggest that gender differences may not be as influential during the period of emerging adulthood as previously suggested, however future research would be necessary in order to explore the topic further.

### **The Effect of Problem Behavior of Child with Developmental Disability on Future Planning Difficulty: Relations of Family Cohesion and Parenting Burden**

Seonwoo Lee

The purpose of this study is to examine the effects of the problem behaviors of child with developmental disability on future planning difficulties for mothers of child with developmental disability. For this study, we performed survey in major provinces in South Korea (including Seoul and Gyunggi) from November 2017 to July 2018. Only 378 mothers who have child with developmental disability (under 19 years old) were analyzed on purpose of this study. Also we used Hayes (2013) PROCESS (ver 3.1) for path analysis. The main results are as follows: First, the problem behavior of child with developmental disability affected to the future planning difficulties positively (+). Second, the problem behaviors of child with developmental disability affected to family cohesion (-), and the family cohesion affected to subjective/objective parenting burden negatively (-). Third, when we put all variables, the subjective parenting burden was significant to the future planning difficulty positively (+), however, objective parenting burden was not significant to future planning difficulty. Fourth, problem behavior, family cohesion, subjective parenting burden and future planning difficulty were related each other on path analysis. From the results of this study, we suggested that enhancing the family cohesion is not only for reducing problem behavior but also mother's parenting burden. In particular, appropriate intervention is needed for future planning.

### **What are Predictors of Posttraumatic Growth among Mothers of Child with Developmental Disability in South Korea?**

Sung Min Lee

Purpose: The aim of this study is to examine the predictors of Post-traumatic growth(PTG) among mother of child with developmental disability in South Korea. Method: We performed survey in major provinces in South Korea (including Seoul, Gyunggi) from November 2017 to July 2018. Only 350 mothers who have child with developmental disability were analyzed for the purpose of this study. Also, we put each variable in four steps hierarchically. SPSS package statistic used for Hierarchical regression. Findings: Major findings are as follows: First, In the first step, mother who with religion was likely to be more higher PTG. Second, In the second step, we put mother's objective/subjective strain as a risk factors and the only subjective strain affected to PTG negatively (-). Third, In the third step, we added formal caring service and family support service as a protective factors and the only formal family support service was related to PTG(+). Lastly, we added informal social support (family, friend, other) as

a protective factors and the three of sub categories were related to PTG positively (+).

Discussion: from the results of this study, we examined that the predictors of mother's PTG who have child with developmental disability. Firstly, mother's subjective strain should be considered as a risk factor for PTG. Next, formal family support service and social support could be helpful for raising Post-traumatic growth as a protective factor.

### **Magic Beliefs and Folk Medicine: Etiology of Illness and Causes of Adverse Events in the Russian Northwest Rural Areas**

Olga Levitski, Svetlana Adonyeva, and Aynur Tremblay

Data: Materials for the current study comprise a large corpus of in-depth interviews, participant observations, surveys, collected in 1983–2017 and stored in the St-Petersburg's University Folklore Archive, Propp's Centre; they provide rich ethnographic data for a cross-cultural study of traditional medical and health care systems. According to the World Health Organization, traditional medicine is one of the primary sources of health care worldwide especially in the regions with limited availability/accessibility of conventional medicine-based health services. This is certainly the case with the contemporary Russian Northwest rural areas, where traditional medicine is manifested in the widespread belief in magic and supernatural, which is an integral part of the worldview and the entire cultural system; it is intricately interwoven into the very fabric of the social organization of the communities under investigation. Such beliefs provide individuals and a group with the context for understanding and rationalization of illness, misfortune, accidents, and other adverse life events. These magical and supernatural ideas are learned early in life through everyday talk and practices, their representations are shared, believed in, and taken for granted by all the community members. They constitute a solid conceptual framework and reality for explaining any health-related issues for humans and animals. Although magical, healing and repairing practices and rituals per se belong to the sphere of special knowledge of particular individuals, who acquired it inter-generationally, our data show that the group, as a whole, has a sufficient knowledge and exposure, and is willing to talk with researchers, when asked or prompted, about etiology of illness and causes of adverse events. Understanding the causes and knowledge of prevention and prophylactics through ritual speech, magical practices and regulation of behaviour help individuals in the studied communities cope with adverse events. Such knowledge is collective and systematic, and as such warrants further cross-cultural examination.

### **Playing Gender, Learning Culture among BaYaka and Hadza Hunter-Gatherer Children in the Republic of Congo and Tanzania**

Sheina Lew-Levy, Adam H. Boyette, Alyssa N. Crittenden, Barry S. Hewlett, and Michael E. Lamb

Despite the fact that small-scale societies represent a majority of the world's population, a paucity of data exists on gendered participation in play and gender segregation in these groups. Hunter-gatherers may be particularly useful to studies of gender development because they value gender egalitarian and personal autonomy and their way of life is often believed to provide clues to the evolutionary roots of gender-typed play, often with little empirical support. Here we use minute-by-minute naturalistic observations of BaYaka and Hadza hunter-gatherer 3- to 18-year-olds from the Republic of Congo and Tanzania, respectively, to investigate gender differences in

play participation and segregation. We found no evidence of gender differences in overall time allocated to play among both the Hadza and BaYaka. Our analyses also showed that access to more playmates was associated with gender-segregated play. However, we found limited evidence for gender-typed play among both the Hadza and BaYaka, including no gender differences in participation in rough-and-tumble play. Finally, we found that children were more likely to participate in pretense play activities which conformed to gender norms within their society. These findings demonstrate the importance of contextual features, such as the rigidity of gendered division of labor in adulthood, beliefs about child autonomy, and demographic features such as access to playmates, when investigating gender development and gendered behaviors cross-culturally, as well as the important role of play in the socialization of gender roles in hunting and gathering societies.

### **Disaster Resilience Data Gathering in Gulf Coast Immigrant Populations: Preliminary Findings**

Co-Chairs: Denise C. Lewis, Desiree M. Seponski, and Sarah E. DeYoung

This symposium will have five key 10-minute speaking sessions. All of the speakers are working on the same large group project funded by the National Academies of Science, Engineering, and Medicine, titled “Community and Family Resilience, Strength and Wellbeing: Sociocultural Influences on Cambodian and Laotian Refugee Communities' Responses to Environmental Challenges.” The findings offer preliminary themes that have emerged from a large-scale research and practice project in the Gulf Coast of the United States. Major themes include: concepts of disaster preparedness, challenges of data collection, long-term systems of mutually reinforcing vulnerability, and analyses of provider interactions with community member, and life course perspectives on resilience. Presentations include:

#### ***Levels and Concepts of Disaster Preparedness and Evacuation from Quantitative and Qualitative Data***

Sarah E. DeYoung, Monysakada Phal, Desiree M. Seponski, and Denise C. Lewis

#### ***Challenges and Success of a Disaster Preparedness Survey Administered in Cambodian and Laotian American Communities***

Monysakada Phal, Sarah E. DeYoung, Denise C. Lewis, and Emily Overmyer

#### ***Environmental Disasters, Environmental Justice, and the Cambodian and Laotian Communities: Long-term Vulnerability Reinforced by Short-term Hazard Planning***

Danielle A. Augustine, Sarah E. DeYoung, Denise C. Lewis, and Johanna Mercurio

#### ***Providers' and Employers' Interactions with Coastal Cambodian and Laotian Communities***

Emily Overmyer, Vidisha Gangidi, and Denise C. Lewis

#### ***Lessons of Resilience within a Life History***

Raul Basilio and Denise C. Lewis

## **Physical Punishment by Taiwanese and Taiwanese-American Mothers: Behaviors and Factors Associated with Use or Lack of Use.**

Joyce Lin

This mixed-methods study utilized cross-cultural, semi-structured focus groups to examine physical punishment practices in Taiwan-born mothers living in Taiwan ( $n = 19$ ) and the U.S. ( $n = 15$ ), and U.S.-born Taiwanese-American mothers ( $n = 15$ ), as well as how cultural norms, values, and beliefs, along with experiences, were connected to physical punishment in risky and protective ways. Findings indicated that mothers who were more acculturated to the U.S. were less likely to use physical punishment and mothers living in Taiwan were the only ones that used non-violent/non-forceful physical punishment that was physically painful, such as forcing the child to squat, kneel, or hold heavy objects. However, mothers from all groups preferred a variety of non-physical methods to correct their children's misbehaviors (e.g., discussion, yelling, warning, threatening). Shared and unique risk and protective factors were identified in various contexts. The broader cultural contexts, mothers' experiences growing up, their social networks, their past use of physical punishment with their children, and even their children's characteristics, shaped their physical punishment beliefs and practices. Findings also indicated that groups that were more acculturated to the U.S. expressed being exposed to fewer risks for physical punishment. These findings suggest that immigration and acculturation may be linked to a lesser likelihood of using physical punishment in later generations of Taiwan-origin mothers and point to risk and protective factors that may be worth exploring in other immigrant populations.

