1254

Symposium 17 - Cultural Variation & Measurement (Tuesday, July 3, 2018 10:20)

Cultural Variation

Discussion

Y. H. Poortinga
Psychology, Tilburg University, The Netherlands
Psychology, Free University Amsterdam, The Netherlands

1277

Plenary Session 4 (Tuesday, July 3, 2018 13:00)

Modern Indigeneity and the Reclamation of the Indigenous Self

David Newhouse
Indigenous Studies, Trent University, Canada

The last half century has seen a remarkable Indigenous resurgence in Canada and around the world.Indigenous peoples are reclaiming control over the structures and processes of everyday life. as part of this huge political project, Indigenous peoples are reconstructing identities (or perhaps constructing new identities) that blend traditional and modern ideas and in the process creating modern Indigenous societies. This presentation explores this phenomenon and the challenges that come with it.

Symposium 46 - Culture & Health (Tuesday, July 3, 2018 14:00)

Learning from Young Children in Multicultural Societies

Chair: Dorit Roer-Strier
The Paul Baerwald School of Social Work and Social Welfare, The Hebrew University of Jerusalem, Jerusalem, Israel

1179

Symposium 46 - Culture & Health (Tuesday, July 3, 2018 14:00)

Lifespan Development

Children's Perspectives on Risk, Agency and Protection among Various Cultural Groups in Israel

Y. Ponizovsky-Bergelson[1,2]
[1]*Psychology, The Hebrew University of Jerusalem, Israel*
[2]*Psychology, Rupin College, Israel*

The first presentation is based on a large-scale mix- methods national research project titled: "Young Children's Perspectives of Risk and Protection: A Context Informed Study. This study explore young children's (age 3-6) perspectives of risk and protection. Two communities will be included at the first presentation. Children to immigrant families from the Former Soviet Union to Israel (n=30) and children to Ultra Orthodox Jewish families reside in a village (n=30), and in Jerusalem neighborhoods, (n=30). Data were collected using multi-child-friendly methods i.e., photography, children's drawings and interviews and thematically analyzed.

The results from diverse communities enable us to explore how various contexts shape and give meaning to children's perspectives.

Among the immigrant young participants a strong evidences of agency resources and resilience were found despite experienced filial responsibilities within the family. Children expressed sense of responsibility, self-efficacy and ability to manage risk situations.

Ultra-Orthodox children demonstrated concrete objects from their daily environments as contributing to risk and safety. Others referred to elements related to the divine or to adherence to religious laws. Children views contribute to parental definition of spiritual risk. Various circles of belonging as individuals as part of an Orthodox community in a village and as children per se, were reflected in these perceptions.

The presentation will include a discussion regarding children views of the "other" and their perspectives of their community and country. It will end with implication for research and practice.

1180

Symposium 46 - Culture & Health (Tuesday, July 3, 2018 14:00)

Lifespan Development

Children Perspectives on Risk and Protection in Israel and Argentina

Susana Strier

The second presentation will explore the perceptions of young boys and girls (3-6) on risk and protection in Israel and Argentina. Data were collected with methodology similar to the first presentation, using multi-child-friendly methods i.e., photography, children's drawings and interviews and thematically analyzed.

The focus in this presentation is on the contexts of social class, culture, political conflict and crime.

We will compare Argentinian children from families living in impoverished neighborhood in Argentina with law middle class Ethiopian immigrants living in impoverished neighborhoods in Israel. Children describe the risks in their environment (e.g. poverty, violence, police brutality and stray dogs) and give us new insights to what makes them safe (e.g. Other children, shelters from bombs, God, saints, music, flowers and love). The complexity of their views challenges classical developmental theories regarding this age level. The results also reflect cultural and contextual elements such as political conflict in Israel and housing changes in Argentina. The results also challenge universal theories of risk and protection and their applicability for intervention with children and families from diverse cultural groups. This presentation will include discussion of methodological challenges to interviews with children and implications for practice.

1181

Symposium 46 - Culture & Health (Tuesday, July 3, 2018 14:00)

Lifespan Development

Parent-child and Sibling Relationships in Families with Many Children

Hannah Bartl[1]
Psychology, The Hebrew University of Jerusalem, Israel

The third presentation addresses the formation of meaningful relationships within big families. Children build the first and longest-lasting relationships within their family. Most developmental relationship theories, e.g. attachment theory, focus on the formation of an exclusive dyadic bond between mother and child. Data mostly comes from WEIRD populations and is then generalized. However, cross-cultural research suggests, that when sampling in other contexts, a more comprehensive patterning of relationships can be found.

This study includes perspectives of all family members old enough to communicate, and investigates mother-father, parent-child and sibling relationships within the relational networks of ten large families (i.e. with more than five children) in two cultural contexts: Christian Arab families and Ultra-Orthodox Jewish families living in Israel. The methodology comprised of semi-structured interviews, family drawings, and questionnaires.

Preliminary results show that children form endurable alliances with specific siblings, while the eldest child often fulfills a parent-like role. Families report about one ‘challenging’ child, who is developing behaviors or values which are not congruent with the family’s belief system. Parents highlight the parent entity and talk about specific challenges, e.g. preferring one child over the others while trying to treat all equally. In their drawings, participants either deliberately emphasis similarity, or organize their drawings according to age and gender and the family’s entities of the parents and children.

The data unravels underlying dimensions of relational patterns within families that are not yet reflected in classical developmental theories. We consider this study a starting point for further research and scientific discussion.

1182

Symposium 46 - Culture & Health (Tuesday, July 3, 2018 14:00)

Lifespan Development

Discussion

Deborah Best
Psychology, Wake Forest University, Winston-Salem, North Carolina, USA

1051

Papers Session 43- Values, Norms and Beliefs (Tuesday, July 3, 2018 14:00)

Other

Inhabitants' Cognitive Maps Represent Ethnic-Based Variations in Learning and Recalling London

Negin Minaei
Faculty of Engineering, University of Windsor, Canada

This research aimed to investigate the cognitive maps of inhabitants of London (UK) to understand the possible associations between ethnic backgrounds and learning and navigating cities. This study recruited 101participants who lived for a minimum of 2 years in London to draw a map of London and complete a questionnaire. The participants were from the main ethnic groups including White British, European, Chinese, Persians, Asians and Africans. About 60% of participants were male and 40% female with the average age of 33.38 and S.D. OF 10.63. Legibility items of Kevin Lynch (landmarks, roads, districts, and limits), completeness of maps, maps scales, two-dimensional or three-dimensional views of the city, city's boundary, the River Thames and the number of colours they used were the main factors that were analysed in their maps. Quantitative (SPSS for maps and questionnaires) and qualitative methods (map-sorting and interview with another 5 card sorters) were applied. Findings illustrated positive associations between all factors with cultural differences except the landmarks. The only factor that was not affected by ethnic background was landmark. 11categories were identified by card-sorters. The mixed-method analysis showed people from different ethnic backgrounds understand, learn and recall cities differently in each category; for example, Chinese saw the world more colourful and visual and their attitudes were reflected in their maps. Urban designers should consider these differences to ensure multicultural and global cities are accessible to all people with different cognitive and map learning abilities to learn and recall their city and to navigate it easily.

1040

Papers Session 43- Values, Norms and Beliefs (Tuesday, July 3, 2018 14:00)

Other

The Impact of Context Dependence on Relationship Repair in Negotiation

Sylvie Wiseman

Negotiation is an emotionally charged process, in which relationship rupture can occur. While past research has focused on predictors of relationship rupture in negotiation, there has been a dearth of research focusing on effective relationship restoration behaviour following a rupture to the relationship. When relationship rupture occurs, relationship restoration is imperative for successful negotiation outcomes, however, cultural variations in communication norms can create barriers for effective restoration. This research aims to determine how context dependence, a communication norm which guides the degree to which individuals attend to or rely on contextual cues in communication, influences the effectiveness of different restoration strategies. We propose that relationship restoration will be most effective when the type of relationship repair mechanism is congruent with an individual's level of context dependence. Preliminary results from our research support our predictions. In one study, low context Caucasian North American participants perceived a culturally congruent direct apology as more effective for restoring damaged negotiator relationships compared to a culturally incongruent third-party apology. In another study, low context Caucasian North Americans preferred a direct apology over a third-party apology and believed their negotiation counterpart would perceive the direct apology as being more effective for relationship restoration. Our high context sample (Chinese dataset) is currently being collected for comparison and this sample will be used to investigate context dependence as a moderator of relationship restoration effectiveness. Results from this sample will be available by the IACCP conference date.

689

Papers Session 43- Values, Norms and Beliefs (Tuesday, July 3, 2018 14:00)

Lifespan Development

How do Incremental and Entity Theorists Perceive the Relationship between Other's Effort and Outcome?

Keita Suzuki[1]
Humanities and Sociology, University of Tokyo, Bunkyo-ku, Japan

Implicit theory is a naïve theory which refers to malleability of intelligence. Some studies revealed that entity theorists (who believe intelligence is fixed) are more likely to evaluate a person's ability just by a single outcome than incremental theorists (who believe intelligence is malleable). However, it is still unclear to what extent they take information about the person's effort into consideration for their ability evaluation. In the present study, we aimed to examine how incremental and entity theorists perceive the relationship between a person's effort and outcome. We presented a vignette of a figure who is preparing for exam to the participants, in which we manipulated (1) the amount of effort the figure made and (2) whether the figure's grades improved or not. We measured to what extent participants would attribute the outcome to the figure's ability and effort, and how much effort they would request to the figure for his future performance. As a result, entity theorists attributed the outcome to the figure's ability when his grades improved without effort or didn't improve despite his effort. Also, entity theorists requested further effort when his grades didn't improve with no effort. On the other hand, incremental theorists didn't attribute the outcome to the figure's ability regardless of whether he made effort or not and whether his grades improved or not. They required further effort only when the figure didn't make effort. Results suggested that entity theorists evaluate other's ability not just by outcome, but pay attention to his/her effort.

Papers Session 43- Values, Norms and Beliefs (Tuesday, July 3, 2018 14:00)

Uncertainty Avoidance or Collectivism to Explain the Preference for Conventional Products: Triangulation Approach

Kenichi Ito[1,2]
[1]*Psychology, Nanyang Technological University, Singapore*
[2]*Nanyang Business School, Institute on Asian Consumer Insight, Singapore*

Characteristics of Asians are often used as examples of collectivists' mind and behaviors. This practice warrants further investigation, as it may obscure subtle, yet important differences across Asian societies. Here, we conducted 3 studies to test the impact of uncertainty avoidance relative to collectivism in explaining cultural variations in the preference for conventional products. In doing so, we adopted a triangulation approach showing how Japan, Singapore, and the U.S. differ in terms of uncertainty avoidance (Japan vs U.S. and Singapore) and collectivism (U.S vs Japan and Singapore). In Study 1, using archival data across 10 years, we found that Japanese consumers tended to purchase from more conventional consumer electronics brands compared to American or Singaporean consumers, supporting the impact of uncertainty avoidance over collectivism. In Study 2, 847 participants in the three target countries viewed images of conventional and innovative products. Participants' preference of products conceptually replicated the Study 1 findings. In Study 3, we tested whether word-of-mouth communication mediated the variations in preference for conventional products. Singaporean and Japanese participants completed the same product choice task as Study 2 and reported their willingness to recommend each product with others. Results showed that Japanese participants reported higher willingness to initiate word-of-mouth recommendations about conventional products than did Singaporean participants, which explained cultural variations in their preference for conventional products. This paper advances extant literature by using diverse methods to highlight the effect of uncertainty avoidance as an alternative framework to understand Asian cultures.

605

Symposium 18 (Part I) - Lifespan Development (Tuesday, July 3, 2018 14:00)

‘Lived-In’ Experiences of Adolescent Girls in India

Chair: Nandita Babu

Symposium 18 (Part I) - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

The Experience of Vulnerability and Resilience among Adolescent Girls in Urban Slums

Nandita Babu
Psychology, University of Delhi, India

Living in the urban slums is marked by concerns for financial instability, employment, career, health, etc. An effort is made to explore the experience of these challenges in the lives of adolescent girls. In-depth interviews and focused group discussion were conducted with 10 adolescent girls (16-19 years) residing in unauthorized settlements of Delhi for approximately 50 years. Their families have basic amenities with an approximate annual income of $3000. Each family comprises of 5 to 8 members. The living space is limited to approximately 25 square yards. The research documents the participant's firsthand experience of being a girl child and more so living in an underprivileged community. It raised a number of issues pertaining to an adolescent's experience of living in an urban slum setup. The themes of vulnerability that emerged from the research are: uncertainty about career, housing, life-partner, social relationship; unsafe environment; problems of marginalization and coping with the mainstream and assuming adult responsibility. The themes of resiliency that emerged are: self determination, family support, futuristic orientation, community connectedness, and access to information and opportunities. It can be concluded that in spite of the challenges of their life circumstances there is hope and optimism in their voices. It can be suggested that the urban socio-cultural context plays a major role in developing resiliency among the adolescent girls.

Keywords: Resilience, Vulnerability, Adolescence, Urban Slum

Symposium 18 (Part I) - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Body Image experiences and Challenges of Adolescent Girls from Urban and Rural Settings

V.P. Yadav
Psychology, University of Delhi, India

In present times, "body image" has become a major concern for adolescent girls in India and has received tremendous scholarly attention. The current study is a qualitative investigation that endeavours to unmask the complexity of attitudes and lived experiences of Indian adolescent girls pertaining to the perceptions of body image. Specifically, this study examines the co-construction of the multiple aspects of adolescents' image of their body as shaped by their family members, peers, and media. In doing so, the study builds upon previous researches through inclusion of adolescent girl participants from both rural and urban cultural contexts. To carry out the present study, a series of focus group discussions were conducted on Indian adolescent girls aged between 15-18 years. The thematic analysis revealed urban adolescent girls as being more vulnerable to body dissatisfaction in comparison to their rural counterparts. Interestingly, urban adolescent girls focused more on their height, weight, and physical appearance whereas their rural counterparts focused more on other elements of body image such as facial features, skin complexion and specific body parts. Thus, the differences in body image perceptions can be accounted by the socio-cultural context particularly the availability of resources and information.

Keywords: Body Image, Adolescent Girls, Rural and Urban

1133

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

Lifespan Development

School Bullying as Manifested by Interplay of Culture and Gender among Adolescents

C. Mittal
Psychology, University of Delhi, India

School bullying is not a new phenomenon under study. Consistent empirical evidence suggests that more boys than girls engage in school bullying, with boys displaying the by and large accepted view of bullying behaviours, while girls seem to engage in only subtle or indirect forms of bullying, if at all. Each culture has its own norms regarding aggression display, so can these gender differences in school bullying be a result of cultural prescriptions? In a country like India, where there are clear cut differences in the accepted ways of behaving for boys and girls, the very idea of girls engaging in something that involves display of aggression seems odd. The present paper explores the lived experiences of 13 adolescent boys and girls engaged in school bullying (either as perpetrators or victims) to shed light on the culture prescribed manifestation. The participants were selected using peer nominations from 877 students from classes 6-8 of a public school in Delhi. Through the analysis of their interviews, it was found that both boys and girls experience aggression in a similar manner, differing only in manifestation. While boys are allowed to freely express that aggression, girls are explicitly stopped from doing so. Similar differences were found with respect to victimization. These results are significant for developing suitable interventions to combat school bullying.

Keywords: School Bullying, Social Constructionism, Gender Role Socialization, Adolescence

1134

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

Lifespan Development

Parental Involvement in the Career Decision Making of Adolescent Girls

S. Bhatia
Psychology, University of Delhi, India

The current research is a qualitative outline of the shared narrative between adolescent girls and their parents on the impact of parental involvement on the career decision-making process of their children. For this purpose, semi- structured interviews of 10 college-going adolescents and their parents (privileged= 5; unprivileged= 5) were taken. The study sought to identify and understand the positioning of adolescent girls in career decision-making within the family. Particularly, the nature of parental involvement in relation to choosing a stream and a career along with the mediating pathway were examined. Using content analysis, some of the major themes that emerged suggest that in contrast to their counterparts, under privileged adolescent girls had lower aspirations due to limited opportunities which are further rendered inaccessible due to added restrictions (social, economic, etc.), and that these culminated from beliefs of inferiority. Such beliefs appear to be reinforced by lowered parental expectation of the success of their daughters. Consequently, a finding of particular interest indicated more number of female students hailing from the privileged section of the society to agree with the educational and career related goals specifically of their mothers. Thus, the obtained results reiterate the importance of parental, specifically the mothers' involvement in their daughter's career-related outcomes and hence bear some crucial implications for the fields of career counselling and public policy.

Keywords: Adolescent Girls, Parenting, Career Decision Making

Symposium 20 (Part I) - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Creating Space for an Indigenous Work Psychology, Part 1: Situating Work

Chair: Wendi Adair

1074

Symposium 20 (Part I) - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Exploring Indigenous Workplace Narratives

Kelsey Hewitt
Psychology, University of Waterloo, Canada

The interactions of North American Indigenous Peoples in the workplace setting at present remains relatively unexplored. Existing narratives of the lived experiences of Indigenous peoples in organizational contexts or workplace settings were reviewed to lay the conceptual foundations for an Indigenous work psychology. I scrupulously examined Indigenous narratives, details, sharing and storytelling, of firsthand experiences in various organizational settings. The format of materials gathered and examined include literature from multiple genres, books, articles, interview transcripts, documentaries, and radio broadcast interviews. Narratives were examined at various theoretical stratums, varying from overt oral expressions describing ones' experiences, to ambiguous themes made clear only with extensive storytelling. The common themes found among the narratives include the importance of identity, oral communication, a sense of community and sharing, listening, respect and reciprocity, integrating spirituality and mentorship to foster transformations and resilience. This paper will aid in the understanding of Indigenous Peoples roles within the workplace as Canada confronts colonial hegemony and provide context on how Indigenous Peoples balance holistic well-being and work in a modern context; how Indigenous peoples interpret success and the scope of what defines ones' work. Indigenous world views can shape organizations by strengthening relationships and identity within and encouraging inclusivity and creativity within organizational settings (Spiller & Wolfgramm, 2015).

1075

Symposium 20 (Part I) - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Indigenous Identity in the Workplace

Jessica McDonald
Psychology, Conestoga College, Canada

Historical and present impacts of colonialism affect many aspects of life for Indigenous Peoples in Canada including their work experiences. In the workplace, many Indigenous People feel they must either suppress their own cultural identity or reject their workplace and source of monetary livelihood (Burgess, 2016). Several factors have been found to impact Indigenous People's belief that they need to suppress their identity in the workplace such as cultural accommodations, co-worker cultural awareness and understanding and cultural compatibility with roles and responsibilities. Research has also demonstrated that Canadian workplaces need to be better equipped and aware of Indigenous identities (Mills & Clarke, 2009), as a means of increasing Indigenous belonging, satisfaction and trust in the workplace. One example for improving employee belonging and satisfaction is to ensure contracts and work agreements include spiritual and cultural accommodations that allow for the maintenance of a strong connection to the land and the creator. This may take the form of spiritual spaces within working areas and additional time off for hunting and connecting with family. Research suggests culturally unaware coworkers may have negative impacts on workplace belonging and satisfaction and further the need for Indigenous cultural awareness training (Martin, 1997). The purpose of this talk will be to explore the current research related to Indigenous identity in the workplace, factors related to successful Indigenous work experiences and suggestions for future work that will move beyond cultural competency to address work constructs such as fairness, communication, and teamwork.

Symposium 20 (Part I) - Culture & Organization (Tuesday, July 3, 2018 14:00)

Stories of Work and the Four Rs

Darci Belmore
Psychology, University of Waterloo, Canada

As stated by Aikenhead & Mitchell (2011), "while no two [Indigenous] groups are the same, they all share commonalities in their own tribal ways of living in nature and in their Indigenous ways of understanding how to live" (p. 72). These ways of thinking can be taken to represent a sort of universal set of Indigenous values, deemed the Four R's by Indigenous scholars (eg. Kirkness & Barnhardt, 2001; Archibald, 2008; Bell, 2013). This paper looks at the four R's as conceptualized by Verna J. Kirkness & Ray Barnhardt (2001), as well as by Nicole Bell (2013). These suggested constructs are discussed in relation to two experiences I've had with my own father. These experiences focus on how his Anishinaabe values overlap in the context of doing work, in both a traditional context and a more Western context. Based on these experiences, I discuss the feasibility of applying the 4 Rs as an organizing framework for Indigenous work psychology.

1077

Symposium 20 (Part I) - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Discossion

Symposium 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 14:00)

We Care about them: Social Identities' Role in Attitudes towards Outgroups In Cross-Cultural Perspective

Chair: Katarzyna Hamer-den Heyer

1195

Symposium 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 14:00)

Multiculturalism

Identification with All Humanity in Connection With Global Concern, Human Rights and Prosocial Activities toward People from Different Countries - A Study in the Us, Mexico, Chile and Poland

Katarzyna Hamer-den Heyer[1]
Psychology, Institute of Psychology, Polish Academy of Sciences, Poland

Individuals who strongly identify with all humanity feel close to people all over the world, care for them, and perceive them as an in-group. The research shows that identification with all humanity (IWAH) is connected to human rights orientation and desire for global knowledge (McFarland, Brown, Webb, 2012). However, does such broad identification appears in different countries and cultures and are these relationships universal? To explore these issues we conducted studies in Poland ($N = 311$), Chile ($N = 231$), Mexico ($N = 183$) and the US ($N = 313$). The results showed the similar pattern of results in all four counties: IWAH was positively associated with willingness to help people from other countries (e.g. organizing a petition against slave work for cloth companies), interest and concern for global issues (desire for global knowledge, concern for global problems and choosing articles about solving them) and protection of human rights. The research proved that human identity appears in different countries and cultures and showed its universal role ininterest and concern for global issues, protection of human rights and prosocial activities toward people from different countries and cultures, however some cultural differences were also noted.

1196

Symposium 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 14:00)

Multiculturalism

Supranational Identities: Social Rituals, Self-transcendent Emotions and Intergroup Relations

Anna Wlodarczyk[1]
Psychology, Universidad Católica del Norte, Antofagasta, Chile

Social or political rituals are experiences which may inspire trust and cooperation by signalling commitment to the group or particular belief systems. Furthermore, high perceived emotional synchrony experienced during those events is associated with strong emotional reactions, particularly in terms of experiencing qualitatively different self-transcendent and enjoyment emotions, and evokes stronger positive effects of collective participation. In two longitudinal field studies we examined the effects of participation in differently valances rituals and the role of multiple identities on intergroup attitudes. The participants (Study 1-Celebration of supranational Andinian culture; Study 2-Commemoration of adjacent conflict) were assessed at three time points. Results confirmed that participation in the rituals enhancing shared, inclusive identity was associated with positive attitudes towards the out-group and supranational communities. This research provides evidence that ritualized processes may facilitate the incorporation of the shared cultural dimension in national identities and practices but leaves open questions on the nature of their articulation in supranational schemes.

