

The background of the entire page is a photograph of the UCLA campus. It features the iconic red brick UCLA Tower on a hill, surrounded by lush green trees. In the foreground, a wide, red brick staircase leads up a grassy slope, with several people walking on it. The sky is clear and blue.

# **Abstracts and Program**

## **Los Angeles USA Regional Conference**

of the

## **International Association for Cross-Cultural Psychology**

### **2013**

A graphic overlay in the bottom-left corner. It has a purple and pink background with a faint map of the UCLA campus. The text 'IACCP LA 2013' is written in large, white, serif font. Below it, in smaller white text, is 'CULTURE IN PSYCHOLOGY: VARIATION WITHIN AND ACROSS NATIONAL BORDERS'. At the bottom, there are two white rectangular boxes containing the words 'PROGRAM' and 'UCLA' in black, sans-serif font. The dates 'June 20-22, 2013' are also present in white text.

**IACCP  
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CULTURE IN PSYCHOLOGY:  
VARIATION WITHIN AND  
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June 20-22,  
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Xavier Cagigas, University of California, Los Angeles, USA (xcagigas@mednet.ucla.edu)  
Mary Helen Immordino-Yang, University of Southern California, USA (immordin@usc.edu)

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Bengt Muthen, University of California, Los Angeles, USA (bmuthen@statmodel.com)  
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## WORKSHOP PROGRAM

**Thursday, June 20**

All workshops 9:30am-1pm

### **Advances in Cultural Neuroscience and Cultural Neuropsychology**

**5461 Franz Hall**

Organizers : Joan Y. Chiao, Northwestern University, USA (jchiao@northwestern.edu)  
Xavier Cagigas, University of California, Los Angeles, USA( xcagigas@mednet.ucla.edu)  
Mary Helen Immordino-Yang, University of Southern California, USA (immordin@usc.edu)

How cultural and biological forces shape human nature has been a source of intellectual curiosity since the beginning of scholarly inquiry. Modern advances in cultural and biological sciences provide novel opportunities for understanding how the human brain facilitates the creation and transmission of culture within and across generations. This workshop highlighted novel theory and methods in cultural neuroscience and cultural neuropsychology. Participants were given presentations highlighting research advancing concepts and techniques for studying culture at the neural level of analysis. Participants were also given opportunities for hands-on training in designing research in these fields as well as conducting data analysis, as well as guidance regarding researchers in the field and funding opportunities for furthering knowledge and experience in these research areas.

This workshop is designed to provide an overview introduction to cultural neuroscience and cultural neuropsychology as well as provide concrete strategies for designing and implement research in these fields. Emphasis is placed on cutting-edge research theory and methods. At the end of the workshop, participants will be expected to know how to design a cultural neuroscience and cultural neuropsychological study as well as have an increased knowledge of networking and funding opportunities in these fields.

### **Methodology for Studying the Psychological Impact of Cultural Evolution**

**2527 Franz Hall**

Organizers: Jean Twenge, San Diego State University, USA, (jeantwenge@gmail.com)  
Michael Weinstock, Ben Gurion University of the Negev, Israel (micwein@exchange.bgu.ac.il), Pelin Kesebir, University of Colorado, Colorado Springs, USA

This workshop will explore methods for studying the psychological impact of cul-

tural evolution and cultural change. We will explore four methods for studying change over time: cultural product databases (such as Google Books), large time-lag studies, cross-temporal meta-analysis (CTMA), and cross-sectional comparisons across generations and subcultures.

People not only develop within particular cultures but within particular historical periods in cultures' histories. From this perspective, psychological development will vary both between and within cultural communities over time-spans. There may be relevant long-term historical changes, perhaps even from before current research participants of any age were born, cross-generational changes, or shorter term, yet meaningful cultural shifts. The challenge for researchers is how to investigate and account for cultural evolutions that occur over these varying time-spans. Clearly historical description is an important part of research on cultural evolution. However, in this workshop will look at empirical social scientific methods that have been developed to investigate the nature of cultural evolution and the role it plays in psychological phenomena.

The workshop will begin with a brief lecture reviewing three general research designs used to study generational, age, and time period effects: cross-sectional, longitudinal, and time-lag. We will then introduce participants to four major methods for exploring cultural evolution:

1. Cultural product databases. We will show participants online databases such as Google Books and the Social Security Administration's names database and discuss other sources of cultural product data (e.g., song lyrics, State of the Union addresses, dictionaries). Participants will have the opportunity to enter words and phrases into Google Books to test hypotheses they suggest.
2. Large time-lag studies. We will show participants large time-lag studies such as the General Social Survey, the Longitudinal Study of Generations, the American Freshman Survey, and the Monitoring the Future survey of high school students. Participants will have the opportunity to run a few analyses in the General Social Survey online analysis tool.
3. Cross-temporal meta-analysis. We will go through the steps involved in conducting a CTMA, which examines changes in mean scores on one measure across time. Participants will have the opportunity to search the Web of Science and ProQuest Digital Dissertations databases for scales with enough data across time to allow a CTMA.
4. Cross-generational/cross subculture comparisons. We will discuss a method of studying communities in transition that compares groups with histories (e.g., generations, subcultures) that now vary in socio-demographic characteristics. Partici-





pants will have the opportunity to develop instruments relevant to their communities of interest that assess socio-demographic characteristics and related variations in cultural values.

## Integration of Qualitative and Quantitative Methods in Cross-Cultural Research

### 6461 Franz Hall

Organizers: Thomas Weisner, University of California, Los Angeles, USA (tweisner@ucla.edu), Eli Lieber, University of California, Los Angeles, USA (elieber@dedoose.com)

Cross-cultural research can benefit from integrating qualitative and quantitative evidence. This can bring a study closer to the meanings, experiences, and everyday lives of our cultural settings and participants. This integration can also bring greater precision and comparability of measurement to qualitative studies. Participants will bring their current and planned research questions to the workshop for discussion and consultation. Both Weisner and Lieber will present conceptual ideas about mixed methods and present specific tools and methods showing how to make this kind of work easier, more effective, and richer.

A goal of our workshop is to address the research interests of attendees. We will email participants in advance and ask which of the topics listed below would be of most interest in terms of whole group presentations, workshops or smaller group discussions in break-out sessions. Participants can select as many as they are interested in, and may add other issues and specific tools they would like to discuss that they do not see on the list.

We also ask each participant to indicate the substantive fields or settings they might like to see lecture presentations or workshops focus on (e.g. measurement issues, qualitative to quantitative measurement development; equivalence; schools and classrooms; family; parenting; mental health; use of research evidence for policy and practice; interventions; etc.). Participants who have not been contacted in advance can suggest topics during the workshop itself.

The workshop methods topics will include a selection from the following list of topics, based on workshop participant interests:

1. Interview methods
2. Coding and analysis
3. Writing up and publishing mixed methods work
4. Mixed methods proposal development
5. Integration of qualitative and quantitative data

6. Measure development (building survey measures from qualitative data)
7. Launching large-scale mixed methods studies
8. Organizing and working with mixed methods research teams
9. Qualitative data analysis software
10. Sampling design: balancing feasibility and accuracy
11. Epistemology of qualitative and mixed methods research
12. Beyond interviewing: other qualitative methods
13. Reliability assessment of qualitative data
14. Specific applications of mixed methods within various disciplines (e.g. education; cross-cultural psychology; human development; family studies; clinical/interventions)
15. Timing: when to use qualitative, quantitative and mixed methods across a study

There will be selective opportunity for participants to meet with Weisner or Lieber following the workshop itself for additional consultations.

## Techniques and Uses of Multilevel and Structural Equation Modeling in Cultural Research

### A279 Franz Hall

Organizers: Fang Fang Chen, University of Delaware, USA (xiyu@psych.udel.edu)  
Bengt Muthen, University of California, Los Angeles, USA (bmuthen@statmodel.com)  
Cecilia Cheung, University of Illinois, USA (scheung3@illinois.edu)  
Yiming Jing, University of Delaware, USA (yjing@psych.udel.edu)

The purpose of this workshop is to introduce multilevel modeling and several important structural equation modeling approaches, such as multiple group analysis and tests of measurement invariance across cultural groups, that are particularly relevant to cultural and cross-cultural researchers.

This workshop presents an introduction to multilevel models featuring their use in cultural and cross-cultural studies. Multilevel models are widely used statistical methods with names such as hierarchical linear models and random or mixed effects models. We will introduce the application and interpretation of these statistical models that are specifically designed for the analysis of nested data structures. Nesting can arise from hierarchical data structures (e.g., individuals are nested within country). It is problematic to use traditional general linear models (e.g., ANOVA or regression) to analyze nested data. By attending the workshop, participants will gain a basic understanding of this modeling approach and will be able





to conduct basic multilevel model analyses.

This workshop will also introduce the issue of measurement invariance across cultural groups and present statistical approaches for addressing this issue. To make valid comparisons across different cultural or ethnic groups, we must address an important question: Are we comparing the same constructs across different groups. When we compare scale scores, such as self-esteem, across different groups, we make a critical assumption that the scale measures the same construct in all of the groups. If that assumption is true, comparisons and analyses of those scores are valid, and subsequent interpretations are meaningful. However, if that assumption does not hold, such comparisons do not produce meaningful results. This is the general issue of measurement invariance. Measurement invariance is the equivalence of a measured construct in two or more groups, such as people from different cultures. It assures that the same constructs are being assessed in each group. Measurement invariance is an important issue if a researcher wishes to make group comparisons. Meaningful comparisons of statistics, such as means and regression coefficients, can only be made if the measures are comparable across different groups.

This workshop will give an overview of new statistical methodology for the study of measurement instruments administered to multiple groups. This includes ways to assess measurement invariance and to obtain a proper comparison across cultural groups of factor means and variances in exploratory and confirmatory factor analysis settings. The new methods are now included in the Mplus program. Examples will be discussed, including cross-cultural studies of a group of countries. About half of the workshop will consist of lecture and the remaining time will be used for interactive and hands-on experiences.

## Methods for Studying Culture and Development

### 3461 Franz Hall

Organizers: Heidi Keller, University of Osnabrueck, Germany (heidi.keller@me.com)

Bettina Lamm, University of Osnabrueck, Germany (blamm@uos.de)

This workshop is aimed at presenting quantitative and qualitative methodology that can be used to study cultural contents and processes in childhood socialization processes.

There will be two presentations:

1. The analysis of parenting ethnotheories and interactional behaviors in early caregiver-child relationships in different cultural environments

This presentation will present various observational methods as well as interview

techniques adapted to different cultural milieus. The methods are directed to study parent-infant interaction and parenting strategies during infancy period with a focus on the first year of life.

Several examples from video material and interview transcripts will be given. The participants will be encouraged to think about challenges of taking these methods presented to their own (or a different) cultural group.

### 2. Experimental methods in cross-cultural infancy research

The vast majority of studies on infant development have been conducted in Western University labs using research methods that reflect infant experiences in urban Western middle-class contexts. However, cross-cultural research is essential to understand developmental processes, but poses great challenges to experimental infancy research.

This presentation reports experiences from a longitudinal cross-cultural study on learning and memory development with German middle-class infants and rural Nso infants from Cameroon. By means of empirical examples referring to classical experimental paradigms of infancy research, e.g. the mobile conjugate reinforcement task or the habituation paradigm, methodological difficulties based on culture specific interpretations of the test setting or stimulus material and different meanings associated with specific behavioral responses are illustrated.

Workshop participants will be invited to discuss possible solutions for these challenges and develop cultural adaptations based on a multi-method approach including naturalistic observations of every-day life and standardized experimental settings through group work.

### 3. Interactive components

According to their research interests participants will work out the details of culture-sensitive methods for their research questions in small groups. Participants are expected to apply the input from the presentations to the cultural communities they work in and develop cultural adaptations of existing methods or assemble new methods. Work groups will present their results and get feedback from the plenum as well as the presenters.

The workshop is aimed at sensitizing participants for methodical challenges of cross-cultural developmental research, animating them to reflect their own cultural model and resultant scientific assumptions and methods, and providing some ideas to overcome this methodical ethnocentrism.





## Theory and Methods in Acculturation Research

### 3621C Franz Hall

Organizers: Saba Safdar, Guelf University, Canada (ssafdar@uoguelph.ca)

Pawel Boski, University of Social Sciences and Humanities, Poland (pboski@swps.edu.pl)

The purpose of this workshop is to develop participants' skills at designing studies in the field of acculturation. In doing so, first we briefly review selected acculturation models that have been developed by various researchers in North America and Europe and examine their different conceptualizations. We review and compare John Berry's (1997, 2003) framework, the Interactive Acculturation Model (IAM; Bourhis, Moïse, Perreault, & Senéchal, 1997), the Concordance Model of Acculturation (CMA; Piontkowski, Florack, Hoelker & Obdržálek, 2000), the Relative Acculturation Extended Model (RAEM; Navas, García, Sánchez, Rojas, Pumares, & Fernández, 2005), the Multidimensional Individual Differences Acculturation model (MIDA; Safdar, Lay, & Struthers, 2003; Safdar, Struthers, & van Oudenhoven, 2009), and Rudmin's (2009) model of acculturation as second-culture acquisition. In reviewing these models, we discuss the distinction between acculturation and related domains, such as the psychology of economic migration (Boski, 2013).

Second, we examine acculturation as a process of becoming a bi- or a multicultural person (Benet-Martinez, et al., 2002; Boski, 2008; Leung, et al., 2008; Tadmor, et al., 2012).

Our approach is grounded on the assumption that acculturation is a complex learning/acquisition process occurring in culturally diverse environments. Its main components are: (i) getting conceptual knowledge, symbolic understanding, and behavioral skills in multiple cultures (Ward et al., 2001); (ii) negotiating conflicts, coping with stress, overcoming ethnocentrism resulting from intercultural interactions (Bennett & Bennett, 2004); and (iii) molding psychological changes as products of the two previous factors.

The workshop will concentrate on developing research tools for measuring symbolic (Leung et al, 2010; Tadmor, et al., 2012) and value-related (Boski, 2012) aspects of bi- and multicultural identities, relevant for particular acculturation contexts, and within each participant's cultural expertise. We discuss and examine the significance of measuring socioeconomic factors within the larger society as a ubiquitous influence on the acculturation adaptation of immigrants (Safdar, Calvez, & Lewis, 2012).

The first part of the workshop is led by Prof. Safdar and the second part by Prof. Boski. We encourage interested participants to contact the presenters for further

information or if they have any requests for discussion points.





## SYMPOSIUM PROGRAM

Thursday, June 20

9:45-11:00 2258a Franz

### Electronic Cultural Tools: The Impact Of Screens on Reading and Writing

Chair: Kaveri Subrahmanyam, California State University, Los Angeles, USA (ksubrah@calstatela.edu)

Discussant: Jessica Dennis, California State University, Los Angeles, USA

This symposium draws on Vygotsky's proposal that the tools provided by the culture mediate cognitive development. Digital tools are the current generation of cultural tools – and are unique in their diffusion around the world. As users adapt to these new cultural tools, they are also creating distinct digital cultures. The papers in this symposium compares some of the cognitive effects of digital screens such as laptops, tablets, and the Internet and compares them to a traditional medium such as paper. They also examine a unique aspect of digital cultures, multitasking, which is the common practice of using multiple media simultaneously. The first paper compares the effect of source mediums (computer only, paper only, computer, Internet and the option to print) to gather information and prepare a report. The second paper compares the effect of the reading medium (paper, tablet, and laptop) and multitasking on the efficiency and effectiveness of reading text.

#### ***Does the Medium Matter? Comparing Paper and Screens for Reading Text***

Minas Michikyan, (Minas.Michikyan2@calstatela.edu); Rogelio Carrillo; Kaveri Subrahmanyam, California State University, Los Angeles, USA

Digital screens such as tablets (e.g., iPad), and e-readers have become ubiquitous and should be viewed as electronic cultural tools. Vygotsky suggested that the tools provided by the culture mediate cognitive development. Extending this idea to electronic screens, this paper compares electronic screens with the traditional medium of paper with regard to reading efficiency and effectiveness. We examined the effects of reading text on different kinds of screens and paper on comprehension, efficiency, and recall among college students. One hundred twenty college students (18-31 years) read easy and difficult passages on a screen (laptop or iPad) or paper while either multitasking (by going online, using cell phone, etc.) or not to multitasking while reading the passage. After reading the passages, participants completed a reading comprehension assessment quiz. Reading efficiency (reading time) and recall (after 5 days) was assessed, and differences in reading ability were controlled for statistically. For reading comprehension, we found a significant

difference between paper and screens (laptop and tablet combined) when reading the easy passage and multitasking; comprehension was greater among those who read the passage on paper. No such effect was found for the difficult passage. With regard to reading time or efficiency, multitasking significantly increased reading time for both passages. Our results suggest that multitasking may have a greater effect on reading performance compared to the reading medium. In fact, laptop, tablet, and paper may be equivalent for reading efficiency and effectiveness when the reader is not multitasking. More research is needed to understand how multitasking may moderate the effect of digital tools on cognition

#### ***Does the Medium Matter: Integrating Information across Source Materials***

Authors: Christine Clemmons, (christine.clemmons@ucla.edu); Yalda T.Uhls, (yaldatuhls@gmail.com), Patricia M. Greenfield, Ph.D., (Greenfield@psych.ucla.edu)  
University of California, Los Angeles, USA

In today's digital learning culture vast libraries are available at the finger tips of the student, yet the familiar deadlines seem all the shorter as the necessity to spend hours combing through journals in the library has been replaced with on-demand information. However, is there a price to pay when information gathering is reduced to quick scanning of keywords targeted to fit the topic at hand? Or does readily accessible information lead to faster, richer reporting? In this experiment we endeavored to determine if the source medium would influence efficiency or quality of output when performing a communication task related to knowledge gathering and reporting to others. We also investigated whether or not the introduction of the Internet into the process influenced the output. Participants were given one hour and 45 minutes to research a topic using either computer presented articles, the same articles printed out, or the articles presented on the computer with the addition of the Internet and the option to print out as needed. We found that there were no significant differences in the quality or efficiency of the reports between the paper only or computer only conditions; however we did find a significant reduction of quality with the introduction of the internet. This report of findings also details interviews with the participants on their preferences for paper vs. digital and compares their preferences to our findings. We also discuss possible reasons for the significant reduction in reporting quality with the introduction of the Internet.





11:35-12:50 2258a Franz

## Familism in U.S. Latinos: Implications for Achievement and Health

Chair: Belinda Campos, University of California, Irvine, USA (bcampos@uci.edu)

Co-Chair: Christine Dunkel-Schetter, University of California, Los Angeles, USA (dunkel@psych.ucla.edu)

Discussant: Christine Dunkel-Schetter, UCLA, USA

Family bonds are important in all human societies but the ways of expressing value for family varies across cultures. Familism is one culturally grounded way of valuing family that emphasizes an ideal for family relationships to be warm, close, and supportive and also that family be prioritized over self. The two talks in this symposium present research on the implications of familism for educational achievement and health in U.S. Latinos. In the first talk, Quiroz will present findings from a study that suggests that Latino children are exposed to familism values at home and individualism values at school. In the second talk, Campos will present findings from a study that suggests that familism is associated with health relevant relationship processes. Discussant Dunkel Schetter will discuss the implications of these findings for better understanding familism in the U.S. and its potential consequences for individuals, families, and larger U.S. society.

### ***Values of Familism and Individualism at Home and School: Complementing or Conflicting Expectations?***

Blanca Quiroz, SEDL, Austin, Texas, USA (blanca.quiroz@sedl.org)

One aspect of the Latino familism value system is that the family's values are held in higher esteem than the values of its individual members. This differs from Anglo value systems of individualism, competition, and achievement through personal endeavor at the exclusion of others. Familism is strongly upheld by Latino-American families. Individualism is strongly upheld in U.S. schools that serve as mainstream enculturation agents. The present study examined whether Latino-American children experience more cultural value conflict between home and school than European-American children. A study was conducted in two elementary schools that primarily served either Latino-American or European-American children in a U.S. metropolitan area. Parents, teachers, and children in both schools responded to hypothetical scenarios that contrasted familism vs. individualism. Participants responded first to open-ended questions and then to close-ended choices depicting the two values. Significant differences between teachers' versus parents' individualism and familism were only found in the predominantly Latino serving school. We concluded that Latino-American children are more exposed to conflicting values between home and school than European-American children.

## ***Implications of Familism for Psychological Health in U.S. samples of Latino, European and East Asian Cultural Background***

Belinda Campos, University of California, Irvine, USA

Familism has been implicated as a contributing factor to health. This talk will present findings from a study that aimed to identify processes through which familism contributes to psychological health. Drawing from the links between familism and close relationship processes, we hypothesized that familism contributes to better psychological health by facilitating closeness and perceived social support. A sample of U.S. women and men of Latino (n=173), European (n=257), and Asian (n=642) cultural backgrounds completed measures of familism, closeness to family members, general perceived social support, and psychological health as indexed by perceived stress, general mental health, and depressive symptoms. SEM multiple-group modeling analyses found direct effects of familism on closeness to family members and perceived support and an indirect effect of familism on better psychological health via greater closeness to family members and greater perceived support. Importantly, these effects did not differ by cultural background. Consistent with previous research, however, Latinos reported the highest levels of familism of the three cultural groups and women reported higher familism and support, as well as poorer psychological health, than men. We concluded that familism is beneficial for psychological health through relationship processes and these benefits extend across diverse U.S. cultural backgrounds.

11:35-12:50 1260 Franz

## **Conflict and Negotiation Processes: Perspectives from the Middle East**

Chair: Michele J. Gelfand, University of Maryland, USA (mgelfand@umd.edu)

Co-Chair: William Gabrenya, Florida Institute of Technology, USA

Social conflict is universal, and managing conflict is arguably among the most important challenges facing humankind. Despite its importance, the scholarly literature on conflict and negotiation is exceedingly narrow in its global scope, with only 2% of the samples in the field being drawn from the Middle East (Gelfand, Severance, Fulmer, and Al Dabbagh. 2012). This symposium will present cutting edge research on conflict and negotiation processes in the Middle East and U.S. First, Moukarzel and Harb present data that expands Western research on how people react to conflict with their supervisors and co-workers in Lebanon. Next, Salmon and collaborators examine how Americans' impatience in negotiations leads to worse negotiation outcomes as compared to Lebanese. Finally, Gelfand and collaborators illustrate the importance of honor discourse for achieving higher quality agreements in Egypt as compared to the U.S. Theoretical and practical implica-





tions for managing conflict and negotiation will be discussed.

***Interpersonal Conflict at Work and Related Outcomes: The Moderating Effect of Vertical and Horizontal Individualism–Collectivism***

Rana Moukarzel, Florida Institute of Technology, Melbourne, FL  
Charles Harb, American University of Beirut, Lebanon

Frone's (2000) model of interpersonal conflict at work was extended by examining the moderating effect of employees' cultural orientations on the relationship between interpersonal conflict and psychological as well as organizational outcomes. We proposed that conflict with one's supervisor will lead to negative organizational outcomes (low job satisfaction, low organizational commitment; H1), while conflict with one's coworkers will lead to negative personal outcomes (low self-esteem; H2). Previous research shows that employees' cultural orientations lead to different outcomes when conflict occurs. For individuals with a collectivist orientation, the collective/group should "win," while for those with an individualistic orientation, the individual should "win" (Triandis & Gelfand, 1998). We expected that employees with individualistic orientations would be likely, than those with a collectivist orientation, to report more negative personal and organizational outcomes following interpersonal conflicts with both sources (H3).

Data were obtained from a sample of 141 Lebanese employees (Table 1).

Participants' cultural orientation was collected using Singelis et al.'s (1995) 16-items INDCOL scale. Results supported Frone's model. As expected, following conflict with one's supervisor, employees endorsing an individualistic orientation reported much less organizational commitment than those with a collectivistic orientation. No differences were found for job satisfaction. Finally, following conflict with one's coworkers, only employees with a vertical-individualist (Triandis & Gelfand, 1998) orientation reported much lower self-esteem. Employees' collectivism did not moderate the effect of co-worker conflict. These results will help inform Lebanese organizations in creating more targeted intervention tools to mitigate the effect of conflict.

***When Time is Not Money: Why Americans Lose Out at The Negotiation Table***

Elizabeth Salmon and Michele J. Gelfand, University of Maryland, USA  
Hsuchi Ting, Capital One Financial, USA  
Sarit Kraus, University of Maryland, USA  
Ya'akov Gal, Harvard University, USA  
Hilal Khashan, American University of Beirut, Lebanon

Nearly 150 years ago, in *Democracy in America* Alexis de Toqueville observed that Americans are impatient. While previous research has linked impatience to negative individual outcomes, including physical complaints such as headaches

and low sleep quality, depression, and marital dissatisfaction, this study empirically illustrates that

Americans' impatience makes them lose out at the negotiation table as compared to other cultural groups. Using the subjective line task, a measure of prospective time duration previously linked to impatience (Zauberman, Kim, Malkoc, and Bettman, 2009), an initial study (N=98) showed that Americans view time as relatively more condensed than Lebanese participants. In a second study (N = 132), American and Lebanese participants completed the subjective line task and played a negotiation game against a standardized adaptive agent. The results again showed that Americans viewed time as relatively more condensed than the Lebanese participants. The American participants also achieved lower negotiation outcomes as compared to the Lebanese participants. Additional analyses showed that the subjective line task mediated the relationship between culture and negotiation behavior and outcomes (Figure 2). These results suggest that cultural differences in time perception may underlie differences in negotiation behavior and outcomes. Further, this research is of the first to use a standardized negotiating agent in cross-cultural research, indicating that such agents may be useful for examining cultural differences in negotiations. Finally, the study suggests that an understanding of negotiation counterpart's time perception can improve mutual understanding and negotiation outcomes

***Getting to Yes: Pathways of Reaching Integrative Agreements in Negotiations in Egypt and the U.S.***

Michele J. Gelfand, Laura Severance, Tiane Lee ( tianelee@umd.edu ), C. Bayan Bruss, University of Maryland, USA

Hamid Latif, Asmaa Ahmed El Moghazy, and Sally Mustafa, The Egyptian Research and Training Center

Negotiation research has illuminated important ways through which individuals obtain the best agreements, yet the vast majority of this work has been conducted in the West, and we have little understanding of how people 'get to yes' in the Middle East. Community samples from the U.S. (N=72) and Egypt (N=60) engaged in an integrative bargaining experiment wherein objective agreements were coded for their degree of integrativeness. We used Pennebaker's linguistic word count software (LIWC) and our own newly created Honor Gain and Loss Linguistic dictionary to understand the linguistic processes that best predict high quality agreements in both countries. The US is generally an interest-based culture that emphasizes the separation of the person from the task and appeals to reason and logic versus emotion. Consistent with this, integrativeness in negotiation outcomes in the U.S. was predicted by the use of LIWC cognitive mechanisms category which indicates a focus on reason and logic, as opposed to emotions or relation-





ships. By contrast, we expected that “getting to yes” in Egypt to be characterized by a focus on building relationships and promoting honor gain and avoiding honor loss for both parties. In support of this, integrativeness in negotiation outcomes in Egypt was positively predicted by our Honor dictionary (e.g., integrity/moral values) and relational language (e.g., partner, relationship), and in stark contrast to the U.S., was negatively related to the category of cognitive mechanisms and to language focused on time. Implications for theory and practice will be discussed.

2:05-3:20 5461 Franz

## **Changing Lives in Changing Sociocultural Contexts I: Acculturation**

Chair: Katja Hanke, Jacobs University, Germany (K.Boehnke@jacobs-university.de)

The 18<sup>th</sup> International Congress of Cross-Cultural Psychology took place at Jacobs University Bremen in July 2008, hosts being Klaus Boehnke and Ulrich Kühnen. Five years have passed since this event, which gave cross-cultural psychology in Bremen a major boost. In November 2008 the Bremen International Graduate School of Social Sciences (BIGSSS) was founded by Jacobs University Bremen and the University of Bremen, based on funds from the German National Science Foundation's (DFG) Excellence Initiative. The inter-university institution has political science, sociology, and psychology as its pillar disciplines. BIGSSS predominant role is that of a doctoral school, but it is also a home for research by faculty and postdocs. A series of three symposia offers insight into ongoing research in BIGSSS' thematic field “Changing Lives in Changing Sociocultural Contexts.” Symposium 1 has its focus on acculturation.

Third-Culture Kids' Identity: Sense of Belonging, Self-Categorization, and Meaning of Home  
Adriana Berrueto, Jacobs University, Germany (a.berrueto@jacobs-university.de)

The rise of multinational companies is transforming the labor markets worldwide. As a consequence of this process, we witness the growth of mobile high-skilled professionals, often known as expatriates. The children of this work force are commonly labeled as “Third Culture Kids” (TCKs). Their characteristics are influenced by the cultural clashes they face on their upbringing. In spite of the increasing number of expatriate families around the globe, little research has been done on TCKs with a non-American background. There are even less attempts to explore the development of their identity throughout adolescence. This study aims at bridging this gap by exploring the individual and social identities of adolescents who have been raised in international communities and have lived in at least two different countries. In addition, it analyzes cultural and collective identities linking them to concepts such as the sense of belonging, self-categorization and the mean-

ing of “home.” The study is a qualitative extract of a mixed-methods approach. The data was collected using participant observation, seven semi-structured interviews (teachers and counselors), six focus groups (30 TCKs) and a writing workshop (content analysis of “Who am I” poems” written by 15 TCKs and 15 non-TCKs). The participants were students of the International School of Bremen, 12 to 18 years old, residing temporarily in Germany. The results are compared to adolescents attending the same international school but with no experience of living abroad. This design allows for conclusions on the impact of international relocations during childhood.

## ***The Impact of the Destination Country on National Identity Development: Results from a Longitudinal Study of German Exchange Students***

Regina Kuhl, Jacobs University, Germany (r.kuhl@jacobs-university.de)

A world divided into nations has become so commonplace during the last two centuries that it is difficult to imagine a life without them (Anderson, 2006). Nevertheless, through means of new communication technologies, increasing migration as well as political and economic interconnectedness of countries throughout the world, inter-cultural contact has challenged the role of the nation-state as an anchor with which individuals can identify. Therefore, this paper investigates the impact of an exchange year abroad on the national identity of German high school students and their attitude towards the host country. Although identity is usually conceptualized from a developmental perspective as variable and context-dependent, it is mostly studied cross-sectionally rather than over time. To improve this methodological weakness in identity research, this paper presents data from a longitudinal survey study (N=869) targeting high school students before, during and after their exchange in 34 different countries around the world. Analyses reveal how the relationship between national identity and the attitude towards the host country are influenced by the life in a foreign culture. Through comparisons of different groups of destination countries, other influencing factors (e.g. motivations, expectations, social support, contact to the host and home country) enhance the understanding of this relationship. Theoretically, the results are significant because they broaden the understanding of identification mechanisms, personality development and intercultural contact. Practically, they may help exchange organizations to improve the exchange experience of young adults and their host communities, especially the intercultural contact, by developing sensibility trainings that improve the preparation process.

## ***Acculturation Theory Revisited: The Self, the Group, and the Context***

Katja Hanke, Jacobs University, Germany (ka.hanke@jacobs-university.de)

The development of acculturation theory inspired a lot of research and has a rel-





atively long history. However, findings have been often inconsistent and hindered the development of a comprehensive theory. By reconciling and integrating Berry's acculturation theory, uncertain-identity theory, and self-determination theory, this paper suggests a proposal towards a new theoretical framework in order to understand the complex process of adapting to a new culture and the development of host-migrant relations. Specifically, this paper will theorize about five major issues that migrants and host members have to deal with on different levels: self-related issues are (1) needs fulfillment regarding autonomy, competence, and belongingness, group related issues are a (2) possible mismatch of the host's and the migrant's preferred acculturation strategies, a (3) possible intergenerational mismatch, and (4) migrants' need to affiliate with sub-cultural groups in order to gain a sense of certainty, if certainty is not provided by the host society, and a context related issue is (5) the "make-up" of the new host culture (e.g. settler societies vs. former colonial societies). The novel theoretical framework will be introduced and discussed with regards to wellbeing, positive outcomes and adjustment. This framework contributes to a better understanding of why and what factors come into play when needs are not fulfilled regarding the self, when expectations of the host and migrant side and between generations are not matching, what influence the context may have and what can be done to untie this Gordian knot for a better intercultural understanding.

**2:05-3:20 1260 Franz**

## **Early Childhood Development as a Path to Peace**

Chair: Diane Sunar, Bilgi University, Turkey (dsunar@bilgi.edu.tr)

Discussant: Heidi Keller, University of Osnabrueck, Germany (heidi.keller@me.com)

Several lines of recently-emerging evidence suggest that there may be both direct and indirect paths from early childhood development to peace at various levels.

Neuropsychological research suggests biological underpinnings of peaceful behavior and emphasizes the foundational importance of early experience, whether in relations with caretakers or exposure to violence

Interventions to support parents and children have been observed not only to improve parenting skills but also to lead to reduced conflict and domestic violence

Father support programs have been observed to improve communication and relationships in the community as well as in the family

Research on attachment styles and child abuse suggest that parenting styles persist across generations

All these imply that, if interventions can improve parental functioning, build

peace in the family, and contribute to peace in the community, effective interventions have the potential to improve chances for peace into future generations as well.

## ***An International Poll of Expert Opinion: Early Childhood and Peace***

Diane Sunar, Bilgi University, Turkey (dsunar@bilgi.edu.tr)

In order to explore the viability of the connection between early childhood and peace as a subject of research and practice, opinions of experts in fields related to early childhood development and/or peace building were invited to participate in an online poll. 167 respondents from 6 continents and 48 countries completed the poll, for a 21% return rate. Responses indicated a very high level of consensus among the experts on (1) the importance of early experience, particularly with regard to the negative effects of exposure to violence and the positive effects of experience of warmth and security on early brain development; (2) the potential of interventions designed to support parenting to promote peace in the home; (3) the likelihood that children with greater positive experience in the early years would have more peaceful relations with peers in later childhood and youth; (4) the potential of some family interventions to promote peace in the community; and (5) the potential of interventions to change parenting across generations. In general, consensus on the importance of early childhood for peace in the family was stronger than consensus on the potential of parenting interventions to promote peace in the wider community. It was concluded that the relation of early childhood development to peace is a promising area for research and the development of more effective intervention strategies.

## ***Early Childhood Interventions and Peace***

Çiğdem Kağıtçıbaşı, Koc University, Turkey (ckagit@ku.edu.tr)

Turkish Early Enrichment Project (TEEP) was a four-year study, with two follow-ups reaching into young adulthood, providing training to mothers to help support their children's development as well as direct early enrichment to children (Kagitcibasi, Sunar & Bekman, 2001; Kagitcibasi, Sunar, Bekman, Baydar & Cemalcilar, 2009). TEEP results showed the significant impact over the years on young people's overall development and well-being. Effects on the mothers and families were also impressive. They included better and more peaceful family relationships. MOCEP (Mother-Child Education Program) was developed on the basis of this study and has been implemented with some 700,000 women and children since then. It has impacted early childhood education policies in the country. Its applications have also expanded to several other countries. Recently, a Father Support Program (FSP) has been added; FSP has also led to improved family relationships as well as more constructive approach to peers, despite religious and





ethnic differences. The Expert Poll, the main subject of this symposium, included questions regarding the perceived effectiveness of Programs like MOCEP and FSP to contribute to peace efforts. The responses to these questions will be discussed. In particular there will be an analysis of which respondents, with which backgrounds, perceive such programs to be of value for peace building. The implications for research and global applications will be considered.

**2:05-3:20 6461 Franz**

## **Minority Identity and Psychosocial Well-Being**

Chairs: Negin Ghavami, University of California, Los Angeles, USA (negin@ucla.edu)

Dana Wood, University of California, Los Angeles, USA (dwood.ucla@gmail.com)

Discussant: Sandra Graham, University of California, Los Angeles, USA

The goal of this symposium is to shed light on the complex processes through which minority identities are connected to psychosocial well-being. The first paper presents a mediational model wherein ethnic and sexual minority identity achievement is linked to psychological well-being via its influence on group attachment; this finding holds across social and age groups and across multiple indicators of psychological well-being. The second paper demonstrates that the salutary effects of ethnic identity on adolescents' psychosocial outcomes vary as a function of the racial composition of the developmental context. Whereas the first paper identifies mechanisms through which minority identities are connected to psychological well-being, the second paper investigates circumstances under which minority identities exert a beneficial effect on well-being. Implications of this work for research, theory, and practice will be discussed.

### ***A Model of Minority Identity Achievement, Identity Affirmation, and Psychological Well-Being among Ethnic Minority and Sexual Minority Individuals***

Negin Ghavami, University of California, Los Angeles, USA (negin@ucla.edu)

In contemporary U.S. society, both ethnic identity and sexual identity are prominent aspects of an individual's social identity, affecting many aspects of daily life and potentially exposing individuals to stigma, prejudice and discrimination. Although research consistently demonstrates a positive association between identity and psychological well-being, little is known about how minority identity is related to psychological well-being. Drawing on developmental models of identity formation (e.g., Erikson, 1968) and on Social Identity Theory (Tajfel & Turner, 1979), we developed and tested a conceptual model examining links between two key aspects of social identity and psychological well-being. We proposed that the association between identity achievement (exploring the meaning of one's identity) and psychological well-being is mediated by identity affirmation (developing a great-

er sense of group attachment). We found strong support for the model with ethnic minorities as well as lesbians and gay men, across differing age groups (high school, college and adults) and different measures of psychological well-being (self-esteem, satisfaction with life, depression, and state anxiety). Our work contributes to and extends existing literature on minority identity and well-being by highlighting the importance of conceptualizing and assessing group identity as a multifaceted construct in order to better understand why social identity is psychologically beneficial for minority individuals. Our results suggest that exploring the history and contributions of one's minority group and understanding the meaning of a minority identity in one's personal life are beneficial insofar as these processes contribute to positive feelings toward the group and a greater sense of group attachment.

### ***Does the Influence of Ethnic Identity on Adolescents' Psychosocial Outcomes Vary as a Function of School Racial Composition?***

Dana Wood, University of California, Los Angeles, USA

Although relationships between ethnic identity variables and adolescents' psychosocial outcomes have been widely documented, little attention has been paid to how the effects of these variables may differ as a function of the ethnic composition of youths' developmental contexts. To redress this gap, the present study explores whether the effects of two ethnic identity dimensions—private regard and public regard (Sellers et al., 1997)—differ depending upon the ethnic composition of youths' middle school classrooms. We hypothesize that high levels of public regard (beliefs about out-group members' judgments of one's ethnic group) promote positive outcomes among youth enrolled in classrooms with a high proportion of other-race peers, whereas high levels private regard (personal judgments about one's ethnic group) promote positive outcomes among youth enrolled in classrooms with a high proportion of same-race peers. Preliminary analyses with a sample of 537 African American adolescents enrolled in 72 classrooms support this general pattern. Our data show that in classrooms with many same-race peers, but not in classrooms with many other-race peers, high private regard is associated with lower levels of psychological distress. In classrooms with many other-race peers, but not in classrooms with a high proportion of African American peers, high public regard is associated with lower levels of self-perceived victimization. Additional analyses will be conducted to investigate whether relationships observed for African American youth hold for Latinos and Asian Americans. Our results will help to illuminate the complex pathways through which ethnic identity influences development and have implications for person-environment fit theory.





2:05-3:20 2258a Franz

## A Process-oriented Approach to Emotion Regulation in a Cross-cultural Context

Chair: Igor Grossmann, University of Waterloo, Canada (igrossma@uwaterloo.ca)

This symposium showcases novel advances in cross-cultural emotion regulation, with a focus on processes underlying cultural differences in emotional experience. Each presentation focuses on a complementary aspect of emotion regulation, dealing with (1) differentiation of emotional experiences; (2) up-vs. down-regulation of negative experiences; (3) emotional suppression. Grossmann demonstrates that self-oriented cultural groups (e.g., U.S.) show less differentiated representation of emotions and less co-occurrence of positive and negative experiences (i.e. dialecticism) than context-oriented cultures (e.g., Russia). Extending this work, Miyamoto and colleagues show that members of cultures that endorse dialecticism keep negative emotions on their mind longer after a negative experience. Finally, Eng and colleagues examine if cultural differences in emotional suppression between East Asians and European-Americans can be accounted by cultural learning, methodological artifacts or innate group differences. Their results indicated that cultural differences in emotional suppression were primarily driven by cultural learning emphases on independence and authentic self-expression.

### ***Emotional Differentiation, Culture, and Perspective***

Igor Grossmann University of Waterloo, Canada (igrossma@uwaterloo.ca)

The last two decades of work in cultural psychology have documented a great deal of variation in conceptions of the self and cognitive styles: some cultural groups (e.g., Russians) prefer a more contextual representation of social experiences and others prefer a more self-focused representation (e.g., Americans). Such differences in cognitive processing styles have consequences for representation of emotional experiences. A content-analysis of Google books over the last 20 years indicated that contextual cultures such as China, Russia, or Italy show greater emotional differentiation than self-focused cultures such as the UK and the US (with Germany in between), as measured by the lower intraclass correlations among frequency of emotions of the same valence. Extending this work to the individual-level analysis of diary surveys (N= 1576) I found that contextual cultures (Japan, Korea, India, Russia) tend to represent their negative emotional experiences in a more differentiated fashion and report greater co-occurrence of positive and negative affect than self-oriented cultures (U.S., UK, Germany). Moreover, across cultures emotional differentiation was linked to greater report of individual well-being. At the end of the talk, I discuss individual and developmental mechanisms contributing to cultural differences in emotional complexity, as well as practical implications of

this work for cognitive and emotional processes, culture, aging, and the self.

### ***Cultural Differences in Emotion Regulation after Experiencing a Negative Event***

Yuri Miyamoto, University of Wisconsin-Madison, USA (ymiyamoto@wisc.edu)

Xiaoming Ma, University of Wisconsin-Madison, USA (xma22@wisc.edu)

Amelia Petermann, University of Wisconsin-Madison, USA (apetermann@wisc.edu)

How do people regulate their emotions when they experience a negative event and are feeling negative emotions? On one hand, people may universally want to avoid and dampen negative emotions because negative emotions should be unpleasant in any cultures. On the other hand, different cultures have different scripts about emotions and such scripts might guide people to regulate their emotions differently. Because dialectical scripts may lead East Asians to perceive desirable aspects of negative emotions, we hypothesize that compared to Westerners, East Asians are less likely to try to improve their mood after experiencing a negative event. In Study 1, by using retrospective memory, we found that Japanese participants were less likely than European American participants to recall trying to increase positive emotions after failing in something important. If East Asians are less likely than Westerners to try to improve their mood, do East Asians actually experience negative emotions for a longer period of time than European Americans do? To explore this possibility, in Study 2, we examined online reports of emotions both on the day students received a bad grade in their class and on the following day. We found that East Asian students' emotions improved less on the following day compared to European American students' emotions. These findings suggest that there are cultural differences in the way people regulate their emotions after experiencing a negative event. Potential mediators of cultural differences and mental health implications will be discussed.

### ***Explaining East-Asian vs. Western differences in expressive suppression: A test of methodological, innate, and cultural factors***

Joshua S. Eng, University of California- Berkeley, USA (jseng@berkeley.edu)

A. Daniel Catterson, University of California- Berkeley, USA (catterson@uberkeley.edu)

Oliver P. John, University of California- Berkeley, USA (ojohn@socrates.berkeley.edu)

Recent studies involving cross-national and cross-ethnicity comparisons of self-reported emotion regulation tendencies suggest East Asians use *expressive suppression* to a greater degree than Westerners. To what extent is this explained by differential cultural learning versus other factors? And if cultural learning is the primary mechanism, which specific cultural factors are most centrally involved? Five studies addressed these questions. First, to rule out innate group differences (e.g., temperament) as alternative explanations of previously observed emotion-regulation findings, we tested whether suppression differences *between* ethnic





groups that varied in Asian and Western cultural exposure (Asian vs. European Americans) would parallel differences *within* ethnic groups comprised of individuals who differed in Asian versus Western acculturation (e.g., Asian immigrants who varied in length of U.S. residence; Study 1). Next, to test whether prior findings could alternatively be explained by artifacts associated with global self-reports (e.g., memory biases), we examined suppression in peer-reports (Study 2) and in observer-reports of regulation during an emotional self-disclosure task (Study 3). To establish the causal link between culture and emotion regulation, we experimentally primed Asian Americans with their Asian or American cultural identity and observed subsequent regulatory behavior (Study 4). Finally, we tested the mediating effects of two specific cultural mechanisms—interdependent and independent self-construal. Consistent with prior work, across studies, greater Asian (vs. Western) cultural exposure predicted increased suppression use. Moreover, this difference was explained primarily by divergent cultural emphases on independence and authentic self-expression, rather than values for interdependence and interpersonal harmony, methodological artifacts, or pre-existing group differences.