## **Trapping in Socio-economic, Legal and Self Marginalization: The Case of Females Survived by their Intimate Partner's Violence Occurred in Cohabitation Unions**

Chu-Li Liu

Background: Due to modernization of the social context, cohabitation unions become more acceptable relationship forms and are adopted by young people in the East nevertheless these relationship forms are still not socially and legally recognized. Statistics indicated that the number of intimate partner violence (IPV) occurred in cohabitation unions is increasing in the East (Taiwan), what are the experiences of female survivors of IPV occurred in cohabitation union? How did they cope with it? This study aims to answer them. Methodology: Grounded theory approach was adopted. Seven female survivors of IPV occurred in cohabitation union, aged 20 to 40, were voluntarily interviewed. Data analysis and research validation followed the paradigm of Grounded theory approach. Results: Results indicated that participants were trapped in an interlocking web of socio-economic, legal and self marginalization. How various kinds of marginalization interwove together also revealed. Participants had escaped from abusive family at young age. Lack of job skills, participants had no choices but worked at nightclub to earn money. The complex nature of nightclub made them turn to men for protection. Men who hung around nightclub are likely to be abusive and often get involved in deviant events. It resulted in participants being abused meanwhile being not able to report to authority due to the deviant events their male partners involved. Turning to other men served as a solution for participants in such circumstances. Legal aids are not applicable given cohabitation union is not legally recognized in Taiwan. As a result, participants self-marginalized themselves.

## **Lead or mislead? Investigating the Impact of Cultural Individualism-Collectivism on a False Memory Creation**

Patricia Maciaszek

Remembering as a dynamic, comprehensive and multicomponent process remains prone to create distortion. At the same time as consolidation of memory trace, many operations working in background may affect its final shape resulting in creation artificial, inaccurate (false) memories (FM) or leaving room for misinterpretation of existing traces.

Previous studies were focused mainly on internal factors influencing participants' memory, such as individual cognitive efficiency (pointing at the importance of working memory and attention) or current state of mind (reflective vs impulsive). External, socio-cultural factors (ie. suggestion effect) however examined briefly, also turn out to be important. Shining more light on environmental bases of FM was the aim of current study. To reach that goal, studies focused on cultural differences in memory content were conducted, with the main focus directed on national collectivism – individualism level, as the factor believed to affect memory in the same way it affects other cognitive processes. Therefore, it was hypothesized to observe salient impact of C-I, as well as FDI (field-dependence/independence) in false memory studies. In order, results achieved by participants from China, Poland Turkey and US in classical procedure to assess FM effect (DRM lists-of-related-words) were compared. Pattern of obtained results allows to confirm previous supposition: individuals' preferences of field-dependence/independence turned out to be important factor to predict FMs occurrence, as well as pre-established level of national collectivism-individualism.

## **Effects of Cultural Cohorts on Class Participation Attitudes and Communication Apprehension in Chinese and Domestic US Graduate Business Students**

Mary Marcel and Li Wei

Persistent beliefs among educators about Chinese students in US universities include increased levels of communication apprehension (CA) and decreased levels of class participation relative to domestic US students. We decided to test these beliefs by analyzing relationships among US vs. Chinese cultural background, size of cultural cohort in a program of study, and gender among graduate business students at a US university. Data were collected from an online survey of 93 Chinese and 215 US domestic masters students, including the Personal Report of Communication Apprehension and Likert scale questions regarding class participation attitudes. Group differences in PRCA scores were tested using ANOVA, and group differences in participation attitudes were tested with Mann–Whitney U tests. We found significant differences in PRCA total scores relative to whether students were in a program of study with a significant presence of Chinese students (Masters in Accounting, Finance, IT, Marketing Analytics, Business Analytics) or not (MBA, Financial Planning, Human Factors in Information Design, Taxation), while cultural background did not significantly associate with PRCA scores. Regardless of nationality, students in high-percentage Chinese programs had higher CA than those in low-percentage Chinese programs. Gender but not cultural background was significantly associated with PRCA scores. Significant group differences were also found in peer influence. Chinese students were more motivated to participate when able to impress peers than were American students, more concerned about how US peers may see them in class, and more worried that other students may not understand what they were saying in class.

## **Briefly Exposing Bilingual Latino-Americans to Spanish Facilitates More Fixations towards Latino Faces than White Faces**

Benjamin Uel Marsh, Andreas Hurtado, Zhenia Carcich, Taylor Weeks, Deborah Revenaugh, and Kathryn Engelmann

An asymmetrical link between lexical structures and cultural representations in bilingual biculturals has been found in several empirical studies such that presenting a cultural cue facilitates the accessibility of one language and not the other (Jared et al., 2013; Zhang et al., 2014). Bilingual Latinos and monolingual Whites were presented a fixation point for 500ms, then had to make a lexical decision (i.e., is this a word or not?) towards either a Spanish, English, or pseudo word. After their response, they were shown three faces simultaneously for ten seconds. In each presentation, one Latino and one White face was presented left or right of a center aligned face that was either Asian, Latino, or White. Lastly, participants' recognition memory of all presented faces was tested. Preliminary results showed that bilingual Latinos fixated longer on Latino faces than White faces after making a lexical decision towards Spanish words. In contrast, these same participants fixated longer on White faces than Latino Faces after making a lexical decision towards English words  $F(1,14) = 12.25, p = .004, \eta_p^2 = .467$ . Language had no influence on monolingual White participants' fixation patterns. In the memory data, Latino participants had better recognition accuracy for Latino faces preceded by Spanish words than those preceded by English words,  $F(1,10) = 19.23, p = .001, \eta_p^2 = .658$ . Furthermore, the exact opposite effect was found for White faces. In contrast, White participants had better recognition accuracy for White faces preceded by English words than White faces and Latino faces preceded by Spanish words  $F(1,22) = 9.04, p = .006, \eta_p^2 = .291$ .

## **Adolescent Sexual Education in the Highlands of Guatemala**

Cailey Mastrangelo, Brien K. Ashdown, and Sarah Banta

A lack of sexual education, especially in adolescents, can lead to many life altering experiences including adolescent pregnancy, sexual violence in a relationship, or contracting a sexually transmitted disease, for example. Though there are resources in many places that have ways to help with sexual education and informing people, those are not always accessible to the people in need of that assistance. In a school in Santa Cruz, Guatemala, a sexual education program has been implemented in hopes of decreasing the amount of these consequences for adolescents and to increase the overall knowledge of sexual health among the students. There have been seven waves of data collected, via surveys taken by students who are in the class. As each wave was added to the data collection, students would also continue through their schooling and move up in the grades that were being surveyed for the data. After collecting seven waves of data from the school in Guatemala over more than 3 years, the expected results include seeing a general increase in sexual knowledge from all students in Wave 1 to all students in Wave 7. In addition, another expected result is an overall increase in sexual knowledge in each Básico (secondary) grades from the beginning of each school year to the end of each school year.

## **Role of Cultural Orientation and Morality in Decision Making of Life Choices among Emerging Adults in India**

Deeya Mitra and Jeffrey Jensen Arnett

The road from adolescence to adulthood is marked by significant decisions to be made in various realms of life before people can assume adult responsibilities. It is often a time of independence from parents that individuals use for exploration in love, work, and worldviews. Life-changing decisions and choices about major life domains, such as, career and relationships, are typically made during this time. These have their roots in sociocultural and historical conditions. The exploration of the life choices come in the form of new adult functions and roles that emerging adults take up. Decision making of these choices often involves a holistic and intuitive appraisal of options, amidst contexts such as education, family, social capital, social class, and the larger sociocultural milieu. In a family-oriented culture such as India, life choices are often defined by societal expectations. However, rapid economic and social changes in India may also be changing the way emerging adults prioritize and choose tasks. This study attempts to explore the various life choices that emerging adults in India make during this stage and the role of cultural orientation and morality in this process. The study involved participants ( $N = 110$ ) between 18 to 29 years of age from across five cities in India to complete the Life Choices rating scale, Ethical Values Assessment, Cultural Orientation Scale, and Inventory of Dimensions of Emerging Adulthood. Analysis of data is pending and will be completed by December. Findings have implications for positive identity formation, eudemonic happiness, and overall wellbeing.