1197

Symposium 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 14:00)

Multiculturalism

Multiple Group Memberships, Collective Action Intentions and Attitudes towards Outgroups

Natasza Kosakowska-Berezecka
Psychology, University of Gdansk, Poland

Belonging to multiple groups, especially non-conflicting ones, can be related to many positive outcomes – e.g. multiple identities may provide a pathway to gain social support and positively influence individuals' well-being (Walter et al., 2015). The salience of multiple group memberships also impacts on between-groups relations and thus potentially plays an important role in improving them and reducing group stereotypes and fostering willingness to undertake collective actions. In our studies 1 & 2 we investigated the relationship between multiple group memberships, collective action intentions and attitudes towards outgroups. In study 1, using results obtained from a sample of 99 high schools students we showed that multiple group memberships measured with Exeter Identity Transition Scale (EXITS; see Haslam et al., 2008) was associated with higher sensitivity to gender discrimination and collective action intentions targeting gender pay gap (the latter effect mediated by group efficacy). In Study 2 (n=189, students of University of Gdansk) multiple group memberships was associated with more positive attitudes towards outgroup such as migrants. These results suggest that possessing multiple social identities is associated with both collective action intentions to solve social problems such as gender pay gap and positive attitudes towards outgroups.

1198

Symposium 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 14:00)

Multiculturalism

Discussion

Fons J. R. Van de Vijver
Culture Studies, Tilburg University, The Netherlands

291

Discussion Forum 5 - Multiculturalism (Tuesday, July 3, 2018 14:00)

From Treatment Teams to Cross-cultural Clinical Research: Challenging the Status Quo of "Identity-blind" Mental Health Services

Tanya Erazo[1,2,4]

[1]*Psychology Department, John Jay College of Criminal Justice, City University of New York (CUNY), New York, USA*

[2]*Department of Behavioral Health, Gouverneur Health, NYC Health and Hospitals (HHC), New York, USA*

[4]*Representative to the United Nations, American Psychological Association, New York, USA*

Often in clinical treatment team meetings (when mental health providers discuss their patients, their professional relationship and potential issues impeding treatment) diversity is discussed only when the patient is introduced. For example, "Mr. Z is a 33-year-old, bisexual male of Guatemalan descent." However, the discussion often ends there and an "identity-blind" lens is applied. It doesn't end with treatment teams; it extends to cross-cultural clinical research too. Researchers and clinicians often try to apply Western counseling techniques and interventions without considering existing cultural norms or practices.

This panel will focus on challenges of encountering this ignorant behavior as well as tactics to confronting "identity-blind" treatment or research teams. Diversity will include dis/ability issues of patients, racial/ethnic differences of providers and patients, gender, socioeconomic issues or differences and more.

The moderator and panelists are all clinicians and/or researchers of varying titles and interests who have shared the topic at hand in their professional, clinical endeavors. The moderator will facilitate an exciting dialogue regarding: (a) Ways of building on clinical considerations of intersectionality and diversity by taking a structurally competent stance (e.g., Ali & Sichel, 2014; 2017, Metzel & Hansen, 2014), (b) Encouraging teammates to become aware of cultural differences in application of interventions across culture, (c) Development of innovative fusions of Western and local healing traditions, and (d) Damage done to patients by not incorporating their full identities in case conceptualizations or treatment modalities.

Lastly, this panel will include questions from the audience. We hope to have an engaging, provocative and timely conversation about the lack of actual discussion of diversity or cross-cultural issues in clinical treatment and research. More importantly, we aim to propose many effective ways of challenging these issues – from clinicians and researchers who frequently face them.

1000

Symposium 13 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Socio-ecological Imprints Across Cultures: The Interplay between the Cultural Context and Human Behavior

Chair: Alexander English

1255

Symposium 13 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Greater Relational Mobility is Associated with Stronger Empathic Concern: An Adaptationist Perspective

Masaki Yuki
Behavioral Science, Hokkaido University, Japan

Previous cross-cultural research has found that empathic concern towards unfortunate others tends to be generally stronger in, interestingly, independent than interdependent cultures. The aim of this research is to provide an adaptationist account of this paradox from a socio-ecological perspective. We propose that differences in relational mobility, the degree of freedom in selecting one's relational partners in the given society, explains the difference. Having strong empathic concern, which leads to readily prosocial behavior toward the others in need, is particularly useful in a high relational mobility environment where achievement and retention of desirable relationships is a major adaptive task, since such a behavior impresses the recipient as well as observers with the actor's prosocial tendency. In low mobility societies where relationships are stable and hard to change, on the other hand, such a behavior is not so necessary or sometimes even undesirable because it can lead to relational competition. Our two cross-societal surveys between Japan and the US (Study 1: 133 Japanese and 133 Americans; Study 2: 107 Japanese and 137 Americans) showed that, as predicted, greater perceived relational mobility of one's local environment was positively associated with stronger empathic concern, and the level of empathic concern was positively related to social support provision toward the others in need.

1256

Symposium 13 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Longitudinal Evidence of Enculturation: Rice and Wheat Movers

Alexander English
Psychology, Shanghai International Studies University, China

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

1257

Symposium 13 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Measuring the Social Ecology of Relational Mobility: Challenges and Possible Solutions

Joanna Schug
Psychology, William & Mary, USA

Research taking into account socio-ecological factors to explain within- and between- culture variation in psychological processes has often assessed social ecologies on an individual level. In the case of relational mobility, many studies have shown participants' perceptions of the ease of entering and exiting from relationships in their society correspond with many theoretically relevant variables of interest. However, as these perceptions are measured on an individual level, one concern is that these measures may reflect individual differences rather than objective aspects of the society in which participants are embedded. We present findings from a large-scale survey of adults in Japan and the United States, in which we compare perceptions of relational mobility in society, and well as perceptions of personal mobility. We find that individual difference variables, such as extraversion and openness, relate more strongly to personal mobility than to relational mobility. Furthermore, we find that participants who are at higher risk of exclusion from relationships report their personal mobility to be much lower than their perceptions of the mobility of others in their society. These data suggest that perceptions of relational mobility are distinct from personal mobility. We will discuss implications for theory, and directions for future research to investigate relational mobility using objective and behavioral measures of mobility.

1258

Symposium 13 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Discussant

Ayse K. Uskul
Psychology, University of Kent, UK

Symposium 44 (Part II) - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cross-Cultural Psychology as Decolonial Tool

Chair: Glenn Adams

1125

Symposium 44 (Part II) - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Traces of Coloniality in (Under)Diagnosis of Post-traumatic Stress Disorder among African American Males

M. Yeboah
Psychology, York University, Canada

Historical representations of the black male body in anthropological and sociological narratives affect contemporary understandings and treatment of African American males in biomedical contexts. In particular, recent scholarship in mental health and psychiatry has noted a discrepancy in prevalence rates for post-traumatic stress disorder (PTSD) among African American males. This essay will analyze how colonial practices—such as negative representations of black bodies in travel narratives, scientific racism, and Eurocentric frameworks of trauma—continue to underpin mental health services for African American males, thereby affecting diagnosis and provision of services. Tracing colonial footprints marks an important step in decolonizing approaches to psychology, as it exposes the political and cultural agenda embedded in the structural dynamics of the discipline whilst working towards a more transparent agenda aimed at eliminating the ongoing politics of mainstream psychological science. The paper will examine how The Power Threat Meaning Framework (PTM), developed by the British Psychological Society, begins to account for Psychology's coloniality. The discussion will place particular emphasis on the theorization of "power", and how the framework's understanding of subjects as "historically constituted rather than ontologically given," can offer new insights concerning underdiagnosed PTSD among African American's males. Placing power at the forefront of the conversation may help to transform psychology as praxis capable of establishing a concept of mental health that prioritizes the cultivation and preservation of racialized groups' mental wellbeing.

Symposium 44 (Part II) - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Indigeneity, Essentialism and the Decolonial Project in Psychology

J. Yen
Psychology, University of Guelph, Canada

The notion of indigeneity is central to the discourse of decolonization in psychology, but it has been taken up unevenly in different contexts. Through a comparison of discourse on the decolonization of psychology in different countries, specifically Cuba, South Africa and the Philippines, this paper considers some of the tensions and contradictions inherent in attempts to decolonize psychology, specifically where these focus on the recognition and recovery of indigenous epistemologies, "world views" or philosophies. The development of indigenous psychologies is often seen as radical resistance to the modern epistemologies of psychological science, as well as a resource for more hospitable, sustainable ways of being in the world. While the reclamation of indigeneity is an important aspect of the decolonial imperative, this paper explores how this focus all too often devolves into problematic forms of essentialism, and obscures the racial and class inequalities that also constitute the colonial condition. The paper concludes by considering the ways in which "indigeneity" itself may also be coopted for neoliberal and nationalist agendas.

Symposium 44 (Part II) - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Reflecting on Anti-Colonialism in International Research Partnerships: Learning from Rwandan Strategies of Support

M. Hynie[1]
Psychology, York University, Canada

The pedagogies of helping professions (psychology, social work) around the world continue to be strongly influenced by Western professional practices. Previous literature reveals “the continued colonial dominance of Western forms of knowledge and teaching.” This includes professional standards that demand homogeneity, and the internalized colonialism of devaluing one’s own knowledge. This paper reports on results from a SSHRC funded Rwandan/Canadian project documenting Rwandan knowledge and practices in the area of emotional support and helping. The project aimed to identify strategies for integrating local knowledge into international pedagogies, in this case in the area of Social Work, but the model has clear relevance for counseling and psychology. Data included 18 individual interviews with practitioners, regular small group discussions with a local advisory group, and three annual workshop discussions held with various stakeholders in Rwanda. The findings revealed themes of strengthening social networks and connections to local resources; the importance of approaching and accompanying those in need; erhapand building capacity for mutual support networks. The process of moving from individual to collective reflections on local knowledge and practices with a range of stakeholders revealed how these themes were an extension of Rwandan values and history, and how they are embedded in existing social welfare policies. This knowledge sharing process created opportunities for building explicit connections between Rwandan practices and knowledge to existing international pedagogy and may be a useful model for anti-colonial international pedagogies more broadly

Symposium 44 (Part II) - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

The Tribulations of Epistemic Humility: Decolonization and Entrepreneurship

T. Teo
Psychology, York University, Canada

Principles of research practices not only engender epistemic ideals but also ethical virtues. This argument finds support when it comes to virtues such as academic freedom, honesty, transparency, but equally applies to a concept such as objectivity that not only has a methodological but also a moral meaning. It is argued that the works of cross-cultural, cultural, indigenous, and postcolonial psychology, as well as intellectual movements to decolonize the project of psychology, evidence not only the temporal and cultural dimensions of the discipline and profession, but also implicate expanding the canon of epistemic values. It is suggested that epistemic humility (EH) is a virtue that emerges from these endeavors. EH is required in all psychological knowledge claims, but because Western psychology is dominant, North American projects are required to embrace this idea. Yet, the value of EH conflicts with actual neoliberal research practices, where advertising, selling, and the impact of research are measured and used as benchmarks for success and promotion processes. This tension creates an important contradiction where the epistemic reality of the limits of psychological research are superseded by entrepreneurial criteria of success. Reconstructing the history of epistemic humility on the background of cultural psychologies, core features of EH are discussed. Implications of EH in the contexts of scientific discovery, justification, interpretation, and application are presented, using examples from the discipline and practice of psychology in order to decolonize psychology.

529

Symposium 25 - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Narrative Socialization in the Cultural Contexts: Implications on Children's Cognitive and Emotional Developments

Chair: Jessie Bee Kim Koh

1155

Symposium 25 - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Mother-child Conversation on Moral, Conventional and Personal Choices and Children's Conceptual Beliefs about Choice

Zhao Xin
Psychology, Cornell University, USA

Children's understanding of choices differs across domains and cultural contexts. Specifically, young children view actions in the personal domain as free choices, but view moral and conventional actions as obligatory (Chernyak et al., 2013). Research done across cultures shows that compared to Asian children, U.S. children are more likely to think they can choose to act against social and moral norms (e.g. Chernyak et al., 2013). Here we investigated one possible explanation for such cultural variation: mother-child conversation about moral, conventional and personal choices. In Study 1, we asked mother-child dyads (N=34) in the U.S. to discuss three picture sets which respectively depict a moral choice (share vs. take), a conventional choice (umbrella vs. a bucket for rain) and a personal choice (playing with a ball vs. truck). Results suggest that parents focused on different aspects when talking about choices in different domains. For example, mothers use explicit choice words (e.g. "choose", "decide") only when talking about personal and conventional stories, but not moral stories. In Study 2, we asked children in the same community (N=30) ages 5 to 7 to talk about the same sets of pictures independently. Results suggest that children talk more like their parents when they get older. In Study 3, we are currently replicating the studies with Chinese parents and children. Preliminary analyses suggest both cultural similarity and variation. We will discuss the influence of parent-child conversation about different types of choices on children's own conceptual beliefs about choices and their self-regulation behaviors across cultures.

1156

Symposium 25 - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Discussion of Internal States during Mother-child past and Future Talks in European-American and Chinese Immigrant Families: Relations to Children's Self-development and Well-being

Jessie Bee Kim Koh[1]
Psychology, University of Alberta, Canada

Research has suggested that during mother-child talk about personal experiences, discussion of internal states matters to children's self-development and well-being. Yet different cultures hold different norms towards discussion of internal states. In the Western contexts, discussion of internal states is encouraged because such discussions are deemed to facilitate understanding of one's preferences and desires and regulate one's thoughts and emotions. Conversely, in the Eastern contexts, discussion of internal states is less valued because such discussions may be disruptive to interpersonal harmony. These differences suggest that culture may play a moderating role in the relations between mother-child discussion of internal states and children's self-development and well-being. The present study sought to examine the relations between discussion of internal states during mother-child talk about past and future experiences and children's self-development and well-being in European-American and Chinese immigrant families.

Participants were 54 European-American and 49 Chinese immigrant mother-child pairs. Children's mean age was 8.1 years (45 boys). Each mother-child pair talked about two past events and two future events. Children described themselves in a self-description task. Mothers responded to the Behavioral Assessment System for Children.

Preliminary results showed that European-American mothers' and children's discussion of internal states predicted children's personal self and well-being, both positively. Conversely, Chinese immigrant mothers' and children's discussion of internal states predicted children's social self and well-being, both negatively.

The findings revealed culture-specific functions of mother-child discussion of internal states for self-development and well-being. Cultural boundaries of such discussions as positive meaning-making of personal experiences will be discussed.

1157

Symposium 25 - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Whose Mental States Matter? Differential Effects of Maternal Mental State Talk on Canadian and Singaporean Children's Internalizing Problems

Jeffry Quan[1]
Psychology, , University of Ottawa, Canada

Parent-child conversations serve as conduits through which culturally adaptive norms/expectations/behaviours are transmitted to children. In individualistic contexts in which independence and assertiveness are valued, it may be more beneficial for parents to emphasize their children's own mental states, while in collectivistic contexts in which interdependence and deference are valued, it may be more important for parents to encourage children to attend to others' mental states. In this study, we examined how mothers' emphasis on either their children's or their own mental states predicted preschoolers' socio-emotional adjustment in a Canadian and Singaporean context.

Forty European-Canadian, 67 Chinese-Singaporean, and 68 Malay-Singaporean mothers and their preschool children were videotaped interacting during a five-minute snack task. Interactions were coded for the number of 15-second intervals in which mothers referred to their child and/or their own mental state. Mothers also reported on children's socio-emotional problems using the Child Behavior Checklist, which yielded internalizing and externalizing problem scores.

European-Canadian mothers' references to children's mental states (but not their own) negatively predicted children's internalizing problems. In contrast, Chinese- and Malay-Singaporean mothers' references to their own mental states (but not children's) negatively predicted children's internalizing problems. No significant associations with externalizing problems were found.

Results suggest that in a more individualistic context, socialization practices that emphasize the self are relatively more important to socio-emotional functioning, while in more collectivistic contexts, emphasis on close authority figures are relatively more important. This pattern of findings is consistent with the notion that universal developmental outcomes can be achieved via culture-specific pathways.

1158

Symposium 25 - Lifespan Development (Tuesday, July 3, 2018 14:00)

Lifespan Development

Discussion

Allyssa McCabe
Psychology, University of Massachusetts, Lowell, USA

950

Symposium 52 - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Applied Cross-cultural Psychology in Organizational Settings

Chair: Sharon Glazer

Cross-cultural psychology research has enormous applied utility, however, rarely do the presentations at the IACCP showcase this utility. Today's global organizations are finding it increasingly important to develop measures that cross cultures and languages while maintaining functional and conceptual equivalence, let alone measurement equivalence. The present symposium begins with Berger and Antonioli's test of measurement invariance of the Human System Audit-Transformational Leadership measure, initially developed in Spain, in Germany and Philippines. In the next study, Torres validates a measure of self-image and

Symposium 52 - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Psychometric Properties of the Human System Audit-Transformational Leadership

Rita Berger
Psychology, University of Barcelona, Spain

Transformational leadership (TFL) is of recognized importance for organizations due to its positive relation to objective and subjective performance outcomes, among different contexts. In the today dynamic environment, shorter and quick to apply instruments to measure leadership behavior that are scientifically designed and reliable are necessary. Moreover, the impacts of globalization increased the number of multinationals and multicultural environments in organizations and also straighter trade relations between countries, as it is the case of Germany and Philippines, that faced an important growth on their relations on the past few years and are important economies on their regional's economic block. Validated leadership instruments for Philippines are rare. On this behalf, the aim of this study is twofold: to analyze the psychometric properties of the transformational leadership HSA-TFL short scale in Philippines (N=308) and compare the results with the German (N=200) on one hand. On the other hand, to identify if the transformational leadership profile is similar or different in Germany and Philippines. Results indicated that the HSA-TFL short developed for Philippines is a reliable instrument ($\alpha = .90$) and showed good levels of convergent and criterion validity. CFA confirmed a one-factor structure. Samples showed no significant difference in overall TFL mean, but significant differences were found in the transformational leadership dimensions idealized influence and individual motivation. Results are discussed based Hofstede's cultural framework. In sum, results provide empirical evidence for the validity of the short HSA-TFL scale.

1145

Symposium 52 - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Self-image and Compassionate Goals Scale: Adaptation for Brazilian Samples

Claudio Torres
Psychology, Universidade de Brasília, Brazil

The present study had as aim the translation, adaptation and to obtain evidences of validity of the Self-Image and Compassion scale with Brazilian samples in the organizational context. Data were collected with police officers from the Military Police of the Federal District – Brasilia, Brazil (two samples; *n*=127 and *n* =480). The original scale had 13 items, and the entire validation procedure was developed following the cross-cultural literature recommendation. Hence, with the first sample, items passed by a translation/back translation procedure, which was tailed by the analyzes of the content validity index, obtaining satisfactory indexes (CVI=0.95). As follows, an exploratory factor analyzes was conducted, which confirmed the bifactorial structured proposed. Three items presented low factorial loadings, being later excluded. Finally, with the larger sample (*n*=480) a confirmatory factor analyzes (CFA) reaffirmed its structure. The final model obtained with the CFA pointed out to a 10-items, bifactorial scale, with fit indexes that indicate its equivalence for use in the Brazilian context. Finally, it was observed a partial mediation of the Goals of Self-image and Compassion in the prediction of Human Values into Organizational Commitment.

Symposium 52 - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Meaningfulness in Life: A Three-country Concurrent Validation Study

Sharon Glazer
Psychology, University of Baltimore, USA

Meaningfulness in life (MIL) is an important factor in supporting psychological and physiological well-being. However, results are not consistent across studies conducted in different cultures. This study aims to validate a new 15-item measure on MIL. Given its role in shaping how people view stressors, it is expected that the construct will not relate with role stressors (ambiguity, overload, and conflict), but will relate with strains (anxiety and turnover intention) across three national cultural contexts: USA (n=151), Spain (n=132), and Germany (n=117), and Germany. An exploratory Principal Components Factor Analysis yielded a two-factor solution, but factor one (with eight items), accounting for 34.5-43.5% of variance in the measure, most clearly tapped into the focal construct. Alpha reliability for the eight-item construct was .84 (USA), .86 (Germany), and .88 (Spain). Next, MIL was correlated with stressors and strains. It had minimal correlations with role stressors. Exceptions included r = -.23 between ambiguity and MIL in the USA, but r = .33 in Germany, and r = .18 between overload and MIL in Spain. Correlations with strains and outcomes were more consistent with theory. For example, the correlations of MIL and anxiety were r = -.18 in the USA, -.17 in Spain, and -.21 in Germany, and with turnover intention they were r = -.15 in the USA, -.21 in Spain, and -.26 in Germany. Results demonstrate the consistency of the construct and its utility in understanding the role it plays in employee well-being.

1147

Symposium 52 - Culture & Organization (Tuesday, July 3, 2018 14:00)

Culture & Organization

Alternate Assessment of Home Care Aide Knowledge amongst Three Language Groups

K. Ridgley

A U.S. state healthcare department requested Prometric to provide recommendations for developing an alternate assessment for their Home Care Aide (HCA) written exams that reduces the need to depend on reading abilities, but still captures declarative knowledge. The HCA written exams were administered in the language of the test-taker and the healthcare department assumed the test is failing due to biases in the test. Prior to developing a new test, however, Prometric statistically analyzed the performance of the current, non-English language written exams to identify any areas of potential bias that may be negatively impacting candidate's performance. At the time of the initial engagement, the written exam was offered in 13 languages: English, Russian, Spanish, Simplified Chinese, Arabic, Tagalog, Vietnamese, Korean, Khmer (Cambodian), Laotian, Somali, Samoan, and Ukrainian. A team of experts, including the authors of this session, conducted an item performance analysis of the three highest-volume exams for non-English candidates (Spanish, Russian, and Korean). Compared to English-language test-takers (n = 772) who had a 91.71% pass-rate, Russian-language test-takers (n = 17) had a 94.12% pass rate, Spanish-language (n = 23) test-takers had a 73.91% pass rate, and Korean-language test-takers (n = 7) had an 85.71% pass-rate (all are improvements over the pass-rates of prior administrations with higher cut scores. Analysis of the current data indicate some test items are not performing as well as expected.

595

Symposium 26 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Cultural and Cross-cultural Research Traditions: Complementary or Incommensurable?

Chair: Johnny Fontaine

1227

Symposium 26 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Health Implications of Pro-Positive versus Balanced Systems of Emotions across Cultures

Yuri Miyamoto
Psychology, University of Wisconsin–Madison, USA

People generally consider positive emotions more favorably than negative emotions, want to increase positive emotions and decrease negative emotions, and experience positive emotions more than negative emotions. However, growing evidence suggests that the extent to which people hold such a pro-positive system of emotion differs across cultures; whereas a pro-positive system of emotion is prevalent in American cultural contexts, a more balanced system of emotion exists in East Asian cultural contexts. In this talk, we will present our research that examines health implications of cultural variations in emotion systems. Positive emotions are more likely to be associated with better health in the U.S. where a pro-positive system of emotions is dominant, than in Japan where a more balanced system of emotion exists. The analyses of representative samples show that positive emotion are associated with a healthier lipids profile (lower Total/HDL ratio) in the U.S., but not in Japan. It is thus possible that health implications of emotions are rooted partly in a system of emotions prevalent in the given cultural context. We will discuss the benefit of examining emotions as a system and comparing the systems and their health implications between two cultures. The importance of examining proximal and distal cultural contexts that support given emotion systems and their functioning will also be discussed. We will end by discussing how these findings will contribute to the identification of not only cultural differences in the emotion-health link but also potential cultural similarities in the role cultural beliefs play in psycho-biological functioning.