**2:05-3:20 1178 Franz**

## **Contribution of Mexican Ethnopsychology**

Chair: Rolando Díaz Loving, National Autonomous University of Mexico

### ***Women are from Earth, and Males are too***

Tania Esmeralda Rocha Sánchez, National Autonomous University of Mexico  
Rolando Díaz-Loving, National Autonomous University of Mexico

### ***Cultural Adaptation of the Couples' Conflict Attribution Emotion Scale***

Nancy Montero Santamaria, National Autonomous University of Mexico  
Gerardo Benjamin, National Autonomous University of Mexico  
Tonatiuh Villanueva Orozco, National Autonomous University of Mexico  
Sofia Rivera Aragón, National Autonomous University of Mexico (sofiar@unam.mx)

### ***Assertiveness in Children: Study from the Mexican Ethnopsychology***

Mirta Margarita Flores Galaz, National Autonomous University of Mexico (fgalaz@uady.mx)  
Rolando Díaz-Loving, National Autonomous University of Mexico

**3:55-5:10 1178 Franz**

## **Ethnopsychology and Family Functioning**

Chair: Tonatiuh García Campos, University of Guanajuato, Mexico

The symposium is based on that Mexico is a multicultural country, collectivistic cultures promote certain styles of relationships and family is one of the most im-

portant social institutions which is affected by culture. Mexican families respond in certain way to universal psychology theories, but the support of ethnopsychology is more convenient to a multicultural country as Mexico. The aim of the present symposium is to address the importance of ethnopsychology framework, in understanding the Mexican family functioning. The first research is focused in family functioning and its relationship with attachment styles in urban samples. The second work, talk about of rearing practices in a traditional culture in the inner of Mexico. The last research is focused in how the Individualism-Collectivism does affect family cohesion in urban and rural Mexican samples. The discussion focuses on a socio-cultural and ethnopsychology framework.

### ***Attachment and Family Functioning in Mexico***

Sofía Rivera Aragón, Rolando Díaz Loving, Nancy Montero Santamaria, & Pedro Wolfgang Velasco Matus, National Autonomous University of Mexico

Collectivistic cultures like Mexican emphasize group's needs over the individual's needs, this fact leads to a unity readily perceived in family relationships and attachment (Marín & Triandis, 1985). These interaction patterns evolve into specific forms of family functioning that determine limits, cohesion, etc. (Palomar, 1998).

One of the variables involved in family functioning is attachment styles of its members. Harvey y Byrd (2000) find a positive correlation between secure attachment styles and more fluid family functioning. On the contrary, people with avoiding and anxious attachment styles show negative family functioning. With an ethnopsychological perspective, the aim of the present research is to address the relationship between attachment styles and family functioning in Mexican couples. With this objective, 402 voluntary participants responded to the Family Functioning Scale (Palomar, 1998), and to an adapted and psychometrically validated Spanish version of the *Experiences in Close Relationships: Adult Attachment Questionnaire* (Arbiol, Balluerka and Shaver, 2007).

Results show negative correlations of adequate family functioning and avoidant attachment and even higher negative correlations for insecure-anxious attachment. The effects are consistent for lower communication, less shared time, less cohesion, poor role assignment and inefficient handling of autonomy and independence issues. In addition, the avoiding attachment style is positively correlated with verbal and physical violence. The discussion will touch on the effects of cultural norms on the development of relationships and its effect on child rearing.

### ***Perception of Rearing Practices by Parents and Adolescent Children from a Traditional Culture***

María de Lourdes Cortés-Ayala, Autonomous University of Yucatan, Mexico  
Mirta Margarita Flores-Galaz, Autonomous University of Yucatan, Mexico





Parental child-rearing models rely on the role of tradition and culture as the transmitters of knowledge, as parents socialise their children under the influence of the social, cultural, historical, and economic reality of the society to which they belong (Bocanegra, 2007; Díaz-Guerrero, 2004; Georgas, 2006; Kagitcibasi, 1996). Child-rearing is not a unilateral process going from parents to their children as if they were passive recipients (Ceballos & Rodrigo, 2001). The perception children have about the rearing practices of their parents is a relevant topic (Ivanova & Israel, 2006) and it has more predictive validity than that of their parents (Gaylord, Kitzmann & Coleman, 2003; Roa & Del Barrio, 2001, 2002). Thus, the aim of this study is to analyse the perception of rearing by parents and adolescent children. A sample of 633 adolescents (323 women and 310 men) and 250 parents (125 fathers and 125 mothers) was selected using non-probability sampling in Merida, Yucatan. All of them completed the Parental Rearing Practices Scale for Adolescents (PRPSA), which measures the self-perception on rearing practices in parents, and the perception of rearing practices of the mother and father in adolescents. The PRPSA has the following dimensions: support, affect, and motivation; rules and limits; verbal punishment; physical punishment; communication; school support; and guidance and formation. Analyses of associations and differences are reported and the results discussed from the cultural perspective of the socialisation of adolescents.

### ***Influence of Cultural Syndrome in Family Cohesion***

Ana Delia López-Suárez, Universidad de Guanajuato, Mexico (anadelia\_lopez@yahoo.com)

Fredi Everardo Correa-Romero, Universidad de Guanajuato, Mexico

Luis Felipe García-y-Barragán, Universidad de Guanajuato, Mexico

Tonatiuh García-Campo, Universidad de Guanajuato, Mexico (tonat99@hotmail.com)

Culture transmits core information to individuals, such as attitudes, values, beliefs and adaptive behavior (Koontz y Weihrich, 2004; Matsumoto, 1996) according to a particular context. Individualistic societies are different from collectivistic due to predominant values. Personal attainment, self-confidence, competitiveness, emotional distance in the intragroup and hedonism are specific values of individualism, while sense of belonging, interdependence, family integrity and sociability are representative of collectivism (Triandis y Gelfand, 1998). Family is the most important institution to accomplish that purpose (Choi, Kim, Pekelnicky & Kim, 2012), because it initiates socialization process during childhood.

The purpose of this research was to find relations between cultural syndrome (individualism-Collectivism) and perception of family cohesion in young people from two contexts. 310 participants between 14 and 23 years old equally divided in two conditions: rural and urban contexts. They answered to two scales: Individ-

ualism-Collectivism Scale for Mexican people (García y Reyes-Lagunes, 2005) which gives the four syndromes that combine the dimensions of individualism-collectivism and vertical-horizontal, and Family Cohesion Scale (López Suárez, in process, ( $\alpha=.93$ ), which contains four factors: Belongingness, Support, Appropriate borders and Respect.

Results were according to hypothesized thoughts. More vertical-individualism diminished belongingness, support and respect, and more vertical-collectivism increased belongingness. Those who lived in an urban context had more appropriate borders in their family.

Since findings show significant but weak correlations and relations of prediction, must exist variables that mediate this relations and must be incorporated in future studies.

**3:55-5:10 1260 Franz**

### ***Toward More Representative Sampling of Human Populations in Cross-Cultural Studies: First Findings from a Large-Scale Survey of World Views***

Chair: Gerard Saucier, University of Oregon, USA (gsaucier@uoregon.edu)

Cross-cultural studies frequently suffer from several limitations: overemphasizing populations most close-at-hand for researchers (i.e., from North America, Europe, East Asia), including only a limited range of variables, and having insufficient balance in item-keying (important for detecting response biases). The Survey of World Views project, completed in 2012, collected data online from 8,883 individuals (mainly college students, based on local publicizing efforts) in 33 countries that include about 2/3 of the world's population, and measures of nearly 50 variables. This symposium's presentations take on basic cross-cultural issues with the fresh perspective and statistical power afforded by a globally diverse dataset, addressing three questions: What types of content in psychological variables generate the largest cross-population differences? How are survey response styles best assessed, and where do they most predictably arise? How do populations differ in delay discounting -- impatience versus preference for future rewards -- and what other variables are associated with it?

### ***Magnitude of Cross-Cultural Differences Contingent on Item Content: Unexpected Patterns in a Global 'Survey of World Views***

Gerard Saucier, University of Oregon, USA (gsaucier@uoregon.edu), Judith Kenner, University of Oregon, USA, Philippe Bou Malham, University of Oregon, USA,

Kathryn Iurino, University of Oregon, USA, Zhuo Chen, University of Oregon, USA





We know that there are cross-cultural differences on psychological variables (e.g., individualism/collectivism). But it has not been clear which of these variables show relatively the greatest (and least) differences. The Survey of World Views project operated from the premise that such issues are best addressed in a diverse sampling of countries representing a majority of the world's population, with a very large range of item-content. Data was collected online from 33 nations. This presentation focuses on the broadest patterns evident in item data, with items from measures of nearly 50 variables. Contrary to expectations, the largest differences were not on those contents most frequently emphasized in cross-cultural psychology (e.g., values, social norms, social axioms), but instead on contents involving religion, regularity-norm behaviors, family roles, and ethnonationalism. Content not often studied cross-culturally (e.g., materialism, Machiavellianism, isms dimensions, moral foundations) demonstrated similar-magnitude differences as did classic cultural variables like individualism-collectivism. Further studies are needed to refine and clarify these broad conclusions, but indications are that cross-cultural psychology may profit from casting a wider net in terms of the psychological variables of focus. Moreover, the field might profit from having less compartmentalization separating it from political psychology and psychology of religion.

### ***Response Styles in Cross-Cultural Perspective: Creating Optimal Measures and Testing New Hypotheses***

Markus Kemmelmeier (mailto:markusk@unr.edu), University of Nevada, Reno, USA, Gerard Saucier, University of Oregon, USA

Response styles present a potential validity challenge to cross-cultural survey research, but it is well established that acquiescent responding styles (ARS) and extreme responding styles (ERS) occur unequally across samples/societies. Using different types of samples and a plethora of different methods of assessing ARS and ERS, the literature offers heterogeneous conclusions about their cross-cultural variability. Existing studies examine either ARS or ERS, but not both. We provide a systematic theoretical and empirical examination of all available measures of ARS and ERS, and propose an optimal procedure for the construction of ARS and ERS measures. Using data from the new 33-country Survey of World Views we demonstrate the utility of this procedure and the resulting measure in a series of multilevel analyses, in which ARS and ERS are examined relative to same set of items. Using conceptually independent measures, ARS and ERS were modestly correlated,  $r = .21$ . At the cultural-level of analysis, our tests corroborate some of the more established findings, such that Hofstede's individualism and societal wealth (GNP per capita) are associated with lower ARS, but findings for which the literature only offers mixed support are generally not supported, e.g., the association of Hofstede's masculinity and ERS. However, the data also offered the op-

portunity to test a series of novel hypotheses based on ecological and intergroup theorizing. Harsher living conditions in a society (assessed by low life expectancy) predicted lower ARS. Relative outsider status in a society (minority or non-citizen status) tended to relate to higher ARS and ERS.

### ***Correlates of National Impatience***

Amelia Stillwell, University of Maryland, USA (astillwe@gmail.com)

Michele Gelfand, University of Maryland, USA, Hsueh-Ting, Capital One Financials, USA, Elizabeth Salmon, University of Maryland, USA, Ashley Fulmer, National University of Singapore

In this symposium presentation, we advance new theory and research on cultural differences in impatience and their correlates. One classic conceptualization of impatience is the phenomenon of delay discounting, or the tendency to prefer immediate rewards instead of larger future rewards, which has been found among humans and animals (Ainslie, 1975). Individuals have long been shown to differ with respect to discounting rates; a higher individual discounting rate indicates that rewards lose current value at a greater rate as their delay increases; a lower individual discounting rate indicates that rewards are slower to lose their current value as their delay is increased. Extending this research, we examined cultural differences in impatience across 27 nations. To assess temporal discounting rates, participants were given sets of choices between a smaller, immediate reward and a larger, delayed reward. For example, participants were presented with questions such as, "Would you prefer \$54 today or \$55 in 117 days?", "Would you prefer \$40 today or \$55 in 62 days?", "Would you prefer \$20 today or \$55 in 7 days?" and asked to choose between the smaller, immediate reward and the larger, delayed reward. Initial results on a sample of the data analyzed thus far revealed high variability in discounting rates across nations, and trends that cultural fatalism, cultural looseness, and faster pace of life were correlated with higher impatience. We will report the relationship between national impatience and other cultural, ecological, economic, and socio-political variables in the full sample in this symposium.

3:55-5:10 6461 Franz

### ***Culture and the Mind: Implications for Art, Design, and Advertising***

Chair: Takahiko Masuda, University of Alberta, Canada (tmasuda@ualberta.ca)

Discussant: Heidi Keller, University of Osnabrueck, Germany (heidi.keller@me.com)

In the last three decades, cultural psychologists have reported systematic cultural variations in basic psychological processes such as perception, cognition, emo-





tion, and motivation, within the frameworks of holistic vs. analytic thought and interdependent vs. independent self-construals (Markus & Kitayama, 1991; Nisbett, 2003; Nisbett and Masuda, 2003; Nisbett, Peng, Choi, & Norenzayan, 2001; Nisbett and Masuda, 2003). However, the implications of cultural psychology are not necessarily limited to academia. Findings in cultural psychology have many potential implications for applied research in areas such as artistic expression, design, and advertising. In this symposium, we will present recent findings in cultural psychology that show cultural variations in adults' and children's drawings and collages (Sawa Senzaki, University of Alberta/University of Wisconsin–Green Bay), website design (Takahiko Masuda, University of Alberta), and emotional expressions in advertisements (Louise Chim, Stanford University). We will then discuss the future directions of applied cultural psychology (Discussant: Heidi Keller, University of Osnabrueck).

***Development of Culturally Unique Aesthetics: Holistic and Analytic Expressions in School-Age Children's Artwork***

Kristina Nand, University of Alberta, Canada

Sawa Senzaki, University of Wisconsin, Green Bay, USA & University of Alberta, Canada (senzaki@ualberta.ca)

Accumulating evidence in cultural psychology demonstrates that people use different information processing strategies across cultures. Cross-cultural studies have shown that while North Americans tend to focus on central objects independent to the context, East Asians have a tendency to jointly process object and contextual information (Masuda & Nisbett, 2003). Such cultural differences in perception in turn influence cultural products such as artistic expressions, resulting in the common use of holistic expressions in East Asian and analytic expressions in North American artworks (Masuda, Gonzalez, Kwan, & Nisbett, 2008). Although these findings are evident in historical paintings as well as landscape drawings made by contemporary adult members of East Asian and North American cultures, the development of such culturally unique aesthetics has not been fully explored. In two cross-cultural studies in Canada and Japan, we found that children in grades 1-6 in both cultures gradually learn the advanced technique necessary for drawing a landscape (notably, drawing a horizon to divide the land from the sky), and the developmental patterns were similar across cultures. However, once children understood the concept of horizon, they demonstrated culturally unique aesthetics similar to adults in their respective cultures, such that Canadian children used analytic expressions while Japanese children used holistic expressions. Implications will be discussed in relation to the development of culturally unique perspectives.

***How Much Information? East Asian and North American Cultural Products and Information Search Performance***

Takahiko Masuda, University of Alberta, Canada, Huaitang Wang, Alberta Government, Canada

Literature in cultural psychology suggests that compared to North Americans, East Asians prefer context-rich cultural products (e.g., paintings and photographs). For example, Masuda, Gonzalez, Kwan, and Nisbett (2008) reported that East Asians were more likely than North Americans to place the horizon line in the top part of landscape drawings, and more likely to take portrait photos in which the central figure appears small (relative to the background), thus allowing more pieces of contextual information to be included in the available visual space. In my talk, I will present our recent findings, which further examine the preferred amounts of information in cultural products produced by East Asians and North Americans (Wang, Masuda, Ito, & Rashid, 2012). In Study 1, we analyzed the number of words included in conference posters presented at major psychology conferences. In Study 2, we analyzed the numbers of words and links, and the page lengths, of East Asian and North American government and university portal pages. The results indicated that East Asians in general produced more information-rich products. Study 3 further examined information search speeds of people identifying target objects on mock webpages containing large amounts of information. We found that East Asians were faster than North Americans in dealing with information on mock webpages with large amounts of information. We concluded that there were cultural differences as well as similarities in functional and aesthetic preferences regarding styles of information presentation. The interplay between cultural products and human psychology will be discussed.

***Magazine Ads, Facebook Pages, and Company Websites Reflect Cultural Differences in Ideal Affect***

Louise Chim, Stanford University, USA (lchim@stanford.edu), Alice Moon, University of California, Berkeley, USA, Ying Zhen Ang & Jeanne L. Tsai, Stanford University, USA

Previous research has shown that American culture values excitement states more and calm states less than Chinese culture. Are these cultural differences in ideal affect (the affective states that people value and ideally want to feel) reflected in widely distributed cultural products? In Study 1, we examined whether facial expressions in magazine advertisements reflected cultural differences in ideal affect. We coded American and Hong Kong magazines and found that American magazines showed a greater percentage of excited smiles and a smaller percentage of calm smiles compared to Hong Kong magazines. In Study 2, we examined whether these differences were reflected in how people presented themselves in Facebook profiles. We coded facial expressions in European American, Asian Ameri-





can, and Hong Kong Chinese Facebook profile pictures. Consistent with previous findings, a greater percentage of European and Asian American Facebook profiles had excited smiles compared to Hong Kong Chinese whereas a greater percentage of Hong Kong Chinese profiles had calm smiles compared to Asian American profiles. Lastly, in Study 3, we examined whether these differences were also reflected company websites. We coded photos of CEOs from the websites of the top 50 companies in the U.S. and the top 50 companies in China. As predicted, American CEOs showed a greater percentage of excited smiles compared to Chinese CEOs. Combined, these data suggest that cultural differences in ideal affect may be reflected through cultural products potentially elucidating one possible pathway through which ideal affect is reinforced in a cultural context.

3:55-5:10 5461 Franz

## **Changing Lives in Changing Sociocultural Contexts II: Learning Styles and Methodological Issues**

Chair: Diana Boer, Jacobs University, Germany (d.boer@jacobs-university.de)

The 18<sup>th</sup> International Congress of Cross-Cultural Psychology took place at Jacobs University Bremen in July 2008, hosts being Klaus Boehnke and Ulrich Kühnen. Five years have passed since this event, which gave cross-cultural psychology in Bremen a major boost. In November 2008 the Bremen International Graduate School of Social Sciences (BIGSSS) was founded by Jacobs University Bremen and the University of Bremen, based on funds from the German National Science Foundation's (DFG) Excellence Initiative. The inter-university institution has political science, sociology, and psychology as its pillar disciplines. BIGSSS predominant role is that of a doctoral school, but it is also a home for research by faculty and postdocs. A series of three symposia offers insight into ongoing research in BIGSSS' thematic field "Changing Lives in Changing Sociocultural Contexts." Symposium 2 has its focus on learning styles and on methodological issues.

### ***Cultural Differences in the International University Classroom: Over- or Underrated?***

Marieke van Egmond, Jacobs University, Germany (m.vanegmond@jacobs-university.de) & Ulrich Kühnen, Jacobs University, Germany (u.kuehnen@jacobs-university.de)

The current study investigated the value of Socratic classroom communication (e.g., active participation in class; critical debate) among students from various cultures and faculty members at an international university in Germany. Students from Western cultures where Socratic communication had been valued by secondary school teachers reported a greater ease of engaging in the respective communication style than did students from other non-European and Eastern European

cultural backgrounds. Furthermore, the degree to which faculty members valued Socratic vs. Confucian communication behaviors was assessed. Results indicate that students from all cultural regions, but students from non-Western contexts primarily underestimate the degree to which Socratic communication styles are esteemed by faculty members in the university classroom. Moreover, students from non-Western cultural backgrounds were found to experience less ease in displaying these kinds of communication behaviors than students from Western contexts. Lastly, a structural equation model revealed that students' academic satisfaction was predicted by perceived acculturation stress, western classroom culture and inclusion. Academic satisfaction in turn was found to be a significant predictor of actual academic performance (GPA). The results imply that intercultural trainings that aim for a mitigation of the negative effects of acculturation stress and cultural differences in academic communication styles, could not only improve international students' academic satisfaction, but performance as well.

### ***Practices of 'Unpackaging' Cultural Variations in Psychological Research: A Review and Theoretical Framework for Investigating Culture's Impact on Psychological Processes***

Diana Boer, Jacobs University, Germany (d.boer@jacobs-university.de) & Katja Hanke, Jacobs University, Germany (ka.hanke@jacobs-university.de)

Cultural psychologists utilize a multitude of diverse approaches to investigate culture's impact on psychological processes. In order to contribute to cross-cultural theory development, we present a review of theorizing and (quantitatively) testing cultural influences on psychological outcomes and processes based on established taxonomies and a novel approach to culture-sensitive theory development and assessment. Furthermore, a content analysis of over 1000 articles (published during the last 5 years in cross-cultural and mainstream journals) aims to gauge current practices and approaches in theorizing and testing cultural influences on psychological outcomes and processes. We evaluate these studies regarding (a) the alignment of theory and its empirical assessment, (b) focus on psychological outcomes or processes, (c) the use of explanatory 'unpackaging' variables, (d) testing of measurement equivalence/invariance, (e) the practices of culturally adapting measures, (f) the inclusion of Levels of Universality in interpretations, and (g) the reliance on established psychological or cultural theories vis-à-vis the development of new theories. Finally, a promising framework suggests advances in one direction of cross-cultural theorizing and testing, which implements the influence of macro-contextual factors on psychological processes as facilitating/inhibiting or even substituting mechanisms. Assessments and longitudinal influences of inhibited psychological processes on cultural change are discussed. With this review and framework proposal we hope to inspire and motivate systematic theory develop-





ment of explicit culture-sensitive psychological processes in order to strengthen the contribution of cross-cultural psychology in psychological theory development.

***On Comparing Apples and Oranges: Towards a Quantitative Emic Cross-Cultural Psychology***

Klaus Boehnke, Jacobs University, Germany (k.boehnke@jacobs-university.de)

Current-day state-of-the-art cross-cultural psychology rigorously attends to an equivalence requirement for the assessment of one and the same psychological construct in different cultures. The present opinionated piece suggests abandoning the requirement of using identically worded items in all cultures included in a cross-cultural comparison in favor of following a radically emic methodology in instrument development. An approach is suggested that develops items autonomously within the cultures included in a comparison, subsequently proves structural and measurement equivalence of covariance matrices obtained on the basis of items differently worded in different cultures, and finally validates the measurement by showing the equality of the relationship of the differentially measured latent construct under scrutiny with an external criterion variable. The suggested approach is illustrated through material obtained with five emically developed scales on paternal warmth used for measurement amongst samples from Zambia (English), Togo (French), Germany (German), Moldova (Russian), and Zimbabwe (Shona). Rigorous multi-sample confirmatory factor analyses show that loading equivalence and equivalence of the latent variable variance can be corroborated, that for a subset of items equivalence of measurement errors and intercepts of items can be shown and that the latent variable is identically related to trust in the three African subsamples, trust being measured by an identically worded item taken from the World Values Survey. Empirical findings from the pilot study reported here are interpreted as suggesting that assessing psychological constructs via emically derived instruments and to use these data from cross-cultural comparisons is possible.

**Friday, June 21**

**9:15-10:45 1178 Franz Hall**

**Foundation for Psychocultural Research Symposium on Cultural Neuroscience (Plenary I)**

Chair: Patricia M. Greenfield, University of California, Los Angeles, USA

The goal of this plenary symposium is to highlight the emerging field of cultural neuroscience. In it, three important lines of research will be presented; all high-

light the basic fact that it is the human brain that makes culture possible for the human species.

***Neural correlates of self-reflection: Effects of sensory experience, cultural context and genetic make-up***

Shihui Han, Peking University, China

***The Cultural Neuroscience of Person Perception***

Jonathan Freeman, Dartmouth College, USA

***Identifying a Cultural Resource: Neural Mechanisms Underlying Familial Influence on Risk Taking among Mexican-Origin Adolescents***

Eva Telzer, University of Illinois, Urbana-Champaign, USA

**11:25-12:40 5461 Franz**

**Extra-Familial Sources of Influence in Early Childhood**

Chair: Nazli Baydar, Koc University, Turkey

Discussant: Çiğdem Kağıtçıbaşı, Koç University

***Ramifications of Social Stratification for Three-Year-Old Children and their Families in Turkey***

Nazli Baydar, Koc University, Istanbul, Turkey

Berna Akcinar, Koc University, Istanbul, Turkey (bakcinar@ku.edu.tr)

This study aims to provide an overview of whether basic family processes that are known to influence early developmental outcomes of children vary across families from different social strata defined by economic status, maternal education, and rural-urban background. The study identifies how social strata is associated with the developmental status of children (language, working memory, social-behavioral development) and the characteristics of the developmental environments of children (parenting, home environment, neighborhood resources) with the indicators of social stratification. The data were obtained from the study of Early Childhood Developmental Ecologies in Turkey (ECDDET) which was conducted with a representative sample of 36 and 47 months old children and their mothers (N=1052). The results indicated that: (1) almost all of the family resources available for the children significantly differed by social status; (2) the cognitive developmental outcomes of children significantly and substantially differed by the indicators of social stratification; (3) the positive social behaviors differed by maternal education and family economic well-being more strongly than the externalizing behaviors; and, (4) the effects of the family and neighborhood resources on children's cognitive and social developmental outcomes varied depending on the social status. The results were significant because they point to the possibility of early childhood interventions that differ from the most widely applied model of interventions that





consist of formal preschool programs offered to children from socially disadvantaged strata.

### ***The Influence of Family Factors on School Readiness in Turkey***

Özgün Baştürk, Koç University, Turkey (obasturk@ku.edu.tr)

Nazli Baydar, Koç University, Turkey

The aim of this study is to understand the family factors, i.e. the demographic characteristics (education level of parents and wealth) of the family, support resources of mothers, parenting practices, to predict children's school readiness, measured by vocabulary knowledge test, mathematical abilities task, and parent-report of adaptive social behaviors. The longitudinal data of the project of Early Childhood Developmental Ecologies in Turkey is used to obtain the outcome measures from the data collection wave, at which children's ages are closest to 66 months. The results indicated that the education level of parents and the wealth of the family had a significant influence on school readiness measures. The support resources of mothers, i.e. support received from the spouse and the extended family, were positively affecting children's vocabulary knowledge and social behaviors. Parenting practices; in terms of providing more language and academic stimulation, and learning materials, were predicting better school readiness outcomes; however, using harsh disciplining strategies had a negative influence on social behaviors. The regression analysis with the composite factor score of school readiness outcomes revealed similar results. Since the formal education begins at 66 months of age in Turkey, the age deviance of children from 66 months was included into the regression models in order to see if children's readiness was influenced by age. It was shown that as children's ages increased, they were better prepared for school.

### ***The Protective Role of Support Systems in Children's Behavioral Development***

Berna Akcinar & Ozgun Basturk, Koç University, Turkey

The aim of this study is to identify the factors associated with the children's externalizing problems by focusing on the family (socio-economic status, parenting, and support) and neighborhood (support) factors. Possible risk and protective factors were assessed. The data were obtained from the study of Early Childhood Developmental Ecologies in Turkey (ECDET) which was conducted with a representative sample of 36 and 47 months old children and their mothers (N=1052). The effects of economic disadvantage, existence of maternal depressive symptoms, the mothers' support resources (support received from the spouse, extended family, and the neighbors), parental use of punishment, and parental use of warmth/responsiveness on the children's externalizing problems were estimated. The results indicated that (i) there is an association between the economic disadvantage

and maternal depression with the child externalizing behaviors; (ii) maternal and observer reported parental warmth and parental punishment were significant predictors of externalizing behaviors, in opposite directions; (iii) there are protective effects of extended family and neighborhood support, for the mothers who experience economic and psychological health risk. This study showed the importance of the family and neighborhood resources in the societies holding collectivistic values with strong close relationships and strong support systems that allowed playing a protective role in children's behavior problems.

11:25-12:40 1260 Franz

### ***New Directions in Understanding Overseas Adjustment: Coping, Stress, Affect and Social Support***

Chair: William K. Gabrenya Jr., Florida Institute of Technology, USA (gabrenya@fit.edu)

Discussant: Colleen Ward, Victoria University, New Zealand (Colleen.Ward@vuw.ac.nz)

A half century of empirical research on the adjustment, performance, and outcomes of overseas sojourners has generated a substantial literature (Ward, Bochner & Furnham, 2001). New directions in this field include incorporating longitudinal designs, developing novel types of measurement, borrowing theoretical approaches from nearby disciplines, and an increased appreciation of the importance of affect, stress, coping skills, emotion regulation, and mitigating influences such as social support. In this symposium, Ward and collaborators examine cultural differences in the relationships among coping strategies, stress, and psychological adjustment in a longitudinal design. Next, Al-Zaidalsharief shows how social support moderates the relationships between personality and adjustment among Saudi expatriates. Finally, Gabrenya and collaborators employ concepts and measures from Affective Events Theory to examine the course of emotional and affective responses of international students during the first 6 months of their sojourns.

### ***Acculturative Stress, Coping and Psychological Adaptation in International Students***

Colleen Ward, Agnes Szabo, Paul Jose, & James Liu, Victoria University, New Zealand

Culture and context are known to influence coping goals and strategies (e.g., McCarty et al., 1999). Cross-cultural research has suggested that the development and efficacy of secondary control strategies may be more pronounced in Asian, compared to Western, countries, but how these supposed cultural differences play out in the context of cross-cultural transitions remains in question.

Our study examines primary (active coping and planning) and secondary (acceptance and positive reinterpretation) coping strategies as responses to acculturative stress in Asian and Western international students in New Zealand and how these





strategies influence psychological adaptation over time. Western ( $n = 65$ ) and Asian ( $n = 61$ ) international students completed a survey that measured the intensity of stress (time 1) and coping responses (time 2) and adaptation outcomes (life satisfaction and psychological symptoms) three months later (time 2).

There were no significant differences between the two groups in the use of either primary or secondary strategies in response to acculturative stress. Hierarchical regression analyses indicated that after controlling for demographic variables (e.g., gender, length of stay and ethnicity), the intensity of stress at time 1 predicted poorer psychological adaptation at time 2. In addition, primary coping strategies significantly interacted with cultural background explaining additional variance in psychological symptoms. For Asian students the use of primary coping at time 2 exacerbated the effects of stress on psychological symptoms, while for Western students primary coping strategies acted as a buffer. The implications of the findings for cross-cultural adaptation and directions for further research will be discussed.

### ***Predictors of Adjustment among Saudi Expatriates: The Moderating Role of Social Support***

Raad Al-Zaidalsharief, Florida Institute of Technology, USA

The purpose of this study is to examine the extent to which the Big Five personality traits predict psychological adjustment among Saudi expatriates and the extent to which social support moderates the relationship between extraversion, agreeableness and psychological adjustment. I hypothesized a positive relationship between the Big Five dimensions extraversion, openness to experience, agreeableness, and conscientiousness and psychological adjustment but a negative relationship for neuroticism. I also hypothesized that the relationship between extraversion, agreeableness, is stronger when expatriates have higher levels of social support.

The participants for the study were 138 Saudi students who were recruited through social networks and asked to complete an online survey. As predicted, higher levels of extraversion, agreeableness, conscientiousness, and lower levels of neuroticism were associated with better adjustment. Furthermore, it was found that social support moderated the relationship between extraversion and adjustment such that extraversion was positively related to adjustment among individuals who reported high levels of social support, but was unrelated to adjustment for those reporting low support.

The results of the study highlight the value of the Big Five traits for selecting Saudi expatriates. In addition, the results showed that when high levels of extraversion are combined with high levels of social support, expatriates tend to experience

better adjustment.

### ***Not Just Another Study of International Student Adjustment: An Affective Events Theory Approach***

William K. Gabrenya, Raad Al-Zaidalsharief, Brigitte K. Armon, Hairong Jiang, Rana G. Moukarzel, Marne H. Pomerance, Bianca C. Trejo, & Leah R. Wolfeld, Florida Institute of Technology, USA

Affective Events Theory (AET; Weiss & Cropanzano, 1996) informed an examination of affective and emotional responses of international students studying in the United States.

A sample of 42 Turkish flight students and 111 undergraduate and graduate students from 43 other nations were administered pretests within 2 months of arriving in the U.S. that included measures of coping styles, emotion regulation, Big 5 traits, optimism, state affect, subjective well-being (SWLS), and depression (CES-D), perceived social support, acculturation, and attitudes toward living and studying conditions. Up to 4 followup administrations of state affect, SWLS, and CES-D, accompanied by an assessment of weekly events and stressors, were performed at 1-2 month intervals over the 6-month course of the study. Finally, a small subsample was administered a situational judgment test of U.S. cultural knowledge under low and high cognitive load and an Implicit Association Test (IAT) designed to measure implicit acceptance/rejection of culturally unusual foods.

Results showed that the course of emotional and affective adjustment varied widely between individuals and did not follow a pattern such as the U-curve. Pretest self-esteem, Big 5 traits and social support predicted affective adjustment over most of the course of the study. Coping style predicted affect through the first followup. Overall strength of stressors reported in the followups was predicted by emotion regulation skills, social support, self-esteem and optimism. Contrary to predictions, trait optimism and emotion regulation skill were positively related to IAT rejection of foreign food. IAT scores predicted affective adjustment in 3 of 4 followups.

**11:25-12:40 1178 Franz**

### **Culture and Intergroup Conflict Symposium**

Chair: Yoshihisa Kashima, The University of Melbourne, Australia (y Kashima@unimelb.edu.au)

This symposium explores cultural bases of intergroup conflict. Although intergroup conflict is a tragic experience universally around the globe, different cultural processes may help improve or exacerbate intergroup conflict. Cross and Uskul





start our discussion by providing a cross-cultural perspective, suggesting the possibility that culture of honor can act as a potential cultural moderator of intergroup conflict at multiple levels. Providing an cross-generational perspective, Lee, Gelfand, and Kashima suggest that biased collective memory about intergroup conflict passed down across generations may aggravate intergroup conflict, and present experimental evidence in support of this basic idea. Finally, in line with both the cross-cultural and cross-generational perspectives, Abou Abdallah and Kashima show that parochial altruism, in which an individual sacrifices oneself to harm an outgroup in order to benefit one's ingroup, is approved under similar circumstances in both Lebanon and Australia, Lebanon – arguably a culture of honor and a region with a history of intergroup conflict – tends to show a higher level of expectation and approval of parochial altruism than Australia.

### ***Honor Cultures and Intergroup Conflict***

Susan E. Cross, Iowa State University, USA

Ayse K. Üskül, University of Kent, UK

Culture may be thought of as a set of beliefs, values, and practices that have developed to solve particular problems faced by a group. Honor cultures are thought to develop in ecologies in which a family's resources are vulnerable to predation and there is unreliable law enforcement (Nisbett & Cohen, 1996). In such situations, men must maintain reputations as able to protect their property and willing to revenge any wrong. Many contemporary honor cultures no longer face these ecological conditions, but their traditional honor-related values, beliefs, and practices may be maintained over many generations and may continue to shape responses to threats from outsiders.

This paper addresses some ways that concerns for honor may influence intergroup relations at multiple levels. First, the paper will briefly define what is meant by an honor culture and the ways that honor cultures are different from other types of cultures (Leung & Cohen, 2011; Cross, et al., 2013). Second, it will review the ways that the ideologies underlying honor cultures can influence intergroup relations at the national or community level, at the level of the family or other relational ingroups, and at the individual level (Cross, Uskul, Gercek Swing, & Ataca, in press). For example, at the national level, strongly held honor values may result in very aggressive, militant reactions to terrorist or other attacks (Barnes, Brown, and Osterman, 2012). Finally, this paper will discuss ways that honor may be implicated in aspects of intergroup relations such as forgiveness, revenge, and perceptions of morality.

### ***Perpetuation of Intergroup Conflict Via Biased Communication and Distorted Memory***

Tiane L. Lee & Michele J. Gelfand, University of Maryland, USA,

Yoshihisa Kashima, The University of Melbourne, Australia

Across time and generations, people maintain and share collective memories of intergroup conflict to ingroup others. These “memories” are often rife with distortions of the groups' roles in the conflict. We applied the serial reproduction method (Bartlett, 1932; Kashima & Yeung, 2010) to assess memory distortions and communication of biased information across generations. Akin to a game of telephone, a chain of four individuals communicated to each other a researcher-created story in which two target groups are engaged in conflict. The first position participants in the *ingroup* condition chains received the version in which one of the target groups was their friends. *Control* condition chains read that neither target group was affiliated to them. After re-telling the story, participants evaluated the target groups for their relative roles in the conflict (e.g. create, escalate) and defensibility (e.g. justified, provoked). Emerging data show that *ingroup* chains attributed increasingly stronger blame toward the outgroup and increasingly stronger empathy toward the ingroup. In comparison, control chains decreased in both. Results from qualitative coding and linguistic word count analyses will also be presented. Using real-life friendship chains, a follow up Study 2 will investigate the role of collectivism and audience group membership in the distortion process. These findings shed light on one process by which intergroup conflict is maintained across generations: Although the original situation is ambiguous as to overall blame, the 4<sup>th</sup> person's recollection reveals biased adaptations, illustrating the social function of collective memory in reinforcing group identity and motivating revenge.

### ***Parochial Altruism: The effect of the kinship script, culture of honour, and threat on its endorsement during inter-group conflict.***

Maria Abou Abdallah, The University of Melbourne, Australia (m.abouabdallah@student.unimelb.edu.au )

Yoshihisa Kashima, The University of Melbourne, Australia (y Kashima@unimelb.edu.au)

Present in many forms of violent inter-group conflict, parochial altruism is characterised by a high amount of in-group benefit, self-sacrifice, and intended harm towards an out-group. Extreme examples include action taken by soldiers and suicide bombers. Evidence from kin altruism and kin recognition research suggests that there is a set of behaviors, emotions, and cognitive responses, including altruistic behaviors with high levels of self-sacrifice, that are often reserved for one's kin. We call this set the “kinship script” and hypothesize that parochial altruism is a reaction that occurs in response to a high threat to one's kin. We investigat-





ed this in two cross-cultural studies in Australia and Lebanon, which is arguably a culture of honor (characterized by more aggressive reactions to threat) with a history of intergroup conflict. We thus expected to find higher levels of endorsement of parochial altruism in Lebanese culture. In both studies, participants were asked to read scenarios containing variations of our independent variables. In study 1, participants' endorsement of the parochially altruistic behavior of one character varied as a function of this character's relationship with a target of a threat from an out-group, as well as the level of threat. In study 2, participants in both cultures consistently endorsed parochial altruism most when the threat was of a physical nature, but also more when it was a relational insult targeting the character's kin than when it was an individual insult. Overall, in both studies, Lebanese participants endorsed parochial altruism more than Australia participants did.

11:25-12:40 2258a Franz

## **Shifting Sociodemographics, Economics, and Child Development in the Era of Globalization**

Chair: Ashley E. Maynard, University of Hawaii, USA (amaynard@hawaii.edu)

Discussant: Adriana Manago, Western Washington University, USA

This symposium presents three studies of child development in the context of cross-cultural interactions in the current era of globalization. The authors give specific definitions and operationalize the variables and phenomena under study, they make close examination of child and family processes in adaptation to changing conditions, and they use a mix of synchronic and diachronic evidence in cultural settings undergoing rapid socioeconomic and demographic changes. The first paper presents a diachronic study of cognitive change over three generations, linking cognitive representation to changes in the economy and the sociocultural force of schooling. The second paper presents a synchronic study of three generations as children engage in and are socialized in the context of changing work conditions. The third paper discusses how young people use cultural tools to mediate changing social roles and power relations in settings undergoing rapid sociopolitical change. Overall, our investigations show that development and cognition change, and the traditional is combined with innovation, in response to a changing world.

### ***Social Change and the Shift to Formal Education: Cognitive Representation of Three Generations of Children over 43 Years In a Maya Community***

Ashley E. Maynard, University of Hawaii, USA (amaynard@hawaii.edu)

Patricia M. Greenfield, University of California, Los Angeles, USA (greenfield@psych.ucla.edu)

This paper will discuss a longitudinal study of the implications of social change, including the impact of formal education, for cognitive development in a Maya

community in Chiapas, Mexico. We have collected data addressing these implications every two decades since 1969-- once every generation. In each generation, we conducted our pattern representation procedure, which focuses on the cognitive implications of weaving, as well as the development of abstract (vs. detailed) visual representation and innovative (vs. traditional) pattern designs. In 2012, we administered this procedures to 132 boys and girls, all descendants of the prior two waves of participants (mainly children, grandchildren, nieces, nephews, great nieces, great nephews). The procedure was basically the same as for their parent generation in 1991. The procedure involved placing colored sticks in a frame to make striped patterns, some familiar (Zinacantec woven patterns), some novel (created by the researchers). This procedure yielded measures of abstract vs. detailed representational strategies, as well as skill in comprehending, reproducing, and creating culturally novel patterns. Our hypothesis was that commerce and schooling would make both boys and girls more abstract and able to deal with novelty in their cognitive styles. Greenfield's (2009) theory of social change and human development posits that various sociodemographic forces - notably commerce, urbanization, formal education, and technology - all move human development in the same direction: toward independent learning, abstract cognition, and innovative thinking. Between the first and second generations of our study, the major driver of cognitive change was involvement in local commerce. This paper will explore the theory-based prediction that urbanization and schooling are now driving the predicted changes in human development even farther than in the early 1990s - towards increases in abstract cognitive processes, and skill in handling novel cognitive tasks.

### ***Child Socialization in Poor Working Maya Migrant Families – Combining Traditional and Non-Traditional Cultural Practices in Order to Assure Family and Child Wellbeing***

Katrin Tovote, University of Applied Sciences and Arts Northwestern Switzerland & Institute for Special Education and Psychology (katrin.tovote@fhnw.ch)

In Chiapas, Mexico globalization and urbanization drastically affect the lives of the indigenous Maya. Economic hardship and poor living conditions have driven a massive migration from the rural homeland to urban settings for more than four decades. The consequences of this transition from a traditional collectivistic to a modern individualistic environment for family wellbeing and child development are still understudied. We researched the social, economic and cultural adaptation processes of Maya families living in San Cristóbal de las Casas by studying day-to-day living and working activities. We used a triangulated multi-method study design, consisting of ethnographic fieldwork, a census, as well as semi-structured interviews with three generations of poor-working Maya males and females





(N=126). The data were analyzed with a particular focus on Maya child socialization in the context of a transitional living and working environment, in which individualistic and collectivistic value systems coexist. The investigations revealed striking patterns in how the families shared time, resources, and work responsibilities. Overall, adult and child family members constantly combine traditional with non-traditional cultural practices in order to succeed in their daily activities and to assure family wellbeing. Maya children benefit from this specific living situation because they learn to rely on more than one pool of cultural knowledge to overcome difficulties related to poverty. However, for young Maya it is also a challenge to make the right choices in daily life situations - as well as in life in general--without being able to follow their parents' and grandparents' cultural pathways.

### ***Social role and power in the process of cultural change***

Colette Daiute, The Graduate Center, City University of New York, USA (CDaiute@gc.cuny.edu)

As cross-cultural interaction has intensified in this global era, developmental psychologists increasingly focus on socio-cultural change (Cole, 1995; Engstrom, 2005; Greenfield, 2009). Such inquiry has advanced theory of human cultural development theory to include economic (Greenfield, 2009) and political factors (Daiute, 2010). Focusing on process, this paper discusses research on uses of cultural tools to mediate individual and cultural interactions (Cole, 1995; Vygotsky, 1934/1978) in the wake of political-economic revolution. In rapidly changing societies, people must, from early ages, understand, interact with, and sometimes transform diverse ideologies defining their lives. Drawing on the concept "addressivity" (Bakhtin, 1986), two studies involved youth and adults in community activities to narrate salient problems for different purposes from different cultural perspectives for different audiences. Analyses of the systematically varied narrating activities revealed how participants used narrative (among other symbolic media) to mediate diverse political ideologies operating in their environments. Data from one study show how 137 young people growing up during and after the 1990s wars in Bosnia, Croatia, Serbia, and the United States used autobiographical and fictional narratives to mediate pressures to conform to certain ideologies while avoiding others (Daiute, 2010). Data from another study in an educational reform program indicate how 175 teaching assistants from the Roma community used 1<sup>st</sup> person and 3<sup>rd</sup> person narratives to mediate their marginal role as Roma and relatively mainstream role as teachers in Serbian society (Kovacs-Cerovic & Daiute, in preparation). Considered together, these studies offer insights about cultural tools to mediate social roles and power relations in times of dramatic change.