## **Disordered Eating in Male and Female African American Adolescents**

Kacey Monagas, Brianna Jordan, and Dawn Witherspoon

Background: Disordered eating (DE) describes behaviors like overeating, undereating, bingeing, and purging. DE is detrimental for adolescents' mental and physical health, with obesity and poor body image being possible side effects (Weis, 2018). Although DE has been extensively studied, much of the research has excluded minority populations and has failed to consider gender differences. The research that exists on minorities with DE has found that there are disparities between AA adolescent girls and boys. Girls reported higher rates of dieting (40.9% vs. 26.2%) and higher rates of binge-eating (4.8% vs 2.9%) (Bucchianeri et. al., 2016). Aim: We will examine the relationship between disordered eating and gender in this understudied, non-clinical population. Methods: This study recruited middle school students from primarily low-income, AA communities. The Child Eating Attitudes Test (ChEAT) was self-administered. About 50% were male, with a mean age of 13.27 years. Results: For the overall ChEAT score, females ( $M = 10.44$ ,  $SD = 8.46$ ) reported higher scores than males ( $M = 7.38$ ,  $SD = 4.86$ ),  $t(232) = -3.06$ ,  $p = .001$ . Females ( $M = 1.47$ ,  $SD = 3.18$ ) reported higher scores for bulimia than males ( $M = 0.51$ ,  $SD = 1.36$ ),  $t(232) = -3.02$ ,  $p = .003$ . Females ( $M = 4.85$ ,  $SD = 5.91$ ) reported higher scores for anorexia than males ( $M = 2.65$ ,  $SD = 3.09$ ),  $t(233) = -3.60$ ,  $p = 0.001$ . Conclusions: There were significant differences between adolescent males and females on the ChEAT and two of its subscales. As expected, we found that adolescent girls were more likely than adolescent boys to report DE behavior. Future research should concentrate on females and other correlates of DE in minority populations.



## **Past Peer Victimization Experiences and Ethnic Identity among South Asian Immigrant Students**

Rejitha Nair

Research has suggested that Asian students are frequently harassed, teased, and bullied by their peers (Rivas-Drake, Hughes, & Way, 2008) Even though it is known that Asian students are bullied in schools, it is unclear why they are bullied. Especially, little research has addressed the experiences of South Asian (SA) immigrant students. The current study retrospectively investigated the peer victimization experiences of SA immigrant students in high school, the perceived reasons for victimization, and how these experiences relate to their psychological well-being and ethnic identity as college students. 220 1st and 2nd generation SA college students participated in the study. Results revealed that there was a high peer victimization rate among SA immigrant students (73.6%,  $n = 162$ ). Indirect bullying and verbal bullying were the most frequent types of victimization. Most frequent perceived reasons for peer victimization were: (1) certain stereotypes associated with their culture (39.1%,  $n = 86$ ), (2) their ethnicity or nationality (38.6%,  $n = 85$ ), (3) their cultural beliefs, customs and traditions (37.7%,  $n = 83$ ), (4) their way of dressing (33.6%,  $n = 74$ ), (5) and skin color (31.4%,  $n = 69$ ). Overall, the results indicated that a large percentage of SA immigrant students reported being victimized by their peers in high school. Peer victimization was related to pressure to acculturate to the mainstream culture and acculturative stress in high school. Additionally, students who were victimized report lower psychological well-being and identify strongly with their own ethnic group as college students.

## **Panel Discussion in Remembrance of Robert Lee Munroe**

Chair: Paul Y. L. Ngo

On May 14, 2018, Robert Lee Munroe, a dear friend and past-president of the Society for Cross-Cultural Research, died at the age of 85. Lee was born in Baltimore, MD and served in the US Army during the Korean War. He earned his AB in anthropology from the University of California, Berkeley, and his PhD in social anthropology from Harvard. Lee was one of the founders of cross-cultural anthropology, and he authored more than 125 publications, including over 30 with undergraduate coauthors. In this panel discussion, my colleagues and I will speak to the lasting impact that Lee has had on our lives, our work, and our disciplines. I will set the stage for what will likely be a freewheeling and wide-ranging conversation by briefly relaying on a more personal note how our friendship developed because of SCCR, how he would later teach me about cross-cultural research (even after he had retired from the classroom) during an NSF Summer Institute at Pitzer (a college he helped found in 1964), and how Lee steadfastly cared for the Society and its members over time (which led to a joyful reunion some twenty years later at AAA). Presentations include:

### ***Cultural Change, Children's Everyday Activities, and Cognitive Development***

Mary Gauvain

### ***Robert (Lee) Munroe: Loss of a Cross-Cultural Pioneer***

Carol R. Ember

### ***The Convergence of Gender and Culture in Research Methodologies and Findings***

Deborah L. Best

*Reminiscences of Lee Munroe*

Douglas Raybeck

**Assessing the Psychological Impact of Community Level Interventions: How Might One Meaningfully Compare Measures Taken at Different Times and Places?**

Chair: Paul Y. L. Ngo

In this panel discussion, we will describe how we have been able to assess group- and individual-level health across a variety of communities over the past thirty years with a certain constellation of self-report items. We will address methods by which one might meaningfully compare measures re. a constant set of psychological constructs taken at different points in time from different communities, and discuss the advantages and disadvantages associated with each of these approaches. Presentations include:

*Local Community Cohesion and Socio-Cultural Integration across Time and Space*

Tom Sørensen, Andreas P. Sørensen, and Paul Y. L. Ngo

*Disastrous Events: Reflections on Interventions at a Community Level*

Lars Weisæth, Tom Sørensen, and Andreas P. Sørensen

*Detection of Social Support in a Local Community Context*

Andreas P. Sørensen, Tom Sørensen, and Paul Y. L. Ngo

*Evaluating the Trickle-Down Effects of Sociocultural Interventions on Psychological Well-Being*

Paul Y. L. Ngo, Tom Sørensen, and Andreas P. Sørensen

**Role of Urbanization in Indigenous Parenting Values: Environmental Limitations Dictate Parenting Traditions Passed on to Young Children**

Nokwanda Ndlovu and N. Grava

Parenting beliefs and behaviors are shaped by culture (Goodnow, Miller, & Kessel, 1995; Smetana, 1994). There is a paucity of research on African parenting, and existing research uses paradigms from Western research to describe African parenting (e.g. Ainsworth's attachment) (Dawson, 2018). This study compares urban and rural Zulu communities and the mechanism of passing down traditional Zulu values among mothers and elders in KwaZulu-Natal, South Africa. Data was collected from 67 participants across three sites. The current study draws from a subsection comprised of ten mothers and four elders from the two sites in KwaZulu-Natal. Research questions: 1) How are traditional parenting values passed on through generations? 2) How do the Zulu parenting experiences of urban and rural communities compare? This study employs a social constructivist epistemology, with the goal to understand parenting through the eyes and lived experiences of parents and elders. Purposive sampling and snowballing were used to get participants raising school age children. Interview questions were asked in a semi-structured way to ensure the thematic content was the same for all sites and facilitate reliability

in the procedure. The interviews will be transcribed and coded for themes. Two fluent isiZulu speakers will transcribe and translate the data and cross-check for reliability.

Results:

1. Rural parents kept Zulu traditions intact and preserved cultural values.
2. Urbanization led to a loss in traditions due to limitations in the physical environment.
3. Both urban and rural parents still had strong desires to teach their children about their culture and traditions.

### **Understanding Self-harm among Minority Youth: The Role of Cyber-victimization, Self-control, Social Capital, and Coping**

Timothy Oblad and Alexa Carrier

The current study explores interactions amid self-harm, cyber-victimization, depression, self-control, social capital and coping among Hispanic youth in rural South Texas. Self-control Theory is discussed to provide a lens among cyber-victims engaging in self-harm. As part of an IRB approved pilot wellness program, primarily Hispanic adolescents ( $N = 131$ ) between 14–18 years of age completed a health program in May 2018 assessing well-being (e.g., risk-taking, coping, peer influence, nutrition) and shed light on potential areas of strength and empowerment. Results indicate 12.7% of the sample reported sometimes/often thinking about attempting suicide and 23% reported cyber-victimization more than once. Through hierarchical analyses, demographics and other independent variables were entered in steps to determine to what extent they predict self-harm. In the final model, cyber-victimization and depression were the only significant predictors of self-harm. A repeated regression measure split by gender, revealed cyber-victimization as the only significant predictor among males. For females, depression was the only significant predictor of self-harm but coping ( $p = .055$ ) and cyber-victimization ( $p = .06$ ) were trending.