1228

Symposium 26 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Social Orientation and Cognitive Style across Cultures, Classes and Individuals: Divergent Patterns, Reliability, and Isomorphisms

Igor Grossmann[1]
Psychology, University of Waterloo, Canada

We explore whether differences in social orientation and in cognitive style that exist between cultural groups correspond to individual differences in the same constructs. We review prior cross-cultural studies, as well as new work conducted in Japan and the U.S., with five tasks previously associated with independent vs. interdependent social orientation and ten tasks previously associated with analytic vs. holistic cognitive style. We found reliable group differences such that Americans as a whole were more independent and analytic whereas Japanese were more interdependent and holistic. At the same time, much of the reviewed work demonstrates that the tasks that ostensibly measure independent vs. interdependent social orientation and analytic vs. holistic cognitive style do not show a reliable latent factor structure typical to individual difference variables, raising questions the validity of these constructs on the individual level of analysis. We discuss the findings with respect to the psychometric features of measures, conceptualizations of social orientation and cognitive style as a culture-level vs. individual level constructs as well as the relationship between cultural, sub-cultural and individual differences.

1229

Symposium 26 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Revisiting the Old Distinction between Guilt and Shame Cultures

Johnny R. J. Fontaine
Psychology, Ghent University, Belgium

Since Ruth Benedict (1946) described Japan as a shame culture and the U.S. as a guilt culture, different and sometimes conflicting hypotheses have been formulated about cross-cultural differences in these emotions. Since much of the debate depends on how guilt and shame are conceptualized, an extensive cross-cultural study was set up to map the major emotion dimensions in the self-conscious emotion domain. Participants were asked to report the three last self-conscious emotion episodes and rate each episode on 103 features representing appraisals, action tendencies, bodily reactions, expressions, and feelings typical for guilt and shame. 3693 participants from 20 countries collaborated (Argentina, Belgium, Colombia, Estonia, Finland, France, Hungary, India, Italy, Lebanon, Japan, Mexico, Portugal, Russia, Turkey, USA, Spain, Singapore English and Singapore Chinese, and the Philippines). Simultaneous component analysis revealed a well-interpretable three- and five-componential structure (representing guilt, embarrassment, and anger or guilt, embarrassment, anger, negative self-focus, and general distress respectively). In the three-componential structure, the distinction of Ruth Benedict was confirmed: Japanese participants reported more embarrassment and U.S. participants more guilt. In the five componential structure negative self-focus showed the most pronounced difference, with Japanese reporting much more negative self-focus than Americans. However, no evidence was found for a broad distinction between Eastern and Western cultures. Also some Western cultures were high in shame (e.g., Italy) or in negative self-esteem (e.g., Finland). These findings raise questions about the generalizability of the Japan-U.S. differences. The need for equivalence and isomorphism for mapping these cultural differences will be further discussed.

1230

Symposium 26 - Cultural Variation (Tuesday, July 3, 2018 14:00)

Cultural Variation

Discussion

Ype H. Poortinga
Psychology, Tilburg University, The Netherlands
Psychology, Free University, The Netherlands

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Language

Jewels of Happiness: A Positive Approach to Second Language Acquisition (SLA) for Japanese, First-year, University Students

Lunthita Duthely[1]
Center for Educational and Instructional Research (CEITR), University of Phoenix, Phoenix, USA

Learning an additional language, Second Language Acquisition (SLA), is paramount for graduates to participate in an increasingly global and interconnected world. Traditionally, Japanese students studied English as a Foreign Language (EFL) for six years by the completion of high school, yet low English language proficiency, recognized worldwide, has been one of the most worrisome issues in formal Japanese education. In the universities, most students, regardless of field of study, choose English to fulfill mandatory foreign language requirement; yet, lack of motivation and reticence to speak are common phenomena, even upon completion of 1-3 years of language instruction.

To address this challenge, new policies and programs, both at the national and state level, were implemented throughout the Japanese educational system. The *Ministry of Education, Culture, Sports Science and Technology* recently reformed the school curriculum to introduce the English language as early as grade three. Japanese universities have implemented new approaches to EFL, such as instituting a higher proportion of native English instructors, and introducing a variety of e-learning options. These new and ongoing initiatives have made a difference for EFL students; yet, university professors and course instructors observe low student motivation and slow progress, leaving room for improvement. A relatively new approach in SLA is to combine two paradigms—language instruction and the positive psychology/well-being approach (Maclntyre, Gregersen, & Mercer, 2016). To that end, approximately 40, Japanese EFL students were instructed with the audio and text version of a happiness manual, *The Jewels of Happiness: Inspiration and Wisdom to Guide your Life-Journey*. Chapters included lessons on happiness, peace, and meditation to quiet mind. A descriptive content analysis of essays written during the year-long course was conducted. Preliminary results indicate that, overall, students perceived the course not only improved their English comprehension and speaking skills, but also afforded them personal insights.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Women in Warfare: The Role of Discrimination and Humiliation in a Culture of War

Alicia Puente[2]
Psicología Social, Universidad del País Vasco, Donosti, Spain

The aim of this study is to test the impact of social discrimination on poli-victimized women within a culture of conflict. In Colombia even after successful conflict resolution and an established agreement over resources between the main opposition armed group (FARC) and the Government, intergroup relations remain damaged, strongly affecting women. Formal agreements have not fully resolved issues such as discrimination, responsibility, victimization and justice in poli-victimized women who have been used as a weapon *of*, and not only *in*, war. In this context, the *Ruta Pacífica de Mujeres* (RPM) supported poli-victimized women to deal violence and promote their political and social participation. The consequences of violence are long-lasting, severe, and have deep repercussions for women, their families, and entire communities. We conducted a quantitative study among 100 women who have been poli-victimized and participated in the RPM and 100 women not associated with RPM. Subsequently we performed in-depth interviews in the *Eje Cafetero* districts. Our results confirmed that experiencing stigmatization and humiliation largely explains the detrimental psychological effects of violence, particularly on posttraumatic stress disorder. However, when the mediating role of social participation was introduced, results show an increase in health and a decrease in sense of discrimination and humiliation. Findings provided support for the effectiveness of including social participation in war torn situations.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

Violence against Women, Culture of Honor and Control; a Dangerous Interaction?

Alicia Puente[2]
Psicología Social, Universidad del País Vasco, Donosti, Spain

Violence against women is a manifestation of gender inequality. Numerous studies showed that numerous variables interact on it. Among them, the influence of culture of honor has been verified. Honor refers to a complex system, based on the protection of the social image. Also, the use of control by aggressors has been widely documented. We will review the available evidence of their importance in the prediction of aggression, and their possible relationship. A review of the literature about these variables was examined. Regarding control, 161 studies were reviewed; and 107 from culture of honor, both between 2006 and 2016. Following the exclusion criteria 9 studies of control and 7 of culture of honor were selected. Next, a fixed-effect model was used to estimate the mean effect of control on the aggression. Regarding the culture variable of honor this was not possible, since no study analyzes this relationship. Based on the fixed effects, the results showed a moderate effect size in the relationship between control (Fiser`s Z = .48) and violence. Regarding culture of honor, one of the studies demonstrated that, the subjects who showed more adherence to it approved more the use of violence (M = 2.05, SD = 1.27) than subjects with less adherence (M = 1.41, SD = 0.97). The rest of the studies examined its relation with: gender identity, emotional intelligence, distorted thoughts and demographic factors. We have verified how control has a moderate effect on the prediction of aggression. However, we have not been able to find any study that analyzes the relationship between culture of honor and violence.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Does Drinking Behavior Grounds in Basic Values? Exploring Associations across Individual and Country Levels

Maksim Rudnev[1,2]
[1]*CIS, ISCTE - Instituto Universitário de Lisboa, Lisbon, Portugal*
[2]*Laboratory for Comparative Studies of Mass Consciousness, National Research University Higher School of Economics, Moscow, Russia*

The studies of alcohol consumption have been focusing on specific motives, and rarely addressed more general motivational structures, such as basic values, and even less often paid attention to the cultural underpinnings of such relations. The current study investigates associations between frequency of alcohol drinking with basic values and moderation of these associations by cultural values. Three hypotheses were tested using national representative samples from 21 countries of European Social Survey (2014):

(1) intrinsic motives, such as enjoyment seeking, expressed in hedonism values have the strongest and consistent across countries association with frequency of drinking, whereas opposite anxiety-based values, such as conformity and security are strong negative predictors of drinking frequency;

(2) extrinsic motives, such as social participation and conformity are manifested at the group level, therefore higher societal levels of growth (versus protection) values guide the effects of individual values on the self-enhancement – self-transcendence dimension, the dimension appealing either to particularistic or universalistic norms.

The results fully supported our hypotheses. In countries with higher protection values (conservation and self-enhancement), expression of individual self-enhancement values, related to recognition by a group, is related negatively to drinking, as drinking is not socially rewarded. In contrast to it, in countries with higher growth values, recognition is not related to expression of values and drinking habits, so the negative impact of self-enhancement values is weaker. In countries with higher protection values, people sharing self-transcendence values, i.e. appealing to universalistic norms rather than group-bounded, drink more than those who do not share self-transcendence values. Likewise, in countries with higher growth, universalistic norms are similar to group norms, so individuals high on self-transcendence do not drink more than those low on self-transcendence. We discuss an alternative interpretation of these results, applying a theory of drinking as a result of stress induced by individual-group value incongruence.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

Home-based care Models for Elderly in India and Sweden: Value Perspectives of Stakeholders

Urmi Nanda Biswas[1]
Psychology, The M.S.University of Baroda, Vadodara, India

The study aims to explore and understand models that are integrating user-perspectives with societal and organizational values and preconditions in the domain of home-based elderly care in India and Sweden. The study addresses questions like, what kind of value-based dilemmas are experienced by managers and workers of elderly care in their work and during their work with improvements of elderly care, what are the contemporary models which are successful and which have failed in terms of value-integration in the specific socio-cultural contexts, what contemporary models are needed which addresses to the cultural and contextual needs of older persons and what are the key-components for capacity-building in (learning and developing) elderly care models in India, keeping the Swedish framework in perspective and integrating it to the cultural context. The study reports findings from 60 cognitive interviews conducted in two cities, namely, Vadodara and Mumbai on various stakeholders like, elderly who are receiving and not receiving home based care, care givers, managers of home-based care organizations, doctors giving referrals, and the relevant non-government organizations to understand the models of sustainable home-based care in rural and urban India. These findings are then compared with the existing models of elderly care in Sweden with reference to the existing cultural contexts and system frameworks of both the countries. The findings highlight the differences in service requirements, expectations, and indigenous existing models in the diverse socio-cultural context of India with implications for planning interventions in forms of research-supported learning networks to develop the close-to-practice management systems of integrated care.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Exploring Experiences of Depression in Immigrant Women with the Cultural Formulation Interview (CFI)

Emma Rucco[1]
Psychology, Culture, Health, and Personality Laboratory, at Concordia University, Montréal, Canada

Cultural factors can both trigger and mediate the severity of symptoms of psychological disorders. Culturally responsive therapeutic encounters increase the effectiveness of treatment. This qualitative study used the Cultural Formulation Interview (CFI), featured in the DSM-V, as a newly developed tool to explore the culturally grounded narratives of depressed migrant women's identity, perceived causes of psychopathology, and help-seeking behaviors and barriers. Participants were nine (n = 9) outpatient immigrant women diagnosed with depression from Saint-Mary's Hospital, in Montreal, Canada. Conventional content analysis was used to identify overarching themes across the women's interviews. Results are concurrent with past qualitative research on the perception of social factors implicated in psychopathology onset, development, and barriers to treatment among female immigrants. Participant's initial focus centered on somatic symptoms, and moved towards feelings of sadness and loneliness with time. The disorder was described in terms impeding on everyday activities, and worsened by environmental stressors, namely workplace and housing conditions. Further, depression onset was linked to major life events, such as the death of a family member. The most important obstacle to help-seeking was the language barrier between the patient, and primary or mental health care practitioner. Implications for this research include highlighting the CFI's utility as a tool to elicit critical culturally grounded patient information, which may serve to strengthen the therapeutic alliance and provide culturally informed treatment. Further, it calls for the provision of more accessible and supportive social services to this population in the form of employment and housing opportunities, as this has the potential to drastically ameliorate mental health outcomes.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

School Bullying as a Result of Presence and Absence of Opposites Sex Peers among Adolescents

Chhavi Mittal
Department of Psychology, University of Delhi, New Delhi, India

School bullying seems to vary with respect to gender, age, as well as type of bullying instance (direct- physical, verbal; indirect- social, cyber), with boys engaging in bullying more than girls, irrespective of the type of bullying studied, while girls only show indirect forms of bullying. School bullying doesn't take place in isolation, rather it is embedded in the context. Thus, schools that have both boys and girls studying together as compared to schools with only boys or only girls are expected to show different types of bullying episodes. With this view, the present paper aims to bring to forefront the dynamic nature of school bullying with respect to the presence and absence of opposite sex peers in school. Using the Indian adaptation of Adolescent Peer Relations Instrument, data was collected from 1408 students (boys= 901; girls=507) from classes 7 through 12 (middle school= 517; secondary school= 481; senior secondary school= 410), belonging to three types of schools (co-educational school= 661; boys school= 465; girls school=282). Findings of factorial MANOVA reveal main effects (age group; gender; school type) on the 8 subtypes of bullying and victimization. Interaction between age group and school type was also found to be significant across the subtypes of school bullying. Therefore, different intervention strategies are required for schools with respect to its population, as the nature of bullying incidences also varies when there are same sex peers as compared to schools having opposite sex peers.

Keywords: school bullying, peers, adolescence, gender, same sex bullying

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Characterization of Stress Situations and Coping Strategies among Arab Bedouin Teenagers Living In Unrecognized Villages in Israel

Hassan Ganayiem
Department of Interdisciplinary Studies, Ben-Gurion University of the Negev, Beer Sheva, Israel

The lives of Bedouin teenagers in the unrecognized villages are complex and characterized by duality- on one hand, they face the universal challenges of their age, and on the other hand, they struggle with new challenges resulting from the conflict between their traditional systems and the urban ones.

This study is based on the transactional model of Lazarus and Folkman (1984). The coping strategies derived from this model were examined mainly in Western populations. In studies conducted in non-Western ones, the results were inconsistent. Therefore, **the purpose of this study is to characterize unique stress situations Bedouin teens cope with and their coping strategies. In addition, it aims at understanding whether coping strategies help them deal with stressors in the same way they help people from Western societies.**

Due to the characteristics of adolescence in general and the characteristics of adolescents in the traditional Bedouin society in particular, it was decided to use an art-based research method. The present study is divided into two parts. After analyzing the results of the first part, which is a pilot, it was decided to conduct the other part, whose results have not been analyzed yet.

The analysis of the paintings and explanations from the first part showed three main themes of stressful situations that characterize the lives of Bedouin teens: (1) **study pressure**; (2) **natural disasters**; (3) **road accidents**. An interesting finding was that Bedouin teens focus on painting and explanation of stressful situations more than on coping strategies.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Multiculturalism

Highly Identifying as Canadian Alleviates the Negative Impact of Family Rejection on Well-Being in Bicultural Normative Conflicts

Mamta Vaswani
Psychology, University of Guelph, Guelph, Canada

In Canada, bicultural individuals are encouraged to maintain their heritage cultures and live according to Canadian culture. However, when it comes to making major life decisions living in accordance with both cultures simultaneously can be challenging because the two cultures might support incompatible social norms (*bicultural normative conflicts*). In such situations choosing the norms of one culture results in transgressing the norms of the other. Accordingly, if bicultural individuals aligned with Canadian norms they would be transgressing their heritage culture's norms, and could experience rejection from their families resulting in poor well-being. However, the impact of familial rejection on well-being resulting from such choices could be buffered by feelings of being a part of Canadian society. Using a sample of South Asian Canadians, the present longitudinal study explored the impact of *anticipated* familial rejection (Time 1) and *actual* familial rejection (Time 2) for transgressing heritage cultural norms on well-being, and the role of Canadian group identification. Time 1 (N=224) results revealed that participants who anticipated rejection experienced poor well-being; however, well-being was protected for those who identified highly as Canadian. Similarly, Time 2 (N=68) results suggested that participants who felt rejected experienced poor well-being; however, well-being was protected for those who identified highly as Canadian (though results were not statistically significant, likely due to the low retention rate since Time 1). Results of the present study suggest that highly identifying as Canadian can alleviate the negative impact of familial rejection on well-being when bicultural Canadians transgress their heritage cultural norms.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Adolescent Wellbeing and Educational Aspirations: Access and Equity for Students from Refugee Backgrounds in Countries of Resettlement

Emily Miller[1]
School of Psychology, Social Work and Social Policy, University of South Australia, Adelaide, Australia

Millions of people worldwide are currently experiencing internal or external displacement due to war, persecution, or issues relating to climate change, such as famine. Resettlement can provide opportunities for education and employment which support wellbeing for people who have had this refugee experience, but there can be considerable cultural, linguistic, personal, and systemic obstacles to access. Education systems in high income resettlement countries can be a key point of connection for young people and their families, providing links to services, building a sense community, and promoting wellbeing. Educational institutions can therefore improve wellbeing and pathways to citizenship for these young people and families by addressing systemic iniquities. This study used a mixed-methods approach to explore the current experiences of education for young people from refugee backgrounds studying in South Australia, with a view to improve these experiences through systemic change over time. In the first phase of the project, refugee background youth, aged 15-24, were invited to participate in a survey. 600 youth from three key regions – Africa, the Middle East and South Asia – completed the survey. Bicultural staff worked with young people from the same or similar ethnic backgrounds to support survey completion face-to-face, providing cultural and linguistic support where relevant. This paper discusses the findings of these quantitative data, with a particular focus on current experiences of young Australians from refugee backgrounds as they transition from school and on to further education, training or employment. Key findings examine how young people access and participate in education, and some of the barriers to access and engagement

790

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

The Effect of Perceived Duty and Desire to Be Kind on Expected Positive Affect

Claudia Gherghel[1]
Graduate School of Education and Human Development, Nagoya University, Japan

Kindness, if self-determined, improves the well-being of the benefactor. However, the importance of self-determination when performing kind acts depends on culture. Romanian (N=176) and Japanese (N=154) university students evaluated their duty and desire to engage in several kind behaviors. Romanians felt greater duty, regardless of the target, and greater desire and expected positive affect when the target was a friend or acquaintance, while Japanese expected more moral credit if they engaged in the kind behaviors. However, when predicting expected positive affect by controlled reasons (duty), autonomous reasons (desire) and expected moral credit, duty predicted positive affect only in Japan. Results suggest that, in Japan, having a controlled motivation does not inhibit the positive effect of kindness on well-being.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Minority Group Second-Language (L2) Health Communication Anxiety and Willingness to Use L2 Mental Health Services: Comparing Quebec Francophones and Anglophones

Anastasiya Voloshyn[1]
Department of Psychology, Concordia University, Montreal, Canada

Accessing and utilizing mental health services in a second language can be challenging. Previous research has shown that a second language-specific health communication anxiety (L2 HCA) in the mental health context decreases the willingness to utilize mental health services in a second language (L2) among the Francophone and Anglophone communities in Quebec. We are interested in the way this relationship differs between Francophones and Anglophones in terms of both magnitude and the potential indirect effects that might explain it. We will compare a sample of 117 participants whose first language is English to a sample of 86 participants whose first language is French who completed an online questionnaire. We hypothesized that the relationship between L2 HCA in the mental health context and the willingness to use mental healthcare services will be of similar strength. Furthermore, we hypothesized that both relationships will be explained by a mediation through predictive uncertainty and predicted quality of rapport. We conducted a regression analysis to obtain the B-coefficients for the Anglophone and Francophone groups, and a T-test to compare those coefficients. Although both regression analyses were significant, the T-test was not. However, we found a difference in the indirect effect: the mediation through predictive uncertainty and predicted quality of rapport of the relationship between L2 HCA and the willingness to use L2 mental health services was significant for the Anglophone group, but not the Francophone group. This work has implications for other linguistic minorities living in Quebec, as well as throughout Canada.

812

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

Conservative Beliefs and Sexual Harrassment in a Higher Education Institution in the South East of México

Julita Hernandez[1]
Education, Juarez Autonomous University of Tabasco, Villahermosa, Mexico

Sexual harrassment is considered a form of gender violence which is rarely reported, denounced or even recognized by the people who suffers it. In this paper the perception of sexual harrassment is analyzed taking into account the influence of the victims beliefs about cultural stereotypes. The voluntary sample consisted of 647 university students (male and women) from a university of the south east of México. Students were visited in their classrooms and were invited to participate in an on line annonious questionaire which had items concerning some traditional or concervative ideas of the mexican culture (Diaz Guerrero 2002) and their experiences on different levels of sexual harrassment (INMUJERES, 2010). The t test revealed significant effects of beliefx over the perception of certain levels of harrassment. Specially subjets with non conservative beliefs pereived low leves of sexual harrassment. Findings are discussed through the sociocultural theory

817

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

Cultural Differences in the Positive Effects of Gratitude on Well-being

Jongan Choi
Psychology, Seoul National University, Seoul, South Korea

Are there cultural differences in the positive effects of gratitude on well-being? The current research examined whether and how cultural orientations (i.e., individualism vs. collectivism) could qualify the effects of gratitude on physical and psychological well-being. Study 1 assessed participants' cultural orientations (i.e., collectivism vs. individualism) and tested the moderating role of cultural orientations in the relationship between gratitude and well-being. In Study 2, we recruited participants with diverse cultural backgrounds (i.e., Eastern Asians vs. European Americans) and compared the effects of gratitude across cultures. Finally, in order to establish the causal relationship, Study 3 manipulated participants' cultural orientations. The findings indicated that (a) gratitude has positive effects on psychological and physical well-being across cultures; (b) people with a collectivistic cultural background tend to report gratitude for external factors such as family, friend, and circumstance whereas those with an individualistic cultural background tend to report gratitude for internal factors such as characteristics, ability, and talent; (c) the gratitude for the external factors, compared to the gratitude for the internal factors, is more beneficial to well-being among people with the collectivistic cultural background while the reverse pattern emerges among those with the individualistic cultural background.

826

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Other

Adolescent Anxiety and Inhibitory Fear Learning: A Cross-Cultural Comparison

Christine H. M. Chiu[1]
Department of Psychology, The University of Hong Kong, Hong Kong

Anxiety problems affect adolescents worldwide, and contribute to long-term psychological consequences for some. Research examining the cross-cultural similarities and differences in adolescent anxiety and its development is limited, putting to question the generalizability of existing theories and treatment approaches. This study aims to investigate the mechanisms behind the development and maintenance of adolescent anxiety across London and Hong Kong. Considering both similarities in urbanization between the two cultures and differences in their socialization, specifically cultural values and parenting styles, findings will offer insight in adolescent anxiety from a cross-cultural perspective.