11:25-12:40 6461 Franz

## **Cultural Health Psychology: Culture and Behavior in Health Disparities Research**

Chair: Hector Betancourt, Loma Linda University, USA, and Universidad de la Frontera, Chile (hbetancourt@llu.edu)

Discussant: Christine Dunkel-Schetter, University of California, Los Angeles, USA (dunkel@psych.ucla.edu)

Research on culture in psychology in general and, more specifically, in health behavior and outcome, can enhance our understanding of phenomena such as health disparity. However, there are conceptual and methodological limitations that prevent progress in this area(1). The aims of this symposium are: a) to address some of these limitations and propose remedies based on Betancourt's Integrative Model of Culture, Psychology and Behavior (2,3), and; b) to illustrate the implementation of mixed-methods approaches that can advance cultural research and a better understanding of why culture matters in health psychology. The first paper provides an overview of the theoretical model as well as key aspects of the mixed-methods approach to cultural research. The second paper, examines two studies investigating health phenomena relevant to culturally diverse patients in the US and Latin America, which illustrate the implementation of mixed methodological approaches to advance research and theory on culture and health behavior.

1. Flynn, P.M., Betancourt, H., & Ormseth, S.R. (2011)
2. Betancourt, H. & Lopez, S. R. (1993).
3. Betancourt, H., Flynn, P.M., Riggs, M., & Garberoglio, C. (2010).

### ***Limitations and Remedies Concerning the Study of Culture in Health Psychology***

Hector Betancourt, Loma Linda University, USA, and Universidad de la Frontera, Chile (hbetancourt@llu.edu)

Research on the role of psychological processes and dispositions in health behavior has to some extent recognized the importance of social-structural, population diversity, or cultural factors. However, the complexity of relations among these factors highlights the need for integrating conceptual frameworks and methodological approaches that can shed light on the multivariate nature of the relations among factors influencing health behavior. This paper examines conceptual and methodological limitations of the study of culture in health psychology, such as the use of surrogate variables assumed to represent culture, instead of identifying relevant cultural variables and testing how they relate to the health behavior of interest and mediating psychological factors. Remedies to these limitations are proposed based on an integrative theoretical framework that specifies how cul-





ture relates to psychological factors and health behavior, as well as to population diversity factors conceived as sources of cultural variation(1,2,3). Then, aspects relevant to the methodological approaches (4) implemented in research guided by this model are examined in terms of their potential to advance research on culture in health psychology. Theoretical and methodological aspects will be discussed in terms of their contribution to research on the impact of culture on the health behavior of patients, the healthcare-related behavior of health professionals, and their interactions with patients.

1. Betancourt, H. & Flynn, P.M. (2009).
2. Betancourt, H. & Lopez, S. R. (1993).
3. Flynn, P.M., Betancourt, H., & Ormseth, S.R. (2011).
4. Betancourt, H., Flynn, P.M., Riggs, M., & Garberoglio, C. (2010).

### ***Mixed-Methods and Theory-Based Research in Cultural Health Psychology***

Patricia M. Flynn, Loma Linda University, USA (pfflynn@llu.edu)

The purpose of this paper is to illustrate best practices in conducting cultural research in health psychology using examples from studies that have implemented mixed-methods approaches with culturally diverse patient populations in the US and Latin America. To this end, studies investigating the role of cultural and psychological factors on breast cancer screening behaviors in the US and on diabetes treatment compliance in Chile are used to highlight the most relevant conceptual and methodological advancements in this area. For instance, an important limitation of research in cultural health psychology is the lack of psychometrically validated cultural instruments. Therefore, key aspects relevant to the mixed-methods cultural research approach to instrument development are introduced based on the development of the Cultural Cancer Screening Scale with Latino American and Anglo American women in the US (1). Specific examples of methodological advancements relevant to recruitment, sampling, item development and translation, and the implementation of statistical procedures for establishing measurement equivalence are provided. Then, data from Mapuche (Native American) and Mainstream diabetics in Chile are used to illustrate advanced multivariate statistical procedures to test key postulates of Betancourt's Integrative Model of Culture, Psychology, and Behavior (2, 3). Results from multi-group structural equation modeling examining the direct and indirect effect of cultural beliefs on diabetes treatment compliance through psychological processes are provided. The implications of conducting cultural research that does not employ advanced multivariate statistical procedures, such as structural equation modeling, are also illustrated and discussed from a cultural and psychological perspective.

1. Betancourt, H., Flynn, P.M., Riggs, M., & Garberoglio, C. (2010).
2. Betancourt, H. & Lopez, S. R. (1993).
3. Flynn, P.M., Betancourt, H., & Ormseth, S.R. (2011).

**1:50-3:05 1178 Franz**

### **Cultural Differences in Children's Collaboration and Family Encouragement to Collaborate**

Chair: Andrew Dayton University of California, Santa Cruz, USA (adayton@ucsc.edu)

Co-Chair: Barbara Rogoff, University of California, Santa Cruz, USA (brogoff@ucsc.edu)

Discussant: Michael Cole, University of California, San Diego

This poster symposium examines cultural differences in Mexican-heritage and European American children's collaboration and the encouragement by their families of collaboration.

Our symposium begins with an overview of common practices in many Indigenous communities of the Americas, in which children learn by pitching in collaboratively to ongoing family and community endeavors. Children are encouraged to blend agendas, unlike in communities where children are encouraged to take turns or divide responsibility and contribute through contractual allowances or other rewards. A brief presentation of each study follows.

An expert on childhood socialization has agreed to be discussant. Our format includes browsing posters and plenty of time for discussion.

### ***Cultural Values Related to Helping and Consideration***

Barbara Rogoff, University of California, Santa Cruz, USA

Angélica López, University of California, Santa Cruz, USA (axlopez@ucsc.edu)

Omar Ruvalcaba, University of California, Santa Cruz, USA (omarruvalcaba@gmail.com)

Our study includes 8 pairs of 8- to 10-year-old children learning to create a video game: 4 Mexican-heritage pairs whose families have experience with Indigenous practices and 4 European-heritage pairs whose families have extensive experience with western schooling.

The children first view a 3-minute video that describes how to use the computer software. After the demonstration the children work together for 30 minutes, during which they have access to the video. Their interactions as they collaborate are videotaped. The children are then interviewed individually regarding how they collaborated during the activity.

Preliminary data suggest that the Mexican-heritage children often collaborate fluidly, sharing decisions and resources with fluid exchange of leadership and roles.





In contrast, the European- heritage children seem to more often divide labor by taking turns or explicitly assigning roles, often with unilateral rather than shared leadership.

These preliminary findings suggest important cultural differences in how children approach collaborative situations. The differences suggest that it is important to take into account children's experience with collaboration in their communities to better support them in computer science learning contexts.

***The value of a dollar: Cultural Differences in Values and Practices Regarding Family Pocket-Giving to Children***

Lucía Alcalá, University of California, Santa Cruz, USA (lalcala@ucsc.edu)

Andrew D. Coppens, University of California, Santa Cruz, USA (acoppens@ucsc.edu)

This study explores cultural variation in pocket money allocation to children, and young adults' views on the developmental benefits of these practices. Giving a regular allowance to children is a common cultural practice in many middle-class European-heritage communities (Hollister, Rapp, & Goldsmith, 1986). Many of these parents believe children should receive weekly pocket money, contingent on behavior or completion of household work, which may serve the purpose of economic and independence socialization (Kerr & Cheadle, 1997; Furnham & Kirkcaldy, 2000). However, related cultural practices have not been studied in other communities.

In questionnaires and focus groups, 43 European-heritage and 25 Mexican-heritage university students reported their experiences with pocket money allocation as 7- to 12-year-old children. The two most frequent types of pocket-giving reported by Mexican-heritage students were regular non-contingent domingos (44%) and occasional noncontingent gifts (33%). Students reported that parents gave them domingos to teach them respect, flexibly shared responsibility, and family collaboration. For one student, non-contingent pocket-giving "teach[es] children responsibility and helps the community... [it's] not just for their own [benefit]." By contrast, most European-heritage students reported receiving a personal allowance or other contingent gifts (74%), though some reported receiving non-contingent gifts (19%). Many reported that the developmental affordances of allowances and other pocket-giving were based in their being earned in contractual work-like arrangements that resembled broader patterns of responsibility division in their families. These cultural differences may relate to variable socialization of pro- social skills and values and to the development of collaborative dispositions in other learning contexts.

***"How Do I Get Them to Do Their Chores?": Cultural Variation in Mexican Families' Approaches To Involving Children In Everyday Household Work***

Andrew D. Coppens, Lucía Alcalá, Barbara Rogoff, & Rebeca Mejía-Arauz, University of California, Santa Cruz, USA

This study compares parents' approaches to involving children in family household work in two Mexican communities. In many Indigenous-heritage communities of the Americas, children participate in everyday family endeavors by taking initiative and sharing responsibilities (Coppens et al., 2012; Paradise & Rogoff, 2009). By contrast, in some highly schooled middle- class communities, ideas about "fairness" and responsibility "ownership" delimit children's contributions to assigned or contingently rewarded chores (Goodnow & Delaney, 1989; Klein et al., 2009).

We interviewed 44 mothers of 9- to 10-year-old children from an Indigenous-heritage and a Cosmopolitan community, both in Guadalajara, differing in experience with Western schooling and regional Indigenous practices. Mothers were interviewed in Spanish about their child's contributions to family household work, how they supported their child's involvement, and about when it would be appropriate or "fair" to ask a child to do various household chores.

In the Indigenous-heritage community, most mothers (73%) stressed that responsibilities are flexibly shared among all family members and that children's initiative is central to their involvement. Parents seldom assigned contractual chores or offered contingent rewards for children's contributions (5% of families). Gifts and special outings were not contingent on children's completion of household work, but expressed appreciation.

By contrast, in the Cosmopolitan community, mothers frequently (55%) emphasized individual contractual arrangements and stated that family members are specifically responsible for their own things and spaces. No mothers described "fair" work in terms of children's initiative or flexibly shared responsibilities, and nearly all mothers (95%) assigned or requested their children's help.

**1:50-3:05 1260 Franz**

***Multiple Methods to Understanding Moral Cognition within Cultural Context***

Chair: Sharon Glazer, University of Maryland, USA (sharon.glazer@usa.net)

Morality is popularly discussed as universal and ambiguous moral situations can often serve to reveal cultural differences in social judgments and decision-making. In this symposium, three presenters will address morality from different cultural frameworks and methodological approaches. Mathis and Glazer will present results from a survey study conducted on three cultural groups of European, Iranian,





and Chinese heritage. Their goal is to reveal how values relate to preferred relational orientations and that moral behaviors are driven by both the relational preference and the situation in which a decision needs to be made. Voyer and Tarantola present a social psychological experiment that shows how men and women differ in their judgments of the severity of a transgression against a small vs. large number of individuals. Finally, Rasmussen and Sieck present a qualitative assessment of intercultural experts moral reasoning strategies and discuss the utility of promoting flexible mental frameworks to help sojourners cope with situational moral complexities.

### ***Socially Constructed Meaning of Morality across Cultures***

Andrew Mathis, University of Maryland, USA (amathis@casl.umd.edu)

Sharon Glazer, University of Maryland, USA (sharon.glazer@usa.net)

Fiske's (1992) Relational Models (RM) Theory describes four fundamental orientations in which people interact with one another across various domains and across all cultures. However, little is known about cultural differences in the strength of a RM preference within any given domain. Here, we focus on five scenarios regarding morality, specifically individual transgressions against a community. According to Haidt and Graham's (2007) Moral Foundations Theory, what constitutes morality and how individuals react to moral situations differ across cultures. This study examines self-report online survey results from 189 respondents of European, Iranian, or Chinese heritage. Given that moral reasoning is a swift cognitive response to a scenario (see Haidt's, 2001, Social Intuitionism), we expect respondents to address hypothetical scenarios in culturally unique ways. In addition to rating preferences for each of four RMs, participants also completed the Schwartz (1992) Value Survey (SVS). Through ANOVAs we found that while the three cultural groups prioritized RMs similarly, there were scenario-specific differences in both the Authority Ranking and Market Pricing models. Contrary to stereotypes of European- American culture as individualistic and capitalist, European-Americans rated Authority Ranking higher and Market Pricing lower than the other culture groups. Moreover, examination of correlations between the RMs and values indicated that the RMs correlated with different sets of values among the culture groups, even where culture groups did not differ in endorsement of the RM. These findings suggest that cultures vary in their preferences for RMs in morality scenarios and they carry different social meaning across cultures.

### ***Understanding Morality Judgments: The Role of Self-Construal***

Benjamin Voyer, ESCP Europe Business School & London School of Economics, UK (b.voyer@lse.ac.uk)

Tor Tarantola, California Legislative Analyst's Office, USA (tor@alumni.brown.edu)

The present research investigates the relationship between morality judgments and independent and interdependent self-construal (Markus & Kitayama, 1991). We draw from emerging research in the literature on morality judgments and on the scope severity paradox, which suggests that crimes committed against a large number of individuals are judged as less severe than crimes committed against a small number of individuals (Nordgren & Morris McDonnell, 2010). We extend previous findings by investigating how variations in the number of crime perpetrators, in addition to the number of crime victims, affect judgments of morality and severity, and how these vary as a function of individuals' level of independent and interdependent self-construal. This experiment included 448 participants that took part in a 3 (1, 2, 20 crime perpetrators) x 3 (2; 20; 200 victims) between-subject design. Participants' self-construal was assessed using Singelis' (1994) self-construal scale. Results show a positive relationship between independent self-construal and judgments of severity. In addition, men and women differ in the way they judge crimes committed by 1, 2 or 20 executives, and against 2, 20 or 200 victims. Men judged crimes committed against 20 individuals as more morally wrong and more severe than women did, whereas women reported crimes committed against 200 individuals as more morally wrong and severe than men did. We discuss the meaning of these results to understand cross-cultural differences in morality judgments, and the role of self-construal in understanding the mechanisms behind the scope-severity paradox.

### ***Do Cultural Sensemaking Strategies Promote Sophisticated Moral Reasoning in Intercultural Contexts?***

Louise Rasmussen, Global Cognition, USA (louise@globalcognition.org)

Winston Sieck, Global Cognition, USA (sieck@globalcognition.org)

What is considered right and wrong, and even what is considered 'moral' differs across cultures. Professionals who routinely function in foreign cultures may find it impossible to know all the things they should and shouldn't do to avoid morally-charged incidents. Instead, we propose that such individuals need strategies that promote more flexible mental frameworks. Flexible frameworks, allow sojourners to make sense of the moral complexities in their surroundings and be responsive to their circumstances. Existing theories conceptualize both moral and intercultural development in terms of an increase in socio-cognitive flexibility (Rest, et al., 1999; Bennett, 1993). Further, intercultural experiences, as they expose the individual to cultural differences and contrasting value frameworks, are believed to lead to the development of richer schemas for understanding and greater flexibility in how cultural differences are interpreted and responded to (Endicott, et al., 2003). In many sojourner contexts cultural understanding is a means to per-





form a primary job function rather than an end in itself. We suggest that in such cases, cognitive change is less likely to occur through exposure alone but requires cognitive strategies that facilitate change. In this talk, we describe the relationship between cultural sensemaking strategies and sophisticated moral reasoning. Specifically, we suggest that cultural sensemaking strategies improve the ability to engage in post-conventional reasoning about intercultural dilemmas. We describe an analysis of critical incident interviews with intercultural experts that illustrate the co-occurrence of cultural sensemaking strategies and different types of moral reasoning. Theoretical and practical implications for culture-general training are discussed.

1:50-3:05 5461 Franz

### **Investigating Manifestations of Cultural Restrictions: Cross-Cultural Comparisons in Creativity, Self-Enhancement and Control Strategies**

Chair: Jenny Kurman, University of Haifa, Israel (jennykurman@gmail.com)

Discussant: Hiroaki Morio, Kansai University, Japan

This symposium strives to understand cultural restriction in several fields, with the purpose of achieving a better understanding of cross-cultural differences between a Westernized culture (Israel) and East Asian cultures (Japan and Korea). The first study investigates creativity from the perspective of the two phases of the creative process, idea generation and idea evaluation. Unexpectedly, regulatory focus, and not the evaluation dimensions, accounted for the meaningful cultural differences. The second study focused on self-enhancement and investigated the conditions that facilitated self-enhancement in the US. Such facilitation was found in Korea but not in Japan. The last study concentrated on control strategies in Israel and Japan. Among other things, the study shows gaps between actual and ideal choices on all variations of primary control strategies that were unpacked by regulatory focus. Taken together, these studies tend to support cultural restrictions, and highlight regulatory focus's centrality in accounting for cross-cultural differences.

***Creativity and Cultural Restrictions: A Comparison of Three Cultures***  
**Tal Ivankovski, Simone Shamay-Tsoory, & Joo Lee, Hiroaki Morio, University of Haifa, Israel**

Creativity has been defined as the ability to produce novel and suitable responses. According to the twofold model of creativity, a phase of associative generation of crudely formed ideas is followed by an evaluation of these ideas. This model may be valuable in explaining cross-cultural differences in creativity. Empirical findings support the existence of the cultural differences in creativity. These findings

are particularly remarkable given the abundance of studies which point to higher divergent attention and higher holistic and dialectical thinking in Eastern Asian cultures, indicating that East-Asian cultures have a high potential for divergent thinking<sup>5</sup> that is not necessarily translated into creative outcomes. The present study investigates whether the evaluation phase may explain cross-cultural differences in creativity, alongside cultural variables (regulatory focus and tightness).

Creativity aspects (e.g., fluency, originality, flexibility) in Israel, Korea and Japan (N = 140) were compared using the Alternate Uses Test (AUT) and the Torrance test. Evaluation dimensions regarding original and non-original responses to the AUT included originality, appropriateness, usefulness, and deviance. The results showed the expected cultural differences in creativity (effect sizes ranging between  $\eta_p^2=.12$  and  $\eta_p^2=.41$ ), with Israelis being the highest and Japanese the lowest in most creativity dimensions (although elaboration revealed the opposite direction). The evaluation phase did not explain cultural differences in creativity. Alternatively, prevention orientation, relatively higher in the East-Asian cultures, explained some of the differences. The results imply that the internalization of cultural restriction is rather deep; it is not task specific and is probably more stable.

### ***The Universality of the Self-Enhancement Motive – Revisited***

Rotem Perlmutter, Jenny Kurman, Hiroaki Morio, & Joo Lee, University of Haifa, Israel

The question regarding the universality of the self-enhancement motive received a lot of attention in cross-cultural research, with contradicting results and conclusions continuously presented in the literature. The present study contributes to this debate by applying a paradigm suggested by Beer & Hughes (2010) in a cross-cultural context. The paradigm includes time restriction, and a comparison of broad vs. narrow traits (Dunning, Meyerowitz & Holzberg, 1989), showing higher self-enhancement under time restriction and in broad vs. narrow traits.

In the present study, this paradigm was applied in three countries –Israel, representing a Westernized culture, and Korea and Japan representing East Asian cultures (N=200). An adjective rating task was used, with a three point scale to minimize response style bias. Positive and negative characteristics that were perceived as wide or narrow by the cultures involved were rated, with and without time limit. The hypothesis was that self-enhancement will increase in all cultures when broad rather than narrow adjectives are evaluated and when restricted by a time limit.

Results show the expected cultural differences (Israel>Korea>Japan;  $\eta_p^2=.25$ ). Contrary to our expectation, time-limit did not have any effect in any of the cultures. The adjective breadth (broad vs. narrow) interacted significantly with cul-





ture ( $\eta_p^2=.17$ ). Interestingly, higher self-enhancement in broad vs. narrow adjectives was found only in Korea. No differences were found in Israel, whereas in Japan enhancement was larger in narrow than in broad traits. The data implies that conditions that encourage self-enhancement are culturally bound.

### ***Control Strategies, Culture, and Regulatory Focus***

Jenny Kurman, Inbal Sagie, Susumu Yamaguchi, Takafumi Sawasamy & Joonha Park, University of Haifa, Israel

Perceived control over psychological events can be distinguished into primary control (attempts to influence existing realities) and secondary control (a tendency to reshape personal expectations to accommodate to external circumstances). This dichotomy was challenged from a cultural point of view. Indirect-personal control, which allows people to gain control while they hide their agency, and proxy control, in which individuals influence others that directly act on the environment were suggested (Yamaguchi, 2001), as was control via self-improvement (i.e., applying actual self-improvement for future changes in the external situation; Kurman & Dan, 2012).

The present study compares two cultures, Israel and Japan ( $N=270$ ), in the reported use of these strategies, in their use ideally, and in the extent the typical student in the culture uses them, following six events, with the purpose to further understand cultural differences in control strategies.

Results show the expected cultural differences regarding the average person: Israelis were higher in all forms of primary control whereas Japanese were higher in control via self-improvement and in secondary control. Actual differences were much smaller (Israel>Japan in direct personal control) across events, with significant interaction with type of event. The differences between the actual and ideal use of the strategies were higher for Japanese than for Israelis for all primary control strategies. These cultural differences were explained by regulatory foci – prevention and promotion orientations. The complications of the use of control strategies are discussed from the perspective of cultural restriction, perceived cultural norms and importance of the situation.

**I:50-3:05 6461 Franz**

### **Examining the Effects of Culture on Emotional Expression and Reactivity**

Chair: William Tsai, University of California, USA (willtsai@ucla.edu)

Cultural contexts shape the way individuals value modes of regulating emotion. Cultures valuing interdependence are thought to emphasize emotion restraint in

the interest of maintaining group harmony, whereas cultures valuing independence may emphasize emotion expression to assert individuality. In this symposium, three papers examine the interplay between culture and emotional expression and reactivity. The first paper investigates the effects of ethnic matching between interviewers and interviewees on emotional expression and disclosure using self-reports and behavioral observations. The second paper examines how culture shapes clinicians' perceptions of patient's well-being as a function of emotional expressivity among Asian and European Americans. The third paper examines cross-cultural differences between Ghana and the United States in the effects of emotion regulation strategies on negative mood states. Together, these studies extend the developing field of culture and emotion expression and regulation.

### ***Effects of Ethnic Match on Emotional Expression***

William Tsai & Anna Lau, University of California, Los Angeles, USA

Despite conventional wisdom in multicultural practice, the advantages of ethnic matching (i.e., matching counselor and patient ethnicity) in counseling have not always been demonstrated. The objective of the present study is to test competing predictions arising from social identity theory and cultural priming theory regarding the impact of ethnic matching on the processes of emotional expression and disclosure. The social identity perspective might predict that matching interviewees with in-group members can engender a sense of communal understanding that can invoke self-disclosure and emotion expression. In contrast, a cultural frame-switching perspective might predict that making collectivistic relational norms salient among bicultural interviewees may prime emotional restraint. This study employs a 2 (interviewer ethnicity: Asian American vs. European American) x 2 (interviewee ethnicity: Asian American vs. European American) design to test the competing predictions. A total of 120 Asian American and European American participants will be recruited for the study. According to social identity theory, we predict a significant interaction between interviewer and interviewee ethnicity such that those in match conditions show more emotional expression than those in mismatch conditions. However, cultural priming theory would predict that among bicultural Asian Americans, ethnic match may prime a collectivistic orientation rendering modulated emotional expression. In contrast, European Americans, not having full access to the network of associations concerning collectivism may not be affected by ethnic matching. These findings will provide first steps in untangling the mixed findings in the ethnic match literature and may provide insight and guidance on maximizing outcomes for Asian Americans in counseling.





### ***North American Emotional Values Shape Clinicians' Perceptions of Depression***

Tamara L. Sims, Jeanne L. Tsai, & Michael To, Stanford University, USA

Previous studies suggest that North American contexts value excitement and other high arousal positive states more and calm and other low arousal positive states less than East Asian contexts. How do these differences in “ideal affect” (the affective states that people value and ideally want to feel) shape clinicians’ perceptions of depression? In Study 1, American clinical psychology students rated how depressed East Asian American and European American female targets were, based on a 1-minute video clip of the targets watching an amusing film clip. Targets were clinically depressed and non-depressed East Asian American and European American women who had participated in a previous study. Consistent with the American emphasis on excitement states, participants placed more value on the absence of excitement vs. calm states when rating targets’ depression. Moreover, regardless of depression status, Asian American women were rated as being more likely to be depressed than European American women, in part because they were perceived as less excited overall. In Study 2, participants either read an article explaining how some conceptualize well-being as feeling excited and others as feeling calm, or an article describing the benefits of psychotherapy as a control. Participants then rated how depressed the same targets were from Study 1. As predicted, participants who read about well-being as feeling excited and calm placed more value on calm vs. excitement states when rating depression than did those in the control condition. These findings not only suggest that clinicians’ ideal affect may influence their assessments of depression and lead to ethnically disparate diagnoses, but also that this bias can be reduced by educating clinicians about cultural differences in ideal affect.

### ***Culture and Emotional Regulation of Fear***

Yulia Chentsova-Dutton, Georgetown University,  
Vivian Dzokoto, Virginia Commonwealth University, USA,  
Eunsoo Choi, Georgetown University, USA

Research on emotion regulation needs to examine cultural contexts with different norms regarding attention to the body. Ghanaian cultural context fosters attention to the body and deemphasizes attention to subjective experiences of emotions more than European American cultural context. How do these differences affect ability of the individuals in these cultural contexts to regulate negative emotions? In the current study, we compared samples of college students in the United States ( $n = 30$ ) and Ghana ( $n = 32$ ), and examined cultural differences in emotion regulation goals and their effects on emotional reactivity. Participants came to the laboratory and watched a scary film clip. Their heart rates were monitored during the

task. Participants provided subjective reports of negative emotions in response to the film. We also assessed their self-reported engagement in different emotion regulation strategies. We found that for participants in Ghana, self-reported engagement in cognitive reappraisal was associated with less intense negative emotions. Moreover, several emotion regulation strategies (cognitive reappraisal, distraction, and acceptance) were associated with decreased physiological reactivity to the film in this sample. In contrast, self-reported engagement in emotion regulation strategies did not map onto decreased emotional reactivity for European Americans. These results suggest that culturally- fostered attention to the body may aid people in regulating physiological and subjective responses to threat cues. These results extend the growing body of work on culture and emotion regulation to an under-researched cultural context.

**1:50-3:05 2258a Franz**

### ***Challenging Gender Stereotypes: Cross- Cultural Perspectives I***

Chairs: Natasza Kosakowska-Berezecka, University of Gdansk, Poland (natasza.kosakowska@ug.edu.pl)

Saba Safdar, University of Guelph, Canada (ssafdar@uoguelph.ca)

Discussant: Deborah Best, Wake Forest University, USA (best@wfu.edu)

Gender categorization is ubiquitous and often appears as the first frame of reference when describing a person. Hence gender constitutes an important element of one’s identity which is often developed along the social expectations embedded in a given culture. The content of gender stereotypes encompasses the idea of culturally proper femininity and masculinity. This in turn has significant influence on individual’s quality of life since the spectrum of cultural expectations with regard to gender is wide – from family life to one’s career. The following symposium (in parts 1 and 2) focuses on: 1) contemporary variations within gender stereotypes across cultures 2) the relationship between views of gender and the quality of life of women and men in diverse settings 3) mechanisms that could diminish the negative consequences of gender stereotypes for one’s family life and career.

### ***Subjective Meaning of Competition: Is There a Male and a Female Version across Cultures?***

Marta Fulop, Hungarian Academy of Sciences (fmarta@mtapi.hu)

Tamás Nagy, Hungarian Academy of Sciences

Zsuzsanna Pressing, Hungarian Academy of Sciences

Competition is a key concept of market economies and also democratic societies. The construction of its notion however is different according to the particular cultural-historical background of a society. Research on competitiveness has





to take into consideration the particular meaning of the phenomenon. The aim of this study was to reveal the subjective meaning of competition in three European and three Asian societies (Hungary, UK, Turkey, China, Japan, India). The AGA method was applied (Assoociative Group Analytic Technique, Szalay & Brent, 1967; Szalay & Deese, 1978 etc.). Subjective meaning may be difficult to measure, however understanding meaning is critical in understanding behaviour (Osgood, Suci & Tannenbaum, 1957). Free associations can usefully measure subjective meanings and the structure of these verbal associations gives insight into the meaning-based mechanisms of behaviour (Szalay et al, 1981). In each group 220 university students participated in the study (158 females and 62 males). Associations provided within one minute were weighed and categorized. The talk proposed here will focus on gender similarities and differences in the subjective meaning of competition. There is a growing literature demonstrating that males and females are equally competitive, but the areas of competition and the behavioral manifestations of competition differ. Our study revealed that in terms of the subjective meaning of competition cultural differences are more influential than gender, however in some areas the study revealed systematic gender differences across cultures.

### ***Mixed Methods in Gender Attitude Research with Guatemalan University Students***

Judith Gibbons, Saint Louis University, USA (gibbonsjl@slu.edu)

Gabriela Quiroa, Universidad del Valle de Guatemala, Ruby Batz, University of Oregon, USA

According to the World Economic Forum, Guatemala has the largest gender gap of all Latin American countries (Hausmann, Tyson, & Zahidi, 2009). We surveyed 209 Guatemalan university students with commonly-used measures of gender attitudes as well as instruments measuring machismo and marianismo that may tap culture-specific values. In addition, we interviewed 10 female and 10 male university students with respect to their gender attitudes in general and also to amplify specific questions from the instruments. Using these data, we will describe how both qualitative and quantitative methods contribute to a fuller knowledge of gender role attitudes in Guatemala.

### ***Fear of Success Makes Them Want Little and Earn Less - The Role of Gender Stereotypes in Students' Academic Performance and Career Aspirations.***

Natasza Kosakowska-Berezecka, University of Gdansk, Poland (natasza.kosakowska@ug.edu.pl)

Magdalena Filipiska, University of Gdansk, Poland (magdalena.zawisza@winchester.ac.uk)

Małgorzata Lipowska, University of Gdansk, Poland

The content of gender stereotypes is strongly embedded in a cultural context and

contains both prescriptive and proscriptive indicators of what men and women should do or shouldn't do. Hence in the socialization process one's gender identity is developed along the social expectations. The consequences of these gender norms can result e.g. in the 1) fear of backlash (Rudman, Fairchild, 2004) when men/women hide their success in non-traditional fields in order to avoid being perceived as deviant and 2) fear of success (FOS, Horner, 1968; Allison, Zuckerman, 1976), which is especially visible among women who associate professional success with negative social outcomes. This in turn may have negative influence on women's performance and career aspirations. In our study 206 female and male students of management of economy took part in the study carried out during exam session. The participants were asked to predict their exam results and the level of earnings in the future. Additionally they completed Fear of Success Scale (Zuckerman and Allison, 1976) and several other short methods used to clarify the relation between psychological variables (self-presentation and self-depreciation style, self-esteem, awareness of gender stereotypes) and perception of one's own academic performance and career aspirations. The results indicate that FOS is a strong predictor of the perceived chances of succeeding both in one's studies and career. Additionally women scored higher in FOSS than men and they anticipated lower score in the exam and lower salaries in the future.

3:45-5:00 2258a Franz

### ***Challenging Gender Stereotypes: Cross- Cultural Perspectives II***

Chairs: Natasza Kosakowska-Berezecka, University of Gdansk, Poland

Saba Safdar, University of Guelph, Canada (ssafdar@uoguelph.ca)

Discussant: Deborah Best, Wake Forest University, USA (best@wfu.edu)

Gender categorization is ubiquitous and often appears as the first frame of reference when describing a person. Hence gender constitutes an important element of one's identity which is often developed along the social expectations embedded in a given culture. The content of gender stereotypes encompasses the idea of culturally proper femininity and masculinity. This in turn has significant influence on individual's quality of life since the spectrum of cultural expectations with regard to gender is wide – from family life to one's career. The following symposium (in parts 1 and 2) focuses on: 1) contemporary variations within gender stereotypes across cultures 2) the relationship between views of gender and the quality of life of women and men in diverse settings 3) mechanisms that could diminish the negative consequences of gender stereotypes for one's family life and career.





***Ethnic Differences in Perceptions of Women in the USA***  
***Deborah Best, Wake Forest University, USA (best@wfu.edu)***

Melissa Beaulieu, Wake Forest University, USA

Although there are obvious differences in women's roles and status across various ethnic groups within a single country, researchers often ignore this variation when studying cross-national gender stereotypes. Comparisons are made between countries without examining the with-in country ethnic-cultural variation or investigating variables, such as ethnic attitudes or identity, that may contribute to the differences found. The present study explored the effects of the perceiver's gender, race (black vs. white), and racial and womanist (feminist) attitudes on the perceptions of black and white women. College-age participants (76 white, 44 female; 42 black, 26 female; 6 other, 2 female) selected adjectives they thought described white women and black women (e.g., aggressive, nurturant). For all participants, black women were perceived as more independent and aggressive than white women, while white women were perceived as more promiscuous than black women. Perceptions of black and white women did not differ in attractiveness and nurturance, though participants viewed their own ethnic group more positively. Perceived discrimination was related to views of black women as aggressive and independent. Surprisingly, womanist views were not related to stereotypes of women. Despite the fact that women in the USA have more educational and career opportunities than ever before, there remain subtle and informal types of gender stereotyping and discrimination. These findings demonstrate the importance of looking more closely at ethnic differences in the stereotypes that women encounter as well as the varying ethnic beliefs and attitudes of the perceivers. Stereotypes of American women are not the same for all American women.

***Hijab: Symbol of Oppression, Defiance, or Piety***

Rashelle V. H. Litchmore, University of Guelph, Canada (rlitchmo@uoguelph.ca)

Saba Safdar, University of Guelph, Canada (ssafdar@uoguelph.ca)

In North America, previous qualitative studies have indicated a range of values that Muslim women place on wearing an Islamic veil. For example hijab has been found to be a symbol of Muslim identity, as well as a means of resisting sexual exploitation and being afforded more respect. On the other hand, hijab is associated with symbol of oppression. Furthermore, it has been reported that women who wear hijabs in Western societies have significantly lower expectations of receiving employment and higher perception of discrimination than women who do not. The aim of this study was to expand our understanding of the subjective meaning of Islamic veils, e.g. the hijab, for Muslim women in Canadian Society. Muslim women were recruited from community settings in Toronto regions. Semi-structured

interviews were conducted and participants were asked to describe their experiences of wearing Islamic clothing in Canada. Interpretative Phenomenological Analysis (IPA) was used to explore the experiences of these women with Islamic veils as related to religious affiliation, ethnicity, nationality, empowerment and social differentiation. This study represents the first step of a three-part project on the development of the "Subjective Meaning of Islamic Veils" scale.

**3:45-5:00 1178 Franz**

**How Cultural/Cross-Cultural Approaches Can Help Make Psychology Relevant to Applications**

Chair: Çiğdem Kağıtçıbaşı, Koc University, Turkey (CKAGIT@ku.edu.tr)

Discussant: Çiğdem Kağıtçıbaşı, Koç University, Turkey

Psychology should be accountable to society. However, from a global perspective, psychology tends to fall short of assuming a significant role in applications toward upholding human well-being. Psychological research tends to be individual focused, descriptive, and analytic, often shying away from involvement in intervention programs or policies to contribute to human well-being. Particularly contexts of socio-cultural change, such as rural to urban or international migration, present challenges which call for psychological know-how to inform large scale applications and social policies. This approach limits the usefulness of psychological research and leads to psychology being seen as irrelevant by policy makers and the public.

This symposium will examine how a cultural/cross-cultural approach can ameliorate the situation and render psychological research more relevant to applications globally. Examples are drawn from psychological interventions supporting early childhood and adolescent development in ethnic minority and low income populations as well as immigrant communities facing stressors of acculturation.

***Culture in Intervention Research with Families and Schools in Turkey***

Çiğdem Kağıtçıbaşı, Koç University, Turkey

***Population, Policy and Psychology: The Impact of Multiculturalism on the Psychological Wellbeing of Immigrant Youth***

Colleen Ward, Victoria University of Wellington, New Zealand

Jaimee Stuart, University of Auckland, New Zealand

Much of the controversy about the costs and benefits of multiculturalism arises from fundamental disagreements about the definition of the construct. This research examines the impact of multiculturalism on the psychological wellbeing of immigrant youth. Individual-level survey data on perceived discrimination, life satisfaction and self-esteem were taken from the International Comparative Study





of Ethno-cultural Youth (Berry, Phinney, Sam & Vedder, 2006), a study of over 5000 young immigrants in 13 countries. Societal-level data were collated to tap three indicators of multiculturalism: 1) cultural diversity in the population (% of immigrants); 2) the presence of multicultural policy (the multicultural policy index); and the psychology of everyday multiculturalism (positive and negative attitudes toward immigrants derived from the International Social Survey). Multilevel modelling indicated that population and policy indicators impacted self-esteem above and beyond the negative effects of perceived discrimination. More specifically, multicultural policy was associated with higher levels of self-esteem while the reverse was true for cultural diversity. In contrast, population and policy variables did not exert a significant influence on life satisfaction. Rather, the psychology of everyday multiculturalism predicted satisfaction outcomes; both perceived discrimination and negative attitudes toward immigrants were associated with decrements in life satisfaction. The implications of the findings for resolving controversies regarding multiculturalism are discussed, and recommendations are made for social and political initiatives that can enhance the wellbeing of new immigrants.

***University–Community Joint Activity Construction as a Site for the Study of Culture and Development: In Theory and In Practice***

Michael Cole & Laboratory of Comparative Human Cognition, University of California, San Diego, USA

This paper will describe a multi-year, multi-site study of the formation of hybrid cultural settings created when undergraduate students engage in constructing joint activities with children from culturally different communities. This project is the site for the development of theories of learning and development as they occur in the many different hybrid cultural systems, conducted jointly over many years. One goal of the project is to be a demonstration proof of a line of cultural-psychological thought, inspired by LS Vygotsky's school of cultural-historical psychology and John Dewey's theory of human experience, which rejects normative distinctions about the relationship between theory and practice. In particular, we show how the theory, using the notion of a "Zone of Proximal Development (Zoped) or organize an attractive environment for the children which operates not (only) at the level of dyads but of the organized activity as a whole. This mode of instantiating the theory in practice reveals important aspects of dynamics of

Zopedes that have long been disputed in the theoretical literature, while producing a mutually satisfying outcome for the participants, each in their own terms.

**3:45-5:00 1260 Franz**

**Making Sense of Socialization Goals Around Our World**

Co-Chairs, Anna Lau, University of California, Los Angeles, USA (alau@psych.ucla.edu)  
Heejung Park, University of California, Los Angeles, USA (heejung@ucla.edu)  
Discussant: Ashley Maynard, University of Hawaii, USA (amaynard@hawaii.edu)

This symposium brings together three papers that demonstrate how child socialization goals may: (a) be shaped by cultural and ecological context, (b) determine the life outcomes that drive well-being, and (c) pattern the behavior of socialization agents in everyday contexts. Paper 1 focuses on economically-driven social change as a factor that may be shifting parents' priorities in child socialization in a more individualistic direction (toward valuing independence rather than obedience in rearing children). Paper 2 examines how nation-level orientation toward child socialization may help define what promotes satisfaction in life. In nations that emphasize self-directedness and civility (vs. other-directedness and practicality), satisfaction is more strongly tied to personal happiness and less tied to financial security. Paper 3 highlights teachers as socialization agents, showing how two distinctive cultural contexts (urban Germany vs. rural Cameroon) with different cultural orientations (autonomy vs. relatedness) may shape socialization and educational practices in early childhood.

***Economically Driven Social Change Indicators and Parental Endorsement of Independence and Obedience as Child Socialization Goals: Five Waves of Data from 75 Nations***

Heejung Park & Anna Lau, University of California, Los Angeles, USA

The aim of this study was to investigate the relationship between economically driven social change and child socialization goals around the globe and over time. We examined whether social change as indexed by socioeconomic factors at individual- and nation-levels was associated with whether parents endorsed *independence* and *obedience* as valued child qualities across five study waves (from 1989 to 2010). The sample included more than 114,000 parents from 75 nations; person-level data were drawn from the World Values Survey and nation-level economic indicators were culled from the World Bank Data Catalog. A two-level hierarchical linear model was employed to take into consideration of the nesting of persons within nations. Overall, person-level social change proxies (birth year, education, income) revealed associations with endorsing *independence* and not endorsing *obedience* as child socialization goals, whereas nation-level variables were generally not associated with socialization goal endorsement. Thus, our findings highlight the significance of proximal social change indicators (person-level) in child socialization goals, such that they relate to the movement away from interdependent/collectivistic developmental models (*obedience*) and toward indepen-





dent/individualistic developmental models (*independence*). In addition, parents who participated in later study waves were more likely to endorse *independence* as a socialization goal, which was an association stronger in less economically developed nations (indexed by GNI per capita). This interaction suggests that more shift toward individualism in child socialization may be occurring in low to middle income countries (LMIC), as there may be less room for movement in nations that have attained high economic development.

***The Moderating Influence of National Goals for Socializing Children on an Individual's Satisfaction with Life: The Varying Impact of Health, Wealth, Happiness and Control in 53 Nations***

Michael Harris Bond, Hong Kong Polytechnic University (mhb@cuhk.edu.hk)  
Vivian Miu-Chi Lun, Lingnan University, Hong Kong

We propose that satisfaction with one's life arises pan-culturally from the achievement of better health, greater financial satisfaction, stronger feelings of happiness and a sense of personal control over events. This four-factor model was tested for more than 70,000 persons across 53 nations using the representative samples provided by the World Values Survey, Wave 5. Using an HLM analysis, we show that the model components of health and control apply with equal strength to individuals regardless of their nationality. Feelings of happiness and judgments of one's wealth were, however, variable in their impact, being moderated by the two socialization goals extracted from the WVS, Self-directedness versus Other-directedness and Civility versus Practicality. In nations where Self-directedness is endorsed more strongly in socializing children, citizens' life satisfaction was more strongly driven by their feeling of happiness and less strongly by the judgment of their financial condition; in countries where Civility is endorsed more strongly, citizens' life satisfaction was more strongly driven by their feeling of happiness and less by the judgment of their financial condition. These results show that the socialization emphases characterizing one's national-cultural context operate to make some key components of life satisfaction more or less important. The general pan-cultural formula for achieving life satisfaction thus becomes specific to each national group.

***Socialization and Educational Strategies of Early Childcare Teachers Across Cultures***

Ariane Gernhardt, , University of Osnabrück, Germany  
Bettina Lamm, , University of Osnabrück, Germany  
Heidi Keller, University of Osnabrück, Germany (heidi.keller@me.com)

The aim of this study was to investigate culturally shaped socialization and educational strategies of early childcare teachers and trainees. A total of 183 female teachers participated who represented two diverse cultural contexts with different

cultural orientations towards autonomy and relatedness. Data were collected from 93 early childcare teachers from Osnabrueck, Germany, representing an urban Western context, which is characterized by a primary cultural orientation towards psychological autonomy and a constructivist pedagogical approach. Furthermore, 90 Cameroonian Nso teachers participated, representing a rural non-Western context, which is characterized by a primary cultural emphasis on hierarchical relatedness and a pedagogical approach of formal apprenticeship. The teachers answered questionnaires about their personal socialization goals, their professional educational goals, and their educational strategies. Overall, the different cultural orientations and pedagogical approaches were embodied in teachers' socialization and educational strategies. Particularly, the German caretakers, in accordance with their personal cultural orientation and the constructivist pedagogical approach, emphasized the value of psychological autonomy and child-centered methods most. In contrast, the Cameroonian teachers emphasized hierarchical-relational socialization goals, formal schooling, and apprenticeship based teaching methods. Furthermore, differences between teachers and trainees within the cultural contexts implicate the influence of work experience on educational goals and strategies.

**3:45-5:00 5461 Franz**

***Sociocultural Approaches to Values, Academic Engagement, and Health***

Chair: Virginia S. Y. Kwan, Arizona State University, USA (virginia.kwan@asu.edu)  
Discussant: Daphne Oysermann, University of Michigan, USA (daphna@umich.edu)

This symposium features three recent programs of research that study the effects of socioeconomic status on cultural values, academic engagement, and health. Specifically, Varnum and Grossman present analyses of historical trends in cultural practices and products that reveal the link between class structure and the rise of individualism. Despite the growing middle class in America, the education gap between the rich and the poor has remained large. Herrmann and her colleagues identify factors that may help low SES students stay in school. Tan and Kraus illustrate how essentialist beliefs about one's social class influence emotional experiences and health. Belief in barriers to social mobility is not inconsequential. Together, these three programs of research help illuminate the influences of socioeconomic status on psychology and inform the design of interventions in reducing health disparity and education gap. Finally, Oyserman serves as a discussant to highlight directions for this emerging topic.