### **Attachment and Religion: A Cross-National Comparison of Monotheistic and Polytheistic Beliefs**

Jing Wen Ong, Kirsten Klein, Sonali Tewatia, Eric Gitlen, Maya Tatro, and Steven L. Berman

Kirkpatrick (2006) theorized similarities between parental attachment and one's relationship with God. Studies have found a correlation between these two (Sandage, et al., 2015; Granqvist, et al., 2007), however, Kirkpatrick and others (e.g., Sahdra et al., 2010) have suggested that attachment theory may not be applicable to polytheistic religions in which gods may have many different roles and nontheistic religions which have no personalized god. As Buddhism underscores a more fluid sense of self, Sahdra and Shaver (2013) proposed the concept of "nonattachment", defined as relief from unhealthy fixations. Despite theoretical differences between Western and Buddhist views of attachment and nonattachment, limited research has explored this issue. This study attempts to address this void by examining the role of parental attachment and nonattachment in different religions using a multi-nation sample ( $N = 219$ ; 63.5% female; 47.1% Christian, 30.7% Atheist, Agnostic, or None, 10.3% Buddhist, 5.2% Hindu, 2.4% Muslim, 2.2% Jewish, 1.8% Mixed/Other; 66.1% United States, 16.8% Malaysia, 10.3% The Bahamas, 2.7% India, 4% Others). Contrary to theoretical suggestions, religiosity was positively correlated with nonattachment ( $r = .21, p = .000$ ) but not parental attachment in the monotheistic group. In the polytheistic group, religiosity was positively correlated with parental attachment ( $r = .33, p =$

.002) but not nonattachment. These contradictory results will be further discussed with regard to the idea that these concepts are probably far more complex and overlapping than theoretical distinctions make them appear.

### **The Role of Youth in Youth Entrepreneurship in Rural Communities**

Irene O. Padasas, Maria Rosario de Guzman, and Surin Kim

For geographically disadvantaged areas in the country, understanding the issue of the declining rural population caused by the high outmigration rate in recent years and its deleterious effects are crucial in sustaining rural community development. Since the mid 1990s, population in the rural areas across US has been significantly lower than those in the urban areas (USDA ERS, 2016). In particular, the perennial high outmigration of youths immediately after they completed high school is seen as the main outward driving force of the rural population loss (Carr and Kefalas, 2009). Losing the youth has great implication on rural economic conditions therefore, bridging the gap between the degenerating rural economy and its future progression may rest in part in developing entrepreneurship skills among the youths in the rural communities (Guthrie, 2013). We conducted in-depth group interviews of 18 youths and 6 local business owners about their experiences and perception about entrepreneurship, and issues specific to rural communities in Nebraska. Thematic analyses suggested findings centered on social and structural issues, and engagement of youth in entrepreneurship. Discussion will focus on the distinct array of factors that reflect unique challenges and opportunities for training the youth in the rural context.

### **Emerging Adulthood in a Post-Industrial World**

Gowri Parameswaran

The concept of “emerging adulthood” was introduced by psychologist Jeffrey Arnold in 2003. Since his introduction of the term, research and work on emerging adulthood has mushroomed and it has been used to explain the immaturity of early adults. This paper claims that the concept of EA is culturally and socially constructed to address the post-industrial malaise that countries of the Global North find themselves in. I draw my framework from the writings of Foucault and Derrida and more recently, from Nancy Lesko who outlined the many ways in which adolescence was socially constructed after the industrial revolution. Youth between the ages of 18–25 face unprecedented challenges with traditional well-paying jobs disappearing due to automation and outsourcing. The psychologization of what is really a social phenomena is a the result of the new demands of the post-industrial, technological workplace where there is little job security, few benefits and opportunities for job satisfaction. In this paper I outline the social context and consequences of the infantilization of youth in the process of creating a new life stage that some call Emerging Adulthood (EA) that naturalizes the post-industrial malaise of youth. The presentation will conclude with the lessons learned from Occupy Wall Street and other social movements almost entirely lead by young adults hoping to talk back to people in power.

## **Intervening Mechanisms on the Association between Sibling Support and Prosocial Behavior Among U.S. Latino/a College Students**

Sarah Pierotti, Samantha K. Jones, Gustavo Carlo, and Sarah A. Killoren

Although researchers suggest that siblings play a role in the socialization of prosocial behavior (PB), evidence is limited (Padilla-Walker & Carlo, 2014). Furthermore, we know little regarding the intervening mechanisms that link sibling influence and prosocial behavior. Prior research shows several dispositional factors (e.g., empathic concern [EC], perspective taking [PT]) and cultural factors (e.g., familism) that predict prosocial behavior (Calderón-Tena et al., 2011; Padilla-Walker & Carlo, 2014). Given that sibling relationships relate to familism (Updegraff et al., 2005), familism might mediate the relations between siblings' support and prosocial behavior. However, research on relations between siblings' support and EC and PT does not exist. Thus, we investigated the mediating effects of EC, PT, and familism in the associations between sibling support and PB among U.S. Latino/a college students. Participants were 288 Latino/a college students ( $M_{\text{age}} = 21.38$  years; 61.7% female). Most participants (49.7%) identified as Mexican decent, and 81.3% of participants had a sibling. Participants completed measures of EC, PT, familism, sibling support, and PB. Path analysis showed a good fitting model. Specifically, sibling support is directly, positively related to PT, EC, and familism. PT, EC, and familism are all positively, directly related to PB. PT is also positively, directly related to EC. Sibling support is significantly, indirectly related to PB via EC ( $\beta = .07, p < .05$ ), familism ( $\beta = .05, p < .05$ ), and PT ( $\beta = .06, p < .05$ ), as well as doubly via PT and EC ( $\beta = .03, p < .05$ ). Discussion will focus on the role of siblings, empathy-related traits, and familism in predicting PB among U.S. Latino/a college students.

## **Children and Adolescents: Culture's Role in Development**

Co-Chairs: Katelyn E. Polker and Deborah L. Best

The lives of children and youth are diverse with notable advances across a variety of developmental domains—biological, cognitive, and socio-emotional. Culturally, parents, teachers, and peers provide socialization opportunities for children and adolescents to become successful, contributing members of their communities. In this symposium, the papers capture the multidimensionality and cultural diversity of development. Parents are the principal socialization agents of their preschoolers, and parenting styles vary by ethnicity within the United States. Playground observations of children and their parents from European American, African American, and Hispanic families illustrate how parent-child interactions and parental expectations for young children may both converge and vary by ethnicity. These data are compared with previously collected Guatemalan data. A mixed-methods study with adolescents from three countries—Estonia, Guatemala, and the United States—provides a rich, cross-cultural perspective on adolescents' views on gender roles and their expectations of men and women in their respective cultures. Their characterizations of the ideal person often reflect goals and aspirations for their own futures. An in-depth study of middle-class, bilingual Guatemalan youth reveals age changes as well as the role of globalization in the central task of adolescence—identity development. This study is among the first to consider how remote acculturation may shape the identities of Latin American youth. Lastly, developmental research in a cultural context has focused largely on typical development, suggesting that children and adolescents

with special needs are often underrepresented in studies from the majority world. The final paper reviews existing literature on autism from a cultural perspective, highlighting gaps in existing knowledge and providing suggestions for future research. In sum, the papers in this session provide diverse perspectives on research at the intersection of culture and development and extend our knowledge of biological, cognitive, and socio-emotional advances using a cultural lens. Presentations include:

***The Culture of Play: Ethnic and Cross-cultural Differences in Playground Interactions***

Amanda Davis, Deborah L. Best, and Caitlin Bush

***Adolescents' Ideal Person: Perspectives from Estonia, Guatemala, and the United States***

Tiia Tulviste, Judith L. Gibbons, Katelyn E. Poelker, Anni Tamm, Trevor Sooy, and Ashley Stegenga

***Be Yourself: Identity Development in Guatemalan Youth***

Judith L. Gibbons, Katelyn E. Poelker, Kathleen Serverian Wilmeth, Sydney R. Hudock, and Jana Sahyouni

***How Cultural Contexts Impact the Diagnosis and Treatment of Autism***

Kelly Buchanan and Deborah L. Best

Discussant: Judith L. Gibbons

**Rethinking Agriculture and Childhood Growth Trajectories: Lessons from the Hadza of Tanzania**

Trevor Pollom, Chad Cross, and Alyssa N. Crittenden

Human growth trajectories are highly plastic, and adapt according to environmental and dietary changes. Historically, scholars have been interested in how the Neolithic transition has impacted human health and childhood growth trajectories. Generally, the Neolithic transition has been associated with deleterious effects on growth trajectories, and bioarchaeological data often argues that the adoption of agriculture resulted in stunting and malnourishment. However, how the introduction of agriculture immediately impacts the growth trajectories of living forager populations is more complicated and, until recently, has been understudied. Here, we provide a brief overview of how living forager populations have been differentially affected by transitioning to a greater reliance on domesticated cultigens. We highlight recent findings from a cross-sectional study among the Hadza of Tanzania, a population that has only recently begun to rely on domesticated cultigens as a stable food source. The results of our research suggest that a number of extant forager populations, including the Hadza, have experienced positive growth outcomes as a result of increasing their reliance on domesticated foods. While this research does not necessarily refute preexisting bioarchaeological arguments regarding the negative health outcomes associated with the Neolithic transition, it does complicate our understanding of how agriculture has affected the growth and development of human children. Going forward, cross-cultural investigations of how agriculture impacts living foragers will have important

implications for our understanding of the human diet. Studies such as these are important for informing our knowledge regarding human health, in the past and the present.