One potential mechanism that might affect how anxiety symptoms manifest is inhibitory fear learning, that is the ability to learn to inhibit one's fear on the basis of safe experiences. Research suggests that one's ability to inhibit fear is affected by his or her own learning from past experiences, and difficulties with this process contribute to the development and maintenance of anxiety disorders. In the present study, we examined whether inhibitory fear learning is related to adolescent anxiety and differs across cultures. Inhibitory fear learning is measured using the Fear Inhibition Questionnaire (FIQ), a self-report questionnaire that assesses individual differences in their ability to learn to inhibit or reduce their fear during and after anxiety provoking situations. Adolescent anxiety is measured by the Screen for Childhood Anxiety Related Disorders questionnaire (SCARED; Birmaher et al., 1999), which screens for childhood anxiety disorders including panic disorder, generalized anxiety disorder, separation anxiety, and social phobia. Students, between the age of 12 to 18, from schools in London and Hong Kong, are recruited for this study.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Intimate Partner Violence in Central India: A Qualitative Study of Rural and Urban Communities

Sanjay Kumar
Department of Psychology, Dr. Harisingh Gour Central University, Sagar, India

Rationale: Intimate partner violence has been the most prevalent problem since ages, resulting from the patriarchal social system in India. The central part of the India sub-continent connects the infamous northern belt for its imbalanced sex-ratio and the southern belt where violence is quite prevalent even after a good literacy rate. The present study aimed to explore the prevalence and factors leading to domestic violence in central India.
Methods: The study was conducted in Madhya Pradesh. Focused group discussions (N=4) were conducted among the married women of rural and urban areas.
Results: Husband's alcoholism, unemployment, gender role, familial instigation and intergenerational transfer of violent behavior were the major causes reported in rural areas. Whereas, women from urban areas attributed ego clashes, impact of peers, gender roles and poor emotion regulation as the causes for the domestic violence. In addition to it, dowry, gender discrimination and familial instigation were reported as the triggers to this violence. Women from both areas reported that the reactions to violence, awareness for rights, tendency to seek help from the government and social support affect the level of domestic violence. In both areas, the extent of harm from verbal and physical violence was similar irrespective of the marriage type and time duration. Serious impacts of domestic violence on physical and mental health of women and children of both areas were reported. Most importantly the nature of social interference, social support and their outcomes were reported differently in both areas. Occurrence of violence reduced in rural areas due to social interference. Women experienced the role of social support, family values, law and governmental policies as a controlling mechanism to violence.
Conclusion: Intimate partner violence is a cause of concern for the physical and mental health of women and children. Preventive measures are needed to be addressed along with the curative measures such as laws and policies.

845

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

Assertiveness, Self-esteem and Stress among Adolescents: A Study of Hindus and other Minorities

Ghooman Ahirwar
Psychology, Doctor Harisingh Gour University sagar, Sagar, India

Rationale: Adolescence is a critical phase for shaping the personality of an individual. In this crucial stage a person tries to develop his identity in order to overcome the problems and challenges that he faces at this stage. It is a time of new challenges and new opportunities. **Objective:** The present study was conducted to find out the association between assertiveness, self-esteem and stress among the adolescents. **Methodology: Sample:** Adolescents (N=150, females=39, males=111) from Sagar city within the age range of 14 to 19 years were taken as participants. **Tools**: Rathus assertiveness scale, Rosenberg's self esteem scale and Cohen's perceived stress scale were administered. Gender and religion of the participants were taken as demographic variables. **Statistical Technique:** Mann-Whitney U test was used for data analysis. **Results:** The findings of the study depicted no significant difference between male and female on assertiveness, self-esteem and stress (p 0.05). In addition to that, results also showed no significant relationship between Hindu and other minority group of religion in Madhya Pradesh (p 0.05). **Discussion**: Findings suggested that the level of stress, self esteem and assertiveness is not influenced by the religious belief and practices. However it also seems that gender did not play a role on assertiveness, stress and self-esteem.

853

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Multiculturalism, Other

Multicultural Discrimination Experiences and Rumination: A Narrative Approach

Rebecca Angele
Psychologie, Université Laval, Quebec, Canada

Multicultural individuals in Canada are subject to many forms of discrimination. The present study sought to qualitatively examine these discrimination experiences and how the multicultural individuals who experience discrimination cognitively process, or ruminate, about those experiences. Rumination consists of persistent thoughts about negative experiences. Previous quantitative work (Borders & Liang, 2011) demonstrated that rumination constitutes a maladaptive coping strategy that mediates the associations between perceived discrimination, emotional distress, and aggression. The current study used a qualitative approach to represent and understand the complex lived experience of multicultural Canadians' discrimination experiences and how those experiences are related to rumination. Explicit and implicit forms of discrimination were examined using a microaggressions framework (Nadal, 2011; Sue & al., 2007). Life story narrative interviews (McAdams, 1985) were conducted with 22 multicultural Canadians. Twenty-five discrimination themes emerged, including bullying, identity denial, and stereotyping, among others. Rumination (e.g., dwelling on negativity and unachieved standards, insistent and invasive thoughts etc.) and coping strategies (adaptive and maladaptive) were coded. Participants' reflections on their discrimination experiences and the relation with rumination will be discussed. Correlation analyses revealed a positive link between discrimination and rumination, with some variations between the types of discrimination. These findings unpack the relationship between discrimination and multicultural individuals' maladaptive and adaptive cognitive and coping strategies in the face of racism in our diverse societies.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Multiculturalism

Learning as an Encounter with Signs: Some Challenges for Multicultural Education

Hyojin Ahn
Early Childhood Education, Incheon National University, South Korea

Using the concept of learning through an encounter with signs in Deleuze`s The Proust and Signs, this study explored some challenges for multicultural education. For this, three tasks were done. First, we presented 4 different types of signs(e.g., worldly signs, signs of love, sensorious signs, and signs of art) in learning based on Deleuze`s The Proust and Signs. Second, we explored a meaning of the signs of art as an goal of education. Third, we analyzed the implications for multicultural education using Deleuze`s concept of learning as an encounter with signs. The educational implications of this study are as follows. First, we are accustomed to represent multicultural education. Deleuze`s concepts of signs challenge us to rethink the way to teach multicultural education, for example, intra-pedagogy (Taguchi, 2010). Second, our common pedagogy on multicultural education emphasizes our intellect working in our mind. Deleuze`s concepts of signs ask us to emphasize a pedagogy of senses operating in our body. We, as a learner, are not a being. We are an entangled becomings by intra-activity(Barad, 2007). This study indicates several ways of learning and teaching on multicultural education.

878

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

Factor Structure of the Toronto Alexithymia Scale in a Community Sample of Korean Immigrants in Canada

Jie Chang[1]
Psychology, Concordia University, Montreal, Canada

Alexithymia is characterized by deficits in emotion recognition, and is associated with several psychological disorders. It is most commonly assessed with the Toronto Alexithymia Scale (TAS-20), a self-report measure with three subscales: difficulty identifying emotions; difficulty describing emotions; and externally oriented thinking (EOT).

This study aims to establish the psychometric properties, and to validate the factor structure, of a Korean translation of the TAS-20. A community sample of first generation South Korean immigrants (n = 225) in Toronto, Canada completed the measure. Confirmatory factor analysis (CFA) was performed, where model fit of the scale against the traditional three-factor model of alexithymia and four alternative models were assessed and compared.

The results demonstrated modest fit for the traditional three factor model of alexithymia, and that a four-factor model offered the best fit to the data; however, fit indices consistently fell below established standards. These findings may be due to the low internal consistency of the EOT subscale, consistent with low EOT subscale reliabilities in other TAS-20 translations. Translation problems may have also contributed to the findings.

Indeed, serious questions have been raised about the cultural appropriateness of EOT, especially regarding its coherence and the extent to which it ought to be understood as pathological (Dere, Falk & Ryder, 2012). The failure to replicate the factor structure of alexithymia in a Korean immigrant sample suggests that more research is needed to tease apart whether the problems are due to conceptual or translation issues, and to better understand alexithymia in different cultural contexts.

880

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health, Cultural Variation

Psychometric Properties of the Chinese Perceived Responses to Capitalization Attempts Scale

Wenjing Guo
Beijing Key Laboratory of Applied Experimental Psychology, National Demonstration Center for Experimental Psychology Education (Beijing Normal University), Faculty of Psychology, Beijing Normal University, China

Capitalization is an interpersonal process where one shares personal positive events with others and receives extra benefits beyond the positive event's effect. The response a capitalizer perceives from the recipient determines the success of the capitalization process. The Perceived Responses to Capitalization Attempts Scale（PRCAS）is an English measure to assess a capitalizer's perception of a recipient's reponses. We tested the factor structure， internal consistency reliability， and concurrent validity of the Chinese version of the PRCAS in 1,213 Chinese college students. Factor analyses replicated the 4-factor model—with the factors active-constructive response, passive-constructive response, active-destructive response, passive-destructive response. All subscales possessed satisfactory internal consistency and evidence for concurrent validity with measures of feeling， flourishing， self-esteem， and mental health symptoms. In addition， the test-retest stability of the PRCAS was assessed in another 119 Chinese college students， where subscales possessed low test-retest reliability. In summary， the Chinese PRCAS possessed acceptable psychometric properties.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Exploring the Effects Of Microaggressions and Religiosity on Well-Being: The Second-Generation Muslim-Canadian Immigrant Experience

K. Jacky Chan
School of Psychology, University of Ottawa, Ottawa, Canada

Perceived discrimination has repeatedly been found in the literature to have a negative impact on the well-being and sense of belonging among immigrants. However, studies have reported that the negative effect of discrimination may be buffered by having a strong sense of ethnic identity or religiosity. More recently, researchers have begun to investigate the effect of more subtle forms of ethnic discrimination, namely microaggressions, on well-being. Despite the literature remains scant, there is empirical evidence supporting that ethnic identity serves as a protective factor in face of microaggressions. Yet, little is known on the protective role of religiosity. The purpose of the study was to better understand the moderating role of religiosity on the relationship between microaggressions and well-being in a sample of second-generation Muslim-Canadian immigrant university students. The focus on the Muslim-Canadian experience is particularly timely given the rise of Islamophobia found in Canada and other immigrant-receiving societies. Two hundred and eighty-five participants completed measures on their experiences with microaggressions, religiosity, university campus connectedness, sense of belonging to the community, and life satisfaction. The regression results indicated that experiences with microaggressions negatively predicted participants' campus connectedness, sense of belonging, and life satisfaction. In addition, religiosity was found to moderate the above main effects, indicating that a high level of religiosity buffered the negative impact of microaggressions. Participants who experienced a high level of microaggressions and had a low level of religiosity reported the lowest level of subjective well-being. The implications of these findings will be discussed.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

Depressed Mood and Loneliness as Predictors of Suicide Risk in Latino College Students: Some Evidence for an Interactive Model

Brianna McManamon[1]
Psychology, University of Michigan, Ann Arbor, USA

Suicide is the second leading cause of death among adolescents, exhibiting why suicide ideation studies are necessary today (Cash & Bridge, 2009). Past studies indicate depressed mood and loneliness successfully predict suicide risk in adults (Brown, Beck, Steer, & Grisham, 2000; Weber, Metha, Nelsen, 2008). Despite the Latino population representing the largest ethnic minority group in America, the examination of depressed mood and loneliness together as predictors of suicide risk in Latinos has not been conducted (U.S. Census Bureau, 2016). We examined the role of depressed mood and loneliness(viz., hopelessness & suicidal behaviors) in a sample of 156 Latinos in predicting suicide risk. Correlational analysis indicated significant positive associations between depressed mood and suicide risk (rs = .57 & .61) and loneliness and suicide risk (rs = .49 & .54). Additionally, depressed mood and loneliness were positively associated (r = .59). Further examining for interactive roles of depressed mood and loneliness, we conducted a set of hierarchical regression analyses. In Step 1, we included age and sex as control variables. In Step 2, we entered depressed mood and loneliness as predictors, followed by the interaction term in Step 3. Results of analyses predicting hopelessness indicated depressed mood (β = .46, p .001) and loneliness (β = .26, p .001) accounted for 40% of the variance in hopelessness, beyond age and sex. The interaction term was found to account for 4% of the variance in hopelessness. Similarly, depressed mood (β = .43, p .001) and loneliness (β = .25, p .001) were found to account for 35% of the variance in suicidal behaviors beyond age and sex. Finally, the interaction term accounted for an additional 5% of the variance in suicidal behaviors. Collectively, our findings indicate the importance of understanding depressed mood and loneliness as both unique and interactive predictors of suicide risk in Latino adults.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

The Relationships between Personality Characteristics, Facebook Use, and Depressive Symptoms among Bedouin Arab and Jewish Young Adults in Israel

Sarah Abu-Kaf

Conflict Management & Resolution Program, Ben-Gurion University of the Negev, Israel

Abu-Kaf, S. (Ben-Gurion University of the Negev)

Mailto: aks@bgu.ac.il

Abstract

Social networking sites play an important role in the life of many young adults around the world. An increasing body of research is interested in the relationships between personality characteristics and online social networking. This study investigated the relationships between personality vulnerabilities (self-criticism and dependency) and patterns of online social networking in two cultural contexts (Jewish Israeli and Bedouin Arab). The contributions of these factors to predictions of depressive symptoms were also examined. This cross-sectional study involved 250 Jewish and Bedouin Arab young adults. Participants completed a demographic questionnaire, the Depressive Experiences Questionnaires, a questionnaire on Facebook usage patterns, and the Center for Epidemiological Studies-Depression Scale. Among the Bedouin Arabs, self-criticism was negatively associated with privacy settings and sharing, but positively associated with posting on the walls of others and posting about formal affairs or achievements. Among the Jewish participants, self-criticism was found to be positively associated with use of the “share” button, uploading photos, membership in more Facebook groups, activity in Facebook events, and posting on the walls of others. Moreover, among the Jewish group, dependency was found to be positively related to spending more time on Facebook, posting on the walls of others, use of the “like” button, and uploading photos of family, social events, food, and art. This pattern between dependency and Facebook use was not found among Bedouin Arabs. While Self-criticism was the strongest predictor of depression symptoms among both groups, posting statuses, sharing, and not commenting on photos posted by others had different contribution in each cultural group.

This research highlights the relationships between personality characteristics and the management of online social relationships in different cultural contexts. This study also underscores the roles of self-criticism and specific patterns of Facebook use as predictors of depressive symptoms.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

Exercise Self-efficacy, Resilience, and Quality of Life among Male and Female Elders: A Mediation Study

Matthew Olasupo[1,2]
[1]*Psychology, North West University (Mafikeng Campus), Mmabatho, South Africa*
[2]*Psychology, Obafemi Awolowo University, Ile-Ife, Nigeria*

Although regular exercise is an essential requirement for enhancing quality of life in old age, it is not part of the culture of most elderly Nigerians. This study seeks to investigate the relationship between exercise self-efficacy and quality of life, to determine the role of resilience in this association, and to assess whether the association will differ between male and female elderlies in a semi-urban community in Nigeria. A cross-sectional research approach will be employed and data will be collected from older adults (aged 60 years and above) using a convenient sampling technique. Appropriate sample size (A-priori) for two groups (males and females) will be determined using G*Power software given $\alpha = .05$, $f = .04$, and power ($1-\beta$ err prob) = .95. Three standardized psychological instruments will be used to elicit information from the respondents. These are resilience scale (Wagnild & Young, 1993), exercise self-efficacy scale (Kroll, Kehn, Ho, & Groah, 2007), and General Health Questionnaire (GHQ-28) (Goldberg, 1978) will be used to measure quality of life. Structural Equation Modelling (SEM) will be used to test the hypotheses using SPSS AMOS (version 25). Appropriate recommendations will be drawn based on the outcome of the study

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Meaning in Life as a Predictor of Optimism: How Parents Mattering Matters to Asian Americans and European Americans

Elizabeth Yu
Psychology, University of Michigan, Ann Arbor, USA

Research on meaning in life has gained momentum in the past decade (Schlegel & Hicks, 2017). Greater meaning in life has been found to be related to a wide range of positive adjustment outcomes, including satisfaction with life, subjective happiness, positive affect, and psychological well-being (Park, 2010). Although research on the relationship between meaning in life and adjustment outcomes continues to grow, the relationship between meaning in life and other positive psychological processes or constructs, such as optimism, is unclear. Additionally, potential ethnocultural differences in meaning in life and its relation to optimism, as also been largely unexamined. The present study sought to examine the relationship between meaning in life (viz., presence and searching) and optimism between Asian American and European American college students. Furthermore, we examined whether parents mattering (i.e., importance of parents` well-being) would add to the prediction of optimism and interact with meaning in life dimensions to further predict optimism, beyond main effects. Findings indicated that meaning in life accounted for a significant amount of variance in optimism for both groups, and while Presence × Parents Mattering was a significant predictor of optimism for European Americans, Searching × Parents Mattering was a significant predictor of optimism for Asian Americans. Implications for continued research on meaning in life, and the need to focus on cultural and contextual factors are discussed.

1024

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

Targeting the Youth - Male and Female in Media Advocacy in the Use of Contraceptives: A Revolution in Health Communication in Nigeria

Ifeyinwa Awagu
Institute of Humanities, Pan Atlantic University, Lagos, Nigeria

Gender has always been an underlyinue issue in making decisions about the use of contraceptives in Nigeria. This is informed by the socio cultural contexts that made the woman the focus of media advocacy on the use use of contraceptives. This study proposes to investigate the new approach to media advocay on the use of contraceptives targeted at the youths, male and female between the ages of 18 and 35 years. The content of a radio program, "Get it Together will be analysed for elements that resonate with gender roles in decision making regarding the use of contraceptives among couples. Thirty couples that listen to the radio program on Radio Nigeria will be interviewed to examine their perception and attitudes towards the use of contraceptives before and after exposure to the radio program. Another thirty couples thaare not exposed to the program will also be interviewed forthe same effect. The conclusion will be drawn using social mobilization theory and gender

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Culture & Health

The Meaning of the Break-Up in Dating Relationships of Mexican Adolescents

Fernando Méndez-Rangel[1]
Psychology, National Autonomous University of Mexico, Mexico

Although the break-up of dating relationships in adolescence is something expected, this can viewed as a personal failure for adolescents (Perinat & Corral, 2003), and several consequences have been associated to this phenomenon. However, is not enough literature around the psychological meaning of this concept have been proposed (Brown, Feiring, & Furman, 1999), especially on Mexican adolescents.
The aim of this study was to identify the psychological meaning of the "break-up" in Mexican adolescents. For this reason, 170 adolescents participated, (69 men, 101 women), who had experienced a break-up in their lives. All participants were residents of Mexico City.
Findings of Modified Natural Semantic Networks (Reyes-Lagunes, 1993) indicated that the symbolic representations of break-up in dating relationship is associated with sadness, pain, ugliness, anger, and distrust.
In conclusion, the psychological meaning of break-up of dating relationships stands for cognitions and feelings that are involved in the subjective culture (Szalay & Maday, 1973). Thus, this phenomenon is viewed as a common, highly emotional, and negative experience (Perilloux & Buss, 2008; Sprecher, 1994). Also, findings are discussed in the light of ethno-psychological literature. Finally, this study allows the development of research and measurement scales that identify the cultural factors associated with this phenomenon. Thus, negative meaning of the break-up of dating relationships can be changed in the life of the Mexican adolescents.

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

The Meaning of Couple Relationship Maintenance in Mexico

Sofia Rivera-Aragon
Psychology, National Autonomous University of Mexico, MEXICO, Mexico

The concept of couple relationship maintenance is used to identify the efforts towards maintaining a healthy relationship (Noller & Feeney, 2006). According to Stafford (2008), a maintenance relationship is that in which one can find conducts directed to maintaining, preventing its failure, and/or repairing whatever is wrong with the relationship. The purpose of this research was to know the meaning of couple relationship maintenance in adult men and women. 487 Mexico City residents (246 men, 241 women; M age =37.34; SD=15.68) participated in this research. The Natural Semantic Modified Networks technique (Reyes Lagunes, 1993) was used for this research. Results show that men and women in current dating relationships (group 1) consider that love and trust define our target variable. Group 2 (men and women with no children) consider that love, communication and trust are the words that best define. Group 3 (men and women with children) consider that love, details, tolerance, respect, trust, and support are the concepts that best define our variable. Group 4 (Men and women with children over 23 years) defines the variable as love, communication, respect, and comprehension. It is concluded that “love” is the best way to define couple relationship maintenance. This is best described by Diaz-Guerrero (1982), who culturally described Mexico as the culture of love. Research supported by Project PAPIIT IN306417.

1046

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Gender

Creation and Validation of a Scale to Measure Belief in Performative Bisexuality

Darrin L. Rogers
Elayna Kinney
Psychology Department, State University of New York at Fredonia, New York, USA

Bisexual individuals are subject to prejudice and discrimination of various forms, from within both the heterosexual and gay communities. Stereotypes include views of bisexual individuals as hypersexual, promiscuous, and confused about their orientation. Experiences with such prejudices can lead bisexual individuals to experience isolation, anxiety, and depression. Belief in performative bisexuality (BPB), the belief that bisexual women perform (or should perform) sexually with other women, primarily for the pleasure of others, is a particularly pernicious stereotype, potentially implying denial of bisexual women's sexual identity and disregard of their experiences and preferences. Assessing BPB is important for studying the phenomenon; however, to our current knowledge, no validated psychometric instruments exist for measuring it. A pool of 28 Likert-type items created to tap the BPB construct was administered to 457 online survey participants, predominantly university students. Content-based refinement and factor analysis resulted in a 12-item Likert-type scale for measuring BPB. This scale demonstrated good internal consistency (Cronbach's alpha=.84) and predicted associations with subject demographics and scenario-based items assessing BPB. The BPB scale is offered as a reliable instrument with good initial evidence for validity, for measuring BPB in general research populations. Uses, limitations, and implications will be discussed.

1060

Posters Session 4- Cultural Health/ Gender/ Language (Tuesday, July 3, 2018 14:00)

Multiculturalism

Culture Differences between U.S. Americans and Latin Americans: The Impact in Negotiation

Fernando Parrado
Psychology, Sergio Arboleda University,, Bogota, Mexico

The paper compares Latin American (Colombia, Peru, Ecuador, and Venezuela – CPEV) cultural values to North American (U.S.A) values based in Hofstede's National Dimensions. I suggest possible cultural values differences that challenge negotiations between US Americans and Latin Americans in Colombia, Peru, Ecuador, and Venezuela. Hofstede defines six cultural dimensions, each one related to an index: individuals/collective (IDV), equality/hierarchy (PDI), uncertainty/avoidance (UAI) tough/tender (MAS), time perception (LTO), and Indulgence (IVR). I support the findings with 5 years research, interviews to foreign, intercultural training, statistics, and the experience of living 10 years in the USA and 35 in Colombia. Finally, in conclusion, I suggest practical cultural strategies that would make Latin-American companies more successful in international negotiations with US American companies and possible areas of intercultural negotiation research.
Key words: Intercultural negotiation, international business, Latin America business culture.

Papers Session 19 - Cultural Cognition and Neuroscience (Tuesday, July 3, 2018 15:50)

Identifying with other Internationals: The Influence of Multicultural Personality on Social Identity Patterns of International Students

Joep Hofhuis
Erasmus Research Center on Media, Culture and Communication (ERMeCC), Erasmus University Rotterdam, The Netherlands

Social identity patterns have been shown to be an important factor in the experience of travelling abroad for study. In line with traditional acculturation literature, most scholars distinguish between international students' home culture and host culture identities. However, more recently, it has become recognized that these individuals also strongly relate to other international students, together forming a diverse, cosmopolitan in-group that they identify with. This type of social identification requires negotiating between different cultures and/or languages, which is no sinecure. The present study examines whether multicultural personality traits, including cultural empathy, openmindedness, flexibility, social initiative, and emotional stability, may increase the likelihood of identifying with other internationals.

We surveyed a group of 189 first-year students in an international university program, and measured their multicultural personality trait and social identity patterns. Stress and life satisfaction were included as outcome variables. Our results confirm the importance of identifying with the group of international students: it explains more variance in stress and life satisfaction than identification with home or host culture. Furthermore, openmindedness and emotional stability predict identification with international students: these traits appear to be necessary to identify with such a diverse group. Home culture identification was predicted by flexibility only. Host culture identification was predicted by cultural empathy and emotional stability. Our findings confirm the importance of personality in the establishment of social identity patterns during a study abroad, as well as the importance of recognizing other international students as a possible source of identification.