### ***Changes in the Class Structure are linked to Rising Individualism***

Michael E.W. Varnum, Peking University, China

Igor Grossmann, University of Waterloo, Canada (igrossma@uwaterloo.ca)

A number of recent studies have suggested that Americans have become increasingly individualistic, however little is known about what factors might underlie this shift. We examined cultural practices (e.g., giving children relatively unique vs. common names) and cultural products (e.g., 6% of all U.S. books published) over a period of more than 100 years and found that change on this dimension has been steady for most of the last century. Moreover, analysis of a large number of factors including ecological changes (pathogen prevalence, natural disasters), demographic changes (population density, urbanization), and social class changes (education, income) indicated that social class may play a key role in this increase in individualism. Our results suggest that shifts toward individualism are not solely a recent phenomenon (as suggested by the ‘Generation Me’ hypothesis), and that these changes are driven by factors beyond specific cohort effects.

### ***Effects of Socioeconomic Status on Academic Engagement***

Sarah D. Herrmann, Morris A. Okun, & Virginia S.Y. Kwan, Arizona State University, USA

Previous research characterized low SES individuals as irrational; preferring small, immediate rewards and discounting the future faster than their high SES counterparts. The previously observed irrational decisions, while descriptive of the judgments themselves, may be culturally specific. Low SES individuals must constantly make decisions to ensure that ends currently meet—decisions that may have lasting consequences that play out over time. In three studies, we address SES differences in education-related decisions. Study 1 examined the meaning making process, as it pertains to education, for students of limited financial means. When asked about reasons for attending or not attending a free, peer-led review session for introductory psychology following their first test, high SES students said they found it unnecessary, or preferred to study alone, whereas low SES students cited a lack of time and resources. Study 2 showed that low and high SES students did not differ in academic engagement or interests in the peer-led review session at the outset of the semester. However, following the first test, as satisfaction with test scores decreased low SES students were less likely than high SES students to use the review session. In Study 3, we conducted a brief online intervention highlighting the future gain of a bachelor’s degree over the present loss of time and money. After the intervention, low SES students reported higher interest in the review session relative to a control group. These findings have implications for understanding the SES- educational attainment relationship, as well as the timing of interventions.

### ***Essentialist Beliefs Moderate the Association between Social Class and Self-Rated Health***

Jacinth Tan, University of Illinois, Urbana- Champaign, USA (jacinthjx.tan@gmail.com )

Michael W. Kraus, University of Illinois, Urbana- Champaign, USA

Essentialist beliefs about social class refer to the idea that social class categories are genetically determined, and are thus, stable, and unchangeable. In two studies, we show that essentialist beliefs interact with one’s own social class position to influence the experience of negative self-conscious emotions and self-rated health. In study 1, participants’ essentialist beliefs about social class were measured, along with self-reported educational attainment, annual income, and general health (e.g., “In general my health is good.”). Results revealed a significant interaction such that lower-class individuals reported poorer health than upper-class individuals when they held essentialist beliefs, whereas lower-class individuals who endorsed social constructivist beliefs—beliefs that class categories are socially determined, rather than biologically determined—reported having general health that was equal to that of upper-class individuals. In study 2, essentialist beliefs were manipulated by asking participants to read a journal article arguing that social class was either biologically determined or a social construction. Subsequently, participants rated their experience of a number of positive and negative emotions. A similar interaction pattern emerged such that lower-class individuals who read about essentialist explanations about class reported greater negative self-conscious emotions (e.g., regret, shame, embarrassment) than those who read social constructivist explanations about class. Once again, essentialist beliefs did not influence upper-class individuals’ experience of negative self-conscious emotions. Discussion will focus on how essentialist beliefs relate to economic mobility aspirations and optimism, as well as implications for potential psychological interventions in improving general health.

**3:45-5:00 6461 Franz**

### ***Cultural Adaptation Process in Latinos***

Chair: Priscila Diaz, Azusa Pacific University (pdiaz@apu.edu)

Latinos in the U.S. navigate multiple sets of expectations, values, and norms from sustained contact between two distinct cultures. As part of this cultural adaptation process, Latinos may endorse the values and beliefs of their heritage culture to develop a sense of belonging to their ethnic group (i.e., *enculturation*) and adopt the values and beliefs of the mainstream culture (i.e., *acculturation*) (Gonzales, et al., 2009). The present symposium investigates the cultural adaptation process in Mexican-Americans and how this relates to quality of relationships as well as ado-





lescent maladjustment. The first study examines how the endorsement of traditional cultural values affects marital relationships in intact and step families. The following study focuses on parent-child concordance of traditional gender roles and behavioral problems in adolescents. Lastly, the effect of the acculturation-gap distress model is explored. The findings demonstrate the importance of understanding the nuances involved in the cultural adaptation process in Latinos.

### ***Quality of Marital Relationship and Endorsement of Traditional Mexican Cultural Values***

Christina Zavalza, Azusa Pacific University (czavalza@apu.edu)

Priscila Diaz, Azusa Pacific University (pdiaz@apu.edu)

Delia S. Saenz, Arizona State University (delia.saenz@asu.edu)

Scholars have noted the importance of family role ideologies in shaping the experiences of marital relationships (Campbell, 1992; Greenstein, 1995; Minnotte, et al., 2010). However, few studies have examined the ramifications of traditional cultural values on marital satisfaction in different family structures. This present study investigated how traditional cultural values in Mexican-American couples related to marital problems and interactions in intact and step families. The sample included 194 Mexican-American families, approximately evenly divided into both family structures (intact and stepfamilies). Each spousal partner responded to the Mexican-American cultural value scale (Knight, et al., 2009), in which gender roles and familism was assessed. Marital relationship was measured by the Marital Problems subscale (revised Johnston et al., 1986) and Perception of Interparental Conflict (Grych, et al., 1992) reported by each spouse. Overall, the results demonstrated that greater endorsement of traditional gender roles by the wife related to less marital problems reported by the husband ( $r = -.23$ ) and positive marital interactions reported by the wife ( $r = .22$ ) in stepfamilies. Further, greater endorsement of familism by the husband related to positive marital interactions ( $r = .24$ ) and greater endorsement of familism by the wife related less to marital conflict ( $r = .3$ ) in intact families. These findings demonstrate how the differential patterns of cultural values in each family structure affect the quality of marital relationships. Future research should consider how value ideologies are communicated and defined in a marriage as an important factor in determining marital satisfaction in different family structures.

### ***Alignment of Gender Roles in Mexican American Families and Behavioral Problems in Adolescents***

Brandi Zamora, Azusa Pacific University, USA (bzamora09@apu.edu)

Priscila Diaz, Azusa Pacific University, USA (pdiaz@apu.edu)

Delia S. Saenz, Arizona State University, USA (delia.saenz@asu.edu)

Latino adolescents may be at increased risk for negative psychological outcomes such as internalizing and externalizing problem behaviors (Gonzales et al., 2002). An area of exploration within Latinos is the adoption of cultural values, particularly traditional gender roles, as a predictor of adolescent mental health (Cespedes & Huey, 2008). The current study investigated how adolescent's traditional gender roles differ from parents as well as how these values relate to anxiety, depression, and misconduct in adolescents. The sample included 193 Mexican American families from metropolitan areas in Arizona and California. Adolescents (females = 101) ranged in age from 11 to 14 ( $M = 12$  years). Family members participated in a face-to-face interview which included questions regarding endorsement of gender roles, and behavioral problems of adolescent. The results revealed that female adolescents significantly differed from the traditional gender roles of their mothers and fathers. Females adolescents adopted less traditional gender roles overall than their parents but males did not differ. Greater endorsement of traditional gender roles in males related to greater self-reported depression ( $r = .24$ ,  $p < .05$ ), whereas females self-reported greater anxiety ( $r = .24$ ,  $p < .05$ ). Greater endorsement of traditional gender roles in females related to mother's report of behavioral problems in female adolescents ( $r's > .22$ ,  $p < .05$ ). The findings demonstrate the importance of considering how the endorsement of Mexican cultural values relates to mental health in adolescent. Future work can examine the nuances involved with understanding how traditional gender roles lead to differential effects in behavioral problems.

### ***The Risks and Benefits of the Acculturation Gap-Distress Model Among Mexican American Adolescents***

Michelle Pasco, University of California, Los Angeles, USA (michellecpasco@gmail.com)

Eva Telzer, University of Illinois, Urbana-Champaign, USA (ehtelzer@illinois.edu)

Andrew Fuligni, University of California, Los Angeles USA (afuligni@ucla.edu)

The acculturation gap-distress model purports that immigrant children acculturate faster than their parents and this acculturation gap leads to family conflict and youth maladjustment (Telzer, 2011). However, empirical support for the acculturation gap-distress model has been inconclusive. In the current study, we examine whether Mexican-American adolescents acculturate at a faster pace than their parents and whether this acculturation gap leads to family conflict and youth maladjustment. Mexican-American adolescents and their parents ( $N = 428$  families) completed a survey in which they indicated their level of acculturation to U.S. and Mexican cultural practices. Adolescents also reported on family functioning and their well-being. Contrary to the acculturation gap-distress model, adolescents did not acculturate more than their parents. In fact, 17% of parents were more oriented towards U.S. cultural practices than their children and 25% had equal levels of





acculturation. Results also suggest that as adolescents acculturate more to the host culture than the parents, it actually created a protective factor, decreasing family conflict ( $r = -.15$ ,  $p < .01$ ) and youth maladjustment (self-esteem:  $r = -.08$ ,  $p < .05$ ; internalizing symptoms:  $r = -.39$ ,  $p < .01$ ). Findings suggest that the acculturation gap-distress model may not be accurate and faster adolescent acculturation may be beneficial. Future research should examine if an acculturation gap may be advantageous rather than unfavorable.

**Saturday, June 22**

**9:00-10:30 1178 Franz**

## **Symposium on Cultural Evolution (Plenary II)**

Chair: Steven Heine, University of British Columbia, Canada (heine@psych.ubc.ca)

### ***Cultural Evolution Meets Cultural Psychology in the Lab: Using Experimental Simulations of History to Explain Cultural Variation in Psychological Traits***

Alex Mesoudi, Durham University, UK (a.a.mesoudi@durham.ac.uk)

### ***Social Change, Cultural Evolution, and Human Development***

Patricia M. Greenfield, University of California, Los Angeles, USA

### ***Institutions as an Engine for Cultural Diversity***

Peter Richerson, University of California, Davis, USA

**12:15-1:30 1178 Franz**

## **The Influencing Independent Self and the Adjusting Interdependent Self: Consequences for Self-Enhancement, Preferred Emotions, and Societal Clashes**

Chair: Steven J. Heine, University of British Columbia, Canada

A key dimension by which cultures and individuals differ is the extent to which they view their identity as connected with others or separate from others. This distinction has broad consequences across a wide array of psychological constructs that frequently differ across cultures. Falk and Heine will discuss how this dimension shapes cultural differences in self-enhancement motivations between East Asian and Western societies; they assess these cultural differences utilizing various novel measures of implicit self-esteem. Tsai will discuss how the goals of trying to influence others or trying to adjust to others leads to different preferences for affective states: East Asians tend to prefer low arousal positive emotional states whereas Westerners show more preference for high arousal positive emotional states. Markus, presenting arguments from her new book “Clash!: 8 Cultural

conflicts that make us who we,” will discuss how the clash between independence and interdependence characterizes much of the conflicts that humans experience around the world. She argues that the dimension of independence and interdependence is relevant to clashes between gender, race, class, region, religion, workplace, and global hemispheres.

### ***Does Implicit Self-Esteem Vary across Cultures?***

Carl F. Falk, UCLA, USA, Steven J. Heine, University of British Columbia, Canada

Recent meta-analyses have shown that the East-West cultural difference in self-enhancement is pronounced: individuals from East Asian cultural backgrounds self-enhance less than those from Western cultural backgrounds. One exception to this pattern is a lack of cultural variability in measures of *implicit self-esteem* (ISE). Since ISE measures are often thought to assess automatic and unconscious global self evaluations, this evidence supports the position that cultural variability in self-enhancement could be merely due to cultural variability in self-presentational norms (e.g., responding modestly even if one privately feels otherwise). However, recent meta-analyses and empirical studies have shown a lack of validity evidence for ISE measures, threatening the construct of ISE and previous cross-cultural investigations of it. We revive an alternative conceptualization that defines ISE in terms of evaluation of self-associated objects: Those with higher ISE evaluate self-associated objects more positively. This conceptualization allows the study of ISE through alternative psychological phenomena (e.g., minimal group effect, similarity-attraction effect, endowment effect) and allows for a host of previous cross-cultural findings to bear on the issue of whether cultural variability exists in ISE. We review a series of these cross-cultural studies, their links to self-enhancement, and conclude that cultural variability in self-enhancement exists beyond that predicted by cultural differences in self-presentational norms.

### ***The Cultural Shaping of Ideal Affect***

Jeanne L. Tsai, Stanford University, USA

How does culture shape our feelings? In this talk, I present Affect Valuation Theory, which argues that how people actually feel (their “actual affect”) differs from how they ideally want to feel (“ideal affect”), that cultural factors shape ideal affect more than actual affect, and that cultural differences in ideal affect have important consequences for what people do to feel good, how they define happiness and well-being, and even what social inferences they make about others. I will present a series of empirical studies that use a variety of survey, experimental, observational, and neuroimaging methods to test the premises of Affect Valuation Theory in North American and Chinese contexts. Together, these studies illustrate how culture---via ideal affect---plays a central role in people’s emotional lives.





### ***Both Sides Now: Balancing Independence and Interdependence for More Effective Societies***

Hazel Rose Markus, Stanford University, USA (hmarkus@stanford.edu)

The clash between independence and interdependence is not just an East-West issue. It ignites a surprising number of other local, national, and global tensions, including those of gender, race, class, region, religion, workplace, and those across the economic equator between the global North and South. Although these are vastly different conflicts, they share one important root cause: the clash between people who understand their selves to be independent versus people who understand their selves to be interdependent. Yet neither of these selves is the “right” way to be. Both are necessary and useful ways to be a person and both can motivate people. Clashes arise when people activate an independent self for a situation that calls for interdependence and vice versa. With data and examples from three domains, we suggest that a more peaceful and prosperous 21st century will require individuals to be *both* independent and interdependent and policies and practices that encourage them to apply the most appropriate self to the situation.

12:15-1:30 1260 Franz

### **Psychologists Working with the U.S. Department of Defense (DoD) to Increase Cultural Awareness: Really?**

Chair: Sharon Glazer, University of Maryland, USA (sglazer1@umd.edu)

Discussant: William Gabrenya, Florida Institute of Technology, USA (gabrenya@fit.edu)

The science of psychology is more than the study human affect, behavior, and cognition; it is also about the application of this knowledge to day-to-day life activities. Businesses utilize basic cross-cultural I/O psychology research to improve their managers’ negotiation skills, to understand how to ease the transitions of multinational mergers & acquisitions, and to create incentive programs that will not be taken as an insult within a cultural context. Cross-cultural social psychology research has enabled counselors to work with married couples and families adjust to new circumstances in their host cultures or to detect when facial expressions are not an indication of potential malice. Cross-cultural developmental psychology research has enabled adoption agencies to prepare families for intercultural adoptions or help children acclimate to a new school environment.

It is surprising that it has taken the events that unfolded after September 11, 2001 to finally mobilize the U.S. Department of Defense (DoD) to focus on developing a strategic plan for increasing the personnel’s cultural sensitivity. The events at Abu Ghraib in 2004 revealed just how insensitive and under-educated some military personnel are with respect to cultural practices, values, beliefs, and norms. Of

course, this example is not the first one that deals with lack of intercultural awareness, but it was a key mobilizer to blossoming culture centers through the U.S. DoD.

Today, every branch of the U.S. military and nearly every DoD agency has an effort extended to developing its personnel on intercultural matters. For example, personnel are being trained on improving their cultural perspective-taking abilities in an effort to understand motivations for certain behaviors, observed practices, cultural nuances in verbal and nonverbal communications, and detecting deception in order to increase personal and group safety and security.

In this symposium, Drs. Gabrenya, Rasmussen, and Glazer will provide an overview of their DoD-funded research activities and engage the audience in dialogue regarding culture-related research streams sponsored by the DoD. The goal of the session is to raise awareness of the practical utility of basic research on improving ethical human interactions across the DoD.

### ***Culture Research to Help the DoD***

Sharon Glazer, University of Maryland, USA

In this presentation Glazer will summarize culture-related research conducted at CASL. Culture researchers at CASL apply multiple research methods to tackle scholarly and applied questions pertaining to language, cognition, and organizational behavior. Research streams address four major themes: Perspective-Taking, Cultural Linguistics, Plans & Intentions, Surge & Readiness. The research also fits well in the model developed by Human, Social, Culture, Behavior Modeling program housed at the Office of Naval Research: Understand, Detect, Mitigate, and Forecast. The overarching goal of the research projects is the same: improve cultural understanding of others in order to protect and ensure the security of all people.

### ***Culture and Cognition for the DoD***

Louise Rasmussen, Global Cognition, USA (louise@globalcognition.org)

Winston Sieck, Global Cognition, USA (sieck@globalcognition.org)

In this presentation Rasmussen & Sieck will present an overview of their research program that addresses development of: (1) a Cross-Cultural Competence (3C) model for the General Purpose Force population of the U.S. military, (2) instructional method for teaching cultural sensemaking skills, (3) a tested instrument for eliciting information needed to construct cognitive-cultural models, and (4) Bayesian belief network representations of cognitive-cultural models that support forecasting of changes in cultural beliefs and values. They will comment on their experiences working on culture-related projects for the DoD.





12:15-1:30 6461 Franz

## **Social Identities and Values as a Determinant of Attitudes toward Immigrants and Foreign Outgroups**

Chair: Priscila Diaz, Azusa Pacific University, USA (pdiaz@apu.edu)

Ingroups and outgroups serve a clear purpose in creating an adaptive system in which the individual sets boundaries for interdependence (Brewer, 1999). In fact, this evolved mechanism allows individuals to socially differentiate based on cues of coalitional alliances (Cosmides, et al., 2001). Ingroups are considered to be one's "alliances," and outgroups are marked with hostility (Sherif, 1966). For this reason, the present symposium discusses how certain social identities and values lead to differential biases toward immigrant and foreign groups. One study examines how the intersection of one's social standing (i.e., SES, religion, political ideology) relates to negative attitudes toward undocumented Mexican immigrants. An additional study investigates how prejudice toward foreign groups varies based on one's ethnic background and nationality. To go beyond individual characteristics that determine biases, another study investigates how certain values (e.g., perceptions of discrimination in the U.S.) relate to attitudes toward undocumented Mexican immigrants.

### ***The Predictive Nature of Socioeconomic Status, Religion, and Political Ideology on Attitudes toward Undocumented Mexican Immigrants***

Katrina Gorman, Azusa Pacific University (kgorman10@apu.edu)&

Priscila Diaz, Azusa Pacific University, USA (pdiaz@apu.edu)

Delia S. Saenz, Arizona State University (delia.saenz@asu.edu)

An immigrant group may be considered as a threat perceived with indifference or competition (Esses, Dovidio, Jackson & Armstrong, 2001). The purpose of this study was to investigate how socioeconomic status (SES), and religion relates to prejudice towards a group that may pose certain threats. The sample consisted of 1,067 undergraduate students from a southwestern university. Participants completed a large questionnaire regarding their attitudes toward undocumented Mexican immigrants. Participants also reported demographic data such as their perceived SES, religion, and political ideology. Out of the religious groups indicated, Christians, Atheists, and Catholics were compared controlling for SES. Christians significantly had more negative attitudes toward undocumented Mexican immigrants ( $M=37.74$ ,  $p<.05$ ) while Atheists reported less negative attitudes ( $M = 26.14$ ,  $p<.05$ ). This indicates that biases remain based on religious identification, even after SES is taken into account. The results revealed that the attitudes toward undocumented Mexican immigrants ( $b = -.42$ ) rose as SES increased. However, controlling for political ideology (liberal versus conservative values) eliminates the

effect of SES on negative attitudes ( $b = .04$ ). The study demonstrates how the relevancy towards certain cultural, religious groups is a factor depending on one's social standing (i.e., SES, religion), possibly based on the differential threats that the group may pose. Future studies can further examine the evolved mechanisms behind outgroup threat to better understand the underpinnings of prejudice.

### ***Ethnic and Nationality Differences in Attitudes toward Foreign Outgroups***

John Diaz, Azusa Pacific University (jldiaz09@apu.edu)

Priscila Diaz, Azusa Pacific University, USA (pdiaz@apu.edu)

Delia S. Saenz, Arizona State University, USA (delia.saenz@asu.edu)

People tend to favor their own ingroup in evaluations and distribution of resources, showing prejudice to immigrants (Esses, et al., 2001). For instance, White-Americans in the U.S. have expressed less agreement with pro-immigration views (Espenshade & Hempstead, 1996). The present study explored how prejudiced feelings toward undocumented Mexican immigrants differ based on ethnic background and nationality. The sample of 1156 students completed a survey that contained questions concerning attitudes towards undocumented Mexican immigrants and foreign outgroups (i.e., "Although I do not necessarily agree with them, I have prejudiced feelings toward other groups, such as gut reactions or spontaneous thoughts, that I do not feel I can prevent"). Participants also reported their ethnic background, and country of birth. Results showed ethnic group differences in negative attitudes towards undocumented Mexican immigrants as well as foreign outgroups. In particular, White participants ( $M=3.47$ ) had a greater endorsement of racial profiling and automatic prejudiced feelings than ethnic minority participants ( $M=3.27$ ),  $t(1040)=2.58$ ,  $p<.01$ . Participants born in the U.S. ( $M=3.10$ ) also agreed that undocumented immigrants should be forced back to their own countries more than participants born outside of the U.S. ( $M=2.77$ ),  $t(1086)=2.58$ ,  $p<.01$ . The findings indicate that attitudes toward immigrants and foreign outgroups are determined by one's background as well as how one's social identity may highlight possible perceived threats. Altogether, future studies may include the concept of perceived threats within a social identity framework to examine intergroup relations and immigration issues.

### ***Attitudes toward Undocumented Immigrants Based on Egalitarianism Views***

Adriana Tovar, Azusa Pacific University, USA (atovar09@apu.edu)

Priscila Diaz, Azusa Pacific University, USA (pdiaz@apu.edu)

The majority of previous studies have revolved around the economic concerns that undocumented immigrants may pose for U.S. citizens (Diaz, Saenz, & Kwan, 2011). Yet, how do core American values, such as egalitarianism, determine prej-





udice toward immigrants, particularly undocumented immigrants? The present study examined how perceptions of discrimination in the U.S. and perceptions of international policy relate to attitudes toward undocumented Mexican immigrants. The sample consisted of 975 participants recruited from a southwestern university that responded to a questionnaire. After controlling for ethnic background, SES, religion, and political ideology, a regression analysis showed that individuals who believed that discrimination is not a problem in the U.S. had less positive attitudes toward undocumented Mexican immigrants ( $b = -.17$ ). Similarly, those who believed there should not be open international borders had less positive attitudes toward this group ( $b = -.37$ ). The results indicated that one's egalitarian values may explain opinions toward undocumented immigrants. In addition to investigating one's social status and identity, the values an individual endorses are crucial in understanding attitudes toward particular immigrant groups. Future public policy studies should consider an embedded set of American values in collective opinions toward immigration.

12:15-1:30 5461 Franz

### **Changing Lives in Changing Sociocultural Contexts III: Multicultural Environments**

Chair: Ulrich Kühnen, Jacobs University, Germany (u.kuehnen@jacobs-university.de)

The 18<sup>th</sup> International Congress of Cross-Cultural Psychology took place at Jacobs University Bremen in July 2008, hosts being Klaus Boehnke and Ulrich Kühnen. Five years have passed since this event, which gave cross-cultural psychology in Bremen a major boost. In November 2008 the Bremen International Graduate School of Social Sciences (BIGSSS) was founded by Jacobs University Bremen and the University of Bremen, based on funds from the German National Science Foundation's (DFG) Excellence Initiative. The inter-university institution has political science, sociology, and psychology as its pillar disciplines. BIGSSS predominant role is that of a doctoral school, but it is also a home for research by faculty and postdocs. A series of three symposia offers insight into ongoing research in BIGSSS' thematic field "Changing Lives in Changing Sociocultural Contexts." Symposium 3 encompasses contributions from areas like decisional choice, culture-value fit among Diaspora migrants in Germany and Israel, and Arab-Israeli youth encounters.

#### ***Cultural Value Fit of Immigrant and Minority Adolescents: The Role of Acculturation Orientations***

David Schiefer, Jacobs University, Germany (d.schiefer@jacobs-university.de)

Anna Möllering, Jacobs University, Germany (annamoellering@yahoo.de)

Ella Daniel, University of Toronto, Canada (ella.dn@gmail.com)

This study examined the similarity of immigrant and minority adolescents' cultural values to those shared by the majority of the country they live in, i.e. the cultural value fit. It was hypothesized that immigrant and minority individuals who show different acculturation orientations differ in their cultural value fit. The highest cultural value fit was expected for individuals pursuing an assimilation orientation, the lowest fit for individuals with a separation orientation. Individuals with a marginalization or integration orientation were expected to take a mid position. Survey data were used from immigrant and minority adolescents: Immigrants from countries of the Former Soviet Union (FSU) to Germany ( $N = 862$ ) and Israel ( $N = 435$ ), immigrants from Turkey to Germany ( $N = 664$ ), and members of the Arab minority in Israel ( $N = 488$ ). Results of Analyses of Variance showed similar patterns in all four samples in line with the hypothesis but pointed also to stronger effects among FSU immigrants as opposed to Turkish immigrants and Arab Israelis. Results are discussed with regard to the general contribution of the cultural fit research for the acculturation research and with regard to the role of cultural value fit for psychological well-being of immigrants and minority members. The stronger effects found among the FSU samples as opposed to the Turkish respectively Arab Israeli sample are discussed against the background of the fact that the former are mainly Diaspora-immigrants for which cultural value adaptation to the receiving country might be easier compared to the latter.

#### ***Reconciliation through the Heart or Mind? Affective and Cognitive Effects of Planned Jewish-Palestinian Encounters***

Maor Shani, Jacobs University Bremen, Germany (m.shani@jacobs-university.de)

Intergroup encounters in deeply divided societies such as Israel have long been practiced, and their effects on reducing prejudice and promoting positive intergroup attitudes have been extensively evaluated. However, little is known on the psychological mechanism by which taking part in such encounters positively influence intergroup attitudes. We partially examined this mechanism in a field experimental study on an encounter program for Jewish and Palestinian citizens of Israel, which employs a mixed coexistence-confrontational model. Building on recent advances in intergroup contact literature on cognitive and emotional mediators of contact effects on the one hand, and on research suggesting that intergroup attitudes and behaviors may be either emotionally- or cognitively-driven on the other hand, we examined whether and to what extent positive effects of encounters on contact-related attitudes (namely willingness to engage in interpersonal- and intergroup-level interactions) and policy-related attitudes (namely support for equality and political tolerance) are mediated by a primary effect on intergroup emotions (indicated by empathy and hope) versus cognitive evaluations (indicated by ap-





praisal of intergroup equality and perceived threat). Path analyses with multiple mediators show that while intergroup emotions mediate contact-related effects more significantly than policy-related effects, the opposite pattern is found with regard to cognitive appraisals. In addition, a cross-group comparison indicates that while appraisal of equality mediates encounter effects only among Palestinians, perceived threat mediates these effects only among Jews, reflecting the asymmetrical power relations between the groups. Implications for intergroup contact and attitude research, and for peace education in conflict-ridden societies, are finally discussed.

### ***The Meaning of Choice across Cultures***

Michalis Kokkoris, Jacobs University, Germany (m.kokkoris@jacobs-university.de)  
Ulrich Kühnen, Jacobs University, Germany (u.kuehnen@jacobs-university.de)

Self-expressive functions of choice, routinely found in cultures emphasizing personal independence are often less pronounced in interdependent cultures. However, this literature is limited in two ways. First, most studies compared East Asian and Western participants only, leaving open whether the results can be generalized to other regions as well. Second, previous studies investigated psychological consequences of choice for the decision maker only, while the perception of these choices by others has not yet been addressed. We report two studies that extended these limitations. Study 1: If cultural differences in post-choice dissonance between East Asians and Westerners are indeed due to different self-construals, one may expect similar differences when comparing other cultures that vary along this dimension. Therefore, we assessed post-choice dissonance reduction of West and East Europeans, two populations known to differ with respect to interdependence. Dissonance reduction was found to be less pronounced among the latter. Study 2: Investigating the perception of choice by others, we predicted that choice reflecting exclusive preferences, with clear boundaries between likes and dislikes, would be perceived as more diagnostic of the self for Westerners than choice reflecting inclusive preferences, with broadened likes, but no dislikes. Choice reflecting inclusive preferences, however, will be perceived as more self-expressive for Easterners than for Westerners. Results from a study comparing how Germans and South/Southeast Asians make inferences about choice, confirm our hypothesis. Both studies will be discussed within the framework of conjoint versus disjoint agency.

12:15-1:30 2258a Franz

### **Relational mobility:**

### **A socio-ecological approach to understanding both between- and within-nation variation from an adaptationist perspective**

Chair: Masaki Yuki, Hokkaido University, Japan (myuki@let.hokudai.ac.jp)

Recent investigations from the socio-ecological approach have demonstrated that many “culture-specific” psychological and behavioral tendencies can be better understood as ecologically-rational strategies adapted to particular types of social ecologies. This symposium will specifically focus on relational mobility, a socio-ecological variable defined as the amount of opportunities in an individual’s surrounding society to voluntarily enter and exit from relationships and groups (Yuki et al., 2007). Relational mobility has been shown to be a powerful predictor of variation in psychological and behavioral tendencies both between and within countries. In this symposium, speakers will introduce three lines of research that attempted to explain a number of cross-societal differences as consequences of differing levels of relational mobility: friendship behaviors (Schug), social anxiety (Sato), and the relational function of uniqueness (Takemura).

### ***Relational mobility as a socio-ecological framework to understand the within and between-culture variation in friendship***

Joanna Schug, College of William and Mary, USA (jschug@wm.edu)

There have been a number of cross-cultural studies which have documented cultural variation in friendship, specifically in homophily (similarity) and intimacy observed between close friends. Paradoxically, these research findings indicate that individuals from individualistic North American cultures tend to report higher levels of both similarity and intimacy between themselves and their close friends compared to individuals from collectivistic East Asian cultural contexts. I will introduce the concept of relational mobility, defined as the amount of opportunities in an individual’s surrounding society to voluntarily enter and exit from relationships, as a potential explanation for these findings. I will present the findings of several studies showing how high relational mobility can increase similarity between friends, as well as lead to inflated levels of self-disclosure, and how these differences may contribute to cultural variation in relationships. Furthermore, I will discuss the utility of adaptationist frameworks which view human behavior as ecologically rational strategies tailored to specific types of socio-ecological settings in understanding cultural variation in behavior and psychology.





### ***Low relational mobility leads to high rejection sensitivity: Between- and within-nation comparisons***

Kosuke Sato, Hokkaido University, Japan (ksato@lynx.let.hokudai.ac.jp)

Masaki Yuki, Hokkaido University, Japan (myuki@let.hokudai.ac.jp)

Vinai Norasakkunkit, Gonzaga University, USA

Previous cross-cultural research on social anxiety has shown that the level of sensitivity to social rejection by significant others, including the fear of offending them, a phenomenon known to as *TaijinKyofu-sho* (TKS), is generally higher among Easterners than Westerners. While this difference is typically explained in terms of cultural self-construals, we propose a novel explanation from a socio-ecological perspective by focusing on relational mobility. In societies low in relational mobility, such as East Asia, people tend to form committed relationships and groups which excludes outsiders. Thus, being rejected from one's current relationships leads to social isolation. Therefore, avoiding offending others and being particularly sensitive to subtle cues of rejection should be adaptive in this social context. On the contrary, in high relational mobility societies, such as North America, there are more opportunities for individuals to form new relationships and groups if one is rejected from current ones. To test this hypothesis, we conducted two cross-national studies between Japan and two North American countries and cross-regional study between urban and rural areas in Japan between which relational mobility should differ. Consistent with our predictions, 1) Japanese showed higher rejection sensitivity than Americans (Study 1), 2) Japanese showed more TKS than Canadians (Study 2), and 3) people living in rural area showed more TKS than urbanites in Japan (Study 3). The cultural / regional differences in TKS and rejection sensitivity were mediated by the cultural and regional differences in relational mobility.

### ***Being different leads to being connected: On the adaptive function of uniqueness in relationally mobile societies***

Kosuke Takemura, Kyoto University, Japan (boz.takemura@gmail.com)

Previous studies have shown that North Americans have a higher need for uniqueness (NFU) than Asians. This finding is generally interpreted as a simple manifestation of individualism. The current study proposes a new hypothesis from an adaptationist approach: Individualism, including a high NFU, helps individuals to be connected with others in societies high in relational mobility. When relational mobility is high, people voluntarily enter and exit from relationships while looking for more suitable relationships. In order to form desirable social relationships, one needs to show one's "market value" and attract people by outperforming others in a specific domain. As it is costly and difficult to outperform others in a popular field where many people already compete, doing something different (i.e., target-

ing a unique niche) can be a good strategy to sell oneself efficiently in a competitive environment. In contrast, high NFU may bring negative results in societies low in relational mobility because of the risk of alienating current relationship partners. In societies where new relationships are scarce, conformity is adaptive because it lowers the risk of being ostracized. This hypothesis was examined and confirmed by three studies which employed cross-national as well as cross-regional comparisons within a single nation. It was found that for societies higher in relational mobility, a high NFU person was viewed more favorably as a friend (Study 1), and NFU was more positively associated with life satisfaction (Studies 2 & 3) as well as with relationship satisfaction (Study 3).

3:15-4:30 1260 Franz

### **Shifting Values Within and Across Generations in Communities in Transition**

Chair: Michael Weinstock, Ben-Gurion University of the Negev, Israel (micwein@bgu.ac.il)

Discussant: Michael Weinstock, Ben-Gurion University of the Negev, Israel

Greenfield (2009) proposes that changes in social ecology alter individual psychological development. Social groups exist on a spectrum between two contrasting social ecologies: *Gemeinschaft* (Tönnies, 1887/1957) – rural, ethnic homogeneity, informal home education, subsistence, simple technology, and lifelong social relations; and *Gesellschaft* – urban, ethnic diversity, formal education, commerce, complex technology, and impersonal everyday interactions. The theory hypothesizes that people adapt to changes from *Gemeinschaft* to *Gesellschaft*—the prevailing worldwide direction of change—by shifting values from interdependence to independence, from community consensus to individual choice, and from hierarchy to equality. The studies in this symposium test the theory in the natural laboratory of communities in transition. Manago presents data from Mayans in Mexico, a population drawn on heavily in developing the theory. Ganayiem and Igbariya test and extend the theory with a different population, Israeli Arabs, thereby also demonstrating the adaptation of Manago's mixed research methods to a different culture.

### ***Conceptions of Gender Roles and Cross-Sex Relations: A Natural Experiment on the Impact of High School in a Maya Community in Southern Mexico***

Adriana M. Manago, Western Washington University, USA (Adriana.Manago@wwu.edu)

How does the introduction of high school in a culture impact the development of values and meanings for gender roles and relations during adolescence? The indigenous Maya community of Zinacantán in Southern Mexico is transforming from an agrarian to commercial ecology, now with a new high school, 10 years





old and not yet universal. High school disrupts two traditional Zinacantec practices: 1) apprenticeship toward ascribed, discrete, and interdependent gender roles, where women weave, raise children, and make tortillas and men cultivate maize 2) gender segregation and family arranged marriages. A natural experiment using a matched pair design compared 40 male and female adolescents in high school to 40 male and female adolescents who discontinued their education after elementary school. Values and meanings for gender roles and relations were measured using ethnographically derived social dilemmas that present two opposing viewpoints, one premised on an individualistic value system, the other on a collectivistic value system. Quantitative analyses showed more high school adolescents endorsed individualistic perspectives than non-high school adolescents. Qualitative coding of participants' reasons for their endorsements demonstrated that high school adolescents were more likely to prioritize equivalency over complementarity in conceptions of gender roles than their non-high school counterparts. Male and female high school adolescents endorsed cross-sex relations for differing reasons; boys focused on romance; girls focused on new opportunities in public life. Data provide culturally nuanced evidence for *Greenfield's Theory of Social Change and Human Development*, which posits that sociodemographic shifts, including increased formal education, pushes values toward increasing individualism.

***Social Change and Inter- and Intra-Generational Differences in Conceptions of Gender Roles and Cross-Sex Relations: The Case of an Arab Community in Israel***

Maysam Ganayiem, Ben-Gurion University of the Negev, Israel

Rana Igbariya, Ben-Gurion University of the Negev, Israel (rana.igba@gmail.com)

With many immigrants from Europe, membership in European bodies, and ubiquitous American media, Israel has a notably European and American orientation. Israel's minority Arab sub-populations, rooted in the culture, traditions, and religions of the Mideast, have been increasingly impacted by the growing western orientation of the Jewish majority, which established the political and educational systems and has greater political, cultural, and economic power. The socio-demographic ecologies in which Arab adolescent girls, and their mothers and grandmothers grew up have undergone great change. According to Greenfield (2009), values regarding gender roles and relations should develop differently according to type of socio-demographic ecology.

This study represents social change in two ways: (1) between adolescent girls and their mothers and grandmothers living in a culturally homogeneous, rural region; and (2) between these adolescent girls and others living in a similar socio-demographic ecology but attending an Arab school in a city that is heterogeneous (with

both Jews and Arabs). Participants responded to culturally relevant dilemmas, one viewpoint representing a community orientation (*Gemeinschaft*) and the other a society-orientation (*Gesellschaft*), regarding gender roles and cross-sex relations. It is expected that the 20 adolescent girls attending the school in the mixed city would express the *Gesellschaft* responses to a greatest degree followed by the 20 adolescent girls studying in the village. The mothers should lean toward a *Gemeinschaft* perspective but to a lesser degree than the grandmothers. The data analyzed so far support these assumptions and are consistent with an earlier test of the theory (Manago, 2011).

***Negotiating Values in an Israeli Arab Community in Transition***

Rana Igbariya, Ben-Gurion University of the Negev, Israel (rana.igba@gmail.com)

Maysam Ganayiem, Ben-Gurion University of the Negev, Israel

In communities undergoing socio-demographic shifts, different developmental pathways should appear as adaptations to characteristics (high/low technology, high/low formal education, urban/rural, commercial/subsistence, diverse/ethnically homogeneous population) of the ecology in which one grows up (Greenfield, 2009). With dilemmas regarding cross-sex relations and gender roles—e.g., whether a wife may work outside the house if it requires someone else to perform her traditional cooking duties—people in a *Gesellschaft* ecology (urban, high technology and education, commercial, diverse) would more likely choose options representing individual autonomy and gender equality than those in the contrasting *Gemeinschaft* ecology (Manago, 2012).

However, values of autonomy and egalitarianism do not come fully formed; with social change, values are negotiated, new values emerge from old, and old values may be accommodated. Forty adolescent Israeli Arab girls from a traditional, homogeneous village, half studying in a diverse city and half studying in the village, and the mothers and grandmothers of those studying in the village, responded to dilemmas about cross-sex relations and gender roles. Qualitative analyses identified themes elucidating the negotiation of values in the transition to a *Gesellschaft* ecology. Some themes resembled those in Manago's study (2012) of Mayan emerging adults: ascribed vs. chosen roles, one way of being vs. multiple norms for behavior, and gender hierarchy vs. egalitarianism. Additional themes identified were group sanctions vs. individual harm, and maximizing personal potential through gender role fulfillment vs. through self-direction. The results emphasize the generality of the theory while also capturing the cultural specificity of adaptation in Israeli Arab society.





3:15-4:30 2258a Franz

## Variations in Sexual Preferences and Behaviors Across and Within Cultures

Chair: David Frederick, Chapman University, USA (dfrederi@chapman.edu)

Marital, dating, and sexual partners have a substantial effect on our social lives and personal well-being. Examining the factors that draw people together and that drive them apart is critical to understanding romantic relationships. Here we highlight three approaches to understating sexual preferences and behaviors. The first presentation examines women's preferences for male body types using a broad sample in 41 sites across the world, highlighting the usefulness of cross-cultural comparisons. The second presentation examines preferences for a long-term partner using a combination of detailed ethnographic work and survey data collection. Finally, the third presentation examines variations within the United States in sexual behavior in a large sample collected via the official website of NBC News. Combining these disparate methods helps us better understand physical attraction, mate choice, and sexual behavior both across and within cultures.

### ***Preferences for muscularity in 26 countries across 10 world regions: Results from the International Body Project***

David A. Frederick, Chapman University, USA (dfrederi@chapman.edu)

Viren Swami, University of Westminster, USA

One of the largest sex differences between men and women in upper body strength and muscularity, making muscularity a potential social cue of masculinity. Studies in the U.S. reveal that muscular men are rated more attractive and report more sex partners than less muscular men. Very little is known, however, about the extent to which muscularity is valued across cultures. We organized the International Body Project to identify preferences for muscularity and whether these preferences are linked to increased Westernization. Collaborators from 41 sites in 26 countries across 10 world regions collected data from over 7,000 participants. The dataset included college samples ( $N = 19$ ) and community samples ( $N = 22$ ) who rated silhouettes of men varying in muscularity and body fat. Two of the community samples were from particularly understudied locales (Sabah, Malaysia, and Kwa-Zulu-Natal, South Africa). In all but 2 of the 41 sites, women reported that the most attractive level of muscularity was greater than the muscularity of the typical man. There was significant variation across cultures, however, in perceptions of the average and most attractive level of muscularity. Preferences for male body fat were less consistent, with thinner men valued in some cultures and heavier men in others. The results were generally consistent with the proposal that muscularity is a component of attractiveness. The variability in preferences suggests that cultural

and ecological factors shift the degree to which muscularity is valued.

### ***Mate preferences among the Shuar of Ecuador: Trait rankings and peer evaluations***

Elizabeth G. Pillsworth, California State University, Fullerton, USA

A large body of research has examined sex differences in mate preferences in many different cultures, but very little of such work has been conducted in small-scale societies. In this talk I will discuss results from two studies conducted with the Shuar, a hunter-horticulturalist population in Amazonian Ecuador. Study 1 explored women's and men's stated mate preferences, comparing these preferences with those documented in other populations around the globe. In contrast to many studies (e.g. Buss, 1989), women and men interviewed in three Shuar villages reported nearly identical preferences for physical attractiveness and resource-related traits. Study 2 examined the relationship between Shuar individuals' stated mate preferences and preferences revealed through hypothetical decision-making. A sample of unmarried women and men assessed known peers on a variety of criteria, and these ratings were correlated with their assessments of those peers as potential long-term romantic partners. This methodology revealed substantial differences between individuals' stated preferences and those that are likely to guide real decision-making in mating. However, in accordance with Study 1 and in contrast with much of the prior literature, there was no sex difference observed in women's and men's preferences for physical attractiveness. Implications for understanding variation in mate preferences and romantic decision-making will be discussed.

### ***Understanding variation in infidelity within the United States***

Taylor Oliver, University of Nevada at Las Vegas, USA (Tayloroliver4@gmail.com)

David Frederick, Chapman University, USA (dfrederi@chapman.edu)

It is estimated that around 34% of men and 19% of women report engaging in infidelity at least once in their lives, and people who engage in infidelity are at higher risk of contracting STIs. Since infidelity can lead to many negative emotional and health consequences, it is important to understand why individuals may look outside their committed relationship for sex. Here we investigate people's perceptions of the local social context, their perceived family history, as well as their feelings towards their relationship to understand why some people are more likely to engage in affairs. Participants were 48,598 individuals who completed a survey hosted on the official news website of NBC News, the most frequently visited news site in the United States. Results showed that perceptions of the local mating environment were linked to infidelity: People were more likely to engage in EPCs when they perceived that infidelity was more common in the local environment, and also when they perceived that their parents had been unfaithful to each other.





Additionally, demographic factors and relationship qualities were predictive of infidelity. These results suggest the importance of social context, and perceptions of social context, for understanding infidelity.

**3:15-4:30 1178 Franz Hall**

## **Ethnopsychology and Culture**

Chair: Isabel Reyes Lagunes, National Autonomous University, Mexico (lisabel@unam.mx)  
Discussant: Isabel Reyes Lagunes, National Autonomous University, Mexico

A great of scientific evidence shows the importance and impact of culture in human behavior. Universal psychology gives a framework that is useful but limited to understand the behavior of specific groups. Etnopsychology (Díaz Guerrero, 1969) is a complement which improves the interpretation and intervention efficacy. So we need to generate knowledge coming from research based on this point of view. The present symposium shows the importance of considering the idiosyncratic characteristics for better understanding specific phenomenon. The first research shows the effect of a specific culture in personality traits (discussed by emic and etic characteristics). The second research talks about the influence of external migration in subjective culture, and its impact in behavior, considering universal and ethnopsychological constructs. The last work, talks about how the cross-cultural and ethnopsychological framework can work together in two Latin-American cultures about impression management and its effect in wellbeing, considering the different social demands.