### **Cross-Cultural Variation in Optimal-Switch Cognitive Flexibility**

Sarah Pope, William D. Hopkins, Adrien Meguerditchian, David A. Washburn, and Joel Fagot

Cognitive flexibility is the ability to integrate and select between learned responses and novel alternatives in a contextually appropriate manner. Humans face many problems with multiple available solutions. Yet, our current understanding of human cognitive flexibility is almost entirely based on forced-switch tasks, wherein participants are required to switch from one strategy to another. Here we present findings illustrating perceptual and conceptual influences on cognitive flexibility, using an optional-switch task. The Learned Strategy – Direct Strategy (LS-DS) task allows subjects to select between either using a familiar three-step solution or a more efficient shortcut. Previous research has shown that less than 10% of Westerners are able to break away from their learned strategy to take the shortcut. Over two studies, we measured the impact of perceptual and conceptual information on shortcut-use in Westerners and the semi-nomadic Himba of northern Namibia. First, we used eyetracking to assess whether Westerners did not select the shortcut simply because they did not see it. We found that although Westerners saw the shortcut, they did not select it until they were shown a video illustrating its use. Second, we assessed variation in shortcut-use between Himba and Western participants. Compared to Westerners, Himba participants were much better able to use the shortcut prior to receiving a “Don’t be afraid to try new things” prompt. However, following this prompt, the two groups’ shortcut-use became statistically indistinguishable. We discuss implications for the influences of environmental unpredictability and exposure to formal education on cross-cultural variation in optional-switch cognitive flexibility.

### **Infusing International Perspectives within APA**

Chair: Antonio E. Puente

APA has been viewed by some, including its governance, as a national association. As the association has grown in scope and importance, its role as a leader in psychology and a collaborator with other associations has grown. The session chronicles that growth and addresses its expected trajectory. Decisions moving forward as to how to expand APA's scope and role as a collaborator will be considered. Presentations include:

***The Role of the Memorandum of Understanding within the Office of International Programs***

Amanda Clinton

***The Internationalization of the APA***

Merry Bullock

***The Evolution of the Internationalization of the APA within Present Strategic and Advocacy Efforts***

Antonio E. Puente

## **Women, Stress, and Participation in Possession Cults**

Douglas Raybeck

Kehoe and Giletti (1981) have argued that the preponderance of women as patients in curing ceremonies is best explained by a variety of dietary inadequacies, particularly by a deficiency of calcium, resulting in tetany, convulsions, hallucinations, and other disorders that could easily foster a belief that such individuals are possessed. They also discount the likelihood that psychological and social stress play a meaningful role in the manifestation of such symptoms. In this paper, we accept the probable influence of calcium levels on the manifestation of certain possession symptoms but argue that stress, with its attendant changes in epinephrine and glucocorticoid levels, significantly reduces the body's ability to retain calcium irrespective of diet. Indeed, we maintain that the stress model, which emphasizes the role of physiological, psychological, and sociocultural variables, can better account for many of the ethnographic examples cited by Kehoe and Giletti than can their own explanations. In support of this argument we examine possession in five different societies.

## **Immigrants' Cultural Identity Conflicts and Community Support**

Andre Rodriquez, Donaka Autry, Zachary Boudreaux, Joshua Dupuis, and Manyu Li

Immigrants and their children often report difficulties in sociocultural adaptation, partly due to the cultural distance they experienced between their cultures of origin and the host country cultures (e.g. Bierwiazzonek & Waldzus, 2016; Searle & Ward, 1990; Shenkar, 2001; Ward & Kennedy, 1993). This qualitative study aimed at understanding first and second-generation immigrants' cultural conflicts and how they resolve it, especially through social and community support. Previous studies found that immigrants and their children experience cultural conflicts, as these individuals often experience bicultural or bi-ethnic identities. Method: Fifteen participants were recruited through a psychology participant pool. Only participants who identified themselves as immigrants were invited. A deductive content analysis approach was used to analyze the interview transcriptions. Participants' experiences of their presence or absence of cultural conflicts, and their barriers to heritage or host cultures were summarized. Although most participants, especially first generation immigrants, expressed that they experienced cultural conflicts and how they sometimes disliked local cultures, some participants did not experience any cultural conflicts. Reasons such as light skin tone or strong appreciation of the host culture were cited by immigrants who did not experience cultural conflicts. For social and community support, participants reported that they received social support from their family members and peers, along with extended social support from affiliating organizations in the area and strangers that may come from a similar background as the participants.

## **How Perceived Benefits and Barriers to Physical Activity within Adolescent Girls is Related to BMI**

De'Vohn Roman, Norrelle Walker, and Dawn Witherspoon

Background: 75% of US adolescents aren't getting the recommended amount of physical activity (PA), 60 mins/day (Fakhouri et al., 2014), which may lead to heart disease, diabetes and obesity. Saxena, et al, (2002) found that only 30.5% of urban female adolescents engaged in regular exercise for three out of seven days. African American (AA) girls are at a higher risk for obesity



than other groups. (Ogden et al., 2014). To understand what's preventing young AA girls from engaging in exercise we should first examine any potential barriers perceived as well as perceptions of the benefits of exercise and how these may differ based on weight.

**Hypothesis:** We aimed to isolate the most common perceived PA benefits and barriers of AA girls and the relationship between those barriers/benefits and weight. We hypothesized that AA overweight/obese girls will perceive less benefits and more barriers to PA than normal weight girls. **Methods:** 116 participants enrolled in a health promotion/obesity prevention RCT in a low-income urban middle school. They were evaluated using the Amherst Health and Activity Study (AHA) questionnaire. The mean age was 13 years and 46.6 % overweight or obese.

**Results:** The most frequently reported barriers to PA were being too tired, bad weather, and lack of time. The top reported benefits were heart and lung fitness, muscle strength and energy, and meeting new people. 47% felt that they exercised about the same as peers. Relationships between barriers, benefits and weight status was also examined.

### **Obesity and Body Size Satisfaction in African American Girls**

Samantha Ronderos, Tatyanna Wilcher, Frances Breanna McDonald, and Dawn Witherspoon

The highest rates of childhood obesity are found among African American (AA) girls (Ogden et al., 2014). A possible result or contributing factor of being obese is body dissatisfaction (Epperson et al., 2013). Research on body dissatisfaction among AA girls conflicts with some studies claiming they demonstrate higher levels of body size satisfaction (BSS) than other ethnicities and others claim they hold similar levels. Understanding BSS and weight status within this population is a vital step toward creating interventions that could lower obesity rates.

**Hypothesis:** We predict that girls with higher weight status will express less BSS than girls with normal BMI. **Methods:** Participants were 238 early adolescent AA girls enrolled in school-based obesity prevention RCT. Body size satisfaction was the difference between real and ideal body silhouettes. **Results:** 37.8% were overweight, 42.8% obese, 19.4% extremely obese. 50% were dissatisfied with their bodies: 7.8% wanted to be bigger, 42.3% wanted to be thinner and the remaining 49.9% did not endorse a desire to change. By weight status, 50.5% overweight, 21.8% obese, and 10% extremely obese girls wanted to remain the same body size or larger. 49.5% overweight, 78.2% obese, 89.8% extremely obese girls wanted to be smaller. **Conclusion:** Many girls wanted to stay the same or be larger even though they were overweight or obese. Also more girls demonstrated a desire for thinness than previously thought. Findings indicate many girls may have a misunderstanding of a healthy body size, which is a concern for health interventions.