Papers Session 19 - Cultural Cognition and Neuroscience (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

Cultural Variation in the Gray Matter Volume of the Prefrontal Cortex is Moderated By the Dopamine D4 Receptor Gene (*Drd4*)

Qinggang Yu[1]
Department of Psychology, University of Michigan, Ann Arbor, USA

It has been well-established that people from different cultures vary in cognitive, emotional, and motivational processes and the brain activities underlying them. Further, initial evidence suggested that these cultural differences are linked to structural properties of the brain, such that more interdependent individuals (e.g., East Asians) have smaller gray matter (GM) volume in certain prefrontal regions. The directionality of this relationship, however, remains unclear. In the present study, we addressed this gap by adopting a unique genetic approach. People who carry the 7- or 2-repeat allele of the dopamine D4 receptor gene (*DRD4*) have been described as more sensitive to environmental influences, including cultural influences. We thus predicted that if culture shapes the brain, this link should be moderated by *DRD4*. We analyzed structural MRI images of 132 subjects (both European Americans and East Asians). Approximately half in each cultural group carried the 7- or 2- repeat allele of *DRD4*. Voxel-based morphometry (VBM) analysis revealed significantly greater GM volume in certain prefrontal regions among European Americans than among Asian Americans, after controlling for total brain volume, age, and sex. Moreover, this group difference was significantly more pronounced among the carriers than among the non-carriers. This pattern was robust in Freesurfer analysis assessing cortical thickness. Importantly, among Asian sojourners, the prefrontal regions showed an increase in GM volume as a function of the number of years spent in the U.S., but only among carriers not non-carriers. The present evidence is consistent with a view that culture modulates the structural properties of the brain by mobilizing epigenetic pathways that are gradually established through socialization and enculturation.

Papers Session 19 - Cultural Cognition and Neuroscience (Tuesday, July 3, 2018 15:50)

Cultural Neuroscience

Context Matters in Cross-Cultural Research: Different Change Detection Paradigm Stimuli Elicits Differential Response Bias Patterns for Australian Indigenous Children

Melissa Freire[1]
Research School of Psychology, Australian National University, Canberra, Australia

This paper explores the influence of culture on the way we perceive and process our environment. Research presented here is part of a broader project that examined whether culture affects the development of cognitive processes underlying reading acquisition. For this project, 51 Indigenous Australian children and 58 non-Indigenous Australian children were tested on a battery of culturally-adapted cognitive tasks that measured oral working memory, visual working memory, phonological segmentation, and dorsal and ventral processing.

The current paper focuses on visual working memory processes, as measured using different change detection paradigms: one using color stimuli, and another using images of animals native to northern Australia. The aim of this research was to examine whether Indigenous peoples living in very remote regions of Australia, who maintain strong culture and language practices, as well as strong connections to their local environment, respond differently to non-natural versus natural stimuli. If culture influences fundamental neurocognitive processing we should observe different response patterns to various cognitive tasks across different cultural groups.

Preliminary analysis reveals that Indigenous and non-Indigenous groups showed similar response sensitivity and response bias patterns in that accuracy decreased as array size increased for both groups and both groups responded more conservatively as array size increased. However, the magnitude of response bias for the color stimuli was significantly greater for Indigenous children compared to non-Indigenous children. These results imply that Indigenous children had a more conservative approach when discriminating between non-natural colors than non-Indigenous children. Possible explanations for this finding are discussed.

Papers Session 20 - Acculturation/Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Change

Social, Cultural and Linguistic Issues in the Acculturation Processes of Syrian University Students in Turkey

Ayse Ayvazoglu
Psychology, Izmir Katip Celebi University, Izmir, Turkey

This article investigates the acculturation experiences of Syrian university students in Izmir, Turkey, using in-depth semi-structured interviews with fifteen informants. The study employs qualitative research methods and inductive content analysis. The research is geared towards exploring the social, academic and linguistic issues emerging in the acculturation period; factors moderating the integration process as well as students' coping strategies. The results are discussed within the framework of Berry's acculturation model, theory on boundary formation and intergroup relations. On the basis of the informants' self-reports, we found that intergroup relations with mainstream Turks, language and academic issues, lack of institutional support system in Turkey, emerge as major themes affecting acculturation. Ingroup solidarity, social support from natives and acquisition of the Turkish language are found to be the mediating factors. It is understood that eliminating barriers to education in Turkey and providing language support will facilitate the acculturation of Syrian refugees and deter unfavorable long-term outcomes. The implications of the study are beneficial to the policy makers in anticipating the acculturation-related concerns and improving access to higher education, creating preventative measures and implementing long-term solutions.

Papers Session 20 - Acculturation/Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Change

The Measure of Traditionalism in Different States of Mexico

Rolando Diaz Loving[1]
Psychology Department, Universidad Nacional Autónoma de México, Mexico

The aim of the present study was to identify how traditional beliefs and norms still permeate and direct present-day interactions within the family and couple setting. Following such purpose, a 28 item scale was derived regarding beliefs and norms related to reproduction, gender roles, sexual orientation, addictions, extramarital relations primordially. The items were answered by 1625 subjects from different states (Female=51.3%), the last level of education achieved by the majority of the sample was middle school (42%), thus mimicking a more representative Mexican sample. After item discrimination analyses, the internal structure of the scale with the 16 remaining items was evaluated using an Exploratory Factor Analysis that resulted in two dimensions. The first factor was named Traditionalism and is related to inflexible beliefs and norms pertaining to homosexuality, reproduction and gender roles. The second factor was named Libertarianism given that it measures openness in beliefs and norms. It is relevant to point out how these two factors are not mutually exclusive or opposites, they coexist within the mind of the Mexican population. Posterior comparisons between states (Sonora, Monterrey, Sinaloa, Tabasco and Mexico City) were carried out in order to identify specific variability between states regarding the dependent variable, finding Hidalgo to be the most traditional state $F(5,1595)=11.75^{**}$. The total internal validity of the scale was measured to be $\alpha=.81$

623

Papers Session 20 - Acculturation/Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Change

Comparative Study of Values of Russians in Russia, Latvia and Azerbaijan

Ekaterina Bushina
Faculty of Social Sciences, International Scientific-Educational Laboratory for Socio-Cultural Research, Higher School of Economics, Moscow, Russia

The existence of cultural, social and political differences in the Post-Soviet countries led to changes in values, beliefs, attitudes, intergroup relations in changed contexts. A large number of ethnic Russians, who previously lived in one state, now live in different countries. Many of them became an ethnic minority, and faced the challenge of adapting to their new life status (Muižnieks, Rozenvalds, & Birka, 2013; Musabekov, 2009). In the study we focused on a comparison of values of Russians in Russia, Latvia, and Azerbaijan from a cross-national and intergenerational perspective. We surveyed representatives of three generations of the same family. To measure individual values the 57-item Portrait Values Questionnaire Revised (PVQ-R) was used. Values of young generation of Russians do not differ in all three countries. Intergenerational differences were found in Self-Enhancement and Self-Transcendence values among three generations in Russia. However, in Latvia and Azerbaijan middle and older generations do not differ in terms of these values, and Russian youth do not differ from parental generation in Self-Transcendence values. We also compared values of Russians in these countries using generation, region, and group status as independent variables. The main effects of generation, region, and group status on higher order values were significant. The results are discussed from the perspective of changes in the Post-Soviet space.

Key words: values, intergenerational differences, cross-cultural study, Russians in Russia, Latvia, Azerbaijan

Papers Session 20 - Acculturation/Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Change

Shifts in Traditional Methods of Coping as Growth in Elderly Indigenous Bedouin Men

khaled Al-sayed[1,2]
[1]*Conflict and Management, Ben Gurion unvirsty, Beer -Sheva, Israel*
[2]*Department of Psychology, Kaye Academic College of Education, Israel*

Background: Bedouin elderly men in the south of Israel are a unique traditional population living in remote unrecognized villages experiencing rapid social transition. Using the salutogenic model, and its core construct of sense of coherence (SOC) with its dimensions of comprehensibility, manageability and meaningfulness, we explored what are the resources which facilitates coping and growth from dealing with stressful events, as self-defined by the participants.

Methods: In this study, twelve men, ages (69-74) were interviewed in long narrative interviews for between 1.5-2 hours. The individuals were asked to narrate significant stressful and meaningful events in their lives, with a focus on how they managed these events- what they understood form these events, and what meaning they gave to the events.

Findings: The interviews were analyzed thematically and five main themes emerged:

The definition of stressful events; the way the narratives were constructed to convey a didactic message for the more westernized younger generation; telling the story as a way of enhancing coping and growth; the family as a frame of support but also pressure; the process of re-framing past evens in light of cultural transitions.

This paper throws new light on how elderly indigenous Bedouin men are self-define coping and growth in the context of cultural transition. The methodological and theoretical contribution of this study is its effort to utilize the salutogenic concepts of SOC within a traditional society that has undergone dramatic and extensive change.

609

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

‘Lived-In’ Experiences of Adolescent Girls in India

Chair: Nandita Babu

1133

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

Lifespan Development

School Bullying as Manifested by Interplay of Culture and Gender among Adolescents

C. Mittal
Psychology, University of Delhi, India

School bullying is not a new phenomenon under study. Consistent empirical evidence suggests that more boys than girls engage in school bullying, with boys displaying the by and large accepted view of bullying behaviours, while girls seem to engage in only subtle or indirect forms of bullying, if at all. Each culture has its own norms regarding aggression display, so can these gender differences in school bullying be a result of cultural prescriptions? In a country like India, where there are clear cut differences in the accepted ways of behaving for boys and girls, the very idea of girls engaging in something that involves display of aggression seems odd. The present paper explores the lived experiences of 13 adolescent boys and girls engaged in school bullying (either as perpetrators or victims) to shed light on the culture prescribed manifestation. The participants were selected using peer nominations from 877 students from classes 6-8 of a public school in Delhi. Through the analysis of their interviews, it was found that both boys and girls experience aggression in a similar manner, differing only in manifestation. While boys are allowed to freely express that aggression, girls are explicitly stopped from doing so. Similar differences were found with respect to victimization. These results are significant for developing suitable interventions to combat school bullying.

Keywords: School Bullying, Social Constructionism, Gender Role Socialization, Adolescence

1134

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

Lifespan Development

Parental Involvement in the Career Decision Making of Adolescent Girls

S. Bhatia
Psychology, University of Delhi, India

The current research is a qualitative outline of the shared narrative between adolescent girls and their parents on the impact of parental involvement on the career decision-making process of their children. For this purpose, semi- structured interviews of 10 college-going adolescents and their parents (privileged= 5; unprivileged= 5) were taken. The study sought to identify and understand the positioning of adolescent girls in career decision-making within the family. Particularly, the nature of parental involvement in relation to choosing a stream and a career along with the mediating pathway were examined. Using content analysis, some of the major themes that emerged suggest that in contrast to their counterparts, under privileged adolescent girls had lower aspirations due to limited opportunities which are further rendered inaccessible due to added restrictions (social, economic, etc.), and that these culminated from beliefs of inferiority. Such beliefs appear to be reinforced by lowered parental expectation of the success of their daughters. Consequently, a finding of particular interest indicated more number of female students hailing from the privileged section of the society to agree with the educational and career related goals specifically of their mothers. Thus, the obtained results reiterate the importance of parental, specifically the mothers' involvement in their daughter's career-related outcomes and hence bear some crucial implications for the fields of career counselling and public policy.

Keywords: Adolescent Girls, Parenting, Career Decision Making

1135

Symposium 18 (Part II) - Moved to part I (Tuesday, July 3, 2018 15:50)

Lifespan Development

Understanding the Experiences of Relational Aggression among Adolescent Girls

Alka Bajpai
Psychology, University of Delhi, India

Relational Aggression is an issue of concern in contemporary times as the Indian society is struggling with the challenges of aggression in different forms. Among the generalized understanding of aggression and violence, that exists among the people in general, the area of relational aggression often goes unnoticed and unaddressed but nonetheless is an important reality of our interpersonal relationships. This is particularly important issue of study for adolescents since how we negotiate issues in our developmental years lays a strong foundation for later healthy relationships. The study explores the issue of relational aggression among adolescent girls in the first year undergraduate colleges of Delhi University in India. In- depth interviews were collected on 15 participants around the relational issues and challenges of close friendships and close relationships. Data was analyzed using thematic network analysis that revealed the dynamics of relational aggression for those socialized in a collectivistic society, the strategies and ways of negotiating interpersonal issues as preferred by adolescent girls and self- other dynamics in the relational self. The study shows important insights into the vulnerability and negotiating vulnerabilities in close relationships, particularly in a changing socio- cultural scenario of Indian society.

Keywords: Relational Aggression, Close Relationships, Adolescent Girls, Vulnerability

920

Symposium 20 (Part II) - Culture & Organization (Tuesday, July 3, 2018 15:50)

Culture & Organization

Creating Space for an Indigenous Work Psychology , Part 2: Lived Experiences of Work

Wendi Adair

1078

Symposium 20 (Part II) - Culture & Organization (Tuesday, July 3, 2018 15:50)

Culture & Organization

Indigenous Employee Satisfaction and Well-being

Erin Somerville
Psychology, Conestoga College, Canada

Within the workplace literature, researchers have examined factors that lead to employee satisfaction and well-being. However, one understudied area is that of employee satisfaction and well-being for Indigenous People in Canada. The Mental Health Commission of Canada's National Standards for Psychological Health and Safety in the Workplace state that it is an employer's duty to promote a work environment that promotes psychological well-being, therefore, this is an important avenue of exploration. This presentation will explore the factors that have been previously examined and propose new avenues of work in this area. Some of the current factors that have been identified that impact Indigenous employee satisfaction are flexibility for attending to family concerns, the balance between paid and non-paid work, and career development opportunities (Haar & Brougham, 2013). It is also important to acknowledge that many Indigenous Peoples have intimate relationships with the land. The caring and symbolic relationships that Indigenous Peoples hold with the land are important in understanding their struggles with a colonized workplace (Hall, 2016). The workplace can benefit by including Indigenous practices that are culturally relevant and meaningful into the organization to expand on the existing human strengths of the community and create a competitive advantage (Reade & McKenna, 2013). Similarly, Indigenous knowledge of dispute resolution, has the potential to be a valuable resource for workplaces that want to improve and maintain cooperative employee relations, ultimately increasing workplace satisfaction and well-being for Indigenous People in Canada.

1079

Symposium 20 (Part II) - Culture & Organization (Tuesday, July 3, 2018 15:50)

Culture & Organization

Indigenous Workways: Developing a Relational Conversation Protocol

Anika Sehgal
Psychology, University of Waterloo, Canada

The purpose of this study was to employ the use of relational conversations when investigating the workplace experiences of Indigenous employees. In Indigenous cultures, relational conversations are highly regarded since they are aligned with the collectivist culture and are recognized as a method of gathering knowledge based on Indigenous traditions of oral storytelling (Kovach, 2010).

Indigenous employees were identified and contacted via the Waterloo Aboriginal Education Centre at the University of Waterloo and the Indigenous Student Centre at Wilfred Laurier University. The relational conversations were conducted at the employee's workplace and audio recorded. Conversations were coded for emergent underlying themes, (Barney, 2016) and the 4 Rs which include respect, responsibility, reciprocity, and relevance (Kirkness & Barnhardt, 1991).

This project demonstrates the effectiveness of research methods that are the situated within the Indigenous paradigm (Kovach, 2010). The themes identified from these conversations will help to identify critical constructs related to Indigenous employee well-being and job satisfaction through meaningful experiences.

1080

Symposium 20 (Part II) - Culture & Organization (Tuesday, July 3, 2018 15:50)

Culture & Organization

Lived Experiences of Work

Mikelle Caine
Psychology, University of Waterloo, Canada

Figuring out who you are and planning a career path can be challenging for Indigenous youth who do not feel connected to their culture. Cultural identity is an important foundation for confidence (Krieg, 2016), and a lack of confidence can keep Indigenous students from applying to graduate programs (Pidgeon, Archibald, & Hawkey, 2014). Joining the Waterloo Aboriginal Education Centre in January of 2017, Mikelle Caine has spent the last year exploring her career goals and her indigeneity as a Métis woman. Through story and personal narrative, Mikelle will share her lived experience, focusing on how working within an Indigenous centered workplace has been critical in building her confidence to apply to a graduate studies program. Special attention will be given to the importance of mentorship (Waitzkin, Yage, Parker, & Duran, 2006).

1081

Symposium 20 (Part II) - Culture & Organization (Tuesday, July 3, 2018 15:50)

Culture & Organization

Discussion

Kim Anderson
Psychology, University of Guelph, Canada

653

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

Feeling Discriminated Leads to Poor Cross-Cultural Adaptation, Not (Necessarily) the Other Way Around

Kinga Bierwiaczonek[1,2]
[1]*CIS-IUL, ISCTE - University Institute of Lisbon, Lisbon, Portugal*
[2]*Faculty of Social Sciences, VU Amsterdam, Amsterdam, The Netherlands*

International mobility is common nowadays, and an increasing number of people across the world face the challenges of adapting to a new culture. One of these challenges has to do with feeling discriminated by the local people. There is robust evidence for a strong negative link between perceived discrimination and cross-cultural adaptation (r = -.50 in the meta-analysis by Wilson et al., 2013). Yet, the causal direction of this link remains unclear. According to one hypothesis, feeling discriminated leads to limiting contacts with locals, which translates into less opportunities for culture learning and worse socio-cultural adaptation. An alternative hypothesis sees poor adaptation as one reason why sojourners and migrants are discriminated. We explored causal associations between perceived discrimination and cross-cultural adaptation in two studies with international students sojourning in Portugal. In Study 1 (longitudinal study with two waves based on self-reports, n = 221), we found that perceived discrimination at T1 predicted negatively socio-cultural adaptation and T2. However, this link did not seem to be mediated by decreased contact with locals. Also, no evidence was found for reverse causation. In Study 2 (experiment, n = 217), we first manipulated perceptions of discrimination and then measured participants' motivation to adapt to the host country. The experimental group (high discrimination) showed a significantly lower motivation to adapt to local values and norms than the control group. In sum, our findings suggest a causal direction from perceived discrimination to socio-cultural adaptation and highlight the role of motivational aspects in this process.

663

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

The Generic Cognitive Model for Depressive Symptoms and its Specificity in Chinese Migrants: A Structural Equation Model

Alice Bercean
School of Psychology, Curtin University, Perth, Australia

Aim: This study tested a structural model based on the generic cognitive model (GCM, Beck & Haigh, 2014), examining the relationships between migrants stress, ethnic identity, brooding, mindfulness, negative automatic thoughts, behavioural avoidance, and depressive symptoms.

Method: A cross sectional design was used to collect data from 2016 to 2017. A convenience sample of 399 Chinese migrants across Australia was recruited. The inclusion criteria were: (1) age ≥ 18, and (2) first or second generation Chinese migrants and international students across Australia. Participants completed the Demand of Immigration Stress, Multigroup Ethnic Identity Measure –Revised, Negative-Automatic Thoughts Questionnaire-8 item version, Behavioural Activation for Depression Scale -9 item version, Mindful Attention Awareness Scale-6 item scale, and Patient Health Questionnaire-9.

Results: Structural equation modelling in Mplus was used to test a series of models investigating relationships between aspects of migrant stress, ethnic identity, mindfulness, components of the GCM, and depression symptoms. The analysis revealed that migrant stress was associated with more brooding, which was associated with more negative automatic thoughts and behavioural avoidance which, in turn, were associated with more depression. Aspects of ethnic identity also appeared to contribute to brooding. The potential for mindfulness to moderate these relationships was explored.

Conclusions: These findings provide support for the GCM within Chinese migrants. Migrant stress, aspects of ethnic identity, brooding, negative automatic thoughts, and behavioural avoidance appear to be important factors contributing to depression vulnerability within this population. Implications for prevention and intervention programs for depression are discussed.

References:

Beck, A. T., & Haigh, E. A. P. (2014). Advances in cognitive theory and therapy: The generic cognitive model. *Annual Review of Clinical Psychology, 10*, 1-24. doi:10.1146/annurev-clinpsy-032813-153734

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

Birds of a Feather and Cross-cultural Adjustment among International Students in Australia

Emiko Kashima
Psychology and Counselling, La Trobe University, Melbourne, Australia

Birds of a feather—the principle of homophily—is robust across cultures, and cultural homophily or the tendency to prefer connecting with those from the same compared to different cultural origin can be especially salient in intercultural contexts. How does cultural homophily relate with cross-cultural adaptation among sojourners? We investigated this question by analysing two sets of longitudinal data collected from international students in Australia. In Study 1 (N = 108), higher cultural homophily at T1 was associated with more acculturative stress as well as more negative affect several months later (T2), controlling for T1 adjustment and demographic variables. This suggested that cultural homophily may exacerbate sojourners' negative adjustment. In contrast, T1 sociocultural skills were associated with higher heterophily or tendency to favour local Australian ties over other ties at T2. This link was replicated in Study 2 (N = 59). Further in Study 2, negative affect at T1 was associated with subsequent *lower* heterophily whereas acculturative stress at T1 was associated with *higher* homophily at T2. Thus, negative adjustment during sojourn may lower openness. In sum, negative adjustment and higher homophily showed predictive relationships in both directions, whereas sociocultural skills seem to enhance the development of stronger ties with local friends.

604

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

The Acculturation Strategies Impact on the Mental Health Outcomes and Psychosocial Hazards Perception in the Workplace

Arina Gruia Anghel[1]
Organizational Psychology, Associate Professor, Madrid, Spain

Background/rational: It is well known that psychosocial factors are related to migrants' social, cultural and psychological adjustment. However, previous studies did not widely refer to the effect of the acculturation process and the subsequent mental health outcomes on the psychosocial hazards perception at the workplace.

Methods: The main objective of this presentation is to analyze how the acculturation strategies and the acculturative stress can relate to the psychosocial hazards perception at work. Secondly, to examine the impact of the acculturation strategies on mental health outcomes. Participants: 201 migrant workers living in Spain.

Results: Our results show that migrant workers who adopted certain acculturation strategies in the work domain score higher on the cognitive demands and job control dimensions. One-way ANOVA analysis reveals that participants employed in the Home Services Sector score higher in the Homesickness acculturative stress scale than those who work in the Defense sector.

Conclusions: Our findings point out that migrant workers can have a different perception of the cognitive demands and job control based on their acculturation orientation at work. Furthermore, the work activity sector significantly influenced the level of acculturative stress expressed in terms of psychosocial stress and homesick feelings.

Action/Impact: The workplace context is relevant for the migrant workers' acculturation dynamics and mental wellbeing. The findings reveal the need for researchers and practitioners to take into consideration the acculturative stress as a latent psychosocial hazard for the migrant workers and to support the design of preventive measures.

177

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Cultural Variation, Gender, Other

Ask and you Might Receive: The Actor–Partner Interdependence Model Approach to Estimating Cultural and Gender Variations in Social Support

Biru Zhou[1]
Centre for Research on Children and Families, McGill University, Montreal, Canada

As an essential part of close relationships, social support is a dynamic interactive process. This paper aims to investigate social support seeking and provision behaviors simultaneously using the Actor-Partner Interdependence Model (APIM). The APIM approach provided estimates for both interpersonal and intrapersonal effects within the relationship. This study relied on the analysis of different levels of social complexity (Hinde, 1987) to examine how support was sought and provided within same-sex friendships from two cultural contexts. Ninety-two friendship dyads from either Chinese or Euro-Canadian cultural contexts participated in this study. Friendship qualities were used to predict different support seeking (direct vs. indirect) and support provision (supportive vs. negative) styles during in lab observations. Cultural and gender variations were also examined. Results showed that self-reported friendship qualities influenced support-seeking and provision behaviours intrapersonally and interpersonally. Without taking friendship qualities into account, Euro-Canadian participants used more indirect support seeking and less direct support seeking than the Chinese participants. For support provision, Euro-Canadian participants were less likely to provide problem-focused support to their friends than Chinese participants, but Euro-Canadians were more likely to provide emotion-focused support than Chinese participants. After accounting for friendship qualities in the dyads, female participants were more likely to provide emotion-focused support than were male participants. However, there was no evidence of cultural group differences on support-seeking or provision behaviours among same-sex friends. These results demonstrate the conceptual and empirical advantages of using APIM to unpack cultural and gender variations in social support processes.