### ***Culture and Personality: Insights from Ethnopsychology***

Rolando Díaz Loving, National Autonomous University, Mexico (rdiazl@unam.mx)

Research on DNA sequences in humans has been labored as one of the most important scientific breakthrough. Among other things, we now know that the human race shares 99.9% of its genetic makeup. Given such remarkable stability, one could ask where all the differences and variability in human behavior do and attributes come from. One possible inroad would be to recognize the genetic potential for language and with it the possibility to generate, transmit and modify culture. From this perspective, the controversy over universal or idiosyncratic characteristics can be empirically resolved. The answer lies in conducting internally valid research on specific themes in a variety of ecosystems and culturally diverse settings. Specifically, dealing with personality, we will present Mexican ethnopsychologically research on apparently universal constructs like masculinity-femininity, achievement orientation, locus of control and self concept and the idiosyncratic manifestations they present in Mexican populations.

### ***External Migration and Subjective Culture in Mexican Residents***

Tonatiuh García Campos (tonat99@hotmail.com),  
Luis Felipe García y Barragán (psicosoc@outlook.com),  
Fredí Everardo Correa Romero, &  
Ana Delia López Suárez (anadelia\_lopez@yahoo.com), Universidad de Guanajuato, Mexico

Based on that the cognitive reality is affected by interaction between individuals and groups (Berry, 2011; Morales, 2012) and migration and the contact between migrants and their families has an influence in the subjective culture, the objective of the present research is about effect of external migration rate of community and the contact with the migrants, in Individualism-Collectivism (Triandis, 1994) and Socio-cultural premises (Díaz-Guerrero, 1994, 2003) of Mexicans who are waiting the return of their migrants. Individualism-Collectivism scale (García y Reyes, 2005) and short version of sociocultural premises scale (García y Reyes Lagunes, 2003) were applied to 960 Mexican from Guanajuato State (State with highest external migration rate). Results show a generalized tendency toward Horizontal Individualism, Affiliative Obedience (obey because have tie of kinship and a low hierarchical position) and Social Reproduction (Children want to be like his or her parents); in the other hand Machismo reports the lowest scores. Migration rate of community affects Virginity factor (importance of virginity before marriage). Having contact with migrants is a factor which influence Vertical Collectivism, Respect above love (it is more important to respect parents than to love them) and Affiliative Obedience. An interaction between migration rate of community and having contact with migrants is present in Respect above love premises factor.

### ***The Contribution of Impression Management to Wellbeing in Mexico and Nicaragua***

Alejandra del Carmen Domínguez Espinosa (alejandra.dominguez@ibero.mx) & Tania Tamara Acosta Canales, Universidad Iberoamericana, Mexico

Impression management is the ability to impress people in the most favorable way. For decades, the ability to impress others has been considered as a strategy to fake or to deceive others; however, in the context of cultural reactivity, this natural reaction is necessary to adapt to different social demands. Each person, man or woman, are required to be adapted to the social demands that each culture establish to its members, and as far as the person is able to adapt, he or she would feel satisfied with his or her life. The literature of impression management is vast, however, limited evidence have been generated of what the skills that lies under this construct are. According to some previous and isolated results, the ability to make a good impression requires of different inputs such as the aptitude to regulate one's emotions, to be assertive in different ways, to have certain level of reactivity to other's demands, etcetera. In the present paper we will present results that





support the idea that different skills and capacities supports the impression management ability and that this ability leads to subjective wellbeing. Using a sample of Mexican and Nicaraguan participants, we measured five construct as a part of the impression management cluster to predict subjective wellbeing (composed of satisfaction with life, lack of depression and anxiety). First, we proved structural invariance across measures in Nicaragua and Mexico. Second, we run a multi-group confirmatory factor analysis, and we proved that our theoretical model adjusted well to the data in both cultures, and we support the idea that impression management predicts subjective wellbeing significantly.

**3:15-4:30 5461 Franz**

## Interactive Technologies as Culture

Chair: Lauren E. Sherman, University of California, Los Angeles, USA (laurensherm@gmail.com)

Discussant: Yalda T. Uhls, University of California, Los Angeles & Common Sense Media, USA (yaldatuhls@gmail.com)

Now, more than ever, the Internet is central to human interaction, communication, and development. Typical interaction between existing friends is paralleled in online contexts, and the Internet provides opportunities—both positive and negative—for individuals to meet and interact. In this symposium, we will frame the Internet and the digital communication it affords as a matrix of cultural contexts. Lauren Sherman will approach the question of Internet as culture from a typical development perspective, discussing youth behaviors and social rules in online environments. Angie Guan will explore one of many online subcultures by comparing attractiveness norms in Second Life to those in the “real world.” Brendesha-Tynes will highlight the troubling rise of hate sites and online victimization and their implications for youth wellbeing. Together, we will argue for the importance of including online contexts in discussions of culture and its ability to shape behaviors and outcomes.

### ***Beauty in the Eye of the Beholder? Attractiveness in a Virtual World Among Young and Older adults***

Shu-Sha Angie Guan, University of California, Los Angeles, USA (angiesguan@gmail.com)  
Kaveri Subrahmanyam, California State University, Los Angeles, USA (ksubrah@exchange.calstatela.edu)

Kevin Linares, University of Illinois, Urbana-Champaign, USA (kevin\_linares@yahoo.com)  
Roy Cheng, California State University, Los Angeles, USA (royjcheng@gmail.com)

Virtual communities are not bound by offline space and time and allow the use of highly modifiable, graphical representations of the self called avatars. Users have adapted by creating unique online cultures within them (Boellstorff, 2008). While there are often parallels in cultural expectations in appearances to the real world,

social constructions of avatar attractiveness and status can also be dynamic. The present study examines the degree to which perceptions of attractiveness and status transfer from the offline cultural context to the online virtual one.

Participants (N=309, 61.8% female) reported Second Life (SL) usage (i.e., “How much time do you spend on SL each time you sign on?”). Participants rated avatar stimuli, created in high/low attractiveness and status conditions, on attractiveness (“Please rate the status/attractiveness of this avatar”) on a 5-point scale.

A series of repeated measures ANOVAs modeled separately for male and female avatars showed that higher status was associated with higher attractiveness ratings for male avatars ( $F(1, 278)=13.08, p<.001$ ) and female avatars were rated as more attractive by male participants than female participants,  $F(1, 280)=5.10, p<.05$ . These findings are consistent with previous studies of offline conventions, which suggest that physical attractiveness is a more salient indicator of beauty for females whereas status is more salient for males. Additional analyses indicated SL usage moderated ratings (Figure 1a, b).

Together, these findings indicate that although there is some transfer of offline conventions in attractiveness of males and females to online avatars, they may vary by online experience.

### ***New Media and the Culture of Online Hate***

Brendesha M. Tynes, University of Southern California, USA (btynes@usc.edu)

Along with the campaign and election of the first African American president, there has been a corresponding increase in hate groups as well as online extremist and hate sites. Rather than ushering in a post-racial society, the number of hate groups topped 1,000 for the first time since they have been recorded and extremist and hate sites rose from 6,000 to 10,000 from 2006 to 2009. In addition, the 2011 Digital Terrorism and Hate Report by the Simon Wiesenthal Center documented 14,000 problematic sites. Many of these sites include hate based on religion, race, sexual orientation and immigration status. Not only are hate group members organizing and disseminating hate but individuals may use new media to spread these types of messages. For example, 71% of adolescents report witnessing others being victimized because of their race online. The proliferation of hate sites and individual racist and bigoted acts constitute a growing cyber culture of online hate. This presentation will outline how adolescents engage in these cultural practices, specifically focusing on online hate related to race. Using both interview and survey data from an NIH-funded study of adolescents ages 10-18, I discuss the nature of online hate as well as adolescent reports of the most common new media contexts for these experiences. A central aspect of the presentation will be the wide-





spread use of video, images and text via Facebook to construct racial minorities as inferior, unintelligent, as criminals and, in many cases, animals. Finally, the talk will briefly outline risk factors for involvement and implications for mental health.

***Digital Culture in Emerging Adulthood: The What, Where, When, Why and How***

Lauren E. Sherman, University of California, Los Angeles, USA ((laurensherm@gmail.com))

Minas Michikyan, California State University, Los Angeles, USA (Minas.Michikyan2@calstatela.edu)

Patricia Greenfield, University of California, Los Angeles, USA (greenfield@psych.ucla.edu)

Both communication and tools are at the heart of human culture. Tools of communication have changed radically in the last decades. Emerging adults are among the most avid users of digital communication tools. The high frequency of use has led young adults to develop specific social rules, that is, cultural norms, surrounding text-based communication. Through our mixed-methods survey of 63 female college students, we examined the ways that youth use technologies like cell phones, social networking sites, and video chat to communicate with friends, as well as their opinions about what constitutes “correct” or “appropriate” use. Participants reported how much they used each tool and the circumstances in which they preferred one method of communication over another. Our results revealed several trends. Participants use text-messaging to communicate significantly more frequently than any other tool. Our participants were aware of and acknowledged both their preference for text-based tools in certain circumstances as well as their perception of these tools as being less personal. Participants reported that certain topics of conversation were more appropriate for either in-person or digital communication, but we discovered that many of the topics nominated by participants appeared in both of these categories. Our findings suggest that the so-called “rules” of digital interaction are constantly evolving and often murky.





## INDIVIDUAL PAPER PROGRAM

### ALL SESSIONS IN 3258 FRANZ HALL

Thursday, June 20

11:35-12:50

#### Impact of Culture on Well-being

Chair: Julie Spencer-Rodgers, California State University, USA

##### ***A Cross-Cultural Study of Health Status and Responses to Illness***

Anshula Krishna, Vasanta College for Women, India (anshula53@rediffmail.com)

An understanding of people's concept of health, causation of ill-health, and responses to illness require an understanding of their culturally specific health belief systems. The major objective of the study was to examine and analyze religion-specific cultural variations in health status and in responses to illness, i.e., diagnosis of the symptoms, mode of treatment and recovery from illness. The study was conducted on male and female adults selected from Hindu (N=123), Muslim (N=91) and Christian (N=36) populations. Psychometrically standardized measures of the symptoms of physical ill-health (PILL, Pennebaker), and psychological ill-health (Goldberg & Hiller) and three dimensions of response to illness, i.e. diagnosis of the symptoms, adaptations of the mode of cure and adherence, and recovery from illness were employed. The comparison of the three religious groups with regard to their health status and responses to illness revealed that Muslim participants scored highest and Christian scored lowest on the measure of the symptoms of ill-health. The Hindu participants stood in-between in this regard. Similar trend was noted regarding psychological (ill) health of the participants of three religious groups. Analysis also revealed that the three groups significantly differed in their approach to diagnosis of the symptoms of ill-health and cure-approach and adherence, but not in the speed of recovery from illness. Muslims were found to be relatively more apprehensive and unrealistic in their diagnosis as compared to Hindus and Christians. The results also suggest that Christians adopted relatively more comprehensive mode of treatment and showed more adherence to treatment followed by Hindus and Muslims.

##### ***Examining the Mediating Role of Self-Efficacy in Bicultural Identity Integration and Life Satisfaction, Hong Kong Polytechnic University***

Jacky C.K. Ng (ngck.jacky@gmail.com), Erin Y.Q. Lu (ywsxp211@gmail.com) , & Sylvia Xiaohua Chen (sylvia.chen@polyu.edu.hk)

All authors: Hong Kong Polytechnic University, Hong Kong

Previous studies have demonstrated positive associations between bicultural iden-

tity integration (BII) and subjective well-being (e.g., life satisfaction) in different acculturation samples. However, these studies are mostly cross-sectional, without revealing the underlying mechanisms to account for the linkage. Two studies were conducted to examine self-efficacy as a possible mediator in the relationship between BII and life satisfaction in Hong Kong. In Study 1, 111 university students participated in a 6-month longitudinal study with a cross-lagged panel design. Results showed that BII positively predicted life-satisfaction over the half year interval, but the prospective effect of life satisfaction on BII was not significant, implying the causal direction of prediction. In Study 2, a path model based on 126 university students showed that self-efficacy partially mediated the positive association between BII and life satisfaction, indicating that higher BII predicted greater self-efficacy, which in turn contributed to greater life satisfaction. Taken together, the two studies confirm the role of self-efficacy in explaining how BII influences subjective well-being and shed light on the beneficial impact of incorporating one's two cultural identities on developing a sense of mastery and competence in the process of globalization-based acculturation.

##### ***Life Satisfaction Among Ethnic Minorities in Europe***

Anu Realo (anu.realo@ut.ee) & Liisi Kööts-Ausmees,

All authors: University of Tartu, Estonia

Although subjective well-being of ethnic minorities can be significantly undermined by several psychological and material hardships, relatively few studies have examined this issue across Europe. The aim of the present study is to examine the impact of belonging to an ethnic minority group on overall life satisfaction, using an up-to-date representative cross-cultural sample. The analyses are based on the fifth wave of the European Social Survey (ESS5) – which was carried out in 2010 – using data about 26 countries and 50,781 individuals. About 6% of all the participants in the ESS5 considered themselves belonging to an ethnic minority group in that country. Generally it was found that life satisfaction judgments were significantly higher for the ethnic majority than for minority groups. The biggest difference in life satisfaction between ethnic majority and minority groups was found in Estonia, and a similar tendency also appeared in Bulgaria, Croatia, Ireland, the Netherlands, Hungary, the Czech Republic and Cyprus. The only country where the ethnic minority group judged their life satisfaction significantly higher than the majority was Russia. Hierarchical multilevel analysis indicated that the negative impact of belonging to an ethnic minority group on life satisfaction was enhanced by a lower human development index (HDI) of the country, and a greater country-level unemployment rate among ethnic minorities. The findings of this study have implications for understanding the situation of ethnic minorities in today's Europe,





and should be of special interest to the social policy makers in the countries with a lower HDI.

**Friday, June 21**

**11:25-12:40 Individual Paper Session: Children, Adolescents, and Families**

Chair: Çiğdem Kağıtçıbaşı, Koç University, Turkey

***Multicultural Parenting: Preparation for Bias: Ethnic-Racial Socialization in British South Asian & White Families in the UK***

Humera Iqbal, University of Cambridge, UK (h.iqbal@cantab.net)

Ethnic racial socialization (ERS) describes how parents transmit information, perspectives and values relating to race and ethnicity to their children in highly multicultural societies such as the United Kingdom<sup>1-5</sup>. It serves as an important parenting tool to cope with increased diversity and incidents of discrimination faced by all groups. Preparation for bias represents one type of ERS, in which parents aim to make children aware of discrimination and how to deal with it. Current research in the UK has neglected this area, particularly for second generation families, members of the host society and younger children.

This presentation discusses qualitative findings from a novel in-depth cross-cultural study focusing on 90 British non-immigrant White, Indian and Pakistani families with children between 5-7 years old. The study aimed to understand mothers' use of preparation for bias strategies in anticipation of their children experiencing discrimination or following racial incidents in highly multicultural environments. Mothers were interviewed at home using a semi-structured interview. Following detailed thematic analysis<sup>6</sup> mothers and children from all groups were found to have experienced discrimination. Preparation for bias served as an important tool used frequently by parents living in plural neighborhoods. Different goals of this socialization emerged and messages were intricately woven into families' daily routines. These were often complex and existed alongside other ERS strategies.

The study increases understanding of ethnic-racial socialization and will inform policy and theory on the mechanisms which influence child development in relation to intercultural relations between both ethnic minority and majority groups.

***Emotional Intelligence as a Predictor of Adjustment Among Selected Adolescents: Exploring Ethnic Differences***

Uzochukwu Israel, University of Lagos, Nigeria (uzoisrael84@gmail.com)

The study sets out to investigate the interactive and relative effects of adolescents' emotional intelligence and their levels of psychological adjustment and also to explore ethnic differences that may exist. Three hundred male and female partici-

pants aged between 14 and 18 years in secondary schools would be randomly selected for the study representing different ethnic groups in the Lagos metropolis. Instruments for the study will include a demographic information questionnaire, an emotional intelligence scale and the Adjustment disorder questionnaire (ADQ). It is hypothesized that emotional intelligence will predict adolescents psychological adjustment. Also there will be significant differences between the different ethnic groups in their levels of emotional intelligence and adjustment. Data analysis will involve Pearson Product moment Correlation and regression analysis. Based on the outcome of the study recommendations of emotional intelligence interventions and implications for well being would be discussed.

***Women in Conjugal Chains: The Trauma of Traditional Marriages in Selected Ethnic Groups in Cameroon***

Loveline Yula Yaro, University of Buea, Cameroon (lyulay2000@gmail.com)

Marriage in the African tradition is one of the valuable aspects that depict the rich cultural heritage of the African people; and payment of bride wealth is a significant element in this system of Marriage. However, the functions and meaning attached to the practice are constantly challenged. Historical studies maintain that the tradition of bride wealth was believed to have operated beneficially to give recognition to marriage and protection to wives against abuse. Today, the practice appears to have become commercialized and to have lost much of its traditional values. Using an exploratory survey design, this study investigated Cameroonian women's subjective perception of bride wealth in traditional marriage. It also sought to find out if there were variations in the ways educated and uneducated women perceived bride wealth. The essence was to establish the widely acclaimed hypothesis that 'wives' in traditional marriage are in conjugal chains. Participants were 120 women purposively selected from the English speaking regions of Cameroon. Data were collected with an open-ended and closed-ended questionnaire. Focused Group Discussions were also carried out to validate questionnaire data. Results showed most Cameroonian women perceive bride wealth as a cultural practice that legitimizes traditional marriage. However, some held views that bride wealth demeans a woman and makes her the property of her father to be sold to another man. Albeit the perceived 'chains' inherent in traditional marriage, the findings predominantly showed that bride wealth is traditionally sacred in African cultures and heritages

**1:50-3:05**

**Within-Country Cultural Variation**

Chair: Sandra Graham, University of California, Los Angeles, USA





### ***Exploring Stereotypes Within Various South African Sectors***

Jan Alewyn Nel, North-West University, South Africa (Alewyn.Nel@nwu.ac.za)

Lizelle Brink, North-West University, South Africa (mailto:Lizelle.Brink@nwu.ac.za)

**Problem:** There are a number of explanations as to why stereotypes may occur. Leippe and Eisenstadt (1994) suggested that stereotypes occur as a result of past experiences we have with certain groups or members of certain groups. In many instances, the main culprits in peddling stereotypes are parents who transmit their experiences and perceptions and stereotypes to their children. The children, without having tested the prejudice, will carry these as baggage for the rest of their lives until they challenge the stereotypes themselves through personal exposure (Du Plessis, 2001). Endorsement of negative stereotypes can also lead to depression, poorer recovery from illness, and a variety of physiological impairments (Burkley & Blanton, 2009). Stereotypes can also affect the stereotyped socially in terms of foregoing social life, enduring loneliness and alienation (Zhang, 2010).

**Objective:** To explore the origin of stereotypes in South Africa and how it effects the working force.

**Method:** For the purpose of this research project a qualitative design from a phenomenological approach was used. A combination of convenience and quota sampling was used to collect data (N = 312). In-depth semi-structured interviews were conducted with employees from various employment sectors within South Africa (i.e. mining sector, police services, higher education institutions etc). Interviews were transcribed and content analysed.

**Results:** Preliminary results indicate that there are a various origins of stereotypes. Reasons for the existence of stereotypes as mentioned by participants included: apartheid (history of South Africa), primary exposure (past experience, social interaction with others etc.), secondary exposure (upbringing etc.), subjective perceptions (it is human nature to stereotype, ignorance etc.). The experience of stereotypes can have an effect on individuals on three different levels namely cognitive, behavioural and emotional.

**Conclusion:** Conclusions and recommendations are made for organisations.

### ***Responsibility-Seeking, Empowerment and Supervisory Control Among Nigerian Managers from Three Ethnic Groups***

Andrew A. Mogaji, Benue State University, Nigeria (a\_mogaji@yahoo.com)

This study was aimed at finding ethnic differences in responsibility-seeking, empowerment and supervisory control among Nigerian managers. Data were collected from 537 managerial employees randomly selected from among the MBA executive part-time students in Lagos, Nigeria. The sample included 176 Yoruba,

147 Igbo, 198 Hausa/Fulani and 16 unclassified managerial employees of different private and public organizations within the country. The participants responded to the 57- item Work Opinion Survey (WOPS) designed by Mendoca & Kanungo (1994). Analysis of data was restricted to the relevant sub-scales measuring the variables of interest mentioned above. The One-way ANOVA results confirmed the hypotheses of the significant ethnic differences in responsibility-seeking ( $F=8.24$ ,  $df=3/533$ ,  $p<.01$ ), empowerment ( $F=11.11$ ,  $df=3/533$ ,  $p<.01$ ) and supervisory control ( $F=9.11$ ,  $df=3/533$ ,  $p<.01$ ) respectively. The results were discussed in terms of their implications for the variations in the historical, religious and economic background of the people from the three major ethnic groups in Nigeria.

### ***Psychobiological Dynamics of the Nigerian Leadership and Followership Behaviours and Cultures***

Olufemi A. Lawal, Lagos State University, Nigeria (olufemilawal@yahoo.com)

Charles S. Umeh, University of Lagos, Nigeria

Why organizational leaders may be abusive to their followers can be understood from the psychobiological standpoint by focusing on the triggers—within the nervous system—of leaders' misbehaviours and followers' distrust: This theoretical but hypothetical analysis identifies the elevation of serotonin and testosterone, the happiness and dominance hormones, respectively, which characterize people in positions of power or authority, as likely but partially responsible. It also identifies, among other factors, the depletion of oxytocin, the trust hormone, in followers as a major cause of followers' distrust for, and in turn, reinforcing phenomenon for the followers' attribution of societal, family, and personal misdemeanors to leaders. The analysis also explores the extent to which followers' levels of awareness of leadership/executive recklessness can trigger correspondingly (low) levels oxytocin in the followers; and the extent to which leaders' levels of awareness of followers' distrust for them can trigger correspondingly (high) levels of testosterone in the leaders. A theoretical model of leader-follower relationship—incorporating relevant leadership theories—will be consequently proposed to capture this analysis. Ample literature focusing especially on the peculiarities of Nigerian and African leadership and followership cultures are drawn upon in discussing the salient factors identified in the analysis.

### ***Updating Schwartz SVS and PVQ Research in Chinese Contexts***

Steve J. Kulich, Shanghai International Studies University, China (steve.kulich@gmail.com)

Liping Weng, Shanghai International Studies University, China (wengliping@gmail.com)

Sang MA, Shanghai International Studies University, China (masang811@gmail.com)

Jiajun Li, Jiangsu University, China





This paper addresses the question of how the robust cross-national, cross-cultural values theory of Shalom Schwartz can be tested, applied, and/or modified through indigenous research initiatives. Especially in Chinese contexts, explanations of culture based on indigenous or cultural psychology (emic-oriented studies) seem to better describe some of the more readily observed “distinct” cultural patterns. But some social scientists struggle with how these indigenous “Chinese” aspects are related to or can be integrated into testable emic frameworks.

This paper reports on research that reconciles emic and etic value items using the Schwartz values framework in both SVS and PVQ versions. Seeking not to “essentialize” “the Chinese” or to neglect rich indigenous insights, an emic-in-etic approach to using Schwartz in localized studies is adopted (considering both static and dynamic representations of culture).

Past SVS studies among Chinese and multi-probe, qualitative, self-generated data sets (both values terms and sayings) on “Chinese” values are examined. Procedures for transforming descriptive data into weighted statistical data for MDS analysis are reported, noting the degree to which the Schwartz values structure emerges or is enhanced for each cross-sectional group.

Applied etic studies are analyzed using the PVQ, both at Schwartz’s individual and cultural level frameworks, and correlated with SVS data. Using both Schwartz’s preferred SSA (MDS) techniques and CFA, “Chinese cultural values” domains emerging are analyzed for their enhancement of Schwartz’s theory in Chinese contexts.

3:45-5:00

## **Cultural Variations Through Various Contexts and Lenses**

Chair: Sandra Graham, University of California, Los Angeles, USA

### ***Representations of National History in Six Portuguese-Speaking Countries***

Rose Cabecinhas, University of Minho, Portugal (cabecinhas@ics.uminho.pt)

Lilia Abadia, University of Minho, Portugal (liliabadia@gmail.com )

Isabel Macedo, University of Minho, Portugal (isabelmacedo@gmail.com)

In this paper we analyze the perceptions about the ‘national history’ in six Portuguese-speaking countries: Angola, Brazil, Cape Vert, East Timor, Guinea-Bissau, and Portugal. Young people from these countries (totalizing 735 participants) answered to a face-to-face survey with open questions about the events and historical figures they considered to be the most important in their nation history. After listing these events, participants evaluated their impact on national history (from very negative to very positive) and their emotions towards them. At the end of the

survey, they indicated their sources of information about the national history and their degree of identification with several groups (national, ethnic, linguistic, religious, etc.). Results show that in all countries the most frequent nominations refer to the events and historical figures that symbolize the foundation of the state and/or its transition to the political present-day regime. Overall, figures are evaluated significantly more positive than events and cover a broader diversity of domains. Regarding the sources of information about these events, Brazilian and Portuguese mentioned mainly TV news, TV documentaries and schoolbooks whereas African youngsters mentioned mainly radio and word-of-mouth. Therefore, relevant topics in regard to the interplay between the social identification processes, objective conditions and the patterns of searching information in the (re)construction of the nationviews are discussed.

### ***Cultural Norms of Sincerity***

Piotr Szarota, Polish Academy of Sciences, Poland (Piotr.Szarota@psych.pan.pl)

The main purpose of this paper is to document importance of sincerity in a friendship context. It also raises a question how much our understanding of sincerity might be influenced by cultural factors. Using vignette method we asked participants how acceptable were certain behaviors in a friendship context. Participants read stories about fictitious characters and then provided their reactions to those characters. Those characters either conformed to a sincerity norm, not paying attention to a friend’s feelings, or acted insincerely towards a friend in order to save him/her worries. Regardless of its potential negative outcomes, sincerity was perceived as an important guiding principle by the majority of participants. It might be due to the Polish “preoccupation with sincerity” once discussed by Anna Wierzbicka (1994) or/and specific understanding of friendship in a Polish culture.

### ***Cultural Differences in Social Perception of Smiling Individuals***

Kuba Kryś, Polish Academy of Sciences, Poland (kuba@krys.pl)

Researchers suggest that there are two main dimensions of social perception: warmth/communion and competence/agency (e.g., Fiske, Cuddy, & Glick, 2006; Wojciszke, Abele, & Barylą, 2009). Although studies on social perception reveal that on many dimensions smiling individuals are perceived more positively in comparison to non-smiling individuals, our experiment carried out in over dozen countries showed that on the competence/agency dimension, smiling individuals may be perceived less favourably than non-smiling individuals. We compared ratings of intelligence and honesty made by participants viewing photos of smiling and non-smiling people. The results showed that smiling people in some countries were seen as more intelligent and in some other countries as less intelligent than the (same) people without a smile. Further, we suggest that described effects





may be stronger in countries with a more collectivist orientation. A gender effect within- and between-countries was also observed. Women assess smiling individuals as more honest than non-smiling ones, whereas we discovered this tendency in men's ratings only in several countries. Such assessment also varies in relation to the gender of the smiling person. We discuss that the obtained effects may be explained by the cultures variety described by Hofstede (1980, 2001), and more recently by House et al.(2004).

***Discrepancies in Self-Concept, Posttraumatic Appraisals and Posttraumatic Psychological Adjustment: Are there Relationships?***

Alberta Engelbrecht, University of Anglia, England (A.Engelbrecht@uea.ac.uk)

Laura Jobson, University of Anglia, England

Background: Current cognitive models of posttraumatic stress disorder (PTSD) posit that an individual's self-appraisals post-trauma can be largely dominated by negative perceptions which can maintain PTSD. This study investigated the relationship between perceptions of self and trauma-related appraisals and whether culture influences this relationship. Method: A student sample (41 Asian, 34 British) completed a measure of self-image derived from Higgins' Selves Questionnaire (Higgins, 1987), the Post-traumatic Cognitions Inventory and the Impact of Event Scale-Revised. Results: The Asian group had significantly greater discrepancies in self-concept than the British group. While for the British group trauma-centered self was significantly correlated with PTSD symptoms and trauma-related appraisals, for the Asian group trauma-centered self was not found to be significantly correlated with PTSD symptoms or trauma-related appraisals. Finally, in both cultural groups, trauma-centered actual self was significantly correlated with self-discrepancies, self-discrepancy scores were significantly correlated with trauma-related appraisals and negative trauma-related appraisals mediated the relationships between self-discrepancies and posttraumatic psychological adjustment. Conclusions: The findings suggest discrepancies in self-concept can influence self-appraisals involved in the maintenance of PTSD.

## Saturday, June 22

12:15-1:30

### Individual Paper Session: Immigrant Experiences Across Cultures

Chair: Deborah Best, Wake Forest University, USA

### ***The Moderating Role of Attachment Patterns in Acculturation Processes***

Yoav S. Bergman, Hebrew University, Israel (Yoav.Bergman@biu.ac.il)

Gabriel Horenczyk, Hebrew University, Israel (gabriel.horenczyk@mail.huji.ac.il)

A growing and promising area in cross-cultural psychology aims at exploring the role of personal and personality variables in acculturation theory and research. Our study focuses on attachment patterns – which are considered as highly influential in shaping our perception of ourselves and our social environment – and examines the ways in which these patterns play a moderating role in the prediction of sojourners' intergroup perceptions and acculturation. Data was collected among 203 students from English-speaking countries that arrived in Israel to pursue higher education, and we assessed – among other variables – attachment patterns and social support from close relationships, as well as perceived discrimination against the English-speaking community in Israel. We examined whether attachment patterns interact with feelings of support and discrimination upon predicting socio-cultural adaptation, bicultural harmony, and bicultural blendedness. Our results demonstrate that for people with low attachment anxiety and avoidance, feelings of personal discrimination do not affect adaptation; however, high levels of both anxiety and avoidance interact with such feelings, and are negative predictors for adjustment. Additionally, attachment avoidance interacted with social support and personal discrimination in predicting bicultural harmony and blendedness, respectively. In our paper, we will discuss the implications of our findings and elaborate on the potential added value of introducing personal variables into the realm of acculturation research.

### ***Interweaving Life-Stories: A Cross-Cultural Analysis of Autobiographical Migrants' Narratives in Brazil, Mozambique, and Portugal***

Lilia Abadia (liliabadia@gmail.com), Rosa Cabecinhas (rosa.cabecinhas@gmail.com), & Isabel Macedo (isabelmacedo@gmail.com), University of Minho, Portugal

This paper examines the autobiographical narratives of people with stories of migration within the Portuguese-speaking countries. The interviews were conducted in Brazil, Mozambique and Portugal under an ongoing interdisciplinary research project. Through the interviews, we explore how migratory experiences are re-configured in the interviewee's narratives and how people from different social positions (nationality, ethnicity, generation, gender) and specific Diaspora experiences attribute meaning to their identities and the implicated geographical spaces. Aware of the great variety of life stories (50 autobiographical interviews), with specific narrative structures, collected under different conditions, we established the focus of our analysis firstly on accounts of migration experiences; secondly on acculturation and cultural consumption; thirdly, on auto and hetero-social repre-





sentations; and finally on intercultural encounters.

In order to articulate the ensemble of multilayered autobiographical memories collected by our research team, we have leaned toward some current oral history perspectives. Other useful methods used to support our study were discourse and content analyses, mainly based on contributions brought from social psychology, cultural studies and communication sciences.

We believe that our work contributes to the development of an integrative theoretical understanding of cross-cultural relations and their repercussions on the identitarian construction, taking the Portuguese-speaking 'space' as our geographical frame. The implications of our study can be seen as a challenge to predefined and hegemonic migrant hetero-representations that affect intergroup relationships within our geographical scope.

### **Home-School Value Conflicts among First-Generation College Students in Los Angeles**

Yolanda Vasquez (yolie.vasquez@gmail.com) & Patricia Greenfield, University of California, Los Angeles, USA

Although the U.S. school system is highly individualistic, many immigrant cultures, such as those from Latin America, hold strong values for family obligation (e.g., attending family events, assisting family – a type of collectivism that focuses directly on the family; Fuligni, Tseng, & Lam, 1999; Trumbull, Rothstein-Fisch, Greenfield & Quiroz, 2001). Our mixed-method study explored whether first-generation Latino college students experience home-school value conflicts between family obligation and individual achievement upon their transition to college. Group interviews of first-generation college students from Latino immigrant families were formed. Preliminary analyses revealed that students typically made individualistic decisions (i.e., selecting school rather than home). However, these decisions created conflict for students and these conflicts impacted academic achievement and well-being. Results from this study illuminate what may be a large barrier for Latino college students from immigrant families: cultural conflict between the collectivistic demands of family relationships and the individualistic demands of school achievement.

### **Relation between Depression Level and Cognitive System of Latin American Immigrant Women in Italy**

Leticia Marin, Università Gregoriana di Roma, Italy (letyangeit@gmail.com)

**Purpose:** the insurgence of relevant clinic symptoms connected to the migratory phenomenon, has induced the Author to put into practice a research in order to probe the relation between the depression level and the cognitive system of the Latin-Americans immigrants women in Italy, all from Ellis' REBT as a theoretical

model.

**Hypothesis:**the immigrant women have depressive symptoms when the dysfunctional beliefs prevail in their cognitive system.

**Methodology:** it has been used a quantitative methodology of research applying to a sample of 150 Latin-Americans immigrants women the "Beck Depression Inventory" and the "Irrational Beliefs Test for Immigrants of Marin" (modified version from the IBT of Jones).

**Results and conclusions:** It is possible to note the presence of several dysfunctional beliefs inside the sample considered, the means irrational beliefs are: *"There is invariably a right, precise and perfect solution to human problems and it is awful if this perfect solution is not found"*, *"one absolutely must be competent, adequate and achieving in all important respects or else one is an inadequate, worthless person"*, *"one must be quite dependent on others and need them and you cannot mainly run one's own life"*, *"my unhappiness depends on external reasons so I only can do not much or nothing to handle the difficulties like an immigrant woman"*. This cognitive system provokes the insurgence of low level depression that long run could get worse in absence of an appropriate therapeutic treatment or psychological support and could impede hardly the socio-affective integration progress inside the hospitable society.

3:15-4:30

### **Variation within Ethnicities and Countries**

Chair: Ashley Maynard, University of Hawaii, USA

#### **Testing Self-Determination Theory Model to Within-Nation Cultural Variation**

Cicilia Chettiar, Maniben Nanavati Women's College, India (ciciliachettiar@yahoo.com)

The current research examines differences between two Indian sub-cultures. Individuals living in the states of Tamil Nadu and Kerala, though geographically neighbours, show distinct differences which have been previously studied by anthropologists. The present study has attempted to utilise the concepts provided by self determination theory to establish the differences between both groups. The purpose of the study was to establish that regional differences translate into differences in personality and this difference is maintained over time and even after migration to a neutral location. The hypotheses stated that Tamilians and Keralites will show significant differences in the constructs of Need Satisfaction, Aspirations, Causality Orientations, Intrinsic Motivation and Subjective Well Being. A survey was conducted with 200 subjects from each cultural group responding to a set of standardised questionnaires. The subjects are third generation descendants





of individuals from Tamil Nadu and Kerala who had migrated to the city of Mumbai, an urban cosmopolitan city, geographically and culturally distant from both states. In spite of having been born and raised in Mumbai, the descendants of these two sub cultures have maintained their differences. SEM, using AMOS, was used to test the validity of a model which mapped the path from Need Satisfaction to SWB. The resultant model shows significant differences in five path coefficients and two latent variables. It can be concluded that although an overall national culture does exist, at least for these two sub-cultures within India, individual cultural differences exist. Implications for policy making and well being are discussed.

### ***Variations in Hungarian Teachers' Attitudes Towards and their Beliefs on Diverse Student Population***

J. Gordon Gyori, Eotvos Lorand University, Hungary (janosgyori@gmail.com)

E. Czachesz, University of Szeged, Hungary

K. Borsfay, Eotvos Lorand University, Hungary

In a research in progress, up to date we have administered a questionnaire with 150 Hungarian teachers on their attitudes towards and their beliefs on their diverse student population. As our preliminary results show, the participants tend to bear a rather monocultural view in education and an assimilationist approach towards their culturally different – eg. Immigrant – students in their classrooms. However, this picture is not homogeneous, since the teachers themselves also have diverse cultural background. According to our rich demographic data on the participants' own family history, childhood experiences, their different experiences with otherness in education during their own schooling, their international experiences before their active teaching years, the length they already spent in education as practicing teachers, their subjects they teach, and still other factors divide the patterns of their attitudes and beliefs on students' diversity along subtle fractions. Finally, this leads to some typical patterns among the teachers' attitudes and beliefs, some of which are more flexible but some of which are more rigid and homogenizing. Since student diversity is more and more prevalent in Hungarian education as all around in Europe, it is very important to unfold these typical patterns teachers bear in their mind on students' diversity, and to develop proper and effective pre-service and in-service teacher training methods along these different cognitive patterns of the teachers.

### ***Body Image, Eating Behavior, and Perceived Social Support in Lithuanian and Spanish University Students***

Ruta Sargautyte, Vilnius University, Lithuania (ruta.sargautyte@gmail.com)

Rasa Ribinskaite, Vilnius University, Lithuania

Factors predictive of clinically significant problems among students at risk for dis-

ordered eating and body image concerns are not clearly established. **The purpose** of the study was to investigate the relationship of body image, eating behavior and perceived social support in university students and compare in this respect the Lithuanian and Spanish cultures.

**It was hypothesized**, that the perceived social support could be a significant factor in the etiology of problems related to body image.

**Method:** 146 college students aged 19 – 26 participated in this study and completed Body Shape Questionnaire (Bash, Cooper et al. 1987), Eating Attitudes Test – 26 (Garner et al., 1982) and Multidimensional Scale of Perceived Social Support (Zimet et al., 1988).

**Results and conclusions:** Generally, women expressed stronger dissatisfaction with their body shape than men ( $p < 0.05$ ). Body dissatisfaction has a strong positive relationship with self-reported eating disturbances and also (only Lithuanian women) with body mass index. The Lithuanian women report significantly more social support than men ( $p < 0.05$ ). Social support, particularly received from family members and friends, is related to body dissatisfaction and eating behavior among women. Spanish students perceive significantly more social support than Lithuanian students ( $p < 0.05$ ) and correspondingly demonstrate lower prevalence of disordered eating behaviors, but they express stronger body dissatisfaction. Results are discussed in cross-cultural and social context.

### ***Through the Lens of Justice: Just World Beliefs Mediate Relationships between Perceived Discrimination and Subjective Well-Being***

Juliette Schaafsma, Tilburg University, Netherlands (juliette.J.Schaafsma@uvt.nl)

Previous research has found that experiences with discrimination are often associated with lower levels of well-being among ethnic minority members, but hardly any attention has been given to the processes underlying this relationship. Two studies were conducted among ethnic Turks and Moroccans in the Netherlands to examine the hypothesis that the belief in a just world for self mediates the association between perceived discrimination and subjective well-being. In both studies, negative relationships were found between perceived blatant and subtle discrimination and subjective well-being. These relationships were, however, fully mediated by people's belief in a just world for self. The reversed possibility that perceptions of discrimination mediate the relationship between the belief in a just world for self and well-being, was not supported. These findings lend support to the idea that discrimination has a negative effect on ethnic minority members' well-being because it undermines their belief that the world is just to them.





## POSTER PROGRAM

Saturday, June 22

10:35-12:05, Main Dining Room

### Poster Session I

#### Development

#### **1. Seeing the World Through Our Children's Eyes: Exploring Parent Practices, Routines, and Culture in A Non Center Based Care Program**

Alma Cortes, University of California, Los Angeles, USA (acortes@psych.ucla.edu)

Despite the in depth knowledge and understanding of the complexity of young children's early learning, (Shore, 1997; Shonkoff & Phillips, 2000) there are a limited number of programs for children under four. Latino children in particular, have a difficult time entering school because the majority of poor children from traditionally underrepresented racial and ethnic groups entering kindergarten are educationally behind their peers (College Board, 2008; Jenks & Phillips, 1998). The current study was designed to better understand the parents and parenting practices of low-income infants and toddlers who are not participating in center-based care and the extent to which attending community-based parenting classes influences the parenting practices.

#### **2. Bicultural, Chinese-Canadian, Children and Youths' Judgments of Verbal Deception in Cultural Context**

Jesse Lo (lojesse@hotmail.com), Dana Dmytro (danadmytro@gmail.com), Esther Kim (star-yerim@hotmail.com) & Catherine Ann Cameron (acameron@psych.ubc.ca), All authors: University of British Columbia, Canada

Cross-cultural studies (Lee et al., 1997; Fu et al., 2007) have consistently found mono-cultural Chinese and Canadian children's moral evaluations of verbal deception reflect their associated cultural experiences, yet limited research has investigated moral perspectives of bicultural, Chinese-Canadian, children and youth. This study examines cross-cultural differences among Han-Chinese, Euro-Canadian and Chinese-Canadian students' moral evaluations of verbal deception in competitive contexts. We hypothesized (a) Chinese participants would evaluate collective-helping statements more positively than self-helping statements, whereas Euro-Canadians would do the opposite, with Chinese-Canadians responding intermediately between the other two groups; (b) differences between mono-cultural groups would increase with age. Four hundred fifty children and youths between eight and 16 years, in Zhejiang, China, and British Columbia and New Bruns-

wick, Canada were shown eight scenarios wherein story characters either told lies or the truth to help/hinder a collective (i.e. country, school, class or themselves) and they classified, evaluated and justified the characters' statements. Our 3 (Cultures: mono-cultural Chinese, bicultural Canadian-Chinese, mono-cultural Canadian) x 3 (Ages: 8, 12 and 16) x 4 (Contexts: country, school, class, self) mixed MANOVAs indicated Chinese and Euro-Canadians evaluated collective-helping lies more positively than self-serving lies by age 12. With advanced age however, Chinese adolescents increasingly rated country-benefiting lies more positively than Euro-Canadian and Chinese-Canadian peers. Chinese-Canadians' ratings of collective-helping lies became increasingly different from Han-Chinese students' with age, implicating their exposure to Canadian cultural values. These findings provide insights into the impacts of socio-cultural environments, namely heritage and mainstream cultures, on the moral judgments of bi-cultural individuals.

#### **3. Unbinding of Contextual Information: Age Differences and Cultural Effects**

Brenda Wong, Ryerson University, Canada (brendaiok.wong@psych.ryerson.ca); Shufei Yin, Chinese Academy of Sciences, China; Lixia Yang, Ryerson University, Canada; Juan Li, Chinese Academy of Sciences, China; Julia Spaniol, Ryerson University, Canada

The purpose of this study was to investigate whether unbinding manipulation (i.e., the removal of contextual information from pictures at recognition) differentially affects East Asians and Caucasians Canadians on their memory for complex pictures; and if so, how cultural effects interact with age. The sample comprised of older and young Chinese in Beijing and Canadians of European descent in Toronto. At encoding, participants viewed line-drawing pictures in which the focal object was either congruent or incongruent with the background scene. At recognition, the objects and background scenes of the encoded pictures were separated and presented to participants in two recognition blocks (i.e., object and background recognition), intermixed with some new objects or background scenes in each block. Participants were asked to identify whether each object or scene had been presented before at encoding or was a new image. The results indicate that for all cultural and age groups, objects were better recognized than background scenes; and congruent pictures were better recognized than incongruent ones. Older adults, in general, performed better on object recognition than did younger adults. Finally, Canadians were better than Chinese in recognizing background scenes, after controlling for false alarm rates. Possible explanations for these results and the related potential implications are discussed.