### **Interdependence as a Mediator of Parenting Practices and Prosocial Behavior in Turkish Youth**

Joy Roos, Logan Dicus, Zehra Gulseven, Gustavo Carlo, Duane Rudy, and Asiye Kumru

Parenting in Turkey, and other collectivist cultures, encourages interdependence (i.e., responsibility toward kin; Laible et al., 2017) and intergenerational prosocial behaviors. Previous work with Turkish samples has found indirect effects of maternal warmth on youth helping behaviors. Little is known about the utility of guilt induction in this process. While guilt induction might be considered a negative parenting practice in the West (Barber, 1996), this may not be the case in collectivist societies as outcomes of parental guilt induction have been shown to vary in cross-cultural samples (Rote & Smetana, 2017; Rudy & Carlo, 2014). The current

study is designed to explore the links between parental warmth and guilt induction and three types of prosocial behaviors, and the mediating role of interdependent self-construal. in a non-Western, collectivist-oriented, predominantly Muslim culture Turkey. Participants were 222 college students ( $M_{\text{age}} = 21.32$  years,  $SD = 1.85$ , 71% female, 95% Turk) from Istanbul, Turkey. Adolescents self-report measures of Parental Acceptance–Rejection Questionnaire (PARQ; Rohner, 2004) for parental warmth, Parental Psychological Control (Barber, 1996) and Children Report of Parental Behavior (Schafer, 1965) scales for parental guilt induction, the Measurement of Independent and Interdependent Self-Construals (Singelis, 1994) for interdependent self-construal, and Prosocial Tendencies Measure (Carlo & Randall, 2001) for emotional, dire, and compliant prosocial behaviors were administered. Results revealed that warmth and guilt induction were significantly and negatively correlated with each other both for mothers and fathers. We tested maternal and paternal models separately in Mplus version 8.0 using maximum likelihood robust standard error estimation (Muthén & Muthén, 2017). Maternal and paternal warmth were both significantly and positively linked to interdependence, which in turn, was positively linked to emotional, dire, and compliant prosocial behaviors. Maternal and paternal warmth were both directly and positively linked to compliant prosocial behaviors, whereas maternal and paternal guilt induction were both directly and positively linked to compliant and dire prosocial behaviors. Discussion will focus on the implications of the findings for traditional socialization models of prosocial behaviors and the generalizability of these models to a non-Western, collectivist-oriented, predominantly Muslim culture.

### **Cultural Orientation, Sleep, and Infant Feeding in a Sample of Chinese Mothers**

Pamela A. Schulze, Baomei Zhao, and Jason Chiang

Studies of cultural variations in parenting have shown that parenting beliefs and behaviors can be understood as instantiations of cultural belief systems (Harkness, S. & Super, C. M., 1996; Harwood, Schölmerich, & Schulze, 2000). In order to understand how parenting beliefs are systematically related, the present study examined the cultural beliefs, breastfeeding beliefs and behaviors, and sleep routines and problems of 198 Chinese mothers of children 5 years old and younger. Chinese mothers were asked to complete the Infant Feeding Attitude Scale (IIFAS), the Brief Infant Sleep Questionnaire (BISQ), and the short version of the Individualism-Collectivism Scale. Each of these questionnaires had Mandarin Chinese versions with demonstrated reliability and validity. Pearson correlations and Structural Equation Modeling were used to determine the relationships between cultural orientation, infant feeding practices, infant feeding attitudes, and sleep arrangements and concerns. The results showed that there was variability in cultural orientation. Further, dimensions of cultural orientation (i.e. horizontal/vertical and individualism/collectivism) were each associated with different patterns of beliefs and behaviors pertaining to breastfeeding and infant sleep. This study has implications for our understanding of the complex and multidimensional nature of cultural belief systems and associated customs and beliefs.

## **The Different Aspects of Education in American and Ukrainian Universities: A Comparative Study in Terms of Fulbright Exchange Program**

Svitlana Sharkova and David Manning

The collection of case studies aims to share some of our teaching experiences, illustrating advantages and disadvantages of two analyzed educational systems: in the USA and Ukraine. Since educational policy in post-Soviet countries has strong roots in psychological activity theory introduced by Vygotsky and Leont'ev, it results in specific classroom management and learning strategies that differ from American approach. This research study is the synthesis of the investigation provided by a former Ukrainian Fulbright Scholar-in-Residence in collaboration with American teaching staff. The comparison of curriculum standards, student group community and age variations will outline similarities and differences in students' ideas and their perception of the features of socially successful person within these two different cultures. The empirical analysis highlights the content of cognitive (e.g., human's socioeconomic status), affective (e.g., the feeling of happiness) and connotative (moral values and other person's attitudes) components employed by American/Ukrainian students to create the concept of socially successful person. Such data henceforward can be used in developing a range of social programs. The results of observation and surveys will also indicate the distribution in preferences to individual or team work, application of creative or critical thinking, etc. In addition, the references of American and Ukrainian citizens regarding what share of population should have BSc, MSc, PhD or no degree at all in an ideal model of society will be presented. These findings provide valuable insight into further development of teaching methods while encompassing cross-cultural facets into educational process.

## **Human Trafficking: Rarely Acknowledged or Recognized**

Chair: Nancy M. Sidun

Labor and sex trafficking is the recruiting, harboring, or transporting of a person for forced labor and/or commercial sex acts through the use of fraud, force, or coercion. It is estimated that more than 21 million men, women, and children are victimized by forced labor and sex trafficking worldwide. Evidence shows that the trafficking of women and girls for sexual exploitation has received much attention, however, there are aspects of human trafficking that are rarely acknowledged. This symposium will provide insights into these arenas. The first presenter will discuss the intersectionality of climate change and increased risk for being trafficked. Exploration of how natural disasters, which lead to displacement of persons and ultimately amplify the risk for trafficking, will be offered. Our second presentation will focus on survivors of human trafficking who are potentially eligible and qualify for a T Visa to establish legal immigration status in the U.S. Challenges and ethical concerns in conducting psychological evaluations with traumatized girls and women from Nicaragua, Honduras and El Salvador, as well as strategies for testifying in court will be proposed. The next presenter will discuss the gender bias assumption embedded in traditional masculinity (i.e. men are not vulnerable, especially to exploitation) and how that impedes awareness that men and boys represent nearly half of human trafficking victims. The final presentation will share the overlapping commonalities of intercountry adoption and the detention of unaccompanied minors at the U.S. border with human trafficking victims and survivors. The symposium will conclude with a discussant. Presentations include:

***The Impact of Climate Change on Modern Day Slavery***

Nancy M. Sidun

***Resistance and Resilience: Narratives of Sex Trafficking from the Northern Triangle***

Yvette G. Flores

***Invisible Victims of Slavery: Human Trafficking of Men and Boys***

Irma Barron

***Follow the Money: Parallels among Human Trafficking, Children Alone or Separated at the Border, and Intercountry Adoption***

Judith L. Gibbons

Discussant: Jill J. Bloom

**Examining Perceptions: Attitudes, Violence, and Mental Health**

Holly Skillman-Dougherty

The attitudes towards seeking mental health treatment and attitudes towards gender-based violence (GBV) were examined among individuals who work or volunteer with refugee resettlement agencies within the United States, as attitudes have been identified as a barrier to reporting violence and seeking mental health assistance. Individuals working within resettlement are in a unique position to garner reports of GBV due to their direct contact with refugees, internally displaced persons, and asylees. The goal of the study was to elucidate the interaction between the perceptions of GBV and the perceptions of mental health seeking behaviors among resettlement agents. Violence and trauma are ubiquitous, borderless experiences affecting as many as 35% of all women worldwide, resulting in physical and psychological distress. The results of this pilot study identified a relationship between years of experience working with refugees in resettlement and attitude towards mental health treatment. It also identified a negative correlation between attitudes regarding gender-based violence and seeking mental health treatment, as well as a relationship between gender and attitudes about gender-based violence. The research demonstrated the importance of inclusive, multi-cultural attitudes within resettlement, program evaluation, training and education, and begins the discussion of considerations and steps necessary to undertake research on a cross-cultural and international scale.