850

Papers Session 21 - Acculturation & Mental Health (Tuesday, July 3, 2018 15:50)

Cultural Change

“Assertiveness, Self-Esteem, Academic Achievement and Stress among Adolescents: A Study of Central and Northern India”.

Sanjay Kumar
Psychology, Doctor Harisingh Gour Vishwavidyalaya, Sagar (M.P.) (A Central University), Sagar, India

Background: One of the very imperative personal attribute is to be able to advocate yourself- your own positions to accomplish objectives, to overcome difficulties, to be determined, but without violating the rights of others and ability to control the aggressive impulses. The notion which expresses these personal characteristics is called "assertiveness". It is an ingredient of the personal potential. It is a prerequisite for enhancing self-esteem, academic achievement and for diminution of stress. With this standpoint, this study was conducted to compare assertiveness, self-esteem, stress and academic achievement of adolescents selected from two different cultures i.e. Kashmir and Madhya Pradesh. Methodology: Sample: 360 students divided equally into three groups, i.e. 120 Muslims from Kashmir (60 boys & 60 girls), 120 Hindu (60 boys & 60 girls) and 120 were Muslim adolescents of Madhya Pradesh within the age range of 12-18 years were taken as participants. Tools: Rathus assertiveness schedule, Rosenberg self-esteem, perceived stress scale, and academic achievement scale were used for data collection. Statistical Technique: Kruskal-Wallis Test was employed to analyze the data. Results: On the basis of the religion, the findings of the study depicted a significant difference for the three groups namely Muslims of Kashmir, Hindus of Madhya Pradesh (M.P) and Muslims of M.P with reference to their self-esteem, stress and academic achievement. However, no significant difference was found in the assertiveness. Conclusion: The findings of the study exhibit that religion play an important role in the level of self-esteem, stress and academic achievement.

Papers Session 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 15:50)

Other

Perceived Competence and Agreeableness Predict Positive Behaviors toward Mexican Immigrants: Less Acculturated Hispanics are more Welcoming of Immigrants

Elia Bueno
Psychology, Texas State University, San Marcos, USA

Wars, political unrest and economic instability displace millions of people yearly. The resettlement of these masses has given rise to anti-immigrant sentiments in the U.S. and abroad with governments threatening to take harsher actions to limit immigration (Quintero,2017; Sunstein,2016). We tested whether people would feel and treat immigrants differently as a function of their skills using the Stereotypic Content Model as a framework (Cuddy,Fiske,et.al.,2008). Immigrants bring with them varied skills, which may or may not compete with those of people in a host country (Moore, 2017). Thus, some immigrants may be perceived as non-threatening. Five hundred seven participants were randomly assigned to read one of four vignettes about a Mexican immigrant who was either highly skilled or not and who held skills that would or would not compete with those of Americans. Participants then rated how they would feel and act toward the immigrant. Our results showed that immigrants perceived as non-threatening were assessed with less Disgust (M=2.15,SD=1.44vs.M=2.54,SD=1.69), and greater Admiration (M=4.88, SD=1.50vs.M=4.48,SD=1.77) than the threatening immigrants. Highly skilled competent immigrants were more admired (M=5.24,SD=1.54vs.M=4.03,SD=1.54), envied (M=3.14,SD=1.54vs.M=2.15,SD=1.22), helped (M=5.28,SD=1.32vs.M=4.91,SD=1.40), and less excluded (M=2.05,SD=1.22vs.M =2.55,SD=1.40) compared to their low skilled counterparts. Agreeableness was significantly linked with Admiration (r(427)=.207, p.001), Sympathy (r(426) =.263,p.001), Helping (r(428)=.290,p.001), and less Exclusion (r(427)=-.194,p.001) of immigrants. Finally, the less Acculturated Hispanics were more likely to Admire (r(129)=-.260, p.001), Help (r(129)=-.314,p.001), and Associate (r(129)=-.306,p.001) with immigrants. Discrimination against immigrants was negatively linked Agreeableness and tempered by the degree to which an immigrant was perceived as competent and non-threatening. Acculturated Hispanics were less welcoming of immigrants. Comments by political leaders to generalize and prefer immigrants of certain countries over others may not be shared by the citizenry who vary in their views and may be more receptive of immigrants, as these findings attest. These and other explanations are proposed.

685

Papers Session 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 15:50)

Peace

Testing a Model of Intergroup Trust in Northern Ireland and Lebanon

Thia M. Sagherian-Dickey[1]
School of Psychology, Queen's University Belfast, Belfast, UK

Intergroup trust is exceedingly recognized as an important yet complex construct in the literature and documented as a key factor of reconciliation in post-conflict societies (Bar-Tal, 2000; Kelman, 2005). Such societies are often marked by injustices, social inequalities, and threat. Research has shown that in such contexts people are likely to be selective about the situations in which they are willing to trust the outgroup (Hughes, Campbell, & Jenkins, 2011), suggesting that building trust requires an understanding of the conditions in which post-conflict social groups interact. To that end, we examined a model of intergroup trust as a multi-construct, underpinned by procedural justice, perceived intergroup equality, and reduced threat. We conducted cross-sectional survey studies in mixed student and community samples in two societies characterized by a history of sectarian conflict – Northern Ireland (Study 1, $n = 294$) and Lebanon (Study 2, $n = 431$) – focusing on religious sect/community as the contextual intergroup unit. Analyses from structural equation modelling showed that intergroup trust is complex, composed of distinct constructs of trust and driven by the aforementioned underlying processes. Working in a multiple group framework, we found this to be consistent across social identity group within each cultural sample. Our findings highlight the complexities involved in examining and establishing trust towards the outgroup in post-conflict societies. The implications of examining these multiple trust constructs further in the context of reconciliation are discussed.

Papers Session 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 15:50)

Peace

National Face and National Identity: The Political Psychology of International Relations

Rosalie Chen
Department of Psychology, National Taiwan University, Taipei City, Taiwan

What motivates our perceptions and attitudes in the realm of international relations? Does the concern for "face" play a role? How does national face interact with national identity and what are their consequences? Treated traditionally as culture-bound, do only East Asians have face needs? This research investigates a key construct that originates in East Asian culture, face, and explores its manifestations and consequences at the national level cross-culturally. It argues that, while concerns for national face do shape our perceptions and attitudes, the concepts of and approaches to national face can differ across cultures. By illuminating its role in different cultures, the overarching goal of this interdisciplinary study is to enhance cross-cultural understanding in the hope of reducing potential intergroup conflict.

National face is here defined as the national self presented to other nations. Results from a pilot study show that at the national level, face is constituted from three unique sources: universal morality, international performance, and intra-national performance. In Study 1, I distinguish and examine the relation between national face and national identity. Findings suggest that the stronger the participants' identification with the nation, the greater the salience of national face. In Study 2, I explore the manifestations of national face above and beyond national identity by employing the scenario experiment method online in China, Taiwan, and U.S. Results indicate that across both East and West, national face concern was highest for intra-national performance, while concern for face gain condition was significantly higher than face loss condition in East Asia. In Study 3, I investigate the consequences of national face on political attitudes, namely, foreign policy orientation including nationalistic tendency and threat perception, using the experiment method online. Findings show that compared with face gain condition, face loss condition increased aggressive attitudes such as threat perception and nationalistic tendency.

1055

Papers Session 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 15:50)

Peace

Reducing Aggressive Tendencies among Adolescents through Social-Cognitive Intervention: A Step towards Promoting Peace

Parwinder Singh
Department of Psychology, Guru Nanak Dev University College, Mithra, India

Dysfunctional Aggression among adolescents is a growing problem worldwide which is detrimental for the development of peaceful society at large. “Florida School Shooting’ is one of the recent evidence of the devastating outcome of aggressive behavioural tendencies. Thus, it is the need of the hour to devise intervention plans for this behavioural problem. Individual differences in aggression are attributed to a wide range of factors. Among others, Impulsivity, Emotional Susceptibility, Narcissism, Irritability and Hostile Attribution of Intent (HAI) are consistent predictors of aggression. Individuals high on these traits generate aggressive, ineffective solutions to social problems than peers who scores low on these traits. The present study was carried out to modify these behavioural tendencies by applying social cognitive intervention (SCI). A total of 313 participants with the mean age of 13.60 years were administered Aggression Questionnaire (Buss & Perry, 1992) and 126 participants scoring high on aggression were screened in and randomly assigned to experimental and control groups. The Experimental group was given a 6-session SCI. The intervention mainly focused on modifying cognitions and information processing style of aggressive adolescents. After SCI, all the aggressive individuals, both in experimental and control groups were administered questionnaires measuring aggression, hostile attribution of intent, irritability, impulsivity, emotional susceptibility & narcissism. Significant reduction in maladaptive behavioural tendencies has been observed among participants in experimental group as compared to control group. For adolescents at risk, social cognitive intervention may hold a promise to modify aggressive tendencies and promoting peace in the society.
Keywords: Aggression, Social Cognitive Intervention.

Papers Session 22 - Intergroup relations, Stereotypes & Prejudice (Tuesday, July 3, 2018 15:50)

Peace

Sustaining the `Happy Stage` Post Disaster Social Conflict by the Village Youth

Johana Hadiyono
Psychology, Krida Wacana Christian University, Jakarta, Indonesia

There was a heavy earthquake struck Yogyakarta Special Province, Indonesia, in May 2006. Lots of national and international aid came and resulting of social conflict in the affected area due to perceived distribution injustice. Together with the villagers on the South side of Yogyakarta, we developed a 'happy stage'. This was a physical and psycho-social stage where the community members may use it to reflect the village social situation after the disaster. In 2007, the first author and her previous team facilitated the villagers to revive an abandoned traditional play to reflect the village situation before, during, after the disaster and the covered social conflict, followed by reconciliation. After 10 years, we evaluate the impact of the stage. Method used in the ongoing study is participatory action research design. In July 2017, we started to visit the village again. We did participatory observation by staying there for a week. We interviewed some community members about the social situation in the village followed by Focus Group Discussions with the seniors and juniors about the usage of the stage. The seniors decided to retain the traditional performance arts and the stage to the youth. We also did an online survey about their needs and their commitment to sustain the 'happy stage'. We then facilitate the youth to plan ahead as to how to manage and preserve their commitment. Several times we did go to meet the youth and head of the village. We are still going to visit the village and discussing with the youth about the ongoing process of managing and sustaining the stage to reflect their current social situation using traditional performance arts. A complete research results will be discussed during the conference.

Papers Session 23 - Lifespan Development (Tuesday, July 3, 2018 15:50)

Exploratory Factor Analysis of Youth Problem Inventory in India and China

Mohita Junnarkar
Jindal Institute of Behavioural Sciences, O. P. Jindal Global University, Sonipat, India

India and China have the largest population of youth in the world. However, on the other hand, there is equivalent proportion of mental health issues being reported with the youth as this is a transition stage to adulthood when significant life events occur and decisions are made. Due to cultural differences prevalent in both the countries, it was deemed essential to establish the factor structure of the Youth Inventory Scale (Verma, 2004). It is a self-administered inventory to identify the problems that youth face in areas of family, school/ college, social settings and personal life. A total of 411 Indian youth (M = 182; F = 229) with M_{Age} = 20.88 and 204 Chinese Youth (Males = 67; Females = 137) with M_{Age} = 25.19 participated voluntarily in the study. The items were screened for missing values, minimum, maximum, skewness and kurtosis. Since the missing values were below 5% and random in nature the missing values were replaced with item mean. EFA was computed with PCA and Varimax rotation and with Maximum Likelihood and Promax rotation to ensure robustness of the evolving factor structures. The results of the exploratory factor analysis for both the countries were different. EFA for Indian youth revealed 53 items, 4-factor solution with 45.90% of variance with Eigen value = 3.81 and KMO-SA of .89 whereas EFA for Chinese youth revealed 60 items, 4-factor solution with 46.81% of variance with Eigen value = 3.88 and KMO-SA of .88. The results indicate that there is a difference between Indian and Chinese youth. A future study needs to be undertaken to establish the construct validity of the measure.

Key Words: Youth, Problems, India, China, Exploratory Factor Analysis

687

Papers Session 23 - Lifespan Development (Tuesday, July 3, 2018 15:50)

Lifespan Development

Cultural Socialization by Same-Ethnic and Different-Ethnic Minority Peers - A Resource for Minority Adolescents' Cultural Identity, School Values, and Life-Satisfaction

Jana Vietze
Inclusive Education, University of Potsdam, Germany

This cross-sectional study investigated how other minority peers can be a resource for minority adolescents' cultural identity (i.e. ethnic and national identity) and psychological and sociocultural adjustment (i.e., life-satisfaction and subjective school values), by sharing cultural values, beliefs, and behaviors of the ethnic and national culture (peer ethnic and national socialization). We hypothesized that ethnic socialization by a same-ethnic peer (and national socialization by a different-ethnic minority peer, respectively) would be positively related to adjustment, mediated by ethnic identity (and national identity, respectively). We further systematically compared ethnic and dual identifiers and their shared identities with both peers.

Analyses were based on surveys of 481 ethnic minority adolescents (M_{age} = 14.75 years, 51.6% female) in Germany. Multigroup path analysis revealed that ethnic identifiers showed more significant associations between peer cultural socialization, cultural identity, and adjustment than dual identifiers. Ethnic and national socialization by a same-ethnic peer was most beneficial for cultural identity and adjustment of all participants. With both peers, ethnic socialization was directly, positively associated with adjustment, whereas national socialization was positively linked to national identity, but only indirectly to educational outcomes via national identity.

In conclusion, our study provides evidence for peer cultural socialization as supportive factor for minority youths' psychological and sociocultural adjustment, especially for the educationally disadvantaged group of ethnic identifiers. Practical implications include that schools may regard a culturally diverse student body as resource for reducing intergroup boundaries and educational disparities.

Papers Session 23 - Lifespan Development (Tuesday, July 3, 2018 15:50)

Other

Development of Orphans Stigma Scale: Stigma as a Predictor of Psychological Issues among Orphans Resides in Orphanages

Zaqia Bano
Psychology, University of Gujrat, Hafiz Hayyat Capmus, Gujrat, Pakistan

The objective of the current study was to develop an Orphan Stigma Scale for Adolescents (OSSA) in Urdu language and to estimate reliability of the indigenously developed scale. The scale was subjected to exploratory and confirmatory factor analysis on the sample of orphans who resides in orphan homes. For development and standardization of Orphan Stigma Scale, 150 children of ages 12 to 17 years were selected from various orphanages of Gujranwala division and Multan, Punjab, Pakistan. After exploratory and confirmatory factor analysis 36 items were retained with five well-defined factor structure of Orphan Stigma Scale. The Orphan Stigma Scale (OSS) demonstrated the good psychometric properties with high level of internal consistency and reliability (.914), split half (.845) and test retest for 46 participants (.894) reliability at 0.01 level of significance. Orphanhood is linked with high level of psychological problems. Second objective of current study was to investigate the effect of stigma in psychological issues such as depression, anxiety and conduct disorder among orphans resides in orphan homes in Gujranwala division, Pakistan. 200 children of ages 12-17 years were selected by using purposive sampling technique to investigate the effect of stigma in developing psychological issues among orphans. Participants were assessed on Demographic form, Orphan Stigma Scale, -Revised Children`s Manifest Anxiety Scale, Second Edition (Reynolds & Richmond, 1978), Depression Scale for Children (Weissman, Orvaschel & Padian, 1980), Conduct Disorder Scale (Gilliam, 2002). To examine the relation of Stigma with Anxiety, Depression and Conduct disorder linear Regression Analysis was used. The results show that stigma has a significant predictor of anxiety (R= .361; R_2= .130, F= 29.250 ,P0.01), depression (R=.295 ; R_2= .087 , F= 18.579 ,P0.01) and conduct disorder (R= .128; R_2=.016, F= 3.191, P0.01).

Conclusion: It is concluded from the findings of this research showed significant Impact of stigma on depression, anxiety and conduct disorder on Orpan resides in Orpanages.

Papers Session 23 - Lifespan Development (Tuesday, July 3, 2018 15:50)

Lifespan Development

Cyberbullying perpetration among High school and University Students in Ghana

David Lackland Sam[4]
Department of Psychosocial Science, University of Bergen, Bergen, Norway

Cyberbullying has become one of the main "side-effects" of Information technological development. Studies suggest that over a third of adolescents have been cyberbullied, and health officials report that this kind of electronic harassment has all sorts of negative implications. The need to offset this negative development cannot be overemphasized. However, research on cyberbullying in sub-Sahara is almost non-existent. Yet, more and more adolescents in sub-Sahara Africa now own a mobile phone, the device which is the most widely used for this perpetration. A recent study among high school and university students in Ghana showed surprising findings: nearly all participants had experienced one form of cyberbullying before, yet, the victims of cyberbullying were not different from non-victims in psychological well-being. Moreover, the effect of cyberbullying on psychological wellbeing was small. In this presentation, we examine the psychological profile of perpetrators of cyberbullying. Using a sample of over 600 students, preliminary analyses suggest that about a third percent of the participants had on at least one occasion cyberbullied bullied a fellow student, and there was no gender difference in terms of perpetration. These perpetrators were also found to score high on extraversion and neuroticisms but low on openness, agreeableness and conscientiousness. These findings are discussed in the light of Ghanaian cultural values, particularly with respect to socialization of children, where traditional bullying in high schools is regarded as *rites-de-passage.*

Papers Session 24 - Culture & Health (Tuesday, July 3, 2018 15:50)

Culture & Health

Evaluating the Change Process of Therapist Trainees' Multicultural Competencies through Working with Refugee Clients: A Mixed-Methods Investigation

Ben C. H. Kuo
Psychology, University of Windsor, Windsor, Canada

Cumulative multicultural counselling and training literature has long established the importance of therapists' multicultural counselling competencies (MCCs), particularly when treating clients of diverse cultural backgrounds. Despite that, currently little is known about the process of how therapist trainees learn, develop, and acquire MCCs. Hence, using a mixed-method design, the present study examined the development of MCCs among 13 clinical Ph.D. student trainees through providing direct therapy services to refugee clients of diverse cultural and national backgrounds within an 8-month long supervised multicultural psychotherapy practicum course. The trainees' written weekly critical incident reflection journals over 10 therapy sessions with their refugee clients were collected, coded, and analyzed by a team of analysts. Using a latent growth curve analysis, the study's results show a non-linear trajectory in the growth of trainees' MCCs over the course of therapy. In fact, the trainees' display of culturally-marked awareness, behavioural skills, and therapeutic relationship-building increased over the sessions and peaked during the "working phase" of the therapy. However, the salience of these "cultural markers" in their reflection journals diminished in the subsequent phases of their therapy with refugee clients. The findings suggest that, over time the therapists' attention to the more salient aspects of their refugee clients and to the cross-cultural differences between them "faded into the background" as the client-therapy therapeutic relationships grew. It is likely that, when successfully fostered, therapists' multicultural/cultural competency might well be infused and incorporated into their general clinical competency. Hence, this study offers much-needed empirical evidence to help illuminate the unfolding process of change in therapists' acquisition of cultural competencies at the micro-therapy level. Implications for multicultural education, training, and counselling are discussed.

345

Papers Session 24 - Culture & Health (Tuesday, July 3, 2018 15:50)

Culture & Health

The Self, Psychosocial Disorder and Recovery: An African Perspective

Erhabor Idemudia
School of Research an Postgraduate Studies, North-West University, Mafikeng, South Africa

Cross-cultural studies suggest that different cultures shape different conceptions of the self, (Markus & Kitayama, 1991). Also some authors (Hofstede, 1983, Triandis, 1989, 1994) have differentiated the impact of cultures on individualism versus collectivism dimensions. The theory of independent and interdependent self-system is fraught with misconceptions particularly when applied to the African self. Also the dichotomy and characteristics are full of bias and provocative. This paper will highlight some of these provocations and bring some coherence to a series of observations made by African researchers knowledgeable about the conditions of health and disease in Africa. The notion of 'Self' from an African perspective is usually defined within the framework of group norms, values and kinship relationship and ties, entrenched in cultural values. The notion of self in this sense also runs counter to the notion of self in western cultures. The African is a 'group person', a 'family person' and the 'we person'-which explains the lack of linguistic vocabulary for words like first cousins, second cousins etc. Also the self from an African perspective can be viewed and classified in several ways: the normal self and abnormal self. The manifestations of mental illness look-alike symptoms in "Ogbanje" syndromes will also be highlighted. This paper focuses on how the notion of self-in-group format is developed and sustained. Research questions for this paper include: how do group norms define relationships and self? How do family ties and kinship relationships define one's self? This paper also supports and refutes some theoretical perspective as wrongly presented of the meaning of self by western scholars. Finally, the paper explains how these definitions impact the perception of illness and recovery of the African in mental health settings.

Papers Session 24 - Culture & Health (Tuesday, July 3, 2018 15:50)

Culture & Health

Assessing Changes in Therapeutic Alliance between Therapist Trainees and Their Refugee Clients from a Multicultural and Process Perspective

Renee Taylor
Psychology, University of Windsor, Windsor, Canada

There has been a growing body of multicultural clinical and counselling research exploring and examining ways to provide culturally-responsive therapy interventions to clients of diverse cultural backgrounds. However, currently there are no models of multicultural training and research determining how client-therapist working relationship changes or unfolds over time. Hence, in this study we examined the development of client-therapist therapeutic alliance longitudinally, within a therapeutic process, through an 8-month-long multicultural counselling practicum for clinical psychology Ph.D. trainees (N = 17) working with community-based refugee clients (N = 22). Specifically, the following data was collected: a) clients' weekly ratings of the quality of the session; b) clients' ratings of therapy outcome and perceived change in their lives (every third session); and c) both clients' and therapists' individual ratings of the quality of the therapy relationship (every third session). Results revealed that, as predicted, the ratings of therapeutic alliance by both the therapists and their refugee clients significantly improved over time. Refugee clients' ratings for therapy outcome also significantly improved over the course of the therapy. The findings of the current study offer valuable implications for therapy intervention and relationship building with culturally diverse refugee client populations specifically and for multicultural and cross-cultural counselling training more generally.

Papers Session 24 - Culture & Health (Tuesday, July 3, 2018 15:50)

Culture & Health

Explaining Black Canadians' Intentions to Seek Mental Health Services

Renee Taylor
Psychology, University of Windsor, Windsor, Canada

It has been found that Black Canadians have lower intentions to seek help from mental health professionals than other racial/ethnic groups in Canada. A growing number of studies have pointed to the theory of planned behaviour as a promising model for explaining psychological help-seeking intention across various racially/ethnically diverse populations, including an African American sample. However, the theory of planned behaviour does not account for several variables that are germane to psychological help-seeking for members of the Black community (e.g., public stigma, self-stigma, cultural mistrust, and afro-cultural anti-help-seeking beliefs). Therefore, the current study employs structural equation modeling to examine the extent to which the theory of planned behaviour explains psychological help-seeking intention among Black individuals across Canada ($N = 362$). This study also tests whether the addition of mental health stigma variables and culturally relevant variables predict help-seeking intentions among Black Canadians more effectively that the original theory of planned behaviour model. The findings from this study can help better inform mental health initiatives that are designed to address the issues of underutilization of psychological services and stigma among Black Canadians, and to help encourage Black Canadians to access mental health services.