#### 4. Adolescent Drawing Toward Resilience

Catherine Ann Cameron (acameron@psych.ubc.ca), Dana Dmytro (danadmytro@gmail.com), Ksenia Jogova (ksenijogova@gmail.com), & Neringa Kubliene (neringa@telus.net), University of British Columbia, Canada

Giuliana Pinto, University of Florence, Italy (giuliana.pinto@unifi.it); Sombat Tapanya, Chiang Mai University, Thailand (sombat.tapanya@gmail.com)

Drawings have been extensively used to explore the psychosocial development of children and youth, as they are natural communications modes that can be less threatening for some than the strictly verbal (Milbrath & Lightfoot, 2010). Focusing on the drawings of one thriving migrant Thai adolescent during a filmed “day in his life”, this case study deployed multiple sources of data to ground an integrated theory of his resiliency processes in ecological context (Authors, 2013; Masten & Narayan, 2012). Our participant, 14-year-old ‘Pond’, had recently relocated with his father. Employing reflective interviews with the teenager about 1) the filmed day in his life, 2) elicited photographs he took of valued people and places in his environment, and 3) his sketchbooks, we developed a theory of certain ‘promotive’ factors (Sameroff, 2010) contributing to his thriving. During his filmed day we observed his drawing for one uninterrupted hour, the products of which he proudly shared with his artist father as well as the researchers. He offered for observation his sketchbook graphic endeavors that included traditional Thai representations (Figure1) and pop-cultural cartoon sketches (Figure2), bridging the worlds he navigated as he adapted to his new domicile. Pond’s drawings and reflections on them generated themes grounded in the data of his: taking personal responsibility, establishing self-confidence, regulating filial affect, and striving for social inclusion. His creative applications of pictorial language reflected his cultural values and facilitated enhanced symbolic functioning. Pond’s interview responses affirmed his artistic transactions as sources of strength in his migratory social transition

#### 5. Gender and Ethnic Differences in Smiling: A Yearbook Photographs Analysis from Kindergarten Through 12th Grade

Mihaela Friedlmeier (friedlmw@gvsu.edu) & Taylor Wondergem, Grand Valley State University, USA

Since the 1980’s a growing body of research has focused on gender differences in smiling with the majority of the findings demonstrating that women smile more often and more expansively than men (e.g., Abel, 2002; Ellis, 2006). Our study attempts to identify the age when gender differences in smiling emerge among European American and African American children and teenagers. Additionally, we looked at the level of diversity within each school and its relation to smiling behaviour. The sample comprised of 18,201 photographs from 34 yearbooks rep-

resentative of 17 schools from Michigan. Yearbooks spanned from 1996 through 2008. Each smile was evaluated on a 3-point scale ranging from 0 (no smile) to 2 (full smile). Our results showed that boys start smiling less expansively than girls during late preadolescent years (approximately the ages 10 to 11 years old). Ethnic differences appear starting with grade 8. African American boys displayed less smile compared to both groups of girls as well as European American boys. These results may be indicative of the nature of masculinity with African American boys feeling more pressure to adhere to standards of masculinity. In schools with a majority of African American student population, African American boys smiled less broadly than in schools with mixed or majority European American student populations suggesting that these are contexts that foster race centrality. Future studies should more closely examine gender differences in smiling among African Americans and other ethnic groups in the US as well as conduct further testing for smiling behavior among African American boys.

#### Gender and Sex Roles

#### 6. The Influence of Gender and Ethnicity in Latino and non-Latino Preschoolers' Learning from Fantasy Characters

Molly Schlesinger, University of California, Riverside, USA (mschl003@ucr.edu)

Rebekah Richert, University of California, Riverside, USA (rebekah.richert@ucr.edu)

**Purpose:** The focus of this poster is based on research in which we examine whether children are more likely to learn from fantasy characters that are similar in ethnicity and gender.

**Hypothesis:** Children will be more likely to transfer knowledge from stories with characters of the same gender and ethnicity, because children will be more likely to relate to and trust characters who are similar in gender and ethnicity.

**Method:** 120 3.5- to 5.5-year-old children (50% Latino; 50% female) are read storybooks books, in which the characters solve physical (e.g., carrying a bunch of rocks) or social problems (e.g., choosing a gift). Children are subsequently tested for their transfer of the problem solutions in the stories to real-world problems. Children are also interviewed for their beliefs about the story character’s expertise and reality status, how much children like and are like the character, and beliefs about the reality status of the characters and events in the story. Analyses will examine whether children’s learning is related to their gender- match and ethnicity-match with the character, and whether those relationships are mediated by children’s beliefs about the characters.

**Implications:** If children learn more (higher transfer rates) from gender and ethnically similar characters, this research can promote ethnic and gender diversity in





storybooks to improve children's learning. Additionally, exploring children's ability to transfer information from fantastical stories to real life can improve our understanding of children's developing abilities to transfer between fantasy and reality in the preschool years.

### **7. Gender Differences in Math-Related Self-Concept, Interest, Performance, and Gender Based Stereotyping Considering Cultural Dimensions**

Aiden Sisle, , Berlin Technical University, Germany (aiden.sisler@gmail.com )&

Angela Ittel, Berlin Technical University, Germany (angela.ittel@campus.tu-berlin.de)

Empirical evidence linking females' under-attainment in mathematics to the attitudinal constellation of negative math-related self-concept, interest, and gender-based stereotyping in some countries but not others emphasizes the role of socio-cultural factors. The present research investigated gender and cultural dimension differences, specifically individualism and power distance, regarding adolescents' math-related self- concept, interest, performance and gender-based stereotyping in the explication of observed cross-national disparities. A diverse sample of 364 eighth through tenth graders (59% male, 34% non-native German speakers) from ten schools in Berlin, Germany with parents originating from 44 countries completed established measures of math self- concept, interest and gender-based stereotyping. Most recent math grade was utilized as performance indicator and median-split rankings were assigned from Hofstede's cultural dimensions based on cultural background.

Regression analyses supported previous findings concerning gender differences in math self-concept and interest, alongside a lack of distinction in math performance. Individualism was related to lowered math self-concepts among female students ( $r = -.23$ ,  $p = .011$ ) and significantly differentiated boys from girls ( $t(185) = 3.69$ ,  $p < .001$ )( $d = .54$ ). Additionally, individualistic as compared to collectivistic boys displayed increased stereotyping ( $t(185) = 3.52$ ,  $p = .001$ )( $d = .51$ ). Following significant results of MANOVA on the dependent variables of self-concept and interest, tests of between- subjects effects indicated significant individualism x power distance ( $F(2, 208) = 4.22$ ,  $p = .41$ ) and power distance x gender effects on math self-concept ( $F(2, 208) = 1.35$ ,  $p = .049$ ). Findings suggest increased math-based stereotyping effects in students from individualistic and lower power distance cultural backgrounds.

### **8. Strain-based Work Interference with Family and Depersonalization among Female Teachers: South-Eastern Nigeria Cultural Perspective**

Ejyke Okonkwo, Enugu State University of Science and Technology, Nigeria (aejyke@yahoo.com)

Cultural values and socialization processes in Africa especially in the South-east-

ern part of Nigeria often leave women with majority of family (domestic) responsibilities despite their engagement in paid employment. Therefore, this study investigated the relationship between strain-based work interference with family and depersonalization among female teachers. It was hypothesized that strain-based work interference with family will not be related to depersonalization. Thus, 304 female secondary school teachers between the ages of 26 to 54 years ( $M = 40.37$  and  $SD = 4.09$ ) with educational qualifications ranging from National Certification of Education to Masters of Education Degree were drawn from 24 Government Secondary Schools within Enugu, the capital city of Enugu State in the South-eastern part of Nigeria using criterion sampling technique. Okonkwo (2011) 6-item strain-based work interference with family scale and 5-item depersonalization scale drawn from Maslach and Jackson (1986) 22-item burn-out inventory were administered. Correlational design was used. Pearson Product Moment Correlation Coefficient was used as statistical test for data analysis. Strain-based work interference with family was not related to depersonalization,  $r(302) = 0.07$ ,  $p > .05$ . The result which is in contrast to findings from earlier studies conducted in Western countries was discussed in the light of individualism-collectivism cultural orientations and traditional gender-role socialization in South-eastern Nigeria, thereby highlighting cultural variations in the present and previous findings. However, it was concluded that strain emanating from work responsibilities interfering with family responsibilities has no implications for the behavior of these female teachers who have deep rooted African traditional gender-role orientation.

## **Social Psychology**

### **9. The Role of Cultural Models of Self-Worth in Vicarious Experiences of Wrongdoing**

Sarah Lyons (slyons@umd.edu) & Michele Gelfand (mjgelfand@gmail.com), University of Maryland, College Park, USA

This research sought to understand whether and why people from different cultures respond in fundamentally different ways to their own ingroup transgressions. Drawing from recent work on dignity and face cultures (Kim, Cohen & Au, 2010; Leung & Cohen, 2011), we proposed a process model wherein identical ingroup transgressions can result in very different appraisals, emotions and action tendencies due to cultural differences in focal concerns. We predicted that in face cultures (e.g., Japan, Korea, China), where self-worth is defined by one's reputation and public image is a focal concern, ingroup transgressions would elicit vicarious shame reactions and tendencies to withdraw from the situation, especially in public; in dignity cultures (e.g., USA), however, where self-worth does not depend





on public perceptions and justice is a focal concern, ingroup transgressions would elicit vicarious guilt reactions and reparative behavior. We tested these hypotheses in three studies. In Study 1, participants responded to scenarios where an ingroup member performed a transgression. In Study 2, we asked Japanese and American students to recall a time when a group member committed a wrongdoing. In Study 3, we developed a new experimental paradigm to simulate a real ingroup offense in the lab. We found partial support for our hypotheses regarding face in Study 1; face predicted distancing behavior, mediated by image-threat appraisals and shame, but only in public. The results in Studies 2 and 3 suggested some evidence for motivated distortion, particularly among people high on face. Implications for intercultural conflict resolution are discussed.

#### **10. Societal Threat and the Evolution of Punishment of Norm Violators Across Tight vs. Loose Cultures**

Patrick Roos (patroos@gmail.com), Michele Gelfand (mjgelfand@gmail.com), Dana Nau, & Janetta Lun, University of Maryland, College Park, USA

There are striking differences across tight vs. loose cultural groups in their willingness to punish norm violators (Gelfand, Raver, Nishii, Leslie, Lun et al., 2011). Recent field research has shown a correlation between the degree of societal threat and severity of such punishment within cultures. We employ evolutionary game theoretic models to study this relationship, and find support for a causal relationship between the degree of punishment and the degree of societal threat that a culture has been exposed to. Our models are based on the Public Goods Game and model cultural transmission, including social learning, to study the evolution of punishment behaviors within populations. To demonstrate the robustness of our results to various modeling choices, we implemented two models: a basic model, which assumes a population's ability to maintain a certain propensity to punish amongst its cooperators, and a model using a state-of-the-art strategy set including punishment reputation (Hilbe & Traulsen, 2012). In these models, we operationalize various forms of societal threat and find that these threats lead to differences in punishment propensities that are evolutionarily stable or required for group survival: increased threat increases punishment. This research illuminates the evolutionary basis for the wide variation in punishment behavior norms that exists around the globe, may help predict changes in punishment propensities in different cultural groups, and helps promote cross-cultural understanding by showing how cultural differences in punishment, which may appear puzzling, are generally adaptive to the society's ecological and historical context.

#### **11. Self-Constraint and Responses to Group-Based and Individual Injustice**

Sylvia Huwä (Z.N.Huwae@uvt.nl), E.J. Krahmer (e.j.krahmer@tilburguniversity.edu), J. Schaafsma (J.Schaafsma@uvt.nl), Tilburg University, Netherlands

The present study examined how members from an individualistic culture (Dutch students) and members from a collectivistic culture (Chinese exchange students) responded to injustice that targeted them personally or to injustice that targeted them as a member of a group. Our main expectations were that members from a more individualistic culture would respond more negatively to instances of personal injustice whereas members from a more collectivistic culture would respond more negatively to group-based injustice. To this end, a laboratory experiment was conducted. Participants either had to perform a set of tasks individually or with a group. They were led to believe that they competed with another individual or a group and were told that the person or the group with the best score would receive extra money. The tasks were pre-programmed so that participants always got the best score. The injustice manipulation consisted of a change of procedure by allocating the extra reward to the other person or other group. The results of this experiment will be presented at the conference and future implications will be discussed.

#### **12. Developing and Validating a Scale to Measure Muslim Minorities' Perceptions of Societal Islamophobia**

Jonas R. Kunst, University of Oslo, Norway (j.r.kunst@psykologi.uio.no)

David L. Sam, University of Bergen, Norway

Pål Ulleberg, University of Oslo, Norway

Despite controversies around the terms' definition and operationalization, "Islamophobia" has started to gain acceptance as a scientific construct representing different types of prejudice towards Muslims and Islam. In contrast to several studies that so far have investigated islamophobia among societal majority groups, we investigated Muslim minorities' perceptions of belonging to a stigmatized religious group. Specifically, we developed a scale to measure Muslim's perception of societal islamophobia in form of fear towards Muslims and Islam. In one qualitative pilot study and two correlational studies, conducted with 167 German-Arabs, 446 German-Turks, 277 French-Maghrebis and 454 British-Pakistanis, we developed and validated the Perceived Islamophobia Scale (PIS). Factor analyses supported a three factor structure, where the three resulting subscales represent the perception of general fear of Muslims and Islam, fear of islamization and islamophobia in the media. The PIS was positively correlated with experienced discrimination, psychological distress, stress, and ethnic and religious identity, which supports its construct validity. The positive relation with psychological distress remained





significant even when we controlled for personal experiences of discrimination. This finding indicates that anti-discrimination laws may be insufficient to protect Muslim minorities from the negative effects of belonging to a stigmatized societal group in western multicultural societies. Last, a comparison of the scores across countries suggests that in all countries, Muslims seem to perceive the highest degree of Islamophobia in the media. In addition, some cross-cultural differences were observed. Muslims in France seemed to experience a particularly high degree of Islamophobia, followed by German-Turks and British-Pakistanis.

### **13. The Cultural Psychology of Social Connections in the Middle East and the U.S.**

Janetta Lun (janettalun@gmail.com), Rabiah Muhammad, Lindsey Cameron (ldcameron@gmail.com), & Michele Gelfand (mjgelfand@gmail.com), University of Maryland, College Park, USA

People's utilization of their social network to achieve goals or to obtain material needs is a common practice in many cultures (e.g., networking, *wasta*, *guanxi*). The present research investigated the concept of *wasta* (i.e., intercession) in the Middle East in comparison to the concept of *social connection* in the United States (US). Adapting the methodology of the *Analysis of Subjective Culture* by Triandis (1972), semi-structured in-depth interviews (N = 110) were conducted in Egypt, Jordan, Iraq, Lebanon and the US to probe the meanings and practices of *wasta*/social connections. Community samples of interviewees responded to questions about word associations of *wasta*/social connections, antecedents and consequences of using *wasta*/social connection, as well as personal attitudes towards *wasta*/social connections. Results from qualitative coding and word count analyses suggest that *wasta*/social connections are used in a much wider range of social contexts in the Middle East than in the US. There were also more negative views expressed regarding *wasta* use in the Middle East compared to the US. Regardless of personal attitudes, Middle Eastern respondents expressed more ethical and procedural concerns of *wasta* use, whereas US respondents expressed more concerns about the consequences of using their connections (e.g., whether their goals were obtained). We will discuss theoretical and practical implications of increased understanding of this construct in the Middle East and in the US.

### **14. Perceptions of Crime in the Media: Do Stereotypes Differ among Ethnicities?**

Melinee Ledbetter (mledb001@ucr.edu) & Carolyn Murray, University of California, Riverside, USA

Negative stereotypes about African Americans and crime are deeply entrenched in the social fabric of contemporary America. The present study seeks to determine if both Whites and ethnic minorities have internalized this stereotypical as-

sociation to the same extent. Participant's (N=280) reactions to a menacing suspect (White or Black) in a real life TV crime story were examined to determine how race influences the language used to describe the suspect. It was predicted that ethnic minority groups (Asians, Blacks, & Latinos), as well as Whites would respond more negatively towards a Black than towards a White suspect. The participant's degree of stereotypic word usage was categorized using the Linguistic Inquiry and Word Count (LIWC) program. In addition, an assessment of the participant's "attributional complexity" (AC: measured by the Attributional Complexity Scale) and "degree of racism" (as measured by the Modern Racism Scale (MRS)—was calculated. It was predicted that participants' LIWC scores would be negatively correlated with their AC scores, and positively correlated with their MRS scores. It was also predicted that participants' MRS scores would be negatively correlated with their AC scores, overall the predictions were partially supported. More stereotypical language was used more towards a White compared to Black suspect and a negative relationship between the participants' LIWC scores and their ACS scores was not supported. However, a negative correlation was revealed between participants' ACS and MRS and important ethnic group differences and limitations of the research design are also discussed

### **15. Assimilation Mediates Group Identification and Intergroup Attitudes Relationship, Only for Powerful People from Dominant Social Group**

Marie Courtois (marie.courtois@uclouvain.be), Ginette Herman (ginette.herman@uclouvain.be), Université Catholique de Louvain, Belgium

Social identity theory works highlighted that ethnic group identification is positively related to bias towards other ethnic groups (Leonardelli & Brewer, 2001). However little is known on the role of dominant social group identification on attitudes towards immigrants. Considering that social dominance theory suggests that dominant social position influences intergroup attitudes, for example prejudice (De Oliveira, et al., 2008; Sidanius & Pratto, 1999), we hypothesized that the more dominant groups' members identify with their group, the more bias they have. Because assimilation ideology (i.e., ignoring group difference) is linked to group identification (Wolsko, et al., 2006) and in-group bias (Rosenthal & Levy, 2010), the first aim of the present contribution is to study if assimilation mediates the relationship between group identification and attitudes and bias towards immigrants. Dominant positions are frequently associated to social power. The hypothesized relationships have never been examined with members possessing social power. The second aim of this study is to investigate how the proposed mediation interacts with perception of power (moderated-mediation-hypothesis).

117 Belgian managers completed an online survey. Hierarchical regression analy-





sis combined to bootstrap indicates that the positive relationship between high-status group identification on the one hand and in-group bias and prejudiced attitudes on the other hand is mediated by assimilation. A significant interaction reveals that power moderates the identification-bias relationship. Moderated mediation analysis indicates that linking group identification to bias and attitudes through assimilation is significant only at high level of perceived power.

Results are discussed in the frame of social in-group bias and social power literature.

### **16. U.S. Social Class Differences in the Ties That Bind: A Cultural Approach**

Rebecca M. Carey (rcarey@stanford.edu) & Hazel Rose Markus (hmarkus@stanford.edu), Stanford University, USA

This research takes a sociocultural approach to the investigation of U.S. social class differences in the formation and dissolution of relationships. Building on Adams (2005), we hypothesize that social class differences in conceptual and material resources lead people to differ in how they understand themselves, their connection to others, and their volition in beginning and ending relationships. We hypothesize that individuals from working-class contexts will demonstrate greater interdependence in their relationships, while individuals from middle-class contexts will demonstrate greater independence from their relationships. Specifically, we expected working-class participants to be relationally focused and subsequently less likely to disengage from relationships that present personal harm. We expected middle-class participants to be personally focused and subsequently more likely to engage in relationships for personal benefit. To test our hypothesis, we assessed participants' Relationship Interdependence Self-Construal scores and asked them to respond to vignettes in which a personal dilemma could be resolved through engaging in or disengaging from a relationship. Results showed that participants from working-class contexts compared to middle-class were more likely to report they would maintain a harmful relationship. Compared to working-class, middle-class respondents were more likely to report initiating relationships for personal benefit. These social class differences in how people construe their connections and loyalties to members of their social networks may illuminate multiple socially significant questions, such as why first generation to college students are often reluctant to leave home for college or why some people are likely to leave problematic relationships rather than to try to repair them.

### **17. Wealth or Beauty, East or West? The Role of Culture in Partner-enhancement**

Karen Wu, (karenw1@uci.edu), Chuansheng Chen (cschen@uci.edu), & Ellen Greenberger (egreenbe@uci.edu), University of California, Irvine, USA

Enhancement by an intimate partner of one's self-views has been found to be both normative and beneficial in Western samples (Murray et al., 1996). However, research has yet to examine partner-enhancement in Asian cultures, where even self-enhancement is largely absent (Heine & Hamamura). We conducted three survey studies (Ns=103-444) of both individuals and couples to examine partner-enhancement in Chinese in Beijing, China (CHB); Asian Americans (AA); and European Americans (EA). One study included an experimental manipulation of partner-enhancement. We were primarily interested in examining possible cultural differences in (1) levels of partner-enhancement of different attribute types, and (2) the link between partner-enhancement and relationship quality.

Survey results showed that cultural differences in partner-enhancement depended on attribute type. Compared to EA and AA, CHB perceived and received lower levels of partner-enhancement on attractiveness attributes (e.g., physical attractiveness, sexiness), but perceived higher levels of partner-enhancement on status attributes (e.g., high status, wealthy). EAs and AA did not differ from each other. In terms of effects of partner-enhancement, receiving and perceiving partner-enhancement were less positively linked to relationship quality for CHB than for EA and AA across most attribute types. Receiving partner-enhancement of relational attributes was also less positively related to relationship satisfaction for AA than for EA.

In conclusion, cultural differences in partner-enhancement depended on attribute type. Interestingly, partner-enhancement appeared be more beneficial to the relationship quality of Westerners than East Asians. Future studies should examine individuals' attributions regarding these enhancing views to understand cultural differences in these links.

### **18. Relationship between Gratitude and Indebtedness after Receipt of Aid among Japanese, American, and Australian Students**

Hidefumi Hitokoto, University of Michigan, USA (hideckn@gmail.com)

Gratitude and Indebtedness after the experience of being aided by others was compared between Japan and two Western countries (America and Australia). Following the positive psychological account, we expected Gratitude to be experienced to a similar degree across cultural groups, while Indebtedness to be experienced stronger in Japanese than in Western groups, because of the Japanese cultural focus on interdependence kept by preventing to incur costs on others. Participants were 525 students from Japan (both urban and rural area, 100% Asian), America (urban, 80% European), and Australia (urban, 90% European). They recalled their recent experiences of being aided by their family, friends, stranger, and retrospectively rated whether they felt grateful/indebted to the helper, as





well as rated several appraisals regarding the experience such as the benefit one received or the costs they thought they incurred on the helper. Results showed hypothesized group similarity and difference in the two emotions, and mediational analysis showed that the subjective cost they incurred on the helper significantly explained the group difference of the strength of Indebtedness between Japanese and Western groups. The results suggest that the Japanese interdependence revolving around the concept of “Mei-waku,” or the relational concerns about not incurring costs on others, has an impact on their Indebtedness. Additionally, we found stronger correlation between the strength of Gratitude and Indebtedness in Japanese than in Western groups, supporting the findings about the East-West difference on the discrimination of positive and negative emotions under social situations.

### **19. The Moderating Role of Voters' Individualistic and Collectivistic Orientation in the Voting Decision based on First Impressions**

Yiming Jing (yjing@psych.udel.edu) , Fangfang Chen (FChen@psych.udel.edu) & Jeong-Min Lee, University of Delaware, USA

This investigation distinguishes interpersonally oriented social competence from intrapersonally oriented competence. It examines the influence of voters' individualism and collectivism orientation on the roles of these two dimensions in predicting electoral outcomes. Participants made judgments of personality traits based on inferences from faces of political candidates in the U.S. and Taiwan. Two social outcomes were examined: actual election results and voting support of the participants. With respect to actual electoral success, perceived competence is more important for the candidates in the U.S. than for those in Taiwan, whereas perceived social competence is more important for the candidates in Taiwan than for those in the U.S. With respect to subjective voting support, within cultural findings mirror those found cross-culturally. Competence is valued more among voters who are more individualistic, and social competence is valued more among voters who are more collectivistic. These results highlight important omissions in the social perception/judgment literature.

## **Cognition**

### **20. Differential Impact of Time Orientation on Evaluation of Progress**

Rob Adelman, Arizona State University, USA (rmadelma@asu.edu)  
Virginia Kwan, Arizona State University, USA (virginia.kwan@asu.edu)

The goals of this research are to examine ethnic differences in time orientation and their effects on the evaluation of progress. We expect to find ethnic differences in time orientation—that Asians will score higher on past orientation and

present orientation than Whites—and that time orientation explains ethnic differences in evaluations of progress. When evaluating the progress of something, individuals who are more past or present oriented focus on how much progress has been made, whereas individuals who are more future oriented focus on how far they have left to go. Participants completed the Zimbardo Time Perspective Inventory (ZTPI), made a variety of judgments about a hypothetical individual who had gained weight and was now trying to lose weight, and reported their own body satisfaction and health-promoting behaviors. As predicted, Asians scored higher than did Whites on the present fatalistic factor of the ZTPI and also evaluated the progress of the hypothetical individual more favorably. This measure of fatalism reflects a lack of agency and of feelings of control. In addition, ethnicity interacted with fatalism, such that higher levels of fatalism predicted higher levels of body satisfaction and health-promoting behaviors among Asians but lower levels among Whites. Prior research has linked fatalism to a number of negative outcomes, such as anxiety, depression, and risky decision making. Our findings suggest that the predictive value of fatalism is moderated by cultural groups and that fatalism may have some positive function for Asians that it does not for Whites.

### **21. Development of Self-regulation of Behavior and Cognitive Performances in Culturally Mixed Environments**

Annamaria Lammel (anlammel@gmail.com), Kozakai Toshiaki, & Akiko Murahashi, University of Paris 8, France

The present study tests the hypothesis that important cultural differences in the socialization of self-regulation of behavior in Western countries and in Japan might have cognitive developmental consequences in children in situations of acculturation. The self-regulation of behavior and its cognitive consequences in Japanese children living in Japan and Japanese and French-Japanese children living in France (N=60; M=5 years) were studied by a comparative method. The results, based on self-regulation experimental tasks and questionnaire administered to mothers (N=60), show that only children living with contradictory value systems (individualist / collectivist) in the family setting (French/Japanese marriage) have difficulties establishing self-regulation, necessary to perform cognitive tasks. Results provide evidence on the critical importance of harmonized socialization practices within the family in the development of self-regulation of behavior. The inconsistency of family and societal values do not interact with the development of self-regulation.

### **22. Globally Restricted? SES and Perceptions of Constraint as Moderated by National Tightness-Looseness**

Jesse Harrington (jesserh@umd.edu) & Michel Gelfand (mjgelfand@gmail.com), University of Maryland, College Park, USA





Previous research has found significant cognitive and motivational differences between individuals from lower socioeconomic and middle socioeconomic backgrounds (e.g., Grossman & Varnum, 2010; Stephens, Markus, & Townshend, 2007) and demonstrates that low SES contexts foster different values and norms relative to middle and upper SES contexts (Kohn, 1977), including a greater emphasis on conformity and self-control and greater perceptions of behavioral constraint (Kraus, Piff, & Keltner, 2009). Individuals are not only embedded within social classes, but also within a broader national culture that might moderate the effects of SES on psychological processes. One important facet of every national culture is its relative tightness or looseness—the socially shared perceptions of social norm strength and deviance tolerance. Relative to loose nations, tight nations exhibit strong norms for personal behavior, little tolerance for deviance, and are associated with greater perceptions of constraint (Gelfand et al., 2011). We theorized that national tightness-looseness might moderate the relationship between SES and perceptions of constraint. In a cross-level model using data from 33 nations, low SES status individuals in tighter societies reported greater perceptions of behavioral constraint relative to middle SES individuals. However, no differences for SES were found in loose societies. It is theorized that, relative to tight cultures, the greater behavioral latitude common in loose societies may extend to all social levels, especially in global measures of perceptions of behavioral constraint.

### **23. A Cross-Cultural Approach to Lay Perception of Risk, Crisis, and Savings**

Christine Roland-Lévy (Christine.Roland-Levy@univ-reims.fr) & Ruxanda Kmiec (ruxanda.kmiec@reims-ms.fr), University of Rheims, France

The aim of this study is to show that the lay perception of economic concerns is different among countries in the same economic community (Europe). More than 800 students (French and Romanian) were asked to participate to a free association task with 3 target terms: “risk”, “crisis” and “savings”. Results confirm the existence of three social representations (SR) among participants of the two countries. The structure (central core and peripheral zone) of the SR of risk varies with the cultural context (an economic SR organized around “gains” and “losses” for Romanian students, and a subjective SR organized around “danger” for French ones). The SR of crisis seems to be the same at the central core level (“economic”, “money”). The central core of the SR of savings contains two main elements; while the first one is common for French and Romanian students (“money”), the second one is different (“future” for French students and “save” for Romanian students). Furthermore, diversity and rarity characterize more the French discourse (an important ratio of verbal forms cited only once) than the Romanian one. This difference may be due to the opposition of collectivism (referring to Romanian

history) versus individualism (historically more specific to France). The existence of an economic community, as Europe, may have an effect on the lay perception of crisis, as this topic is a strong part of the public discourse at a political and governmental level, as well as in the European policy, whereas risk and savings are more culturally influenced.

### **24. Predicting Moral Behavior from Beliefs**

Kathryn Iurino & Gerard Saucier, University of Oregon, USA (kiurino@uoregon.edu)

The question of whether religion is necessary to sustain moral behavior is a long-standing debate. Research suggests some specific religious beliefs, such as the belief in a punishing God, are related to moral behavior (Shariff & Norenzayan, 2011). However, a proclivity to internalize prosocial norms is deeply rooted in our evolutionary past, and is reflected in our social preferences for cooperation, fairness, and punishment of those who violate ethical norms (Bowles & Gintis, 2011). In light of this, the goal of this study was to examine the relative contribution of religious beliefs to moral behavior in the context of a broader range of belief systems reflecting these social preferences. Moral behavior was evaluated by informants using the Moral Behaviors Questionnaire. In developing this scale, effort was made to focus on those aspects of moral behavior relevant to ethical standards common across cultures. Evidence supporting these commonalities will be discussed, as well as measurement invariance issues inherent in comparing ethical systems across cultures. For this study, a U.S. sample from the new Life and Time study (Wave 3) was used to analyze the relation between moral behavior and self-reported beliefs and values. Self-reported religiosity showed a significant positive relation to informant ratings of moral behavior, but other non-religious beliefs and values (unmitigated self-interest from the –isms survey (Saucier, 2000) and the Schwartz values *being helpful*, *being honest*), explained an even greater amount of unique variance in moral behavior. Theoretical implications and directions for future studies extending to non-U.S. samples are discussed.

### **25. Cultural Differences in Neurological Processing of Kinship Concepts**

Dwight Read, University of California, Los Angeles, USA (dread@anthro.ucla.edu)

Kinship terminologies, the set of lexemes that culturally define and structure those who are one’s kin, are similar to languages in that they are structured by a “grammar.” The grammar implies that a terminology has the form of a generative structure of interconnected concepts representable as an abstract algebra; that is, as a set of symbols (the kin terms), a binary operation defined over those symbols (the kin term product used by native speakers to compute kinship relations) and structural equations that express the kinship concepts associated with a particular culture (Read 1984, 2001, 2007). How the algebraic structure for a kinship termi-





nology is neurologically represented and then transmitted from one individual to another raises unanswered questions about the neurological processes involved in the mental representation and learning of a kinship terminology. The complexity of these processes is suggested by experimental data showing cultural differences in neurological processing of kinship terminology computations. Two cultures (Tonga and the US) with structurally very different terminologies were compared for the amount of time required to answer questions that involved computations with kin terms, such as (for English speakers): What is the kin term you properly use for a person your father refers to as daughter? We found that both the time required and the error rate for answering the questions varied, as predicted, according to cultural differences in the “grammar” of the two terminologies (Bennardo and Read 2011). This research implies that current models of cultural evolution rely on simplistic characterization of culture and models of culture transmission and cultural evolution.

## Indigenous Perspectives

### **26. Students' Views on the Inclusion of Multicultural Perspectives in the Psychology Curriculum at Two South African Universities: An Afrocentric Analysis**

Ethel Chitindingu, University of KwaZulu-Natal, South Africa (echitindingu@gmail.com)

This research investigated students' views on the inclusion of multicultural perspectives into the psychology curriculum at two South African universities. 54 students from the University of KwaZulu-Natal (UKZN) and a university in the Gauteng province participated in the research. The age of the participants ranged from 20-40 years. Purposive sampling was used to collect the data. Using a competency scale adjusted to suit a South African context participants were asked their views on a) the practice and supervision of psychology b) diversity in student representation c) students were also asked to rate how competent they were in multicultural issues d) research considerations e) if the physical environment reflected diversity. The students were of the view that South African universities have not adequately incorporated multicultural issues, African perspectives in particular, into the curriculum. The recommendations for future research, including curriculum transformation, are highlighted.

### **27. Aloha Spirit: Tourist Commodity or Local Lifestyle?**

Kathryn Anbe, University of Hawaii, USA (kathryn.anbe@gmail.com)

“ALOOOOOOHA!!” This is the typical welcome greeting of a show in Waikiki, trolley ride, or multitudes of other tourist attractions in Hawaii. The manifestation of this word, for tourists and local, are similar on the surface but diverges in prac-

tice. This poster presentation examines the space between the lived aloha spirit and the tourist aloha spirit through Hollywood interpretation and interviews with Hawaii residents.

This poster presentation examines three popular Hollywood films as examples of tourist aloha spirit. The movies “50 First Dates,” “Forgetting Sarah Marshall,” and “Blue Crush” were chosen because these films portray a local who works in the tourist industry and their interactions with both tourist and local residents of Hawaii. Interviews with Hawaii residents are used to define what aloha spirit is to locals and the behaviors commonly associated with it.

The movies were content analyzed for their portrayal of locals, aloha spirit, and interactions between locals and tourist. Distinctions between local residents and tourists were established using behavioral components of language and dress. The movies represent a mainstream perspective of Hawaii and aloha spirit in contrast to the interview data, which gives the perspective of those who live it. The space between the portrayal of culture, through the lens of mainstream Hollywood media and the lived experience, on the surface appears similar but in actual experience differs. The different experiences with aloha spirit highlight the importance of understanding the role of media in portraying cultural concepts and associated behaviors.

### **28. Narratives of Chamorro Women Victims of Violence in the Pacific Island of Guam: Towards the Development of a Model for Culturally Responsive Psychotherapy**

Camarin G. Meno (camarin\_meno@yahoo.com) & Iain K. B. Twaddle, University of Guam

In recent years, the Western Pacific island of Guam has had increasingly high rates of domestic violence, rape, and molestation among indigenous Chamorro women and girls. These high rates of violence in the current context starkly contrast with historical descriptions of how Chamorro women were protected from physical and sexual violence in the past. Multiple in-depth interviews with middle-aged Chamorro women victims focused on gathering multi-generational life narratives of their personal and familial experiences of violence, and clarifying ways in which survivors, families, and communities responded to violence in history. Utilizing narrative and participatory action research methods, this qualitative study seeks to highlight and revitalize indigenous forms of resilience and coping in response to physical and sexual violence against women in Guam. This poster presentation will outline the goals, methods, and preliminary findings of the study, with a particular focus on the impacts of modernity and colonialism on Chamorro women and the ways in which indigenous Chamorro responses to violence against women have changed throughout history and across generations. Discussion inte-





grates interview data with participant feedback into a proposal for culturally responsive psychotherapy for Chamorro women who have been physically and sexually victimized.

### **29. YAYA: Filipino Nannies Mothering from a Distance**

Maria Rosario T. de Guzman, University of Nebraska-Lincoln, USA (mguzman2@unl.edu)

This study examines the lived experience of female domestic workers in the Philippines, particularly focusing on “yayas” (females working as live-in nannies) who have had to leave their children behind in rural areas, to care for children in affluent families in the city. Thus, these women are working as caregivers to children while parenting their own children from a distance. This qualitative study utilizes a hermeneutical phenomenological approach (van Manen, 1990; Creswell, 2007) which is concerned with interpreting and making visible a ‘lived experience’ from the perspective of those who have actually undergone the phenomenon, often through their own narratives. Data are drawn from interviews of 14 “yayas” in Quezon City, Philippines, as well as field observations. Interviewees ranged in age from 19 to 54 years, and had between one and five children (one- to 22 years). The women had between 2-4 years of high school education, and salaries ranging from \$107-\$130. Preliminary analyses revealed several complex themes that reflect the broader economic issues (e.g., lack of jobs in the rural areas and the need to migrate to urban areas, severe economic inequalities); as well gender roles/politics and family structure in Philippine society. Data also suggest specific methods of maintaining parenting ties (e.g., use of cell phones, strategic choices in alternative caregivers), and coping mechanisms that other researchers have identified as strategies often used in Philippine society (e.g., the use of humor, the ‘bahalana’ or what-will-be-will-be thinking, religion).

## **Health, Disorders and Treatment**

### **30. Depression Literacy and Attitudes towards Mental Health Services in Recent Mainland Chinese Immigrant: An Age Comparison Study**

Vivian Huang (vhuang@ucalgary.ca) & Valerie Pruegger (vpruegge@ucalgary.ca), University of Calgary, Canada

Previous research has indicated the adverse effects of stigma on minority groups’ mental health. Stigma and a lack of mental health knowledge may serve as barriers in seeking mental health services. With an influx of immigrants from Mainland China into Canada, understanding the cultural aspects that influence the mental health of this population is important. This study examines the cultural perception and attitudes towards depression and mental health services among 20 recent Mandarin-Speaking Chinese immigrants and compares the responses in

two age groups (25 – 45 vs. 55 or above). The knowledge and views of depression and the associated services are assessed via semi-structure interviews and include the following indices: depression symptoms, likelihood and circumstances of accessing mental health services, and attitudes towards various mental health professions. It is predicted that the younger generation will have less stigma towards depression and more knowledge in regards to mental health services when compared to the older generation. Similar to previous research, common themes for the older generation will have “shame to the family” and “saving face” as some of the factors influencing for their attitudes toward depression and mental health services. Potential implications of the results for mental health services delivery and anti-stigma education are discussed.

### **31. Depressive Symptoms and Risk Factors for Depression among Older Somali Refugees and Native Finns**

Saija Kuittinen (Saija.Kuittinen@uta.fi) & Raija-Leena Punamäki (raija-leena.punamaki@uta.fi), University of Tampere, Finland

Mulki Mölsä (mulki.molsa@helsinki.fi), Samuli I. Saarni (samuli.saarni@helsinki.fi), & Marja Tiilikainen (marja.tiilikainen@helsinki.fi), University of Helsinki, Finland; Marja-Liisa Honkasalo (marja-liisa.honkasalo@utu.fi), University of Turku, Finland

Although depression is considered a universal disorder, manifestation of depressive symptoms and predisposing factors vary across different populations and cultural groups. We analyze manifestation of depressive symptoms and their risk factors among older Somali refugees and native Finns. We hypothesize, first, that the Somalis express more somatic-affective depressive symptoms than the Finns, whereas the Finns manifest more cognitive depressive symptoms than the Somalis. Second, we hypothesize that lack of social resources in the Somali group and lack of psychological resources in the Finnish group is associated with depression. Finally, we analyze associations between depression, somatization, and alexithymia in the two groups.

The participants are 256 matchingly paired older Somali refugees and Finnish natives derived from national register. They reported BDI for depressive symptoms, SCL-90-R for somatization, and TAS-20 for alexithymia. Social resources were indicated by civic status and received help from social network and psychological resources by sense of coherence (SOC-13).

As hypothesized, the Somalis manifested more somatic-affective depressive symptoms than the Finns, whereas the Finns manifested more cognitive symptoms than the Somalis (Table 1). Association between depression and somatization was stronger in the Somali group, whereas the association between somatization and alexithymia was equally strong in the two groups. Results defeated our hypothesis of group-specific risk factors (Table 2). Low psychological resources and, un-





expectedly, good social resources were associated with high levels of depressive symptoms in both groups. Awareness of the differences and similarities in depressive phenomena is important for culturally informed and high quality mental health services.

### **32. The Impact of Perfectionism and Acculturation on Levels of Depression Experienced by East Asian International Students**

Toshitaka Hamamura, California State University, Fullerton, USA (thamamura@csu.fullerton.edu)

Philip G. Laird, Trinity Western University, British Columbia, Canada (laird@twu.ca)

This study examined relationships among acculturative stress, GPA satisfaction, maladaptive perfectionism, and depression from 52 East Asian international and 126 North American students. Results indicated that a combined effect of perfectionism and acculturation accounted more than 30% of the variance related to depression. Implications include the importance of attending to perfectionism and acculturative stress for improving the overall wellbeing of East Asian international students.

### **33. Culture of Honor Predicts Suicide: Testing Mental Health Seeking as a Mediator**

Marisa Crowder (marisa.crowder@gmail.com) & Markus Kimmelmeier, University of Nevada, Reno, USA

Research has demonstrated that suicide is in part, a product of one's social environment. For instance, cultural factors associated with social integration (e.g., collectivism), have been shown to buffer against suicide. Furthermore, recent research indicates that cultures of honor, such as the southern United States, are associated with higher rates of suicide (Osterman & Brown, 2011). It is argued that failure to uphold one's honor is particularly distressing among southerners as their reputation reflects their self-worth. Osterman and Brown (2011) hypothesized that this pressure to maintain one's sense of honor fosters resistance to seek help when psychologically distressed, such that depressed Southerners would not seek mental health support. However, these authors' analyses of the original research did not actually demonstrate this. Drawing on a multi-year data set of U.S. states, we re-examine the association between culture of honor and suicide. Other than the original authors, we did not find that depression rates and rates of anti-depressants prescription interacted in predicting suicide, but we did discover that the rate of a U.S. state's anti-depressants prescription was related to lower levels of suicide only in culture of honor states, but not in no-honor states. A mediation analysis confirmed Osterman and Brown's (2011) original hypothesis: state-level anti-depressant prescriptions mediated the relationship between culture of honor and sui-

cide such that culture of honor predicted higher levels of suicide to the extent that anti-depressant prescriptions declined. The discussion focuses on the cultural dynamics in culture of honor states related to depression and suicide.

### **34. Latina Adolescents and Suicide Intervention**

Sarah G. Wentworth, Azusa Pacific University, USA (swentworth09@apu.edu)

Compared to teen males, females are much more likely, in any culture, to report suicidal ideation (Langhinrichsen-Rohling, Friend, & Powell 2009). Few studies consider culturally-specific variables associated with Latina teens. The proposed study presents specific cultural variables as well as applied and practical methods of different successful suicide intervention techniques.

Suicide is a concern for adolescents of different American subpopulations; culturally-contextual interventions for Latina adolescents have been suggested but not fully specified. The proposed study considers several questions and hypotheses. Questions include; (1) What are effective culturally-specific and culturally-contextual interventions for Latina adolescents?; (2) How can family resources as well as outside interventions be integrated to provide effectual services for Latinas to address suicide risk? Several hypotheses and interventions being considered include; ways to engage family members in helping attenuate suicide ideation, given the general wariness and resistance to using outside resources; promoting peer-based interventions and resources help address suicide risk factors; using community-based interventions since extra-familial relationships are not considered particularly important for Latinas (Zayas & Pilat, 2008); and ways that religious institutions can help address the growing concern of Latina suicide.

### **35. Intergenerational Trend of Alcohol Use among Participants from the U.S. and Latin America**

Sonia Burns Reardon (soniab@paloalto.edu) & Alinne Barrera (Abarrera@paloalto.edu), Palo Alto University, USA

Within the U.S. it is well established that adult children of alcoholics are more likely to develop alcohol abuse and dependence than individuals raised in homes without parental alcohol abuse (e.g. Cuijpers et al., 1999; McGue, 1994; Frances & Miller, 1998). However, the literature has not yet explored this intergenerational trend among Latino populations residing in the U.S. and abroad. To address this gap, the proposed study will examine alcohol use in a sample of individuals with and without a history of perceived parental alcohol use in the US and four Latin American countries. Participants were 1,634 English and Spanish-speaking individuals who completed an anonymous online survey that collected health information. The mean age of participants was 34 years ( $SD=17.54$ ) with a gender ratio of 1:3 males to females. 1,178 were Spanish-speaking, and 996 described





their ethnicity as Hispanic or Latino. 540 participants reported that they currently use alcohol and 528 reported that one or both parents consumed alcohol regularly. Analyses examined the relationship between alcohol use behaviors and perceived parental alcohol use. This study will provide preliminary data on alcohol use behaviors related to parental alcohol use in a global sample of adults. The possibilities for web-based alcohol interventions are highlighted in the results: though only 4.1% of the total sample indicated that they had used the internet to obtain information about alcohol use, 20.3% reported that they would use a web-based intervention if they were aware that one existed and if they knew how to access it.

### **36. Examining Variations in Breast Cancer Knowledge and its Covariates among Uruguayan Women**

Deborah E. Linares, University of Illinois, Urbana- Champaign, USA (deborahlaurin@gmail.com)

Lydia P. Buki, University of Miami, USA; Micaela Reich, Universidad Católica del Uruguay; Dolores Larrosa & Selva Sanabria, Comisión Honoraria de Lucha Contra el Cáncer, Uruguay

Uruguayan women have the highest breast cancer incidence and mortality rates of all women in Latin America. This is particularly concerning because the health system in Uruguay guarantees health insurance coverage for all its citizens, including free mammogram screenings. A sample of native Uruguayan females ages 40 and older ( $N=410, M=50.6$  years  $SD=7$ ) were drawn from 5 regions of the country. An item response theory model within the multilevel modeling framework was used to estimate the relationship between covariates and breast cancer knowledge; a 12 item scale using SAS 9.3 NLMIXED (DeBoeck & Wilson, 2004). The final model, a random effects 1 PL model with covariates explained 37% of theta,  $t(5051)=9.19, p<.0001$ . All items were significant and contributed to the model;  $-2 \log \text{likelihood}=24837, AIC=24877, BIC=25007$ . The covariates mammogram status (obtained a mammogram within the last 2 years), age, education, and residence were all significant indicating that breast cancer knowledge scores differed across participants. Findings suggest variation in breast cancer knowledge levels in Uruguay and have important implications for the development of educational and preventive interventions among Uruguayan women, a neglected population in the literature.