**Researching the Benefits of Tree-of-Life Therapy for Refugee and Asylum-Seeking Youth**

Deborah A. Stiles, Kelly A. Brown, and Rhonda G. Bluehen-Unger

Tree-of-Life therapy is a culturally sensitive psychosocial healing practice that helps people talk about the stories of their lives in ways that make them stronger. This counseling approach is culturally appropriate and helpful for refugee youth. Through art and storytelling, Tree-of-Life therapy addresses the traumas experienced by many refugee and asylum-seeking youth in ways that recognize their language and cultural differences and bring to light their own skills and abilities. The creators of Tree-of-Life describe the intervention as collective narrative therapy. It is intentionally delivered in four parts so as not to re-traumatize youth and to promote connection

and cultural understanding instead. Tree-of-Life therapy is practiced in North America, Europe, Australia, and Africa, but, at the present time, Tree-of-Life has no “evidence base.” The published studies of Tree-of-Life with refugee and immigrant youth have sample sizes of one, six, and twenty-nine; the study with twenty-nine participants had no control group. This presentation describes the development of a pre- and post-questionnaire called Roots and Wings, which will be used to evaluate Tree-of-Life. Graduate students and young people from ten countries assisted the first author in the arduous process of developing Roots and Wings. Four existing child inventories/scales with good psychometric qualities were modified and two new assessments were added. The final version of the questionnaire is child-friendly, culturally meaningful, easy to complete, and specially designed for refugee youth now living in English-speaking countries. The Roots and Wings questionnaire not only connects directly with Tree-of-Life therapy, it also complements its healing goals.

### **Growing Connection: A Prison Garden and Indigenous Community Partnership to Support Health and Food Justice**

Kelsey Timler

This paper draws on community-based and participatory approaches to collaborate with Indigenous communities around food rights, sovereignty, health and wellbeing in Canada. Prior to colonization Indigenous communities in Canada subsisted on diverse and nutritious diets; however, colonial encroachment created numerous barriers to nutritious foods and health and social wellbeing, which are in turn correlated with inequities across the criminal justice system. As part of a larger prison-community partnership called Work 2 Give, a garden program based at a federal prison attempts to address Indigenous food security and correctional rehabilitation by engaging men in the meaningful growing, harvesting and donating of organic produce. Interdisciplinary graduate research using ethnographic approaches explores prison garden impacts and an analysis of how colonial legacies manifest in barriers to social determinants of health that affect Indigenous food systems and criminal justice inequities. An overview of research findings will be provided, focusing on the benefit of the garden program for the incarcerated men, and the potential impact for recipients of donated produce within the rural and remote communities of the Tsilhqot'in First Nation. These findings highlight the garden's impacts on Tsilhqot'in community diet-related health and holistic wellbeing through access to vegetables and the possibility of reciprocal relationships with men in prison. Yet, these benefits are undermined by a sole focus on food security, as opposed to the relational and land-based food sovereignties sought by Tsilhqot'in communities. Employing a food justice lens to create and sustain connections between men in prison and communities to foster the interconnections among food, health, community, land, and healing can support restorative reciprocity between the men and communities.

### **Rugged Dividualism: Emergent Forms of Life and Death on a Climatological Frontier**

Michael Vine

In the rural American Southwest, deep-rooted ideals of the rugged, self-sufficient individual still animate much of everyday life in both discourse and practice. At the same time, the increasingly inescapable fact of climatological crisis is precipitating amongst some Anglo-American Southern Californians the emergence of a set of cultural practices that together stress social and material

interdependence over individual autonomy. Rather than replacing settler-colonial ideals outright, however, this new socioecological imaginary differently inflects them. Within this context, this paper sets out to answer the question: How do people negotiate the everyday ethical conundrums generated at the fissures of divergent social forms? Through an ethnography of practices such as gardening, childrearing, and death, the paper will thereby track the relationship between residual, dominant, and emergent regimes of life and death within the Southern California desert, paying especially close attention to desert residents' engagement with the material qualities and properties of their home, their bodies, and the wider world. By manipulating the material infrastructures and entities of everyday life, desert residents can also attempt to reconcile competing ethical visions of "individualism" and "dividualism," albeit with varying degrees of success and failure.

### **A Bootstrapped Structural Equation Modeling Study on Second-Generation Immigrants' Perceived Cultural Similarity and Community Engagement**

Annie Hanh Vu and Manyu Li

Background: This study aimed at studying how cultural similarity between host-nationals and second-generation immigrants predicted second-generation immigrants' community engagement, mediated through their acculturation orientation (host-culture orientation vs. home-culture orientation). Research in the past found that second-generation immigrants in the US were more engaged in the community than people who were born in the US (Lopez & Marcelo, 2008; Li & Lin, 2017). It was also suggested that immigrants' community engagement could potentially improve their sociocultural adaptation (Solis, Fernandez, & Alcala, 2013). However, the mechanism behind (e.g., predictors/mediators) is still unknown. We proposed that second-generation immigrants who felt lower cultural similarity (higher cultural distance) to the host culture might feel a need to engage in the host culture and might have a higher host-culture orientation. This host-culture orientation, in turn, might predict higher community engagement to the host culture. Method: 300 second-generation immigrants were recruited through Qualtrics Panel. A bootstrapped ( $r = 2000$ ) structural equation model analysis was performed. Results supported our hypotheses that 1) cultural similarity predicted host acculturation orientations, 2) host orientation positively predicted higher host-national community engagement, and 3) acculturation orientations mediated the relations between cultural similarity and host-national community engagement. Discussion: The findings from this study has implication on second-generation immigrants' sociocultural adaptation through community engagement.

### **Quality of Life among South African Non-Familial Caregivers of Childhood Sexual Abuse Survivors**

Bertrina West

Previous research has indicated that providing care to trauma survivors has both positive and negative effects on the quality of life (QoL) of caregivers. Negative effects that caregiving may have include: experiencing symptoms of vicarious trauma (VT), compassion fatigue (CF), secondary traumatic stress (STS), or burn out. In contrast, positive effects may include experiencing CF, posttraumatic growth (PTG), or vicarious resilience (VR). Based in social constructivism, this qualitative study took a phenomenological approach to exploring the impact

of providing care to childhood sexual abuse survivors (CSAS) on the QoL of life among informal non-familial caregivers in South Africa ( $n = 15$ ). Semi-structured interviews were conducted in two phases; the first phase consisted of caregivers sharing their experiences via verbal narratives, while the second phase required participants to share their experiences by providing answers to open-ended interview questions. Results of this research confirmed findings from previous research suggesting that providing care to CSAS has both positive and negative effects on the QoL of caregivers; however, negative effects were more persistent, making the caregivers more vulnerable to experiencing symptoms of VT, CF, STS, and burnout. Results also indicated that caregivers experienced positive effects; however, those experiences were minimum due to lack of education, training, social support, and coping skills. The results of this research indicate the amount of negative effects of caregiving tremendously outweighs the benefits, ultimately leading to a negative impact on the overall QoL of the caregiver and CSAS. This research not only bridges the gap regarding the available literature, it also lays the foundation for future research on the QoL of caregivers in South Africa.

### **Suicidal Ideation and Psychosocial Functioning in African American Girls**

Dawn Witherspoon and Maureen Black

Suicide is the 2nd leading cause of death for youth aged 10-24 (CDC, 2015). Historically, rates of suicide have been relatively low in African-American (AA) communities. For example, in a recent national sample of AA adolescents, 2.8% had attempted suicide and 7.4% had a history of SI (Joe, et al, 2009). However, based on the Youth Risk Behavior Survey, rates of suicide increased significantly among AA youth: 233% increase among 10-14 year olds and 126% increase among 15-24 year olds (CDC, 1995). Rates remained stable between 1991 and 2009 with 6-9% of African American students reporting attempted suicide one or more times in the past year (CDC, 2011). The purpose of this study is to examine SI in a non-clinical sample of AA adolescent girls and associations with psychosocial risk and coping. Methods: Participants were 6th and 7th grade girls enrolled in a school-based health promotion/obesity prevention RCT. Measures used to assess psychosocial functioning included the Children's Depression Inventory (CDI) and the Revised Children's Manifestation of Anxiety Scale (RCMAS). 123 girls participated, average age was 12.36 years and 89% were AA. Results: 33% endorsed SI. Girls who endorsed SI had significantly higher scores on overall depression, ineffectiveness, anhedonia, worry, and social concerns, and higher likelihood of depressive symptoms in the borderline/clinical range. The most frequent stressors included increase in mood symptoms, peer conflict, and family conflict. Conclusion: Suicidal ideation was more common in a sample of low-income African American early adolescent girls than previous research suggests and coping skills were limited.