998

Papers Session 24 - Culture & Health (Tuesday, July 3, 2018 15:50)

Exploring Culturally-informed Representations of Trauma Among refugee Victims of Torture in Athens, Greece

Gail Womersley
Psychology and Education, University of Neuchatel, Neuchatel, Switzerland

The mental health impact of atrocities endured by refugees and asylum seekers is clear, with significantly high prevalence rates of post-traumatic stress disorder (PTSD) being reported among this population. Torture has emerged as a particular triggering factor. However, there have been significant concerns raised in the literature over the relevance and cross-cultural validity of this psychiatric diagnosis for refugee populations. Moreover, scholars globally have argued that the location of trauma at the level of the individual in the form of a PTSD diagnosis neglects the broader socio-political and cultural context within which trauma manifests. In order to explore culturally informed representations and perspectives on trauma among refugee victims of torture, we present the results of 12 months of research among asylum seekers and refugees in a center for victims of torture in Athens. This research includes 125 in-depth, qualitative interviews with beneficiaries (refugee victims of torture), health professionals, cultural mediators/interpreters, and leaders from refugee associations and communities across Athens. The results are illustrated using case studies. The majority of refugee victims of torture appear to contest the medicalised notion of « PTSD » with which they had been diagnosed. When referring to their subjective experiences of trauma, they draw upon a variety of diverse cultural representations of suffering (« explanatory models ») and idioms of distress to explain their subjective experiences of trauma. The research findings highlight the need for psychosocial interventions to incorporate a more culturally contextualised understanding of trauma.

707

Papers Session 25 - Values, Norms and Beliefs (Tuesday, July 3, 2018 15:50)

Lifespan Development

The Structure of Trust in Four East Asian Societies

Jiqi Zhang
School of Psychology, Massey University, Auckland, New Zealand

Using the Global Trust Inventory (GTI), which is a global measure of trust towards 21 relationships and institutions, two different structures of trust were identified across 4 East Asian societies (China, Japan, South Korea, and Taiwan). Compared to the Western model in which institutional power is distributed to 7 factors representing different branches of society, the China model has a more top-down structure, in which trust is hierarchically separated between central government institutions and lower-level implementing bodies. However, the other 3 democratic East Asian societies shared a hybrid structure of trust (the East Asian model) that has a degree of similarity to both the China model and the Western model. Despite of the culture- and power-contingence of the overall structure of trust, we also found universality in trust in close relationships. Four trust profiles emerged through latent profile analysis, where China in general had a higher proportion of high trust people than other East Asian societies.

Papers Session 25 - Values, Norms and Beliefs (Tuesday, July 3, 2018 15:50)

Linguistic and Cultural Barriers to Access and Utilization of Mental Health Care for Farsi-speaking Newcomers in Quebec

Fahimeh Mianji[1]
McGill Department of Psychiatry, PhD Candidate in Social and Transcultural Psychiatry, Canada

Background: Language and cultural barriers can affect health outcomes, service utilization, patient satisfaction, and overall costs to the health system and society. Newcomers may experience particular challenges in accessing services and information on their experience is needed at multiple levels to include the perspectives of laypeople, patients and consumers, family members and caregivers, health care professionals, community organizations, policy makers, planners, and administrators.

Objectives: In light of the growing number of Farsi-speaking immigrants in Quebec, this study aimed: 1) to identify barriers to access and utilization of mental health care for Farsi-speaking newcomer immigrants and refugees in Quebec; 2) to examine how access and utilization of mental health services can be improved for Farsi-speaking newcomer immigrants and refugees in Quebec.

Methodology: This is a qualitative study of knowledge and attitudes toward mental health services conducted in Montreal over the course of three months, from January to March 2017. We obtained 10 semi-structured key informant interviews with Farsi-speaking health professionals working in Quebec as well as 8 focus groups interviews with community organization and service providers, including 8-10 participants (18 years old) per group.

Results: Participants confirmed that mental health care services are underutilized by Farsi-speaking immigrants and refugees in Quebec. The barriers to seeking mental health care and/or reasons for not receiving appropriate care from the existing services that participants identified included: 1) language barriers and concerns about confidentiality with the use of interpreters; 2) lack of information about the Quebec mental health care system; 3) cultural differences with non-Farsi-speaking mental health practitioners; and 4) concerns about stigma. Study participants provided some strategies for improving the access to mental health care including 1) having Farsi-speaking mental health professionals and a Farsi mental health center; 2) online resources as well as community-based seminars in Farsi to raise awareness about mental health issues and to facilitate the navigation of mental health services in Quebec; 3) providing a Farsi guidance booklet on mental health care services to be given to the immigrants and refugees when they land in the country. Implications of these findings for improving access to mental health services for newcomers will be discussed.

Papers Session 25 - Values, Norms and Beliefs (Tuesday, July 3, 2018 15:50)

Culture & Organization

Cultural Safety in Working with Refugees and Immigrants: The Case of Farsi-speaking Newcomers in Quebec

Fahimeh Mianji[1]
McGill Department of Psychiatry, PhD Candidate in Social and Transcultural Psychiatry, Canada

Objectives: This study aimed to: 1) examine how current access to mental health care services for Farsi-speaking newcomers is affected by cultural issues; and 2) apply the findings to the refining of cultural safety in the context of underutilization of mental health care by Farsi-speaking newcomers in Quebec.

Methodology: A qualitative study of the perceived barriers to accessing mental health care. We conducted 10 semi-structured individual interviews with Farsi-speaking health professionals working in Quebec, and 8 focus group interviews with members of Farsi-speaking community organizations, with 8-10 participants per group. Content analysis was used to identify core themes related to cultural barriers to care.

Results: The barriers to seeking mental health care that participants identified included: 1) language barriers and concerns about confidentiality with the use of interpreters; 2) issues related to cultural competency and safety; 3) lack of information about the Quebec mental health care system; and 4) concerns about stigma.

Discussion: Inequity in accessing and using mental health services by immigrants and refugees cannot be addressed without recognizing the core issues of cultural safety which reflect social, historical, political and economic circumstances that create power differences and mistrust in clinical settings.

Learning Objectives: 1) Understand how cultural barriers prevent access resulting in underutilization of mental health services by cultural minorities; 2) Highlight similarities and differences between cultural competency and cultural safety in clinical work with newcomer immigrants and refugees.

Papers Session 25 - Values, Norms and Beliefs (Tuesday, July 3, 2018 15:50)

Why People Reduce or Increase their Age: A New Twist from an African Context

Collins Badu Agyemang
Department of Psychology, University of Ghana, Accra, Ghana

"…She looks a 13 year old…but I gave birth to her...she is only 8 years old…"-(Informant)

Ageing in Ghana is perceived to be a double-barrelled issue with seeming benefits and challenges. There appear to be some inconsistencies in research findings regarding perceptions of ageing. This milieu explains why very few researchers veer into age-related study on their own. Accurate records on chronological age determination are difficult to verify because birth registration is not compulsory in Ghana and many other African countries. Literature is replete with athletes, especially footballers, manipulating their age. The present study principally explored the rationale for reducing or increasing one's age from the Ghanaian context. Using in-depth interviews, data was explored from age manipulation victims ('football agers'), age non-manipulators and retirement planning consultants. Preliminary results of the study show some incongruous findings even though African seniority syndrome and societal inclusivity has been found to add support and prestige to the aged. The study revealed that apart from athletes, age manipulation is conspicuous among academics, public office holders, some emigrants, passengers, and security service personnel in their quest to harness all possible advantages that accompany age manipulation. Again, the paper identifies recruitment considerations, "power enjoyment" continuity, lack of confidence in retirement-related support system, social redundancy and exclusion, and intergenerational change in caring for the aged as some reasons why many apparently reduce or increase their age. The study findings are discussed in line with literature and socio-contextual practices in Ghana. A framework is thus suggested to mitigate the effects of age manipulation on sustainable work performance.

981

Papers Session 25 - Values, Norms and Beliefs (Tuesday, July 3, 2018 15:50)

Cultural Change

Hanging in the Balance between Self and Other: Influence of Self-construal on Individual and Collective Pro-Environmental Behaviour

Natasha Koustova
Psychology, University of Windsor, Windsor, Canada

The present paper examines the influence of independent and interdependent self-construals on individual, public, and collective pro-environmental behaviour. It was hypothesized that in order to become meaningfully involved in climate change action, individuals need to be high on both independent and interdependent self-construal, as one influences willingness to break social norms and the other increases concern for others. Independent self-construal is the definition of self as unique, and separate from others, and focused on pursuit of independent goals. The interdependent self-construal is the definition of self as embedded in a social network, with a focus on communal goals. These construals are found to be orthogonal and although individuals typically have a dominant construal, both can be activated by situational cues. In the literature to date, the influence of self-construals on pro-environmental behaviour has been mixed, but some evidence suggests that Americans' motivations for acting in pro-environmental ways is based on egotistic motives and focuses largely on individual level behaviours. The present study argues for an expanded repertoire of pro-environmental action that includes not only individual behaviours, but also public and collective action. Four-hundred and eighty-five participants completed a questionnaire on Amazon Mechanical Turk about their self-construal and self-reported pro-environmental behaviours (individual, public, and collective). Using a median split, participants were classified into four groups: 1. High independent/High interdependent self-construal, 2. High independent/low interdependent self-construal, 3. Low independent/high interdependent self-construal, and 4. Low on both self-construals. Means of the three types of behaviours (individual, public, and collective) were compared across groups using ANOVA. As hypothesized, participants who were high on both self-construals reported significantly more pro-environmental behaviours, especially in the collective behaviour category. Implications for both how we conceptualize environmental action and the role of self-construals in pro-environmental behaviour are discussed.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

The Attitude of those Around Oncological Children and their Parents, as a Result of Cultural Settings

Nazken Askargaliyeva
Psychology, Turan University, Almaty, Kazakhstan

The article provides the results of a survey of parents of cancer patients. During the year, 200 parents were interviewed: 190 mothers and 10 fathers. Parents answered the question: how did the attitude of others around them changed after the oncology of the child? Among the interviewed mothers - 30% answered that an atmosphere of alienation, negative or indifferent attitude from the nearest environment - mother-in-law, husbands, relatives, colleagues, friends was created around them; the men answered that they were sympathetic. In Almaty/Kazakhstan, the alienation is less pronounced, in regions - especially the "southern ones" - to a greater extent. The mother-in-law most often accuse the daughter-in-law of having an oncological disease in the child - her son is healthy, therefore, the grandson / granddaughter must meet the expectations and "must" be healthy, and mother-in-law express wishes that the oncological child does not return home until complete recovery. Some husbands believe that wives in the hospital rest, they are not even afraid of the fact of hair loss in children.The attitude of alienation/rejection of families is exacerbated by the high level of stigmatization [1] of cancer, associated with the myth that cancer is contagious and poses a threat to others. I has found out that the parents of cancer patients are not "free" from cultural attitudes. They have faced the tactics of avoiding sickness/rejection of patients, as one of the drawbacks of collectivism [2].

- Goffman - Stigma: Notes on the Management of Spoiled Identity. N.Y.: Prentice-Hall, 1963.
- Druzhinin V.N. - Psychology: A Textbook for Humanitarian Institutions, Publishing House "Peter", 2009, p.652 (534).

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Multiculturalism

Morphological Ability among Monolingual and Bilingual Speakers in Early Childhood: The Case of Two Semitic Languages

Abeer Asli
Education, Haifa university, Haifa, Israel

This study is aimed at examining the possible effect of bilingualism, mother tongue and type of morphological tasks on morphological ability (specifically, morphological awareness) of preschoolers speaking in two Semitic languages: Arabic and Hebrew. Accordingly, four groups of children (mean age – 5:4) participated in this study: (1) 50 Arabic-speaking monolinguals; (2) 50 Hebrew-speaking monolinguals; (3) 50 Arabic/Hebrew bilinguals; (4) 49 Hebrew/Arabic bilinguals. Participants from two bilingual groups were sequential non-balanced bilinguals who started to learn second language at ages 3-4 in bilingual Arabic/Hebrew kindergarten. All children performed on two inflectional morphology tasks and three derivational morphology tasks in one or two appropriate languages. To examine inflectional morphology, the domain plural nouns was chosen because its` linear nature both in Hebrew and Arabic and because inflectional noun plural morphology is acquired very early. As to derivational morphology, the focus was on the verbs because of their high token frequency, early acquisition compared to nominal morphology and its importance for Semitic languages. The results demonstrate significant effects of mother tongue, bilingualism and task type on children performance. Findings show that in native language, Hebrew-speaking children achieved higher scores in most morphological tasks compared with their Arabic-speaking pears. Bilingual children outperformed monolinguals in derivational morphology. In this case, ANOVA analysis revealed significant interaction between factors of mother tongue and bilingualism: better results were obtained in Hebrew-speaking monolinguals and Arabic-speaking bilinguals. Arabic speakers demonstrated significantly better results in Hebrew than Hebrew speakers in Arabic. Analysis of the findings also show that the differences in performance on morphological tasks among experimental groups seem to relate to linguistic, psycholinguistic and sociolinguistic factors. Among these factors are linguistic complexity of morphological elements, diglossia in Arabic and social-cultural characteristics of the families whose children learn in bilingual Arabic/Hebrew kindergarten.

198

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

The Integration of Refugee Children and Youth in receiving countries: A Systematic Review of English, French and German Research Literature

Debora Maehler[1]
Survey Design and Methodology, Leibniz-Institute for Social Sciences, Germany

The United Nations High Commission for Refugees reports that more than half of the 65 million refugees identified worldwide are under the age of 18. In this situation, researchers, practitioners, and policymakers need to understand the consequences of forced migration on the integration of minor refugees in their receiving countries. A first step in this regard is constituted by the aggregation of existing findings and the identification of possible research gaps.The aim of this paper is to provide a systematic review of research on refugee's children and youth integration conducted during the last 30 years. It will discuss different research designs, measures, and methods of analysis. Research desiderata and needs for further studies will be assessed and recommendations for future data collections will be made. The systematic review includes academic journals which publish papers in English, French, and German language. Preliminary work defined three relevant dimensions for this review: Educational, social, and emotional integration. We coded n=1,134 English, n=234 German and n=2,488 French peer reviewed publications. Preliminary results for instance show that most research was conducted in the United States, Australia and Canada. Studies which realized fieldwork in Europe mainly originated in the United Kingdom and Sweden. With regard to the design of the empirical research a clear dominance of cross-sectional and ethnographic studies can be observed. Moreover qualitative research methods were used in almost half of the studies.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Get Close or Feel Threat? Perception of Imigrants Traits and Intergroup Relationship

Xiaoxian Liang[1,2]
[1]*The school of Psychology and Cognitive Science, East China Normal University, Shanghai, China*
[2]*Graduate School of Human Sciences, Kanagawa University, Yokohama, Japan*

Apart from direct contact, people get to know those from other groups through indirect information. Previous studies have shown that inforamtion relevant to personality traits of outgroup member has influence on intergroup attitudes. Based on the theory of Stereotype Content Model, three studies in the current research investigate how information about moral, social and competent traits of foreign immigrants will affect the local's perception of social distance and their endorsements of colorblindness, multiculturalism and polyculturalism. In study 1, participants are primed by a discourse on immigration, which includes the information about three-dimenssion (competence, sociality, morality) traits of immigrants, then participants complete the measure of social distance and cultural ideologies. To explore if perception of similarity and social consensus information will make a difference, two follow-up studies are carried out. In study 2, the procedure is the same as study 1 except for the manipulation of percieved intergroup similarity. In study 3, participants are presented the evaluation of immigrants' traits from other ingroup members. By now study 1 has been finished and the following studies are in process. The result so far showed that comparing to compentence-priming condition, social distance towards immigrants decreases more when participants learn that immigrants are with high level of social traits and moral traits.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Acculturation/ Cultural Variation

Using Polynomial Regression and Response Surface Analysis to Assess Whether Discrepancies between Chinese Canadian Youths' Perceived and Ideal Parental Monitoring Predict Adjustment

Vivien So
Department of Psychology, University of Victoria, Victoria, Canada

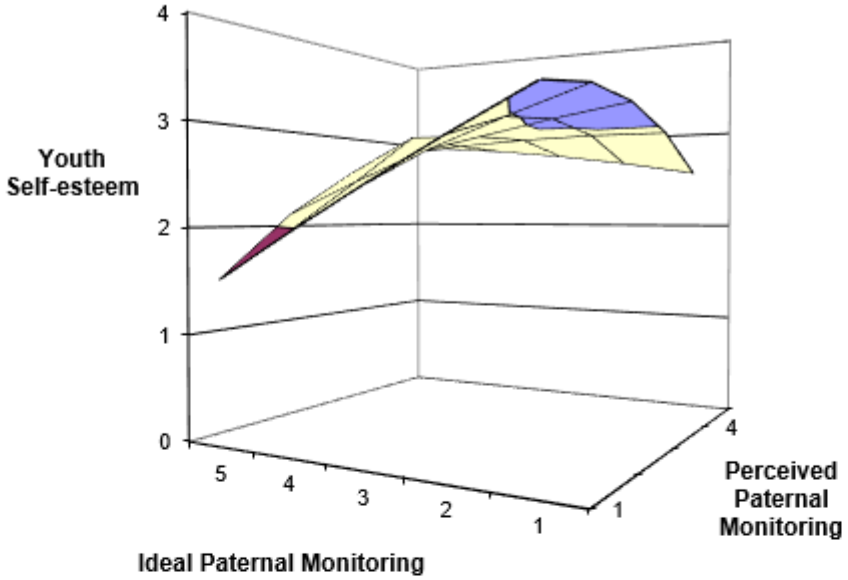
Immigrant parents and children live within two sets of cultural norms. In Chinese Canadian families, children's views of ideal parenting may be heavily influenced by Canadian norms whereas parents' actual parenting may be heavily influenced by Chinese norms. As a result, normative discrepancies between what youth desire and what they perceive in terms of parenting may be exacerbated for youth with immigrant backgrounds, and may negatively affect their adjustment.

In a sample of 96 youth (mean 11.90 years) from Chinese Canadian families, we investigated whether discrepancies and congruence between youths' perceived and ideal level of maternal and paternal monitoring are linked to their adjustment (self-esteem and depressive symptoms).

Addressing growing criticisms of the use of difference scores (e.g., Edwards, 2002), we employed polynomial regression and response surface analysis to test linear and quadratic relations between parenting ideals and perceptions and adjustment. These more powerful analyses simultaneously test congruence and discrepancy effects, enabling the investigation of more complex research questions.

Results showed that discrepancies between perceived and ideal monitoring significantly predicted lower self-esteem and more depressive symptoms only for fathers' parenting and not for mother's parenting. Discrepancy in which fathers monitored less than adolescents wanted and discrepancy in which fathers monitored more than adolescents wanted were both linked to poorer adjustment. Congruence between perceived and ideal monitoring did not significantly predict youth outcomes. Thus, discrepancy may be more detrimental to adjustment than congruence is beneficial. Implications regarding the impact of fathers' monitoring in Chinese immigrant families will be discussed.

Panel A



Panel B

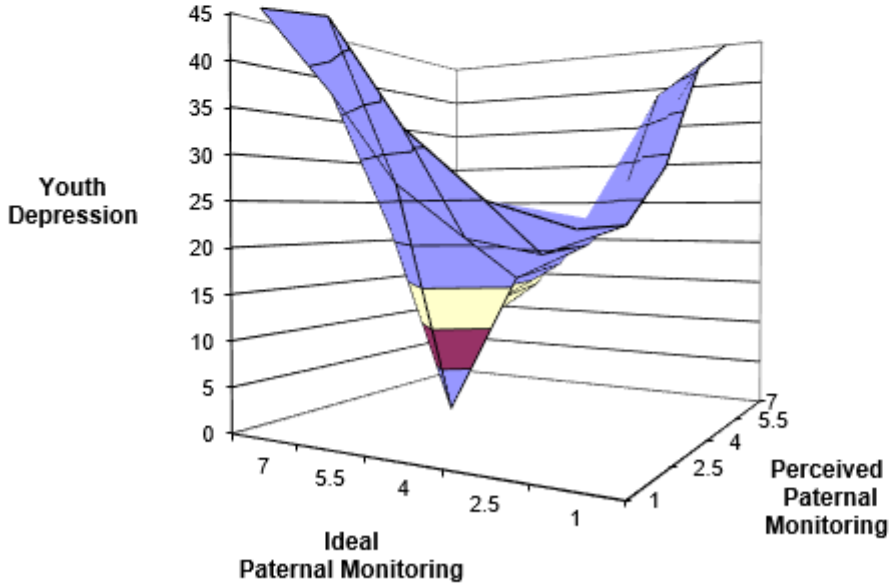


Figure 1. Response surface analysis graphs for youth self-esteem (Panel A) and depression (Panel B) and perceived and idea paternal monitoring.

688

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Subjective Perception of Cultural Differences and Synergy Orientation. Acculturation Measurement Revised

Ina Wilczewska
Department of Sociology, University of Vienna, Vienna, Austria

The paper is based on an ongoing research focusing on the acculturation phenomenon and its consequences for immigrants' functioning in regard to mental health. The paper suggests a new and innovative conceptualization and measurement of acculturation, based on an anthropological understanding of the concept of culture. The measurement innovations include i.a.: (1) an additional stage to the measurement, which measures the individual perception of cultural differences in regard to a given acculturation domain, (2) a tridimensional model of acculturation, where in addition to the cultural maintenance and adoption dimensions a third dimension is introduced: cultural synergy, referring to practices of creatively mixing and developing new behaviors or lifestyles by acculturating individuals. So far, 100 Polish migrants living in Vienna, Austria have completed the questionnaire in the pilot phase of the study. The preliminary findings shows that: the perception of cultural differences varies strongly between individuals and is significantly related to their subjective well-being (SWB), the relation is negative across all behavioral domains of acculturation (9 domains were measured including: communication style, family relationships or clothing style). The introduced third dimension is independent of the two other and shows significant correlations with the SWB. However, the acculturation orientations are related to the SWB in a different way depending on the given domain. These behavioral aspects of acculturation are more strongly related to the SWB than language fluency and length of stay indicating the importance of a more refined acculturation measurement.

929

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Intercultural Relations among Ukrainian Immigrants Living in Portugal

Joana Neto
Psychology, Universidade do Porto, Porto, Portugal

The purpose of this research was to test specific predictions based on three general hypotheses: the integration hypothesis, the contact hypothesis, and the multiculturalism hypothesis. The sample included 218 Ukrainian immigrants with an average of 39 years. The average length of time residing in Portugal was 10 years. As regards the integration hypothesis, psychological adaptation and intercultural adaptation were predicted by integration, while sociocultural adaptation was only predicted by marginalization. Thus, the integration hypothesis was partially supported for Ukrainian immigrants living in Portugal. The contact hypothesis tended to be supported, as intercultural contact was predicted by higher positive attitudes toward Portuguese, and assimilation. However, integration has not emerged as a significant predictor of intercultural contact. This sample displayed a relatively low level of perceived discrimination. In line with the multiculturalism hypothesis, perceived discrimination was negatively related to tolerance, attitude towards Portuguese, attitude towards other immigrants, and positively related to preference for separation and marginalization integration. Findings are discussed considering the existing literature.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Acculturation Patterns of Venezuela Immigrants in Barranquilla- Colombia.