### **37. Mental Health Care for Asian/Pacific Islander Cancer Patients in Guam**

Amy C. Romero (amyonguam@yahoo.com) & Iain K. B. Twaddle, University of Guam

For centuries cancer has been equated with death and treatment has centered around containment of physical symptoms as well as insulating patients from the stigma and fear related to the diagnosis. With the advent of viable treatments, life expectancy increased and the focus of treatment expanded to include patients'

quality of life and psychological well-being. Within the subspecialty of psycho-oncology, multiple psychotherapy approaches have been researched and found beneficial in decreasing depression and anxiety as well as increasing the quality of life for cancer patients.

The Asian/Pacific Islander (API) population in Guam, has a relatively high rate of cancer, is grossly underrepresented in research, and evidences a disparity in utilization of mental health services. In this exploratory study, participants of API descent were offered multiple sessions of psychotherapy with outcome measures addressing levels of depression, anxiety, and quality of life. This poster presentation highlights the initial phases of the research including the research proposal and preliminary findings.

### **38. Clergy Approaches to Mental Health: Perceived Barriers to Supporting Individuals with Mental Illness in Asian American Immigrant Communities**

Ann-Marie Yamada (amyamada@usc.edu), Min Ah Kim, Andrew Subica (subica@gmail.com), University of Southern California, USA; Karen Kyeunghae Lee, University of Kansas, USA; Tam Q. Dinh, Saint Martin's University, USA

**Purpose:** Christian churches are key providers of social services within Asian communities yet represent an underutilized mental health resource. This paper explored clergy perspectives on barriers encountered in supporting individuals with mental illness in their Asian Christian communities.

**Methods:** In-depth interviews captured the perspectives of 15 Christian clergy (93.3% men, mean age=48.7 years) in three Asian communities in California. All participants were foreign-born, consisting of 5 Chinese, 5 Korean, and 5 Vietnamese clergy (mean years living in the United States=21.9).

**Results:** Four major barriers to supporting individuals with mental illness identified were: (1) Clergy's religious and cultural attitudes toward mental illness (e.g., religious attributions toward mental illness and negative views toward psychiatric medication); (2) Clergy's prior difficult experiences assisting congregants with mental illness (e.g., congregants' reluctance to disclose mental health problems and increased burden of care for congregants with mental illness); (3) Clergy's lack of expertise/competence (e.g., distinguishing between mental illness and spiritual possession); and (4) Clergy's lack of resources (e.g., time availability and church finance).

**Discussion:** Mental health partnerships with Asian clergy are challenged by conflicting cultural contexts of Christian beliefs regarding care of the ill and Asian culturally-based stigmas toward mental illness that remain vibrant within the church. To form collaborative relationships with clergy, both shared and unique cultural perspectives among Asian subgroups should be considered. Solutions to





encourage and support Asian churches to collaborate with community mental health agencies to address their congregations' mental health needs are formulated based on study findings.

### **39. The Role of Ethnic Identification among Latinos in Evaluating Perceived Risk to Diabetes**

Camille Basilio, Arizona State University, USA (cbasilio@asu.edu)

Large ethnic disparities exist in health outcomes yet little is known about the psychological mechanisms that underlie these differences. In this research, we argue that a key to health promotion is to understand the cultural factors that influence perceived disease risk. In three studies, we examine how Latinos' levels of ethnic identification influences perceived vulnerability to diabetes, a highly prevalent disease among this population. We also identify potential mechanisms that may underlie perceived risk. Study 1 found that Latinos as compared to Whites had higher perceived risk to diabetes, but this difference was not found for other diseases (i.e., cancer, flu). Study 2 illustrated that the relationship of ethnicity to perceived risk to diabetes was mediated by perceived similarity to the typical person who gets diabetes and the number of reported family members with diabetes. However, the nature of the associations between these mechanisms and perceived risk differed by ethnic group. Multiple regression analyses revealed that for Latinos, only perceived similarity to the typical person who gets diabetes was a significant predictor of perceived risk, while the opposite pattern was observed for Whites. Study 3 found that for Latinos, ethnic identification was significantly associated with perceived risk and this was mediated by perceived similarity to the typical person who gets diabetes. The present findings have broad implications for diabetes communication, education, and health campaign.

### **40. Psychological Distress among Latina Mothers: Acculturation, HIV Status, Family Functioning, and Socioeconomic Status**

Mee-Young Um (mum@usc.edu), Eric Rice, & Mary Jane Rotheram-Borus, University of Southern California, USA

**Background:** Immigrant women who are primary family caregivers living with HIV face multidimensional challenges. Although Latinas have been disproportionately affected by HIV, little is known about psychological distress of HIV-positive Latina mothers in the context of acculturation. To fill this gap, we hypothesized that high acculturation level, being HIV-positive, poor family functioning, and low SES were positively associated with psychological distress among Latina mothers.

**Methods:** 221 mothers living with HIV (MLH) were recruited from HIV/AIDS clinics and care organizations and 116 HIV-negative neighborhood control mothers (NCM) were recruited for a family-based HIV intervention study in Los An-

geles, California, from January 2005 to October 2006. Acculturation was assessed by the percentage of life lived in the United States (US). Psychological distress was assessed with the global score of Brief Symptom Inventory consisting of nine-symptom dimensions. An ordinary least square regression was conducted to predict psychological distress with all variables.

**Results:** Latinas were mostly HIV-positive (65.6%) and spent 44.7% (SD=24.1) of their lives in the US. Psychological distress was positively associated with acculturation ( $p<.001$ ), being MLH ( $p\leq.001$ ), and family conflict ( $p<.01$ ); while it was negatively associated with having some college degree ( $p<.05$ ).

**Discussion:** Latina MLHs experienced significantly poor family functioning, low SES, and psychological distress than NCMs. Regardless of their HIV status, Latinas expressed worsened mental health outcomes as they acculturated more to the US. These indicate the need for comprehensive services at health care settings for MLHs and culturally appropriate services for Latina mothers that include family members' participation to lessen acculturation gaps among them.

### **41. Withdrawn**

### **42. Correlates in the Endorsement of Psychotic Symptoms Between Ethnic Groups**

Armando Barragan, University of Southern California, USA (barragaa@usc.edu)

Kyeong Hae Lee, University of Kansas, USA (klee@ku.edu)

Concepción Barrio (cbarrio@usc.edu) & Ann Marie Yamada (amyamada@usc.edu), University of Southern California, USA

**Purpose statement:** Psychotic symptoms are associated with psychosocial impairment. Psychotic symptom endorsement (PSE) has significant clinical value, often serving as an indicator to greater health issues along with interpersonal distress. Guided by Lewis-Fernandez et al.'s (2009) analyses of the National Latino and Asian American Study, the purpose of this study is to examine the prevalence of lifetime PSE and their correlates between ethnic groups.

**Research questions:** What is the lifetime prevalence of PSE among Blacks, Latinos, Asians and European Americans? Is religiosity and family support, along with demographic and clinical variables, associated with lifetime PSE between these ethnic groups?

**Methods description:** Data used for this study was from the Collaborative Psychiatric Epidemiology Survey. The sample ( $n = 11,937$ ) consisted of 18.9% Black, 19.7% Latino, 52.0% European American, 8.0% Asian and 1.4% Other. Bivariate statistics were conducted, along with hierarchical multinomial logistic regression to further analyze the effect correlates have on PSE.





**Results & implications:** PSE was associated with poor physical and mental health, specifically depressive, anxiety and substance use disorders. Ethnicity was also significant, with a greater percentage of Latinos and Blacks likely to report lifetime PSE than European Americans or Asians. After controlling for various factors, Latinos were more likely to report lifetime PSE than other ethnic groups. It is not clear what processes underlie Latinos increased likelihood of PSE. However, culturally bound expressions of distress, for example ataque de nervios, may help account for these results. These findings highlight the importance of performing diligent assessments of a client's overall health, with PSE serving as indicators to various vulnerabilities in functioning.

#### **43. The Role of Caregivers Social Orientation in their Interactions with Relatives Who Have Schizophrenia**

Natalia Jaramillo (natjara1989@gmail.com) & Steven Lopez, University of Southern California, USA Carmen Lara-Muñoz, Benemérita Universidad Autónoma de Puebla, Mexico; Jessica Carmona, University of Texas, Brownsville, USA; Nayra del C. Rodríguez-Soto, University of Puerto Rico, Puerto Rico

Evidence indicates that individuals suffering from schizophrenia in developing countries have better clinical outcomes and fewer hospitalizations than those in more developed countries (Sartorius et al., 1986; WHO, 1979). These outcomes have inspired research on culture as a mediating role in schizophrenia. A variety of sociocultural factors have been cited as contributing to the variation in the course of the disease (e.g., family support for a patient's navigation of daily life) (Hamada, Ohta, & Makane, 2003). Emerging research has also begun to show that the neural basis of passive-cognitive states and self-orientation are associated with symptoms of schizophrenia (Whitfield-Gabrieli et al., 2009).

In this study, we propose that caregivers' of patients diagnosed with schizophrenia that make efforts to engage their ill relatives in less self-orientation and more social orientation will have less symptoms and increased social functioning. To operationalize social orientation we examined videotaped interactions of Mexican American family dyads (ill relative and their primary caregiver). We coded the degree to which caregivers orient their ill relatives to the social world by analyzing family members discussing two positive and two conflict themes in their shared family life. To understand the context of the social orientation, the content of the verbal exchanges was also analyzed. Findings showed that quality of caregiver efforts to orient the ill relative varied depending on level of functioning of the patient. These initial efforts to examine family interactions contribute to our understanding of how culture and social orientation might influence the social functioning of persons with schizophrenia.

### **Industrial/Organizational Perspectives**

#### **44. A Trustworthy Supervisor vs. a Trustworthy Employee: A Conceptual Analysis Of Trustworthiness Across Cultures**

Iris Y. Lin (lin1r@uwindsor.ca) & T. Kwantes (ckwantes@uwindsor.ca), University of Windsor, Canada

The purpose of this study is to identify the similarities and differences between conceptualizations of "trustworthiness" held by people in collectivistic versus individualistic cultures. Specifically, the research question is as follows: "What are the cross-cultural similarities and differences in people's conceptualizations of a trustworthy employee and a trustworthy supervisor?" An online survey was disseminated to undergraduate students in Taiwan and Canada. Qualitative responses from 100 randomly chosen participants (50 Taiwanese and 50 Canadian) were selected for thematic analysis. Researchers noted the frequency of unique descriptors and clustered descriptors into larger themes and trustworthiness dimensions. Qualitative comparison within and between cultures were made to note the similarities and differences between the trustworthiness descriptions provided by participants. For example, when describing a trustworthy supervisor, participants from both cultures emphasized the importance of trustworthiness dimensions such as fairness, honesty, open-mindedness, and supportiveness. However, Canadian participants also mentioned qualities that were not found in Taiwanese responses such as using supervisors' ability to provide safe working environments as an indicator of their trustworthiness while Taiwanese participants valued supervisors' abilities to motivate and teach subordinates. Taiwanese participants also felt that trustworthy supervisors should be liked by subordinates and considered worthy of being followed. Comparison of Taiwanese and Canadian responses shows that there are cultural similarities and differences in participants' conceptualizations of trustworthiness dimensions. Gaining a greater understanding of people's definitions of and expectations towards trustworthiness in work relationships can strengthen trust relationships in today's multicultural workplace as well as decrease the potential for misunderstandings.

#### **45. Is Being Adaptive Better Than Being Cooperative All the Time? Conflict Tendencies at Work in South Korea**

Regina Kim (rk2534@columbia.edu) & Peter T. Coleman, Columbia University, USA (coleman@exchange.tc.columbia.edu)

This research examines how cultural values of power distance, cooperation-competition and individualism-collectivism affect conflict management at work. Based on previous theory and research (Coleman, Kugler, Mitchinson, Chung and Musallam, 2011), we propose that three fundamental aspects of social relations – pow-





er distance, type of interdependence (cooperation-competition) and degree of interdependence (individualism-collectivism)- interact to situate parties psychologically in different regions of a conflict stimulus field (Kelley, 1997), and that these differences tend to afford five distinct psychological orientations to conflict: benevolence, dominance, support, appeasement and autonomy. There are two objectives of this study. First, we aim to explore the relationship between power distance, cooperation-competition, individualism-collectivism and conflict orientations in South Korea. Second, we examine if more adaptive orientations (flexible, less chronic approaches) to conflict is related to satisfaction with conflict processes and job satisfaction at work. 101 Korean professionals participated in this study and the authors found that individuals with high power distance utilized more dominating behaviors whereas individuals with low power distance utilized more benevolence behaviors in conflict situations. Types and degree of interdependence did not predict the expected differences in conflict orientations. Lastly, adaptivity - an ability to freely move between the five orientations and employ an orientation that fit the situations - was positively associated with conflict outcome and satisfaction at work. Individuals who engaged in adaptive behaviors reported higher satisfaction than individuals who utilized chronic cooperative behaviors.

#### **46. Multiculturalism in Organizations: The Influence on Intergroup Relations at Work**

Virginie Marmier, Université Catholique (virginie.marmier@uclouvain.be),

Donatienne Desmette, Université Catholique (donatienne.desmette@uclouvain.be)

Florence Stinglhamber, Université Catholique de Louvain, Belgium (florence.stinglhamber@uclouvain.be)

Literature on diversity ideologies shows that endorsing multiculturalism reduces prejudice. This holds true for members of both high- and low-status groups. Despite these findings, studies on the endorsement of multiculturalism at an organizational, rather than individual, level remain scarce. The purpose of this study was to analyze the impact of organizational multiculturalism on relationships between workers of high- and low-status groups. Intergroup relations were studied as a tripartite concept, which includes links between cognitive, emotional and behavioral components.

Our hypothesis was that the more workers see their organization as endorsing multiculturalism, the more they perceive their outgroup counterparts positively. These positive stereotypes would therefore lead to admiration emotions, which should in turn encourage facilitation behaviors tendencies.

Two hundred eighty-three workers were surveyed via Internet with a snow-ball sampling. Among those workers, 217 were of Belgian origin (high-status group)

and 66 of foreign origin (low-status group).

Supporting our hypothesis, results of bootstrap analyses showed that the more participants perceive their organization as endorsing a multicultural ideology, the more they evaluate outgroup workers positively. This positive evaluation led them to feel more admiration emotions, which encouraged facilitation behaviors tendencies.

To the best of our knowledge, this study is the first that investigates the influence of multiculturalism endorsed at an organizational level on intergroup relations at work. Moreover, we showed that this influence is not limited to perceptions but affects also emotions and behavioral tendencies through a mediation process. In conclusion, organizational multiculturalism seems to be a promising route to harmonize intergroup relations.

#### **47. Understanding Consumers' Need for Uniqueness and Material Values across 11 Countries**

Elina Halonen, University of Turku, Finland (elina.halonen@gmail.com)

Most measures of consumer behaviour, such as those examining material values or the need for uniqueness have been developed in the United States and among student populations. However, relatively little is known about the variation in consumers' responses to these scales in different cultural contexts and how they interact with other concepts such as self-construals.

The purpose of this research was to understand the cross-cultural variation in both levels of consumers' need for uniqueness and material values. Furthermore, the study aimed to understand the link between both scales and consumers' self-construals (independent vs. interdependent). While current research has explored these scales in different cultural contexts, few studies extending the research to general population samples exist so far.

The study was conducted as an online survey where respondents were recruited from a commercial online sample provider's panel. The demographic profile of the sample in each country was matched to the demographic profile of the general population. The study included 11 countries across Europe, North America, Africa and Asia with a total sample size of c. 4800 (with approximately 400 respondents in each country).

The results of the study indicate that there is considerable variation between the countries sampled in their responses to the material values scale (Richins & Dawson 1992) and to the consumer need for uniqueness scale (Tian et al. 2001). Furthermore, the study provides support to findings in existing literature for the link between these scales and consumers' self-construals (Singelis 1994).





1:35-3:05

## Poster Session II

### Family and Human Development

#### **1. Differences between Korean Parents and American Parents in Parental Reactions to their Children's Emotions**

Su Yeon Lee (sueyan.remember.lee@gmail.com) & Karen Caplovitz Barrett, Colorado State University, USA

**Purpose:** Research indicates that parents' responses to their children's emotions is crucial to their emotional development. Moreover, although some research indicates that Asian parents dismiss more than coaching their children's negative emotions and American parents coach more than dismissing their children's emotions, Korean culture has not yet been studied. Further, parents may respond differently to emotions that disrupt harmony, such as anger, in comparison to emotions such as sadness that do not. This study addressed two research questions:

Do Korean parents of preschoolers report higher levels of dismissing sadness and/or anger than American parents?

Do American parents of preschoolers report higher levels of coaching sadness and/or anger than Korean parents?

Forty parents of 3-5 year old U.S. children and 60 parents of similarly aged children from South Korea completed the Emotion Related Parenting Styles Self Test -Likert version, based on Gottman's Meta-emotion theory.

Results revealed multivariate effects of both Nationality ( $F(2, 97) = 48.71, p < .001$ ) and Emotion type ( $F(2, 97) = 6.36, p = .003$ ), as well as the interaction between Nationality and Emotion type, ( $F(2, 97) = 28.4, p < .001$ ). Univariate follow-up analyses revealed a significant main effect of Nationality on emotion dismissal strategy,  $F(1, 98) = 91.348, p < .001$ , a significant difference between sadness and anger for emotion dismissal  $F(1, 98) = 10.98, p = .001$ , and a near-significant difference between anger and sadness for emotion coaching  $F(1, 98) = 3.9, p = .051$ . There was also a significant interaction between Nationality and Emotion type for dismissal. Implications will be discussed.

#### **2. Differences of Mothers' Emotion Socialization Strategies with Toddlers in Majority and Minority Groups**

Catherine Strauss, Grand Valley University, USA (strausca@mail.gvsu.edu)

Fadi Ayoub, Haifa University Israel (fadi806@gmail.com)

Wolfgang Friedlmeier (friedlmw@gvsu.edu) & Brooke Ward (wardbro@mail.gvsu.edu), Grand Valley University, Allendale, USA

Previous studies have shown cultural differences in Emotion Socialization (ES) strategies (see Friedlmeier, Corapci, & Cole, 2011). The current study compares American and Israeli mothers with two year old children with an emphasis on differentiating majority and minority groups within each nation, namely Caucasian (majority) and Hispanic (minority) mothers in the U.S. and Jewish-Israeli (majority) and Arab-Israeli (minority) mothers in Israel. Aside from differences between countries we expect that majority groups may foster emotion expression more, i.e., more supportive strategies for emotions overall, than minority groups, due to social power related to this status. Mothers ( $N = 116$ ) from these four subgroups participated in an open-ended interview, which presented ten vignettes adapted from the CCNES (Fabes et al., 2002). Their responses were transcribed and coded for emotional, supportive, non-supportive, and passive ES strategies in response to negative powerful, negative powerless, and positive emotions. Preliminary results show mothers of all four groups share similar overall usage of regulation strategies, but differences did occur in the type of emotion. As expected, for negative powerless emotions (e.g., sadness, embarrassment) the majority groups mentioned supportive strategies more often. However, expected majority/minority differences did not occur for the two other types of emotions. For positive emotions (joy, excitement), Israeli mothers used more supportive strategies than the American mothers, and Caucasian mothers mentioned non-supportive strategies more often than the other three groups for negative powerful emotions (e.g., anger, jealousy). These results speak for majority-/minority-specific norms of emotions and consequences for future cultural research will be discussed.

#### **3. My Mother and Me: Why Tiger Mothers Facilitate Motivation for Asian Americans but not for European Americans**

Alyssa Fu (fua@stanford.edu) & Rose Markus, Stanford University, USA

In Western contexts, motivation is assumed to reflect individual drive and goals. When Tiger Mom Amy Chua proposed that Chinese children are successful because their parents pushed them to achieve, she received a hailstorm of criticism. Pushy parents will undermine motivation they said. We propose that both Chua and her critics are right, and this controversy reveals a cultural clash. In three studies, we examined how Asian American compared to European American high school students experience their relationship with their mothers and whether AAs but not EAs would be more motivated by their mothers following an academic failure. In Study 1, we asked Asian American and European American high school students to describe their mothers and we found that Asian Americans were more likely to describe their mother's relationship with them, while European Americans described their mothers' personal traits. In Study 2, we used several indirect





measures to assess the relationship between interdependence with and support and pressure experienced by the mother. We found that while European Americans reported a negative relationship between pressure and support from their mothers (and pressure and interdependence with their mothers), there was no such relationship between pressure and support (and pressure and interdependence) for Asian Americans. Finally, in Study 3, using a failure paradigm, we focused Asian Americans' and European Americans' attention on either their mothers or themselves after a difficult academic-like task and found that Asian Americans compared to European Americans were more motivated by their mothers.

After creating a failure situation for European American and Asian American high school students, we examined the role of mothers in motivating them on a subsequent task. European Americans, reflecting independent models of self, are less motivated by their mothers and experience pressure by their mothers as lack of support. Asian Americans, however, reflecting interdependent models of self, are more motivated by their mother and experience their mothers as both pressure and support. Results suggest that when the self is experienced as interdependent with others, motivation resides within the relationship.

#### **4. The Role of Parent Input in Number Learning and Japanese Numeral Classifier Acquisition**

Natsuki Atagi (natagi@gmail.com) & Catherine M. Sandhofer (sandhof@psych.ucla.edu), University of California, Los Angeles, USA

In classifier languages (e.g., Japanese, Korean, ASL), numeral classifiers- or measure- words always co-occur with numbers in counting phrases. These classifiers can be either generic (e.g., analogous to the word "piece" in English) or specific (e.g., analogous to the word "ream" in English). We propose that (1) this relationship between number and numeral classifiers can bi-directionally influence each other during development and (2) differences in the proportion of generic versus specific classifiers in parent input may influence children's classifier and number learning. The present study examines how parent classifier input may be related to children's classifier and number learning. Japanese-speaking parent-child dyads in Japan (n=12) and the United States (n=12) participated in this study. Parents and children (24--72 months) were given wordless picture books about counting to "read" to each other; children then participated in number understanding tasks. No cross-cultural differences were found for any of the tasks. However, frequency of parents' classifier use was predictive of frequency of children's generic,  $r_{xy}.z=.802$ ,  $p<.0001$ , and specific,  $r_{xy}.z=.896$ ,  $p<.0001$ , classifier use, over and above the effect of age. Furthermore, parents who used specific classifiers more frequently also had children with better number understanding, over and above

the effect of age,  $r_{xy}.z=.622$ ,  $p<.05$ , demonstrating that parents' frequency of linguistic input is related to other aspects of children's cognitive development—their number understanding. Altogether, these results suggest that one mechanism behind children's general cognitive development may be parents' language input.

#### **5. Black Americans' Diversity: Academic Achievement, Ethnic Identity, and Ethnic Socialization among African American and Nigerian American Youth**

Basirat O. Alabi, University of California, Los Angeles, USA (basirat.o.alabi@gmail.com)

The social adjustment of youth from African immigrant families has not been systematically examined. Consideration of youth outcomes in these families can expand research on children of immigration in useful directions. The present study compared academic outcomes of youth from Nigerian families with those of African-American families. Socialization and individual conceptions of the ethnic group were hypothesized to influence academic achievement.

A mixed-methods design addressed the ambivalent relationship between ethnic identity and achievement. Mediating variables – socialization, students' attitudes and students' orientations – explained both a general and an ethnic-socialization model of academic achievement. Among the quantitative measures, reported parental education was the strongest positive predictor of achievement in the general model. Moderated-mediation effects were found in the ethnic-socialization model, which examined positive and negative pathways simultaneously. The interaction of EEI and private regard positively predicted Grades. Students who viewed achievement as important to the ethnic group reported earning higher grades than their peers when they also held a positive view of their own ethnic group. The interaction of stigma consciousness and public regard negatively predicted Grades. Students who believed outgroup members viewed their ethnic group positively reported earning lower grades when they were more concerned about being negatively stereotyped. Case study findings suggest that Black youth discount the role of negative intergroup experiences and discrimination in their academic careers and experience a yoked sense of achievement and ethnic group belonging as motivating achievement orientation. Results provide support for the utility of jointly examining dual relationships between ethnic identity and academic outcomes.

#### **6. Longitudinal Relations between Acculturation Stress and Parent-Child Relationship Quality: Evidence from Chinese Canadian Immigrant Parents**

Sheena Miao (smiao@uvic.ca) & Catherine L. Costigan (costigan@uvic.ca), University of Victoria, Canada

Adjusting to a new culture can be stressful for immigrants (Berry, 2003). While extensive research has examined how immigrants' acculturation stress affects their personal well-being, little has studied how it impacts family dynamics. Us-





ing longitudinal data from Chinese Canadian immigrant parents, this research examines whether parents' acculturation stress level predicts changes in the quality of their relationships with their children. Given that Chinese culture is strongly family oriented (Oyserman et al., 2002), we hypothesized that parental acculturation stress would impair parent-child relationship quality over time. A sample of 160 Chinese immigrant parents (2/3rd randomly recruited) self-reported their acculturation stress level in three domains: discrimination, language barriers, and interpersonal stress. They also reported their perceived relationship quality with their adolescent children (mean age 15 at Wave 1; 16.5 at Wave 2), indicated by levels of conflict and congruence. Measures were obtained at two points in time, 18 months apart. At Wave 1, parents had been in Canada for at least two years, and a child between 12 and 17 years. Hierarchical multiple regression analyses revealed that, while parent-child congruence and conflict were highly stable over 18 months, as hypothesized, acculturation stress negatively impacted the quality of parent-child relationships over time, controlling for parent age, length of residence in Canada, family income, and gender of child. Specifically, higher interpersonal stress and perceived discrimination at Wave 1 significantly predicted increases in reported conflicts with children for both mothers and fathers. Language stress at Wave 1 predicted decreases in parent-child congruence for fathers only.

### **7. Indian Parent-Child Training Program Empowers Parents of Children with Autism: A Mixed-Methods Collaborative Evaluation**

Rachel S. Brezis, University of California, Los Angeles, USA (rsbrezis@ucla.edu)

Tamara C. Daley, Westat, Inc.(tamaradaley@westat.com)

Nidhi Singhal, Action for Autism, India (dr.nidhisinghal@gmail.com), Merry Barua, Action for Autism, India (actionforautism@gmail.com), Thomas Weisner, University of California, Los Angeles, USA (tweisner@ucla.edu)

**Purpose Statement:** As awareness and recognition of autism increases globally, the need for low-cost services for persons with autism and their families has become acute. The Parent-Child Training Program (PCTP) at Action for Autism (AFA), India, aims to address this challenge by providing participants practical knowledge on autism, while at the same time teaching parents to accept their child and empowering them to spread their knowledge further. As such, the PCTP provides a compelling model for intervention and training in low-resource regions, where autism services are scarce, yet parent motivation is high.

**Research question:** Do parents of children with autism who participate in the PCTP gain in acceptance, empowerment, knowledge of autism, and sense of competence, and decrease in their degree of stress?

**Method:** Three consecutive cohorts of parents ( $n=40$  total) participated in the

evaluation. Parents were interviewed at the start and end of the 3-month program. Quantitative measures consisted of a combination of standardized Western tools and those developed specifically for this evaluation in collaboration with AFA. Qualitative measures included video-recordings of parent-child interactions, and audio-recordings of the parents' view of their child and their relationship.

**Results:** Significant gains were seen across all outcome measures, including parents' empowerment, acceptance, knowledge of autism, sense of competence, and stress.

**Conclusions:** The present study provides the first objective evaluation of the PCTP program, employing a mixed-methods approach, and paving the way for further family-centered autism interventions in other low-resource regions.

### **8. What Makes a Person or Family Member Trustworthy? A Comparison of Iran and the USA**

Amirreza Talaei (talaei@uwindsor.ca), Iris Y. Lin (lin1r@uwindsor.ca), & Catherine T. Kwantes (ckwantes@uwindsor.ca), University of Windsor, Canada.

The purpose of this study was to determine between how women from Iran and the USA define a trustworthy person and a trustworthy family member. Undergraduate female students from each country ( $n=50$ ) were asked to define a trustworthy person and a trustworthy family member in their own words. The data were analyzed using an emergent thematic analysis approach. For a trustworthy person, "honest" and "keeps secrets" were the top two themes in terms of frequency in both samples. The third most frequent theme in the American sample was "supportive"; however, the third most frequent theme in the Iranian sample was "problem-solver," which did not emerge in the American sample. For a trustworthy family member, the top three themes for both countries were identical but ordered differently in terms of frequency. The top three themes were "supportive," "honest," and "keeps secrets" in the American sample and "keeps secrets," "supportive," and "honest" in the Iranian sample. Other major themes that emerged in both samples included "keeps promises," "being a confidant," and "reliable". There were also themes that emerged mainly in only one country such as "duty to the family" and "problem-solver" in the Iranian sample and "unconditional acceptance" in the American sample for a trustworthy family member. Also, "safe keeping" and "devout" emerged for a trustworthy person only in the Iranian sample. Results indicate that there are differences both between the two countries and within each country between a trustworthy person in general and a trustworthy family member. Findings are discussed.





### **9. Cyberlife Engagement: Nation-Level Impacts on Relationship Health, Psychological Well-Being, and Safety**

Jessica E. Bodford (jessica.bodford@asu.edu) & Virginia S. Y. Kwan (virginia.kwan@asu.edu), Arizona State University, USA

Although technology has become an increasingly integral part of society, little is known about its impact on relationships, well-being, and safety on a national level. The current research examined the benefits and detriments of cyberlife engagement (nationwide use of cell phones, the Internet, and virtual social networking services) by compiling data from 29 publicly accessible data archives across 226 countries. Findings show that cyberlife engagement was associated with poor relationship health as measured through divorce rates; however, it was correlated positively with life satisfaction above and beyond the effects of GDP. Additionally, cyberlife engagement and leisure time importance inversely predicted SWL, suggesting that the happiest populations are those that engage highly with cyberlife and place little import on leisure time, indicating a preference for fast-paced lifestyles. Contrary to lay beliefs, cyberlife engagement was negatively associated with road accidents and cybercrime (software piracy, phishing domains). The prevalence and stringency of government interventions to prevent road accidents (e.g., texting and driving laws) and cybercrime (Internet server security, intellectual property protection) functioned as the mechanism underlying these relationships. Together, these findings illustrate the dual impact of cyberlife engagement on relationships and psychological well-being on a national level, in which cyberlife engagement increases life satisfaction at the sacrifice of leisure time and precipitates government action to preserve road and Internet safety. Our findings highlight the importance of future research into technology's impact on individual-level relationships, well-being, and propensity for illegal actions both on- and offline.

### **10. People Feel High Intimacy in High Relational Mobility Societies: A Socio-Ecological Approach to Explain Cultural Differences in Intimacy in Romantic Relationships**

Mie Kito, (mkito@let.lynx.hokudai.ac.jp), Mariko Inui (mariko1203@ec.hokudai.ac.jp), Junko Yamada (jyamada@lynx.let.hokudai.ac.jp), & Masaki Yuki (myuki@let.hokudai.ac.jp), Hokkaido University, Japan

Do people in independent cultures feel higher intimacy in their romantic relationships than those in interdependent cultures? Adams and colleagues (2004) argue that intimacy should be higher in independent cultures than in interdependent cultures because in independent cultures where interpersonal relationships are voluntary, people are motivated to create many intimate relationships in order to avoid feelings of loneliness. On the other hand, in interdependent cultures where interpersonal relationships are relatively stable, people perceive there might be enemies

among their close others and feel ambivalent and cautious about feeling intimate toward close others. However, they did not measure the stability of relationships in each culture. In order to deal with this issue, in this study, we examined whether the level of intimacy would differ based on a socio-ecological factor, called relational mobility, which refers to the degree of opportunity people have in a given society or social context to select new relationship partners when necessary (Yuki et al., 2007). Participants were 86 Canadian and 100 Japanese university students, who were in a romantic relationship at the time of the study. They completed the intimacy subscale of the Sternberg Triangular Love Scale (Sternberg, 1997) in regards to their romantic partner and the relational mobility scale (Yuki et al., 2007). As predicted, Canadians scored higher in intimacy and relational mobility than Japanese. More importantly, the cultural difference in intimacy was mediated by relational mobility. We will discuss alternative explanations for why people in high relational mobility societies feel high intimacy in romantic relationships.

### **11. The Relationship Between My Personality, My Partner's and My Best Friend's to Intimacy**

Luz Maria Cruz-Martinez (luzmacruz@gmail.com), Sofía Rivera-Aragón (ofiar@unam.mx), & Rolando Díaz-Loving (rdiazl@unam.mx), National Autonomous University of Mexico

Every culture and social group has certain standards designed to moderate the behavior of its members. Sanchez-Burks, Nisbett, & Ibarra (2000) propose that every society determines patterns of socialization and establishes a style and schema of relationships according to its socio-emotional orientation which in turn influences the formation and continuation of those relationships. About the Mexican culture, Diaz-Guerrero (1994, 2003) proposed the existence of certain particular traits and distinctions of the personality that contribute to interaction. A random sample of 447 volunteers (221 male, 224 female) with ages between 18 and 71 years old (M.=41.013, S.D.=57.15) was used for this study. Volunteers were asked to respond on a 5 point Likert scale (1- Nothing, 5- A lot) to 3 sections of the Mexican Personality Scale (Cruz- Martinez, Rivera-Aragon & Diaz-Loving, 2011): I am (48 items), My Partner is (44 items) and My Best Friend is (44 items). Volunteers were also asked to complete a modified version of the Intimacy Scale (Osnaya, 2000, 2003) containing 28 items using the same 5 point Likert scale. Pearson correlations show that men tend to perceive their personalities as related to those of their partners and best friend, including aspects such as perception of intimacy. Women tend to have a more specific perception of aspects related to the evaluation of the relationship, particularly a dichotomy between the traditional female roles in contrast to those considered more androgynous.





## 12. Rural Canadian Adolescents' Negotiating Dating Relationships

Taylor Fleming (taymfleming@gmail.com), Catherine Ann Cameron (acameron@psych.ubc.ca), Dana Dmytro (danadmytro@gmail.com), & Toupey Luft (toupey@mac.com), University of British Columbia, Canada

Dating relationships are centrally important to Western teenagers' psychosocial development and functioning. Despite the socio-developmental significance of adolescent dating, gaps exist in the investigation of girls' and boys' divergent experiences navigating intimate heterosexual relationships (Authors, 2012). Rural Canadian adolescent high school students participated in small, focused, grade- and gender-segregated, discussion groups, as well as follow-through verification-discussion sessions. Based on Strauss and Corbin's (1998) grounded theory method, we developed an integrated theory of these teenagers' negotiations of dating relationships and will compare them with models of urban Canadian and US American adolescent romantic relationships.

The core category identified, *wrestling with gender expectations*, reflected participants' struggle to behave within gender role constraints. Girls reported being scripted by gendered societal expectations whereas boys felt scripted by females' (both girlfriends' and mothers') expectations.

Six subcategories explicated this core category:

*determining responsibility*: girls reported taking responsibility for critical aspects of intimacy; boys reported leaving that to their female partners.

*keeping it in/letting it out*: girls emphasized the importance of expressing emotions; boys reported not wanting to talk about emotions.

*standing up for oneself*: boys reported being comfortable standing up for themselves physically; girls emphasized defending themselves verbally.

*making sacrifices*: girls described sacrificing family and female friends to accommodate dating relationships; boys made sacrifices by listening to girls.

*building trust/not trusting*: both genders relied on trust as a foundation in relationships.

*showing respect/showing disrespect*: both genders highlighted the importance of respecting romantic partners.

Media served as contextual conditions for the findings.

This grounded theory will be discussed in association with findings from research with urban Canadian youth (Connolly, Furman & Konarski, 2000) and in contrast with romantic notions of urban/suburban adolescents in the United States (Gordano, Longmore & Manning, 2006), as well as the cultural models of Mexican-

and African-American teenagers reported by Milbrath, Ohlson, & Eyer (2009). Implications for psycho-educational applications and psychotherapeutic interventions for youth will be discussed.

## Emotion and Well-Being

### 13. Subjective Well Being: Development of a Mexican Affect Balance Scale

Pedro W. Velasco-Matus (velasco.matus@gmail.com), Sofía Rivera-Aragón (sofiar@unam.mx), Rolando Díaz-Loving (rdiazl@unam.mx), & Isabel Reyes-Lagunes (lisabel@unam.mx), National Autonomous University of Mexico

According to Diener (1984, 2009), Subjective Well Being (SWB) is made up of three dimensions: positive affect, negative affect (both referred together as "Hedonic balance"), and satisfaction with life. According to Diener (2009), and Veenhoven (1994), both affects are enough to assess one's SWB, mainly when evaluating the short-term, immediate emotional state of an individual. A couple of affect-balance scales (e.g. Affect Balance Scale, Bradburn, 1969; Positive Affect-Negative Affect Scale, Watson, Clark, & Tellegen, 1998) have been widely used for research purposes; however, only a few attempts (Anguas, 2000; Palomar, 2003) have been made in Mexico to develop a culturally adequate scale. The aim of this study was to develop a Mexican balance scale that would allow assessing the affective components of the SWB. Phase one of this study used indicators obtained from previous research (Velasco, Rivera, García, & Reyes, 2012) to develop 96 items that evaluate both affects on a 5-point Likert Scale (1-Never, 5 Always), and the importance of each item. This not only allowed to assess the frequency of each affect but also its importance (evaluated through a dichotomous "Yes/No" answer), giving more relevance to frequent (always) and important (yes) answers than to infrequent (never) and non-important (no). Phase two consisted on a pilot study of the newly developed scale on a 450 volunteers sample, obtaining proper validity and internal consistency measures. Results show adequate, culturally relevant factors consistent with literature regarding SWB; however, a more detailed analysis is discussed in terms of Mexican culture.

### 14. Emotional Intelligence as a Predictor of Adjustment Among Selected Adolescents: Exploring Ethnic Differences

Uzochukwu Israel, University of Lagos, Nigeria (uzoisrael84@gmail.com)

Yemi Ayeni & Obafemi Awolowo University, Nigeria

The study sets out to investigate the interactive and relative effects of adolescents' emotional intelligence and their levels of psychological adjustment and also to explore ethnic differences that may exist. Three hundred male and female participants aged between 14 and 18 years in secondary schools would be randomly se-





lected for the study representing different ethnic groups in the Lagos metropolis. Instruments for the study will include a demographic information questionnaire, an emotional intelligence scale and the Adjustment disorder questionnaire (ADQ). It is hypothesized that emotional intelligence will predict adolescents psychological adjustment. Also there will be significant differences between the different ethnic groups in their levels of emotional intelligence and adjustment. Data analysis will involve Pearson Product moment Correlation and regression analysis. Based on the outcome of the study recommendations of emotional intelligence interventions and implications for well being would be discussed.

### **15. Exploring Gratitude in a Muslim Pakistani context**

Naumana Amjad (naumana.appsy@pu.edu.pk) , Saiba Ahmad, & Ghazal Zaidi, University of Punjab, Pakistan

In 2006 we conducted a study to find out predictors of well being. Gratitude was tested along with other predictors (relationships, health, life satisfaction). During pilot testing of Gratitude scale we found that people of Islamic faith demonstrated another aspect of gratitude-namely religious gratitude. An exploratory study indicated that for Muslims Gratitude has two dimensions: (a) thankfulness to/appreciation of other human beings as well as good things in life, and (b) gratefulness to Creator/Allah. A new scale was developed assessing religious gratitude (Reliability, Cronbach alpha = .75). Through focus group and interviews as well as literature search, items for Religious gratitude scale were generated. It correlated highly with Grat 6, the existing short scale of Gratitude as well as 52 item Gratitude scale. Religious Gratitude alone predicted happiness independent of relationships and life satisfaction. In the next study we tested how religious gratitude was associated with boredom and daily hassles and found a negative association. Since then we have conducted four more studies examining relationship between gratitude and other positive traits, how it reduced boredom among children and experimentally testing ways of increasing and teaching gratitude. In a series of small studies we developed a simple procedure for inducing a sense of temporary gratitude and tested the increase in reported happy mood. Corroborating evidence was found from counseling practice of a colleague who reported lack of gratitude as core issue among complaining and generally unhappy clients.

### **16. The Relation of Ethnicity to Outcome as Moderated by Interpersonal Distress**

Laura Jimenez (laujimenez\_5@hotmail.com) & Terence J. G. Tracey, Arizona State University, USA

This study analyzed the role of interpersonal problems (IP) in interaction with ethnicity to predict psychotherapy outcome. The purpose was to determine whether

or not ethnicity, represented by 3 groups (Whites, Hispanics, and Asians), was related to treatment outcome, and if this relationship was moderated by two IP dimensions: dominance and affiliation. This study posited the following research question: Is the magnitude of the effect of ethnicity on treatment outcome conditional on certain IP dimensions (dominance or affiliation)? A total of 262 individuals taking psychotherapy at a counseling training facility completed the Outcome Questionnaire-45 (OQ-45) and the Inventory of Interpersonal Problems (IIP-32). A hierarchical regression analysis including moderator effects was carried out, using ethnicity as a predictor, dominance and affiliation as moderator variables, and psychotherapy outcome as the criterion variable. The results indicated that ethnicity did not predict post-treatment outcome gain, and neither affiliation nor dominance was a moderator of the relationship between outcome and ethnicity. It was expected to find significant interactions involving Hispanics with high affiliation or low dominance, and Asians with low dominance. However, the results failed to support that the relationships between affiliation and outcome or dominance and outcome vary significantly across ethnicities. Factors such as treatment length, sample size, subgroup size, differences among therapists, and the diversity in presenting problems might have affected the results. Nevertheless, other results were consistent with past literature because minority clients were underrepresented, had fewer sessions than Whites, and had the highest pre- and post- test distress levels.

### **17. When Support Matters the Most: The Relationship of Collectivism, Relatedness and Autonomy with Perceived Support among Unaccompanied Minor Refugees**

Serap Keles (Serap.Keles@fhi.no) & Brit Oppedal (Brit.Oppedal@fhi.no), National Institute of Public Health, Norway

Social support, usually defined as "mental and material support obtained from the social network, making one feel that he or she is cared for, loved, esteemed, and valued" (Xia et al., 2012, p. 156), is critical for physical and psychological well-being. Support serves to increase one's sense of security (Bowlby, 1982). The present study aims at examining how cultural values of collectivism and related and autonomous self-construal predict perceived social support among unaccompanied minor refugees (UMRs), for whom the loss of former relations (especially with parents) and the task of building new relations in a different socio-cultural context (i.e., Western individualistic) might be of central concern. Related-self, mainly prevalent in collectivist cultures that value social bonds and social harmony, refers to the definition of self in relation to others (Kagitcibasi, 1994). On the other hand, autonomous-self reflects tendencies toward independence from others and stresses one's personal interest and values. Individuals with high related-self tend to perceive higher level of social support (Cross et al., 2000). The study is





based on first wave self-report questionnaire data collected from 611 unaccompanied minor refugees in Norway. Results revealed that while collectivism and related-self predicted perceived support from both family and friends, autonomous-self did not. Moreover, while relatedness is a stronger predictor of both host and ethnic peer support, collectivism is a stronger predictor of support from family back in the home country and family in the host country. The results and implications of this study will further be discussed.

### **18. Dual Emotional Reaction to Filial Responsibility in Immigrant Children and their Psychological Adjustment as Young Adults: A Retrospective Study**

Yael Ponizovsky, Hebrew University of Jerusalem, Israel (ponizovsky.yael@gmail.com) Jenny Kurman, University of Haifa, Israel (jennyk@psy.haifa.ac.il)  
Dorit Roer-Strier, Hebrew University of Jerusalem, Israel msdiri@mscc.huji.ac.il)0

Immigration often prompts role reversal and many immigrant children assume various roles in the family - "filial responsibilities" (FRs). The study retrospectively examined whether emotional reactions of young adult immigrants to filial responsibilities (FRs) are predictors of psychological adjustment. We hypothesized that the meaningful responsibilities children assume in immigrant families trigger both negative and positive emotions that are not mutually exclusive. Two newly developed scales that tap positive and negative emotional responses to FRs enabled independent investigations of these reactions. A sample of 220 young adult immigrants from the former Soviet Union to Israel completed the Comprehensive Filial Responsibilities Inventory (CFRI) and the Emotional Reactions to Filial Responsibility Scale (ERFR). Two aspects of adjustment were measured: self-efficacy and reported psychological symptoms. Two components of emotional reactions to FR, Pride and Distress, were identified by factor analysis. The FRs domains differentially predicted the emotional reactions: Cultural brokering predicted Distress, whereas emotional support to parents predicted Pride. The self-reliance domain was the strongest predictor of Distress and was negatively related to Pride, revealing a clear trend of negative implications. The emotional reactions demonstrated unique predictive ability above and beyond that of the FRs domains for both adjustment indicators. In addition, this study showed that the two emotional reactions co-exist, and are related to different aspects of adjustment. Pride predicted self-efficacy, and Distress predicted psychological symptoms. Implications for clinical and social work with young adult immigrants who assumed FRs in their families of origin will be addressed.