### **Child Soldiers as Future Peacebuilders**

Charles Wratto

In recent years, the issue of child soldiering has gained immense global attention. Yet, much of the discourse surrounding this issue is built on two dominant narratives. The first of these is the narrative of victimhood. A portrayal of young warriors as casualties of human aggression, who have lost significant aspects of their lives through no action of their own. The second is that of accountability which rejects the idea of victimhood, based on a conviction that child soldiers are

monstrous perpetrators that deserve neither forgiveness nor pity. Both arguments seem rather extreme and often do not reflect the many talents this population has to offer. For instance, the victim narrative largely ignores children's direct complicity and connivance in heinous crimes. At the same time, the belief that a child soldier is inherently violent and irredeemable to society has affected our thoughts to the point of ostracizing the mentioned group. Along these lines, the study share light on the usefulness of child soldiers outside their military experiences. In doing so, it offers a third narrative that calls for the inclusion of former child soldiers in peacebuilding and post-war recovery initiatives. Data for the study are collected from 300 participants- comprising 120 current and former child soldiers in six countries. A descriptive survey was applied to formulate the results of measurable data that are subjected to content analysis, Likerts model and Statistical Packages for Social Sciences (SPSS).

### **Role of Transnational Living on Relationship Quality among Ghanaian Immigrants**

Rodlyn Yafetto and D. Bruce Carter

This study focused on transnational couples from Ghana. Transnational couples may face relationship strains requiring adjustment in behavior and expectancies to accommodate relationship disruptions. Disruptions may be higher when either partner is an immigrant to a new location. Although African immigrants constitute a minute share of the United States (US) immigrant population, they are one of the fastest growing immigrant groups, and Ghana has provided the fourth largest African immigrant population to the US. Research indicates that more than half of the Ghanaian population in the US voluntarily emigrated from Ghana in the hopes of bettering their lives and that of their family members at home. We qualitatively examined experiences of male and female members of transnational couples. Twelve individuals participated in interviews. Eight Ghanaian immigrants (4 males and 4 females) in married relationships and four (2 males and 2 females) in committed intimate relationships were interviewed. Participants ranged in age from 26 to 57 years of age ( $M = 40$  years). The average length of relationship was 10.4 years; participants had lived apart for 6.7 years. Participants were residing in either USA or Ghana and the other partner resided in the other country. Results revealed that transnational living took a heavier toll on couples in married relationships, sometimes leading to separation or divorce. At time of interview, 3 married couples were divorced and 2 reported significant issues and were considering dissolution. Courting relationships often dissolved soon after one member of the couple migrated; both couples in committed, unmarried relationships were separated at the time of interview. The study also revealed gender differences. This study highlights the effects of transnational living on intimate relationship satisfaction in a voluntary migrant population from Africa and indicates that female immigrant partners appear to manage transnational living stresses and strains differently than their male counterparts.

### **The Links between Maternal and Paternal Responsiveness, Hostile Parenting, and Children's Language Skills**

Elif Dede Yildirim

The objective of this study was to assess the links between maternal and paternal responsiveness, hostile parenting and preschool-aged children's language skills among low-income African American, Hispanic American, and European American from the Building Strong Families



Study. The sample consisted of 924 preschool aged children and their parents. Observed maternal and paternal responsiveness and hostile parenting were coded during the two-bag play assessments, and children's language skills were measured with the Peabody Picture Vocabulary Test 4 (PPVT-4). Dyadic path analysis revealed that household income/poverty ratio, maternal and paternal hostile parenting were negatively associated with maternal ( $\beta = -.10$ ,  $\beta = -.06$ , and  $\beta = -.50$ , respectively) and paternal responsiveness ( $\beta = -.19$ ,  $\beta = -.45$ , and  $\beta = -.06$ , respectively). Co-parenting quality was negatively associated with paternal hostility ( $\beta = -.08$ ), whereas maternal harsh discipline was positively, and marital status was negatively associated with maternal hostility ( $\beta = .07$  and  $\beta = -.07$ , respectively). Maternal and paternal responsiveness were positively associated with children's language skills ( $\beta = .26$  and  $\beta = .07$ , respectively) across groups. Data are interpreted in terms of parental risk and protective factors and children's early language skills across racial/ethnic groups.

### **How Maritime Safety is Impacted by Culture**

Carol Y. Yoder and Tuuli Messer-Bookman

In most maritime disasters, such as the deadly 2012 grounding of the sumptuous Italian passenger ship Costa Concordia, nothing broke - human factors were entirely to blame. Salvage costs alone exceeded \$2 billion and 32 lives were lost. Maritime casualties impact the environment to a greater degree than any other accidents, yet research on cultural influences on critical decision-making in commercial maritime operations is in its infancy. The most consistently identified cause of maritime accidents is human error (Messer-Bookman, 2015) which is impacted by culture. Scholars implicitly acknowledge the importance of culture, yet few studies document how cultural differences impact maritime safety. Here, our goal is to describe how cross-cultural research can illuminate specific marine accidents and then be applied to improving global maritime safety. In spite of humans' shared biology, culture influences neural substrates of human cognition. While commonalities are far greater than cultural differences, socially-based experience and expertise can subtly alter the structure and function of the brain. Experience, environmental demands, and language make some information more notable or motivational in navigation, communication, and decision making. We analyzed information salient to major maritime incidents and considered how cultural research could improve safety. Specific maritime incidents will be described highlighting cultural influences. We will focus on how culture impacts decision-making, spatial perceptions and attention, and how we communicate and organize information. In this project, we analyzed how cultural factors contributed to major maritime disasters. Developing better understandings of cultural differences will create opportunities for improved marine safety.

### **The Context of Time-Poverty of North Korean Women**

Gahwan Yoo and Sunnam Kim

The purposes of this study were to understand in-depth the time poverty phenomenon of North Korean women. As the economic situation of North Korea deteriorated since the 1990s, the distribution system and the childcare center system have existed in name only. The North Korean regime defined the roles of women as workers and mothers and reinforce their dual burden of labor. In recent years, women are put in the position of serving as breadwinners that are mainly active in the market with the accelerated marketization. The patriarchal system, at the same time,

still prevails, asking women to be in charge of both household chores and childcare. As a result, North Korean women are in the triple hardship with income and time poverty. Previous studies on time poverty in South Korea pointed out that the phenomenon is “feminized.” All women are suffering from time poverty regardless of the income level, and married women with children are the most vulnerable group. With these backgrounds, the present study set out to analyze the time poverty of North Korean women. The methodology was in-depth interview with North Korean immigrants. Nine North Korean women were chosen that defected North Korea within 6 years by age range into consideration. Transcripts were analyzed with the procedure of qualitative case study. The analysis extracted the following topics and included meaning units for each item: Time Pressure experienced as a breadwinner, Busy factors especially in North Korean, Exploration of Usable Resources, and Possibility of utilizing discretionary time.

### **Adaptation of Foreign Students in Tallinn (Estonia)**

Anastassia Zabrodskaia

Students from different cultural and linguistic backgrounds come to Tallinn University to study in English during the two-year master’s programme “Communication Management”. Their reasons to study in Estonia are different but the most mentioned one is to engage in an international experience in a European Union country that has good and affordable quality of life. During the first autumn semester every student follows a course in the “Basics of Intercultural Communication” where students are encouraged to observe, monitor and report on any culturally defined and “different” situation. By the end of the course students complete a comprehensive essay where they have to draw connections between such practical experiences and ways they adjust to them. In their essays students usually feel that their adaptation is easy in terms of studying environment (as English is widely used in university and around the city) but note that their adaptation to local climate, food, language, behaviour patterns and values is difficult and challenging that leads to culture and identity shock. I use an interactive model of foreign-language proficiency, communication competence, effective intercultural interaction and sociocultural adaptation (Masgoret and Ward 2006) to highlight the strategies foreign students used to cope with Estonian social and academic environment. Based on the students’ examples I will show how students overcome obstacles while accommodating to study-related aspects and integrating into new sociocultural environment.

### **Education Abroad: Linking Teaching/Learning to the Host Culture**

Ginny Q. Zhan

Research shows that education abroad experiences can make an impact on students’ cultural perspectives and benefit them for life (US Department of Education, 2010). As an integral part of these programs, the academic teaching/learning makes significant contributions to the program’s success. However, not much research has examined the academic aspect such as activities and assignments and their effectiveness in an Education Abroad program. I’ve taught psychology courses in nine Education Abroad programs that ranged from 12 days to five weeks in the past decade. One of the questions I’ve been interested in exploring is: since we are in a different culture, wouldn’t it be imperative that we conduct our teaching and learning in a way that links the specific culture to the course? If so, how do we as faculty, effectively take advantage of the real world learning environment to incorporate the culture, people, places, and events of the

particular country into our courses? I've researched and experimented with ways to take advantage of the unique culture of each host country and tried to integrate it into my psychology courses. In this presentation, I plan to report my experiences and results from the programs in China, India, Ireland, and Spain. I will show specific examples of how I linked the host cultures to the course assignments and activities. Students' comments and evaluations were collected to gauge the effectiveness of these activities, and will be shared in this presentation and discussed.