### **19. Cultural Differences Underlying the Role of Life Satisfaction in Negative Self-Reflection**

Chris Hur (churrrr@gmail.com), Ahra Ko (ahrako7@yahoo.com), William Tsai (willtsai@ucla.edu), & Anna Lau (alau@psych.ucla.edu), University of California, Los Angeles, USA

Past research has shown that happy individuals tend to ruminate or engage in negative self-reflection less than unhappy individuals (Elliot & Coker, 2008); yet, the association between life satisfaction mitigating the effects of negative self-reflection remains unclear. Consistent with dialectical thinking, Eastern cultures also hold the belief that happiness can be achieved through integrating and balancing both positive and negative experiences. However for Western cultures, maximizing positive and minimizing negative emotions are the key to attaining happiness (Wong, 2008). These findings further suggest that there may be generational differences in the way individuals value their satisfaction with life. That is, 1st generation Asian Americans may be more collectivistic than 2nd generation Asian Americans who have been acculturated into the U.S. mainstream. The purposes of this study analyzed the relationships between life satisfaction and emotion regulation as well as the effects of life satisfaction on negative self-reflection across 1st and 2nd generation Asian Americans.

103 Asian Americans (50 1st generations and 53 2nd generations) participated in the study. Participants were instructed to reflect on a recent negative event and self-reported mood was assessed before and after the self-reflection task.

Independent samples t-test revealed no significant mean differences across 1st and 2nd generation Asian Americans on all variables. Correlational analyses showed that life satisfaction was negatively correlated with emotional reactivity and dialectical thinking, but showed no significance for 1st generation Asian Americans. Hierarchical analysis showed significant interaction of life satisfaction x generational status indicating that 2nd generation Asian Americans who were satisfied with life tended to have less distress compared to 1st generation Asian American who showed no significance.

Our findings show that 2nd generation Asian Americans less satisfaction with life tended to re-experience distressing emotions during negative self-reflection, whereas 1st generation Asian Americans showed no association between life satisfaction and re-experiencing distressing emotions during negative self-reflection. We speculate that 2nd generation Asian Americans may not "sit with" distressful emotions in a beneficial way given that Western cultures stress the importance of maximizing positive affectivity to achieve life satisfaction. Taken together, our findings provide support for cultural differences in the role and meaning of life satisfaction in its relationship with post-reflection distress.

### **20. Cross-Cultural Differences in Regulation of Negative Emotions: The Role of Dialectical Beliefs**

Amelia G. Petermann (apetermann@wisc.edu), Xiaoming Ma (xma22@wisc.edu), & Yuri Miyamoto (ymiyamoto@wisc.edu), University of Wisconsin-Madison, USA





The purpose of the current research is to examine cross-cultural differences between European Americans and East Asians in their tendencies to regulate negative emotions. Past research has examined the regulation of positive emotions and found that European Americans tended to savor rather than dampen their positive emotions more than Asians and this effect was mediated by dialectical beliefs about positive emotions (Miyamoto and Ma, 2011). Less research has explored if these regulation tendencies extend to negative emotions.

It was hypothesized that East Asians would be less likely than European Americans to try to improve their negative emotions after experiencing a negative event. In addition, it was expected that these differences would be mediated by East Asian's support of dialectical beliefs. Participants were asked to recall a failure event and report whether they tried to enhance, maintain, dampen, or not influence specific positive and negative emotions (e.g., joy, disappointment) when the event happened. Following this, participants rated reasons for non-regulation tendencies.

As hypothesized, East Asians were less likely than European Americans to try to increase their positive emotions after experiencing a failure event. These differences were partially mediated by dialectical beliefs. Asians were more likely to support a positive view of negative emotions, seeing them as both motivational and something to learn from. These results indicate that Asians' dialectical views of emotions generalize to negative emotions and this has implications for their reaction to these emotions. These differences are important to consider in mental health treatment as well as other domains.

## Personality

### **21. Cultural Normativity in 27 Countries: Distributions and Correlations with Personality**

Philippe Bou Malham (philippe@uoregon.edu) & Gerard Saucier (gsaucier@uoregon.edu), University of Oregon, USA

The distributive model of culture proposes that culture is distributed imperfectly across the individual mindsets of its constituents. Based on commonalities in the literature, culture is operationalized as a shared mindset that includes beliefs, values, and norms, which were measured first in 8 countries and then in 27 countries that represent approximately 2/3 of the world's population in the form of item pools drawn from 3 and then nearly 50 measures respectively. A cultural normativity index is calculated for individuals by correlating their responses with the mean responses for their country. In both sets of samples, frequency distributions show marked regularities that support basic hypotheses derived from the

distributive model of culture. All distributions are negatively skewed with a mode of about 0.67 and few cases above 0.8 or below 0. Correlations between the normativity index and measures of subjective well-being and personality in the first sample reveal associations with agreeableness and honesty/propriety. Correlations between the normativity index and measures of personality in the second sample reveal consistent associations with honesty/propriety, conscientiousness, and extraversion. Overall, the shape of these frequency distributions indicates that most individual mindsets are imperfect representations of the cultural mindset but there is nevertheless distinct agreement, and individuals who are more normative also tend to be more honest, more conscientious, and more extraverted.

### **22. A Meta-Analysis of the Relationship between ZTPI and Personality Variables**

Umit Akirmak, Istanbul Bilgi University, Turkey (umit.akirmak@bilgi.edu.tr)

A meta-analysis of studies reporting the use of Zimbardo Time Perspective Inventory (ZTPI) will be conducted. The relationships among the five dimensions of the ZTPI, and their relationships to various other measures such as well-being, personality traits, and risk-taking behaviors will be compared and contrasted. The main purpose of the present meta-analytical study is to summarize the effect sizes obtained from a number of studies including a recently completed one from Turkey by the author. One of the criticisms of ZTPI is its low reliability and validity, especially when a non-American sample is chosen. The current study is an attempt to examine and understand these variations in terms of studies' characteristics and also by focusing on the diversity of the cultures in which the study was conducted. To my knowledge, a meta-analysis hasn't been reported before and doing so will provide us useful information in terms of the ZTPI's generalizability. For this purpose, PsyInfo database will be searched in order to find the articles relevant to the present study. Keywords such as ZTPI, time perspective, personality, and well-being will be used. The inclusion criterion is such that each of the selected articles must have used ZTPI and at least one other measure we are interested in. Only the studies that report correlation coefficients will be included in the present study. Potential underlying mechanisms that may lead to a reduction in the obtained effect sizes will be proposed and discussed.

### **23. I am "We" and "We" are Me**

Twiladawn Stonefish (rutherford@uwindsor.ca), Catherine T. Kwantes (ckwantes@uwindsor.ca), & Shelagh Towson, University of Windsor, Canada

Purpose statement: The purpose of this study was to explore the relationship between self-construals and social axioms across two different cultural groups.

Hypotheses or research questions: How do the self-construals of European descent





and First Nations descent individuals relate to their worldviews?

Method description: Survey data from undergraduate students (75 European descent (ED), 21 First Nations descent (FN)) from a southwestern Ontario university were used.

Results and conclusions or implications: For the sample with European descent, Independent and Interdependent self-construals were not related; ( $r = .22$ ,  $ns$ ) however, they were strongly correlated in the First Nation sample ( $r = .70$ ,  $p < .05$ ).

In both samples, Interdependence was correlated with Spirituality (ED:  $r = .33$ ,  $p < .01$ ; FN:  $r = .50$ ,  $p < .05$ ). In the ED sample, it was also related to Reward for Application ( $r = .44$ ,  $p < .001$ ). Despite the small size, some interesting findings emerged in the FN sample as Independence was correlated with Social Complexity ( $r = .553$ ,  $p < .05$ ). These findings may explain the high correlation between the two self-construals in the FN context, as they suggest that this group holds a worldview which endorses complexity, autonomy in decision making, but also spirituality and connectedness to the group. Native worldviews derived from the literature suggest that worth is distributed equally, power is context specific, autonomy is respected yet decisions should benefit the group. Even though autonomy is valued and respected, it is valued within the context of one's relationship to the group.

#### **24. Relational Mobility Explains Within- and Between-Country Differences in Self-Presentation Online**

Robert Thomson (rob.thomson@imc.hokudai.ac.jp), Keita Nakamura (ktanaka1126@gmail.com), & Masaki Yuki (myuki@let.hokudai.ac.jp), Hokkaido University, Japan

Numerous studies show clear differences in the degree of online self-presentation between societies. However, predictors of between-nation differences in online self-presentation are not as clear; while researchers often turn to differing cultural self-construal as a predictor, results are mixed. Here, we introduce the concept of relational mobility as a predictor of between-nation differences in self-presentation on Facebook. Relational mobility is a socio-ecological variable, referring to the degree of choice one has regarding interpersonal relationships within a particular society or social environment (Yuki et al., 2007). High relational mobility societies such as the US are characterized by relatively open relational markets, whereas low relational mobility societies, such as Japan, comprise relatively closed relational markets. In high relational mobility environments, where one can choose and be chosen by others based on individual's degree of similarity and social desirability, one would expect higher levels of self-presentation online in order to increase one's social attractiveness. We tested this hypothesis using a sample of

Facebook users from Japan ( $N=96$ ) and the US ( $N=95$ ). Results showed US users displaying higher self-presentation on Facebook than Japanese users, and this difference was significantly mediated by individuals' perception of relational mobility. Interestingly, we also found that within-nation variance in relational mobility was positively correlated with self-presentation on Facebook, with US users' correlation relating to overt self-promotion, and Japanese users' correlation relating to the comparatively 'safe' act of sharing everyday-life matters. Overall, our results underpin the importance of considering socio-ecological factors when studying within- and between-country differences in self-presentation online.

#### **25. Exploring Naturalistic Conceptions of "a Moral Person" for South Koreans**

Sunghun Kim, St. Francis College, USA (skim1703@sfc.edu)

With the philosophical and psychological influences of Kant and Kohlberg, justice-based moral reasoning ability seems to have been conceptualized as being at the core of morality by the mainstream researchers. In psychology, however, some researchers have pursued a kind of question, "Whether laypeople put as much emphasis on reasoning ability as scholars do when they need to think of morality in their everyday life?" Those researchers suggested that laypeople's conceptions of morality found to be more comprehensive and balanced than scholars'. Now, what would be one of the next questions may emerge from these findings, particularly regarding cultural specificities? Because all studies on laypeople's conceptions of morality have been conducted with 80% or more European origin Americans or Canadians, a question, "Are there any cultural specificities (or differences) in how laypeople conceptualize what it means to be moral?" would be one worthwhile to be pursued. This dissertation research explored naturalistic conceptions of "a moral person" for South Koreans and to develop a theoretical model of moral exemplars. Twenty two Koreans were invited for semi-structured, open-ended interviews from various geographical regions of South Korea. A grounded theory approach was used to analyze data and achieve the research goals. Data showed that Koreans' conceptions of "a moral person" are also comprehensive as to include behaviors, personality traits, and other psychological functions. Particularly, the main theme emerged through the study, "to live in harmony with other people having a moral heart," was interpreted as to be based on Korean's cultural tradition: Confucianism and Korean indigenous aspects in their psychological phenomena.

#### **26. Identity Issues among Japanese-Koreans**

MyungSook-Seo, Hiroshima City University, Japan (myung1118@gmail.com)

This study researched the sense of identity and self image of Japanese-Koreans, 17-26 years old, whose families have resided in Japan for 3 or 4 generations, hav-





ing originally been brought there by force. There are approximately 600,000 Japanese-Koreans, and they are considered by Japanese law and custom as less than full citizens. We also studied the relationship between language and cultural identity.

**STUDY METHODS:** This study utilized two methods to gather data. First, 10 Japanese Koreans were given in-depth interviews. Then, the method of Nine-in-One-Drawing, originally developed by Professor Moritani for psycho-therapeutic analysis, was used with 270 subjects: 65 Japanese-Koreans, 100 Japanese, 105 Korean nationals.

**STUDY RESULTS:** 1. Japanese-Koreans have limited knowledge of the history of Koreans in Japan. 2. Most use Japanese rather than Korean names. 3. Most internalize a socially-negative cultural image. 4. Most struggle with identity and self images issues. 5. Those who studied in a Korean school have a stronger sense of identity than those who studied in Japanese public schools. 6. Learning the Korean language had a positive impact on their identity. 7. For all subjects of this study, learning a foreign language causes positive feelings for the foreign culture.

**SIGNIFICANCE OF STUDY** 1. This is the first study to explore the relationship of cultural and language education to concepts of self and identity among young adults of Japanese-Korean background. 2. This study is the first instance of applying the Nine-in-One-Drawing method to the field of social psychology.

Japanese-Korean young adults were asked to make a sequence of 9 drawing/writing statements about who they are, their sense of identity. These were later analyzed by a team of researchers, including 4 graduate students, 1 professor and the researcher of this study. The use of drawing combined with words in a sequence of 9 boxes enabled the subjects to express deeper feelings than would have been possible with other research methods.

To analyze the drawings: 1. A key word in each box was decided by unanimous agreement. 2. The other words in each box were counted and analyzed as to how they relate to the key word. 3. The results were quantified and the statistics were analyzed for positive and negative imaginary, signs of cultural prejudice, etc.

### **27. Scientific Belief System and Closed-mindedness: A Comparison between Japanese and American College Students**

Kodai Kusano (kusano.suu@gmail.com) & David Shwalb, Southern Utah University, USA

Scientists and philosophers have suggested that there are four types of methodological approaches to the world: the “scientific method,” “method of tenacity,” “method of authority,” and “*a priori*” methods. Of these four, the scientific method and method of authority appear to be particularly suited to investigate why an

individual may be closed-minded. Eastern and Western cultures may maintain two very different epistemologies, based on their respective heritages, and these approaches still seem pervasive in modern society: a Western emphasis on “science” vs. an Eastern “experiential knowledge” approach. The two approaches are also evident in the contexts of collectivistic and individualistic cultures, and the present study investigated the following research questions in the U.S. and Japan. Do Eastern cultures including Japan tend to have a non-scientific belief system? Are Westerners including Americans more likely to maintain a “scientific” belief system? Current evidence supports that notion that closed-mindedness runs counter to scientific thinking. Japanese and American emerging adults were asked to fill out an on-line survey consisting of a dogmatism scale (closed-mindedness), interpersonal reactivity index (empathy), and the Five Factor scale (Openness) to measure group and individual differences in belief systems. The most important finding was that empathy and closed-mindedness were negatively correlated among Americans, but not among Japanese participants. These results call into question the cross-cultural validity of the concept of dogmatism.

### **28. Cross-Ethnic Friendship, Similarity, and Attitudes: Are They Related**

Charles T. Hill, Whittier College, USA (chill@whittier.edu)

Previous research has found that cross-racial friendship networks predict racial attitudes (Rohrbach & Bigler, 2013), and that associating with a friend's ethnicity mediates expectations for intergroup contact (Page-Gould et al., 2010). Other research indicates that identification with all humanity reduces ethnocentrism and has other positive effects (McFarland et al., 2012). This suggests that perceptions of similarity between the self and members of other ethnic groups may be related to cross-ethnic friendships and to positive attitudes toward other ethnic groups. This was explored using a Multiple Identities Questionnaire at an ethnically diverse college, with Cross-Ethnic analyses based on 83 Asians, 243 Latinos, and 667 whites answering about six target groups including those three plus American Indians, African Americans, and Hawaiians. Friendship networks were measured by asking "Throughout your life, what fraction of your friends has been in each of the following categories?" Perceived similarity was measured by asking "How similar do you consider yourself to be to people in each of the following categories?" Attitudes were measured by asking "How positive do you feel toward people in each of the following categories?" All responses were on scales from 0=NOT AT ALL to 8=COMPLETELY. For each of the three ethnic groups, cross-race friendships generally had consistent small correlations with perceived similarity to each of the six target ethnic groups. And perceived similarity generally had small correlations with positive attitudes. But cross-race friendships were





only significantly correlated with positive attitudes in 8 of 18 correlations.

## Language and Communication

### **29. Enabling students to become agents in creating intercultural narratives: the "Language and Culture in Interaction" project at the Vancouver Learning Network**

Nimi Sandhu, Vancouver School Board, Canada (nsandhu@vsb.bc.ca)

Research has demonstrated that narrative inquiry can be an effective means of intercultural study (Trahar, 2009) and that creating a coherent narrative identity is important for psychological well-being (McAdams, 2005). The "Language and Culture in Interaction" project at the Vancouver Learning Network seeks to enable students to become creators of their own intercultural narratives from a positive psychology perspective.

This poster presentation will demonstrate how, through writing these narratives, students can not only develop greater self-awareness and esteem, but also realise the role that they can play in shaping larger cultural stories in society.

This project engages high school level students enrolled in a self-paced, hybrid second language program ranging from grade 8 to 12 from diverse socio-economic and cultural backgrounds in the multicultural community of Vancouver, British Columbia.

These students participate in an interdisciplinary cross-cultural activity and inquiry with the following cultural themes: traditional literature and fairy tales, popular culture (video and music), language and physical and virtual geography, international cuisine and business.

After reflecting on the themes above and listening to the cultural histories of others, students write their own cultural autobiographies from a strength-based mindset, weaving in past accounts of their family histories and incorporating anticipated future chapters with cross-cultural encounters. These stories are written through a positive lens with the intent to transcend conflict and cultural hierarchy.

Evaluation of program success includes surveys to measure the anticipated gains of higher student self-esteem, engagement and participation in school.

### **30. Antecedents of Negative Intercultural Communication Emotions**

Serina Crook (shikastar@sbcglobal.net), Kristen Shaye McCarty (ksmccart@calpoly.edu), Julie Spencer-Rodgers (rodgers@berkeley.edu), California Polytechnic State University, San Luis Obispo, USA

Several decades of research on intercultural communication point to the relative difficulty of achieving effective and satisfying communication between cultural

outgroups. Individuals must meet challenges of language barriers, unfamiliar customs and practices, and cultural variations in verbal and nonverbal communication styles in order to achieve successful intercultural understanding. As a result, linguistic and cultural barriers often carry evaluative and affective consequences for interactants in an intercultural context. Intercultural communication emotions (i.e., negative affect associated with perceived linguistic and cultural barriers) have been shown to be strong predictors of American attitudes toward foreign students (Spencer-Rodgers & McGovern, 2002) and people from Spanish-speaking countries (Carney, Crook, & Spencer-Rodgers, 2013). In this research, we examined the antecedents of intercultural communication emotions (ICE's), including linguistic self-confidence (i.e., perceived ability to acquire a second language), negative cultural stereotypes, and social contact with the cultural out group. Participant samples consisted of mostly European-American undergraduate students enrolled in introductory Spanish classes at a large university in California. Studies 1 and 2 both revealed negative cultural stereotypes as potent predictors of ICE's (the target groups being Hispanic-Americans and people from Spanish-speaking countries), suggesting that people's preconceived beliefs about the traits of a cultural group influences the emotional quality of intercultural interactions. Implications for intergroup relations and international educational exchange programs are discussed.

### **31. Cultural Diversity in the English Second Language (ESL) Classroom: the Cameroonian Experience**

Comfort Ojongnkpot, University of Buea, Cameroon (comjohson@yahoo.com)

Cameroon is a country that prides itself in the use of two official languages which warrants it to be described as a bilingual nation. However, more often than not, Anglophone Cameroonians experience cultural psychological disturbances because their bilingual rights are trampled upon.

#### **Purpose of study**

This study aims at investigating the situation of bilingualism in Cameroon in order to determine who and how the citizens of Cameroon can be truly bilingual so as to bridge gap between the two groups such that cultural psychological imbalances combated in the citizens.

#### **Hypotheses:**

- 1) The absence of true bilinguals engenders cultural psychological discomfort.
- 2) Cultural psychological discomfort has a negative impact on the nation as a whole

#### **Methodology**





The study will adopt a mixed method (qualitative and quantitative) research design which will use questionnaires, interviews, archival sourcing and field participant and non-participant observation. Data will be analyzed using triangulation and thereafter presented in statistical tables, charts and conceptual diagrams.

Results from the study will provide strategies of making all the citizens to be bilingual so as to abate the situations of cultural psychological discomforts between Francophones and Anglophones in Cameroon. The results will also have implications on the constitution and the institution of a legal framework to enforce true bilingualism in Cameroonians so as to avoid cultural psychological imbalances.

### **32. Acculturation of Graduate Students in a China Study Program**

Alex English, Zhejiang University, China (AlexEnglish84@gmail.com)

The purpose of this research is to investigate the acculturation process of students in a foreign study program in order to clarify questions about living, working and studying in China. A mixed method longitudinal study was conducted based on Armes & Ward (1988) U- Curve Theory of Adjustment. Questionnaires were administered during the pre-departure phase, during culture shock phase, adjustment phase and post-China phase. My hypothesis is 1) positive living satisfaction 2) prior experience abroad 3) positive job satisfaction and 4) willingness to study Mandarin and learn about Chinese culture will have positive impact on participants' acculturation in China. Those participants who have more experience abroad, more satisfied with employment and living situation, and interested in learning Chinese and would acculturate and adjust easier to life in China. The results indicated that the majority of participants had work and living satisfaction by the adjustment phase but most participants had not learned Mandarin Chinese. By the end of their year in China, only 6% of the individuals had made significant gains in their Chinese study. Overall, this research provides the groundwork for future investigations of acculturation for Americans in China. This study's major limitation is that during the adjustment phase several participants had dropped out study. To improve this research a cross-sectional survey could be administered at one time to capture all the participants' different stages of acculturation and demographics.

### **33. The Physiology of Embodiment: Using Heart Rate and Skin Conductance in the Study of Communicative Behaviors During Social Engagements**

Bahiyiyih L. Hardacre, University of California, Los Angeles, USA (bhardacre@gmail.com)

In this project I investigate the applicability of physiological data to better describe the communication between brain and the body during social communicative engagements in small group interactions. Working under the assumption

that language use is highly influenced by autonomic responsivity to the ongoing interaction and the assumption that your bodies are constantly adapting to their surrounding environments, I am interested in bridging this highly sensitive and adaptive autonomic regulation to offer a new dimension to the notion of embodiment of talk (Damasio, 1994; Goodwin, 2007; Porges, 2001). More specifically, I make use of heart rate, a reliable indicator of autonomic regulation, and skin conductance, a reliable indicator of sympathetic responsivity and autonomic arousal, and correlate these measures to the social engagement behaviors of young adults (Porges, 2009; Shapiro, Jammer, & Goldstein, 2001), as well as synchronize them with participants' talk through expanded regular conversational transcripts. This study will bring light to canonical conversational behaviors described in Sociology, such as interjections, overlaps, onsets and ends of turn construction units, taking the floor, silences and pauses, as well as social engagement behaviors studied in Psychology, such as facial expressions, gestures, prosody, among others. The data set in this research project includes over 60 participants, who are American English speakers, live in Los Angeles, with age ranging from 18 to 29.

### **34. Intercultural Negotiation Effectiveness: A Multi-Trait, Multi-Method Investigation**

Yee-Wei Ooi (Yee.Ooi@vuw.ac.nz), Anna Lee (annalogical@gmail.com), Ronald Fischer (Ronald.Fischer@vuw.ac.nz), Victoria University of Wellington, New Zealand

Although the importance of negotiating effectively across cultures is widely acknowledged, cross-cultural negotiation research has largely focused on culturally-homogenous negotiation settings. In this study, we examine negotiation effectiveness in mixed-cultural dyads. Extending work by Imai and Gelfand (2010) on the influence of cultural intelligence (CQ) on intercultural negotiation effectiveness, we compare 100 dyads of international (Asian) and domestic (New Zealand European) students, selected based on their CQ scores in a pre-screening study. Matched-gender dyads will be randomly assigned into groups of negotiators with similar (i.e., equally high/low) or differing (i.e., one high and one low) CQ scores. Imai and Gelfand (2010) found that negotiation effectiveness was determined by the lower-CQ negotiator within a dyad. Using a multi-method experimental setup, we test this observation more directly. We video-record negotiations to identify behavioural indicators of effective versus ineffective negotiation. In addition, we are interested in the relative importance of individual difference variables not typically considered in cross-cultural negotiation research. Specifically, we explore the effects of physiological stress reactivity and biological predispositions for approach versus avoidance behaviours to understand how these characteristics influence effectiveness in stressful intercultural negotiation tasks.





Our research offers a multi-trait, multi-method investigation of negotiation effectiveness. The lower-CQ individual's behaviour may prove to be an important constraint for negotiation effectiveness. If so, efforts to raise CQ in individuals likely to engage in intercultural negotiations will be important. Theoretically, expanding the predictors beyond self-report by focusing on physiological and biological risk factors could provide a new avenue for intercultural training programmes.

### **35. Role of Deadlines in Cross-cultural Negotiations: Influence of Time Perception on Goals and Outcomes**

Danielle Rice (dbrice@uwaterloo.ca), Judy Liu (judylui@gmail.com), Zhaleh Semnani-Azad (zsemani@uwaterloo.ca), & Wendi Adair (wladair@uwaterloo.ca), University of Waterloo, Canada

In this study, we examine the role culture plays in the time perception of deadlines in negotiations and consequently how it influences negotiation processes and outcomes. Specifically, we investigated intra-cultural differences in perception of time between Dignity (North American), Honor (Middle Eastern), and Face (East Asian) cultures on negotiations with deadlines and without deadlines (short: 5 minutes, long: 20 minutes, control: no time limit). Our sample included 273 students (100 North Americans, 81 Middle Easterners, and 92 East Asians). Data was collected by having participants complete pre and post negotiation questionnaires in addition to recording down final negotiation outcomes. Analysis showed various significant effects of cultural influences of time perception on goals and outcomes. Results show that North Americans tend to focus more on short term goals and have higher satisfaction in negotiation outcomes regardless of deadline conditions, they also perform better when given long (20 minutes) deadlines; Middle Easterners fare better in negotiations without deadlines; and East Asians tend to focus more on issues pertaining to relationships and feel more confident about accomplishing their pre-negotiation goals regardless of deadline conditions. These outcomes show that cultural influences on deadlines have substantial impact on negotiations. Potential implications and further research for intra-cultural negotiations between members of Dignity, Honor, and Face groups within negotiations is discussed.

## **Relativism-Universalism**

### **36. Humanizing the Self: The Attribution of Human Nature and Uniquely Human Traits to Self and Others in South Korea and Poland**

Aleksandra Jaskolowska (ola.jaskolowska@gmail.com), Marzena Cyprianska, & Magdalena Formanowicz, University of Social Sciences and Humanities, Poland

For various reasons, people compare themselves to others, and such comparisons are prone to certain biases. One is a well-known tendency for people to see them-

selves as better than average, labeled as self-enhancement. For example, people tend to assess themselves as better than average in terms of positive traits. Recently, another tendency in comparative assessments, labeled self-humanizing, has been investigated. It is a tendency for people to attribute to themselves, relative to others, more "human nature" traits (traits that can be characteristic of both human and animals). This effect appears only for human nature traits but not for uniquely human traits (traits characteristic only of human). We examined these biases in South Korea and Poland. Participants were 367 Korean and 304 Polish students who rated themselves relative to the average student from their university in terms of 40 traits: positive/negative, uniquely human/human nature (Haslam & Bain, 2007). Self-enhancement was equally strong in South Korea and Poland, although the strength of this effect (in both countries) varied as a function of the direction of comparison. Consistent with previous research, self-enhancement was greater when people were comparing Self to Others than when comparing Others to Self. In contrast, we found that the self-humanizing effect was stronger in Poland than in South Korea. Poles attributed more human nature traits to themselves than to others, whereas Koreans attributed more uniquely human traits to themselves than to others. Our poster will discuss the implications of these findings for understanding cultural influence on self-assessment.

### **37. Nepotism in U.S. and Turkish Contexts**

Ezgi Nihan Akcinar (eakcinar@stanford.edu), Amrita Maitreyi (amrita.maitreyi@gmail.com) & Hazel R. Markus (hmarkus@stanford.edu), Stanford University, USA

The Middle East is a unique cultural context that is simultaneously high in aspects of independence, namely autonomy and self-enhancement, and interdependence, valuing conformity and placing emphasis on social networks (Greenberg, Eloul, Markus, & Tsai, 2010). In this context, nepotism can be viewed as a way for individuals to share resources within their interdependent networks and thereby gain power and autonomy. Therefore, norms in Middle Eastern contexts might promote the view that hiring a person from one's ingroup is appropriate, while norms in independent European American contexts suggest that such decisions should be based solely on the individual's merit. In two studies, we tested the hypotheses that Middle Eastern participants would be more likely to endorse nepotism, believe that their friends would endorse it, and feel more comfortable with it than European American participants. We presented Turkish and European American participants with a hypothetical nepotistic scenario in their native languages and asked whether they would be willing to request a friend to arrange an internship (Study 1) or a job (Study 2) for their sibling without an interview. In both studies, a significantly higher number of Turkish participants said they would engage in the





practice described, and asserted their friends would also engage in it, compared to European Americans. However, there was no difference in the self-reported comfort level with this practice between the two cultural contexts. Future studies will focus on why Turkish participants endorse nepotism more than European Americans, despite not feeling any more comfortable with it.

### **38. The International Situations Project: Examining reports of everyday situations and behaviors across 15 cultures**

Esther Guillaume (eguill002@ucr.edu), Elysia Todd, & David Funder, University of California, Riverside, USA

The International Situations Project is an unprecedented attempt to quantify everyday situations experienced by university students across the world. Among previous findings, this poster will present the most current cross-cultural comparisons of participants' everyday situations (e.g., eating dinner with my friends), and how those situations relate to reported behaviors. This study is unique because although personality and behavior have been quantified cross-culturally, situations have not. Methodologically speaking, we feel the use of forced-choice instruments may reveal more accurate depictions of cross-cultural comparisons by reducing response sets, and the reference-group effect (Heine et al., 2002). In this study, collaborators from 15 nations directed students from their respective universities to the study website ([www.internationalsituationsproject.com](http://www.internationalsituationsproject.com)), where participants were asked extensive questions about their backgrounds such as, "Where were you born?" "Where were your parents born?" and "What is your native language?" among others. Using an open-ended format, respondents reported a situation from the previous evening, and then described that situation and corresponding behaviors using two q-sets, the Riverside Situational Q-Sort (RSQ), and the Riverside Behavioral Q-Sort (RBQ). Profile correlations and patterns of mean item placements from both the RSQ and RBQ yielded cross cultural differences, but also surprising similarities. Additionally, behavioral correlates of situational features tended to be more similar than different among all university students. In general, we have concluded that college students are experiencing similar situations and behaviors across cultures.

### **39. Intention to Study Abroad, Studying Abroad, and 5 Years After: A Comparison of Multicultural vs. Monocultural Individuals**

Angela-Minh Tu D. Nguyen, California State University, Fullerton, USA (amnguyen@fullerton.edu)

Studying abroad is a popular choice for many students, with almost 150% more students from the US studying abroad now than 10 years ago (Institute of International Education, 2008). However, it is unclear whether some groups are more

likely to study abroad than others and what the long-term correlates of study abroad are. Using three separate samples, I investigated the study abroad intentions and correlates in general as well as between multicultural vs. monocultural individuals from the US. First, according to data from a general sample of 984 undergraduate students, 97.14% would study abroad if they had the opportunity and resources. More realistically, however, only 48.17% reported that they would be likely to study abroad. Although participants who identified with more than one culture ("multicultural") were more cross-culturally competent than those who identified with only one culture ("monocultural"), there were no differences between these two groups on intention to study abroad. Second, among undergraduate students who studied abroad (N = 58), multicultural students reported better psychological adjustment while abroad than monocultural students. Although cross-cultural competence was significantly higher after vs. before studying abroad, there were interestingly no group differences in reported cross-cultural competence immediately after studying abroad. However, in a 5-year follow-up study with 248 participants who had previously studied abroad, multicultural individuals were significantly more cross-culturally competent than monocultural individuals. Furthermore, cross-cultural competence was positively related to greater perceived benefits of studying abroad. Implications for study abroad and its potentially differential effects for multicultural vs. monocultural individuals are discussed.

## **Psychological Organization of Cultural Differences**

### **40. Individualism and Collectivism as Moderators of the Relation Between Attachment Insecurities, Coping, and Social Support**

María Teresa Frías Cárdenas (mfrias@ucdavis.edu) & Phillip R. Shaver (pshaver@ucdavis.edu), University of California, Davis, USA,  
Rolando Díaz-Loving, Universidad Nacional Autónoma de México (rdiazl@unam.mx)

The effects of the attachment dimensions, anxiety and avoidance, on coping and social support seems to be universal; however, external forces such as individualism/collectivism may moderate these effects. For instance, although attachment-related avoidance is associated with providing low levels of social support, the greater emphasis placed on group harmony over personal interests characteristic of collectivistic cultures could push people who score high on avoidance to provide social support even if it goes against their desire of emotional distance. We hypothesized that the effect of attachment dimensions on coping and social support would be enforced by individualism and weakened by collectivism. Hundred fifty-eight Mexican and 248 American university students completed measures of attachment, coping, and social support in Spanish and English, respectively. The





results showed that attachment dimensions are better predictors of diverting coping and perceived social support when individualism is high and collectivism is low. The tendency of insecure individuals (both high on anxiety and avoidance) to avoid thinking of and doing something to solve a problem is counteracted by the tendency to deal with problems in a more active manner shown by individuals who score high on individualism. Moreover, the insecurely attached individuals' tendency to perceive low levels of support due to their negative views of the other is diminished by collectivism and promoted by individualism. It remains unclear whether this difference in perceived social support is due to actual higher levels of social support provision or just to more benevolent judgments that collectivistic make of others' behavior.

#### **41. Studying Diversity: Alternatives to Acculturation Research?**

Alan Oda, Azusa Pacific University, USA (aoda@apu.edu)

Sarah G. Wentworth, Azusa Pacific University (swentworth09@apu.edu)

Acculturation has long been used in studying American ethnic minority populations. For example, the Suinn-Lew Acculturation Scale (1987) has been used in many studies, as well as serve as a model for other research instruments. Uba (2002) was one of several scholars that began questioning the assumption that acculturation to a majority culture is an appropriate way to measure the successful adaptation for immigrant and other ethnic populations. As part of our current research on American ethnic minorities, specifically Latino and Asian Americans, we are reviewing numerous studies that have utilized acculturation as a variable of "successful" adaption as well as considering the potential limitations of such theoretical assumptions. The present study reviews the controversies as well as offering suggestions for possible alternatives to provide useful insights in empirical research of diversity issues.

Acculturation has dominated theories of American ethnic minority populations, yet alternatives have been suggested to address the controversies associated with this scholarship. Our current research efforts involving Latino and Asian Americans have led to our review of acculturation studies and some possible alternatives.

#### **42. A New Measure of Cultural Status: The Importance of Domain-Specificity in Assessing Acculturative Outcomes**

Ioakim Boutakidis, California State University, Fullerton, USA (iboutakidis@exchange.fullerton.edu)

Eli Lieber, University of California, Los Angeles, USA

Adriana J. Umaña-Taylor, Arizona State University, USA

James L. Rodriguez, California State University, USA

The present study examined a new measure of cultural status designed to assess

acculturation and ethnic identity variables separately within family, peer, and academic domains. Most existing and popularly used measures of acculturation cannot determine variation by context, which may limit their ability to predict specific outcomes (Lopez, 2009; Umaña-Taylor & Fine, 2004). The present measure allows for assessment of acculturation strategies within identified domains to determine whether they were differentially associated with key adjustment outcomes. Results from 195 U.S. college students of varied ethnic and generational status indicated that immigrant and first-generation participants' reports of culture-based behaviors and attitudes varied by the domain in question, with items assessing different behaviors and attitudes within the same domain showing greater reliability than like items across domains. Participants were therefore able to systematically vary their reports of cultural behaviors and attitudes based upon the context in question. Findings also indicate some modest differences by domains in predicting academic and mental health outcomes.

#### **Culture as Internal or External to the Person**

#### **43. How to Think of Culture Makes a Difference for National Identity among Biculturals in Macao: Essentialism of culture, Bicultural Selves, and Explicit and Implicit National Identity**

Mantou Lou (mantou@ualberta.ca) & Kimberly Noels (knoels@ualberta.ca), University of Alberta, Canada

Essentialist beliefs about culture may affect how people self-categorize into social groups that are assumed to have more or less strong cultural boundaries. The present research examines whether national identity is regulated by bicultural individuals' essentialist beliefs. We proposed that an essentialist belief about culture (i.e. culture influence human nature in a deep-rooted ways) corresponds with endorsement of a rigid social identity, whereas a constructionist belief (i.e. culture influence human nature in the way of malleable) is related to endorsement of a flexible national identity. Two studies were conducted in Macao, a former Portuguese colony now belonging to China, in which people have strong bicultural selves toward both Western and Chinese cultures and corresponding dual identities as Macanese (regional identity) and Chinese (national identity). Study 1 was a correlation study and Study 2 tested the causal effect of lay theory and bicultural selves on implicit national identity (implicit association task) by manipulating lay beliefs (reading a mimic scientific paper). Results suggested that lay beliefs of culture affects national identity and moderates the association of cultural self and Chinese identity. Specifically, individuals who endorse high essentialist theory (or in the essentialist group) identified more weakly with Chinese identity than those who endorse constructionism (or in the constructionist group). Moreover, participants who have





higher Western self showed a stronger exclusive identity of being Macanese if they endorse essentialist theory, while participants constructionist holders retained both strong Macanese and Chinese identities despite their Western self. At last, the correlation between the two identities is significantly weaker for essentialist holders.

#### **44. Examining Violence and Acculturation of Ethnic Minority Youth in Canada**

Gira Bhatt (Gira.Bhatt@kwantlen.ca) & Roger Tweed, Kwantlen Polytechnic University, Canada; Kevin Douglas & Jodi Viljoen, Simon Fraser University, Canada; Nathalie Gagnon & Steve Dooley, Kwantlen Polytechnic University, Surrey, Canada; Gary Thandi, DiverseCity, Surrey, Canada

The aim of this study involving 421 high school youth; mean age 13.1 years (SD = .44 ), was to identify modifiable protective factors that would prevent youth from violence and gang involvement. In a subset of 140 ethnic minority youth; 58 boys and 82 girls, acculturation was examined within the conceptual frame developed by John Berry (1984). The results were significant only for boys; not for girls. Time1 data indicated that for the ethnic minority boys, Separation, i.e., high identification with heritage culture (to the exclusion of the host culture) was negatively correlated with life satisfaction ( $r = -.28$ ,  $p = .036$ ). Also there was a positive correlation between Marginalization; i.e., lack of identification with the heritage culture as well as with the mainstream host culture, and the level of violence ( $r = .28$ ,  $p = .033$ ). In the data collected eight months later (Time 2), the correlation between Marginalization and the level of violence was stronger ( $r = .37$ ,  $p = .008$ ) than in Time 1 data. At Time 2, high Assimilation with the mainstream host culture (to the exclusion of the heritage culture) was correlated with belief in violence ( $r = .031$ ,  $p = .027$ ). These results indicate that the ethnic minority boys' acculturation status of Separation, Assimilation, and Marginalization may have a significant link to their level of violence. The implications of these findings for Canada's official policy of Multiculturalism aimed at promoting Integration, retaining features of heritage culture while participating fully in the mainstream culture, are examined.

#### **45. Underlining the Motivational Mechanisms of Values and National Identity: A Study on Promoting Environmental Behavioral Intentions**

Pollyane K. C. Diniz(pollyanediniz@gmail.com), Ronald Fischer, Taciano L. Milfont, & John McClure, Victoria University of Wellington, New Zealand

The present research aims to evaluate how values can be experimentally manipulated to promote people's environmental engagement. In addition, it aims to critically evaluate the role of identity on the process of changing values. Using the value self-confrontation technique, two experiments were planned. Experiment 1 replicated the Maio et al (2009) study with a sample of 138 participants from

the general population all born in New Zealand. Experiment 2 overcame the limitations of Experiment 1 (i.e., the issue of experimental transparency). A total of 186 university students from Victoria University of Wellington took part in this experiment. For both experiments participants answered a set of critical measures: a modified version of the General Ecological Behaviour scale, the values list from the Schwartz Value Survey, a group identification measure and three filler questionnaires. Overall, results show that values change over time and identity plays an important role in underlining the mechanisms of changing values. Specifically participants who highly identified with the reference group showed greater change in their value priorities. Also, self-transcendence values predicted environmental engagement more strongly than self-enhancement values. Studying changes in values and identity, and how they affect environmental behavioural intentions, offers insights into more effective techniques that could be used to encourage people to live in a more sustainable manner, especially in different cultural contexts.

#### **46. The Influence of Racial Identity and Environmental Context on Adjustment in Biracial Asian-White, Asian American, and White American Students**

Andrew M. Subica, University of Southern California, USA (subica@gmail.com)

**Purpose:** Address the substantial literature deficit regarding racial identity and psychological adjustment in biracial Asian-Whites. Research questions examined for biracial Asian-White, Asian, and White participants: 1) relationships between racial identification, self-esteem, anxiety, depression, and years in Hawaii; 2) between-group variable differences; and 3) influence of Hawaii's context on racial identity-adjustment relationships.

**Methods:** Sample comprised of 326 Hawaii university students ( $\mu = 21.56 \pm 5.42$  years; 58% women; 23% biracial Asian-White, 53% Asian, 24% White). Biracial identity determined by self-rated affiliation to Asian and White cultures, diverging from standard forced-choice approaches (e.g., high Asian-high White affiliated, high Asian-low White affiliated, etc.) to biracial identity measurement and permitting novel dimensional analyses of biracial identity. ANCOVAs analyzed racial group differences, Pearson's correlations examined variable relationships, and linear regressions evaluated main and interaction effects.

**Results:** Biracial participants reported lower Asian identity than Asians and generally reported equivalent self-esteem, anxiety, and depression as monoracial Asians and Whites. Among biracial participants, no significant relationships between Asian and White identification, self-esteem, anxiety, or depression emerged. Main and interaction effects between Asian or White identity and adjustment variables and years in Hawaii were primarily non-significant.

**Discussion:** Results indicated that biracial Asian-Whites are not at greater risk for





adjustment difficulties than monoracial counterparts. Refuting extant biracial literature, racial identity did not predict adjustment suggesting Asian and White cultural affiliation does not influence Asian- White adjustment. High acceptance of biracial individuals in Hawaii may account for absent racial identity relationships with adjustment, highlighting the potential importance of contextual influences on racial identity in biracial individuals.

#### ***47. Values, Interests and Perceptions of Instrumentality across Cultural Groups***

Stephanie Brickman, University of Texas, Pan American (sjbrickman@utpa.edu)

Edna C. Alfaro, University of Texas, Pan American

Diana D. Ruiz, University of Texas, Pan American

Current achievement motivation theories have not been able to account for differences in school motivation across achievement levels, cultures and contexts. There has been a recent interest in how perceptions of the future might help broaden our current understanding. At the core of understanding this phenomenon is the idea that the student must link the present to the future. We proposed that core human values underlying socially expected future goals, such as an education, a job and family, direct and shape personal interests in school subjects. When needs represented in values are anticipated to be fulfilled, personal interest in subjects is enhanced. This research investigated the role of values and interests in the perceptions of instrumentality, across two cultural groups. Participants for this research were first generation college Caucasian (N=292) and Hispanic (N=407) freshmen. Data were collected from students who were enrolled in a required freshman orientation course. Measures included: The Profile Values Questionnaire (PVQ), the Holland Self-Directed Search Inventory (SDS), and Perceptions of Instrumentality subscale which asked students to rate on a 7 point scale how true is it of them to feel that it is important to do well in course work. Findings indicated that the constructs of values and instrumentality were not equivalent across groups; power and military subscales only defined Hispanic values and instrumentality, respectively. Thus, separate SEM models by ethnic group. For both samples, values were positively related to interests and instrumentality; interests were positively related to instrumentality.