Marina Martinez[2]
Psicología, Universidad de la Costa, Barranquilla, Colombia

"Colombia is experiencing today the greatest migration phenomenon in its history, because of the Venezuelan crisis" according to the Colombian Ministry of Foreign Affairs (El Tiempo, February 3/2018). Since 2014, approximately one million Venezuelans have entered Colombia and 2,387 have been deported due to the lack of a permit to stay. Venezuelans and Colombians residing in Venezuela have had to leave to seek better life opportunities. The cities with the highest number of Venezuelan immigrants are Bogotá (40%), Medellín (9%), Barranquilla (7%) (Semana, 2018). We present the results of a pilot study on acculturation strategies - Integration, Assimilation, Separation, Marginalization - (Berry, 1989) of 163 immigrants (men and women) from Venezuela in Barranquilla (northern Colombia) aged 19 to 60 years. The predominance of the strategy of Integration due to the cultural proximity of both countries is observed. However, we must continue to explore the use of other adaptation strategies and the appearance of news that shows the increase in stereotypes and prejudices towards immigrants from Venezuela.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Change

Context Differentiation of Moral Identity: A Cultural Comparison between Chinese-Canadian Immigrants and Chinese in China

Fanli Jia[1]
Psychology, Seton Hall University, USA

Immigrants face many challenges in adapting to a new cultural environment. On one hand, immigrants modify their moral values to conform more to those that prevail in their new home country. On the other hand, they may maintain their traditional moral identities within their families (Knafo & Schwartz, 2001). The present study investigated differentiation in moral identity across contexts of family, school, and society among a group of Chinese-Canadian immigrants and Chinese in China. We expected that there would be more differentiation in moral identity across contexts in the sample of Chinese-Canadian immigrants.

The sample included 124 Chinese-Canadian immigrants and 148 Chinese in China. Chinese immigrants' length of residency in Canada ranged from one year to 22 years (M_{year} = 8.16).

Moral identity was measured in a questionnaire (Jia & Krettenauer, 2017). Participants rated the importance of selected moral values in three contexts: family, school, and society. An averaged standardized residual score was generated to reflect the cross-context differentiation in moral identity (Baird, 2006).

ANOVA indicated that there was a significant cultural difference in the cross-context differentiation, F = 7.99, p .01, η^2 = .04. The cross-context differentiation in Chinese-Canadian immigrants (M = .018) was higher than the score of Chinese in China (M = -.233). In addition, a hierarchical regression analysis indicated that mainstream acculturation negatively predicted Chinese immigrants' cross-context differentiation of moral identity

In general, these findings of cross-context differentiation in moral identity provide an insight to an issue of cultural adaption in this minority group in Canada.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

Influence of Leader-Induced Stress and Emotional Labour on Mental Health: What Happens When Employees Are Also Dogmatic

Olufemi Lawal[1]
Faculty of Social Sciences, Department of Psychology, Lagos State University, Ojo, Nigeria

This study, which was a survey of 253 post-merger organizations' employees, focused on two objectives. First was the examination of the extent to which the challenges experienced by employees, while relating to their new immediate superiors, influenced their mental health. Second was the investigation of the extent to which pressure for hiding emotions and dogmatic behaviour, independently, interacted with leader-induced stress to either worsen or lessen its presumed, unpleasant influence on mental health. Data was obtained via responses generated with a survey comprising the Dogma (DOG) Scale, the Leadership-Induced Stress Scale (LISI), and the Demands for Hiding Emotions and the Mental Health Subscales of the Copenhagen Psychosocial Questionnaire (COPSOQ). Moderated Regression Analysis showed that mental health was significantly influenced by Perceived Leader-Induced Stress [β =-0.367, t=-5.97, P0.01]; pressure to hide emotions [β =-0.167, t=-2.91, P0.01]; and dogmatic behaviour [β = 0.134, t=2.271, P0.05]. Mental health was also significantly influenced by the extent and manner leader-induced stress interacted with dogmatic behaviour [β = 0.19, t= -2.92, P0.01]. However, pressure to hide emotions did not interact with leader-induced stress to influence mental health [β = 0.031, t=0.52, P0.05]. While the main influences of both leader-induced stress and pressure to hide emotions were unpleasant on mental health, as increases in both led to decreased mental health, that of dogmatic behaviour was different as employees who were more dogmatic reported better mental health than their counterparts who were less. Going by the leader-induced stress—dogmatic behaviour interaction, dogmatic behaviour appeared to be able to mitigate the unpleasant influence of leader-induced stress on mental health. This stimulated a keener attention—in the discussions—on the extent to which being dogmatic could be adaptive for the psychological wellbeing of employees who, sometimes, have to grapple with the traumatizing effect of mergers and acquisitions.
Key words: Mental Health, Leadership, Emotion Hiding, Dogmatism

159

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Cultural Orientation as a Moderator between Social Support needs and Psychological Well-being among Canadian University Students

Allison Streutker
Psychology, Lakehead University, Thunder Bay, Canada

Universities across Canada have experienced unprecedented growth in international student enrollment from across the world. As cultural diversity in Canada and other countries increases, understanding the social support needs of all students is important for providing them with the assistance they need to thrive psychologically and academically. Those from individualistic cultural orientations tend to seek explicit social support, which involves expressly asking for assistance in times of stress. However, those from collectivistic cultural orientations are more likely to seek implicit social support, where encouragement is obtained from spending time among valued social groups without explicitly talking about problems. This study explored whether the relationship between the type of social support needs (implicit or explicit) and psychological and academic functioning might be moderated by cultural orientations (individualistic, collectivistic) among university students. Participants were 110 university students (70 women, 40 men; mean age = 24.8 years, SD = 6.6). They completed the Individualism and Collectivism Scale (ICS), Perceived Stress Scale (PSS), Interpersonal Support Evaluation List (ISEL) which assesses implicit and explicit social support, Satisfaction with Life Scale (SWLS), Scale of Positive and Negative Experience (SPANE) which yields positive and negative experience scores, Flourishing Scale (FS), and reported their grade point average (GPA) as a measure of academic performance. Moderated regression analysis demonstrated that, for those scoring lower on individualism, reporting lower level of implicit support predicted higher levels of perceived stress. For those scoring higher on individualism, lower levels of explicit social support predicted higher levels of perceived stress and a greater number of negative experiences. Generally, higher levels of implicit support were associated with greater satisfaction with life for all students, with the association becoming stronger among students with higher collectivism scores. No other significant findings were found. The results point to the value of considering the cultural orientations of students when designing programs to maintain and improve their sense of well-being.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Ecology of Freedom: Competitive Tests of the Role of Pathogens, Climate, and Natural Disasters in the Development of Socio-Political Freedom

Kodai Kusano
Interdisciplinary Social Psychology Ph.D. Program, University of Nevada, Reno, Reno, USA

Previous cross-cultural research suggests that levels of societal freedom across countries are systematically related to three types of ecological threats: prevalence of pathogens, climate challenges, and natural disaster threat. Though their incidence overlaps, the literature has not yet provided a competitive test. The first aim of this study involving 150 countries was to test five rival hypotheses, alternately focused on the above ecological factors and their interactions with economic wealth in explaining country variations in socio-political freedom. The second aim was to address methodological limitations in the literature. Previous research has ignored the possibility that, on average, countries within the same region of the world are more similar to each other than countries from different parts of the world. We addressed this limitation by adding region classification as a random effect to our regression models. Furthermore, we quantified the actual casualties directly caused by natural disasters, while the impacts of disasters were merely assumed in previous research. Accordingly, we first demonstrated that random-effects models were more appropriate than OLS regressions. We then found that pathogen prevalence negatively predicted democracy and media freedom, though economic wealth moderated the effect of pathogen prevalence on economic freedom. In contrast, natural disaster casualties positively predicted political freedom and press freedom only among poor countries. We found no support for hypotheses based on climatic challenges. As predicted, our results provide important methodological implications: (1) statistical non-independence of countries must be modeled; and (2) natural disaster casualties are an important predictor of freedom.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Duchenne Smiles can be Feigned, but it Depends on Culture

Daniela Hekiert
Psychology, SWPS University of Social Sciences and Humanities, Warsaw, Poland

Although the Duchenne smile appears in the literature predominately as a signal of feeling happiness, some data indicate that the posed smiles also involve the activation of a so called orbicularis oculi (e.g., Schmidt, Ambadar, Cohn, & Reed, 2006), which is supposed to guarantee sincere, positive expression (e.g., Frank, Ekman & Friesen, 1993). As claimed by Krumhuber and Manstead (2009), Duchenne smiles can be feigned, and displayed even with the absence of positive feelings. Accordingly, the present study aimed to address this line of research and contribute by adding a new, cultural perspective. Poland and North America were chosen in view of a great discrepancy in standards of culture display rules of smiling: Poland, as a part of Eastern Europe, with its norm of expressing negativity (Wojciszke, Pieńkowski, & Krzykowski, 1995; Wojciszke & Baryła, 2005) and valorizing of the sadness (Wojciszke & Baryła; 2002; Szarota, 2006) and North America, with the norm of expressing positive emotions (Eid & Diener, 2001; Safdar, Friedlmeier, Matsumoto, Yoo, Kwantes, Kakai, & Shigemasu, E., 2009) and valorizing of the cheerfulness (Kotchemidova, 2005, Wierzbicka, 1999). The author examined the hypothesis that North Americans, experiencing the pressure to stay positive, will display posed smiles (i.a., feigned Duchenne smiles) more frequently than Poles, which will also be reflected in a decreased level of well-being. The results of the experimental study conducted in the respective countries showed that culture moderated the relationship between the Duchenne smile and current mood. Specifically, it was found that Duchenne smiles displayed by Canadians were related directly with the increase of negative affect, which did not appear among Poles. Thus, the ‘sincere’ smile that worsened the mood among Canadians might point to the feigned Duchenne expression. These findings lead to the conclusion that posed and spontaneous display of Duchenne smiles may depend on culture.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Maternal and Paternal Sensitivity and Noninterference towards Infants at 4 and 14 Months of Age in China and the Netherlands

Rosanneke Emmen[1]
Faculty of Governance and Global Affairs, Leiden University, The Netherlands

Most of the evidence-based knowledge on parenting originates from Western studies, whereas the World's largest population is non-Western. In Western attachment research, the most studied aspects of parent-infant interaction are parental sensitivity and noninterference, which reflect the degree to which 1) parents are able to observe and interpret children's signals and respond to those signals promptly and appropriately (sensitivity) and 2) respect children's autonomy (noninterference; Ainsworth, Bell, & Stayton, 1974). Both the collectivistic Chinese culture and the notion of 'tiger parenting' suggest that Chinese parents may show less sensitive and noninterfering parenting behaviors compared to individualistic Western cultures. To test this hypothesis, the present study observed first-time mothers and fathers and their infants in China (N = 59) and the Netherlands (N = 118). Parental sensitivity and noninterference during free play were coded when infants were 4 and 14 months of age using the 9-point Ainsworth Sensitivity and Noninterference scales (Ainsworth, Bell, & Stayton, 1974). Repeated Measures ANOVAs indicated no effect of parent gender and country on sensitivity at 4 months. In both countries, fathers were significantly less interfering than mothers at 4 months. A significant increase in sensitivity and noninterference from 4 to 14 months was observed for Dutch parents, with mothers showing a steeper increase than fathers. The Chinese 14-month free play observations are currently being coded and will be added to the results. Results will be discussed in terms of culture-specific and universal aspects of maternal and paternal parenting.

628

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Non-informative Responses and Cultural Differences: A Cross-National Comparison of Survey Responses between Japan and the U.S.

Yoshikuni Ono
School of Law, Tohoku University, Sendai, Japan

Compared to Americans, a significantly larger number of Japanese make non-informative responses (NIRs) such as “neither” or “don’t know” in public opinion surveys. However, the causes of such cultural differences are not clear. There are at least three potential causes. First, the relatively high ratio of NIRs among Japanese may be the result of their disengagement from the public matters. Second, Japanese tendency to avoid confrontation may discourage them from expressing their opinion, thus contributing to the higher NIRs. Third, cultural differences in the ratio of NIRs may be due to cultural differences in the way attitudes are formed. In interdependent cultural contexts, such as Japan, individuals are likely to attend to social context and refer to other people’s opinions in order to shape their own attitude. However, others’ opinions are not available in typical public opinion surveys. In such contexts, Japanese may be less likely to form their attitude and thus make more NIRs. To examine these reasons underlying the cultural difference in the ratio of NIRs, we conducted survey experiments both in Japan and the United States. The findings show that the relatively high ratio of NIRs among Japanese is not the result of their disengagement or tendency to avoid confrontation. The pattern of NIRs reveals that the lack of social contexts contributes to NIRs among Japanese but not among Americans. Japanese make more NIRs when others’ opinions are not present than when others’ opinions are present, whereas American respondents are not influenced by the presence of absence of others’ opinions. Such findings suggest that cultural differences in the ratio of NIRs can be partly driven by differences in the way people form their attitudes. Implications for comparing the results of public opinion surveys across cultures will be discussed.

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Characteristics of Role Functioning Within Kazakh and Russian Families

Laura Kassymova[1]
Department of Psychology, Karaganda State University, Karaganda, Kazakhstan

In this presentation we examine the role of ethnic and cultural differences in family functioning and satisfaction of the spouses with family relationships. Participants were 60 families who were either Kazakh or Russian.

Role functioning with family was assessed using "Role expectations and ambitions in Marriage", "Marital satisfaction" questionnaires and test «Family sociogram».

The results indicated that the structure and the role functioning of Russian and Kazakh families differed. Specifically Kazakh families engaged in more traditional roles than Russian.

Russian and Kazakh families were similar in terms of the presence of traditional concept of head of household. It was found that in both Russian and Kazakh families important family decisions mostly were not made solely by the head of the family. Rather these decisions were made jointly by both spouses.

There are differences in the structural characteristics of families. In Kazakh families there is a weakness of external and internal borders. In Russian families, on the contrary, the rigidity of external and internal borders is observed.

Members of Kazakh families are distinguished by their hyper-socialization, orientation to public opinion. In Russian families, there is a reverse trend, which indicates a greater openness and willingness to discuss the existing difficulties, little care at the same time about public opinion.

A high degree of satisfaction with marriage was found in young Kazakh and Russian families. In Russian families, the degree of satisfaction with marriage is higher than in Kazakh.

Keywords: family system, ethnic and cultural characteristics, marital satisfaction, family roles

656

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Examining the Influence of Temporal Focus on Life Satisfaction and Decision Making Across Pakistani and Canadian Adults

Faizan Imtiaz
Psychology, Queen's University, Kingston, Canada

Research shows that Asian look back further into the past than North Americans in perception and representation of past information (Ji et al., 2009). In contrast, North Americans tend to be more future-focused compared to Asian participants (Nisbett, 2010). However, there is a dearth of research investigating how much attention Canadian and Pakistani adults invest in thinking about the past, present, and future (i.e., temporal focus) in their daily lives. Moreover, although recent research has shown that being focused on the present moment is positively associated with well-being in North America (Rush & Drouzet, 2012), this finding has yet to be examined across different cultures and within the context of overall life satisfaction. In study 1, we examined how much attention Canadian and Pakistani adults invest in the past, present, and future, and how these differences impact well-being. Results indicated that Canadian and Pakistani individuals had distinct temporal foci, and these differences uniquely influenced life satisfaction. In study 2, we took an applied approach and examined whether persuasive advertisements presented with a past or future temporal focus were preferred and chosen to varying degrees by Canadian and Pakistani participants. Results indicated that participants across the two cultures had unique preferences and behavioural choices for marketing material presented with differing temporal foci. This research contributes to our understanding of how temporal focus influences daily experiences and life satisfaction across distinct cultures. Furthermore, this research may have practical implications across numerous domains including counseling (i.e., whether to focus on the past, present, or future when conducting psychotherapy with participants from varying backgrounds), consumer behaviour (i.e., whether to market products with a past or future focus), and wellness (i.e., targeting individuals from varying cultures with different health promotion messages focusing on different temporal foci).

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

An Analysis of Socio-Cultural Adaptation`s Predictors

Pedro Wolfgang Velasco Matus[1]
"Zaragoza" Higher Studies Faculty, National Autonomous University of Mexico, Mexico City, Mexico

Socio-Cultural Adaptation (individual's ability to acquire culturally appropriate skills and adapt effectively to an environment, Wilson, 2013) has been linked to acceptance from peers and host group (Ward & Kennedy, 1999), satisfaction-affect (Berry et al., 2006), identity-esteem (Leong & Ward, 2000), and cultural adherence (Kosic, 2004). The purpose of this study was to build a predictive model for Socio-Cultural Competence that considered a combination of cultural and behavioral variables. A non-probabilistic sample of 224 Mexicans (78 men, 146 women, ages 18-57, M=26.8, SD=7.5) was used. The following instruments were administered: 1) The Revised Sociocultural Adaptation Scale (Interpersonal Communication, Academic/Work Performance, Personal Interests & Community Involvement; Ecological Adaptation, Language Proficiency; Wilson, 2013), 2) The Individualism-Collectivism Scale (Independent vs Interdependent Self, Rationality vs Relatedness, Independent vs Interdependent Goals, Attitudes vs Norms; Fischer et al., 2009), 3) The Tightness-Looseness Scale (Gelfand et al., 2011), 4) The Affect Balance Scale (Positive Affect, Negative Affect; Velasco, 2017), 5) The Antisocial/Criminal Behavior Scale (Pre-criminal Behavior, Criminal Behavior, Conducts Against Private Property, Violent Behavior, and Alcohol and Drug Consumption; Andreu & Peña, 2013), and 6) The Self-esteem Scale (Rosenberg, 1965). A stepwise regression analysis showed Positive Affect, Tightness, Respect for Private Property, Positive Self-esteem, absence of Pre-criminal Behavior, and Rationality account for 34.8% of Socio-Cultural Adjustment. An analysis of how adherence to cultural norms, Mexico's collectivist nature, behavioral efforts to fit in, and affective evaluations of life events can predict cultural adjustment is presented and discussed. Project FESZ/PSIC/511/17 & 2017-12/48- 2507 at FES-Z, UNAM. Contact: velasco.matus@gmail.com

1045

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

Strength of Associations between Psychological Predictors of Sexual Aggression and Self-Reported Aggression/Coercion in Latinx versus Non-Hispanic Ethnicity

Darrin L. Rogers
Darrin L. Rogers
Psychology Departmnt, State University of New York at Fredonia, New York, USA

Sexual aggression is a serious problem worldwide. In North America one-fifth to one-third of women consistently report victimization experiences, and recent research suggests similar numbers for men. Sexual aggression leads to a variety of negative psychological, health, and economic consequences and has been linked to various problematic cognitive variables including conformity to gender role norms, attitudes toward violence and coercion, beliefs about sexual consent, and others. These variables are shaped and maintained by culture. We explored whether the strength of associations between these variables and indicators of sexual aggression varied between Latinx and White non-Hispanic individuals.

An online survey was administered to students from (a) a Hispanic Serving Institution in the US-Mexico border region (N=619) and (b) a university in the northeastern US (N=355). Sixty percent reported Latinx heritage and 33% white non-Hispanic ethnicity. The sample was 27.7% male, 71.8% female, and 0.5% non-binary or not reported.

Aggression-related variables included acceptance of interpersonal violence, belief in scripted refusal, belief in the opposite sex as fundamentally unknowable and fundamentally other, callous sexual attitudes, and adversarial relationship beliefs. Sexual aggression and coercion were assessed with items derived from Malamuth's (1988) attraction to sexual aggression scale and Knight's (2013) agonistic continuum. Additionally, measures of conformity to gender roles were administered.

Using regression analysis and structural equation modeling we compared the strength of relationships between sexual aggression/coercion and aggression-related variables in Latinx versus white non-Hispanic participants. Implications for future research will be discussed.

196

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

Traditional Health Care Practitioners` Views Regarding Mental Health Promotion

Tholene Sodi
Psychology, University of Limpopo, Polokwane, South Africa

Several studies have suggested that traditional health care practitioners (THCPs) have the potential to play an important role in health care delivery in many developing countries. In South Africa, there is evidence showing that a substantial number of people prefer to consult THCPs when faced with various forms of illness, including mental illness. The aim of the present study was to explore the views of THCPs regarding their role in mental health promotion. Ten (10) THCPs (females = 7; males = 3; age ranging from 30 to 90 years) were selected through purposive sampling and requested to participate in the study. Data were collected through semi-structured interviews and analysed using thematic content analysis. The following five themes were identified: a) participants' understanding of mental illness; b) perceived causes of mental illness; c) treatment of mental illness; d) participants' perceived success in treating mental illness; and, e) participants' views regarding collaboration between themselves and western health care practitioners. The study is concluded by, among others, recommending the need for collaboration between traditional and Western trained health care practitioners in mental health promotion.

1058

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

Effects of Social Change on Mexican Children Group Interaction using the Madsen's Cooperation Board

Camilo Garcia[1]
Psychology, Veracruz University, Mexico

This is the third in a series of studies that explores theory-driven hypotheses linking ecological in Mexico to developmental change. All three are based on repeating studies carried out by Millard Madsen decades earlier in the same cities with comparable samples (Madsen, 1967, 1971; Madsen & Kagan, 1973). All three use Greenfield`s theory which claims that human development is not constant across historical time, but changes as a function of changes in the sociodemographic environment (Greenfield, 2009, 2016). This particular study used the Madsen's (1967) Cooperation Board to assess cooperation and competition in groups of four children. Following Greenfield's theoretical contributions, we predicted that, as Mexico has moved in the Gesellschaft direction over five decades, children`s cooperative behavior would decline in the cooperation board game, as competition rose. A comparison between data published by Madsen in 1967 and data using the same procedure in parallel samples in the same settings collected in 2017 was performed. Three ecologies were represented: poor rural (San Damián Texóloc,Tlaxcala), middle-class urban (Puebla), and poor urban (Puebla). In the 1967 sample of 288, and in the 2017 a total of 228, were second graders. All participants in groups of four interacted under two conditions: group and individual reward. As we hypothesized children`s cooperative behavior would decline, results showed this 2017 decline for both the group and individual reward conditions across all three ecologies (binomial test, $p = .016$). Overall, these findings once more strengthened Greenfield's theoretical propositions regarding social change and its effects on human development.

117

Rapid Paper Session 2 - Acculturation & Cultural Variation (Tuesday, July 3, 2018 15:50)

Culture & Health

Environmental Attitudes in China: The Role of the Dark Triad, Future Orientation, and Place Attachment

Niwen Huang[1]
Faculty of psychology, Beijing Normal University, Beijing, China

Given the current environmental situation and social change in China, we explored the relationships between the Dark Triad traits (Machiavellianism, narcissism, and psychopathy) and environmental attitudes (the beliefs regarding environmentally related issues), and the mediating roles of future orientation (the tendency to plan for meeting long-term objectives) and place attachment (the emotional connection with the place of residence) in these relationships. Using a national sample drawn from all 31 provinces of mainland China (N = 998), we found that the psychometric structure of the Dark Triad was well confirmed under Chinese culture. The Dark Triad as a whole was negatively related to environmental attitudes, but narcissism was not significantly associated with environmental attitudes when the three Dark Triad traits were considered as the predictors simultaneously. Future orientation and place attachment mediated the association between the Dark Triad and environmental attitudes. These findings contribute to verifying the measurement of the Dark Triad under Chinese culture, enriching our understanding of the relevant variables of environmental attitudes, and providing evidence that narcissism is not as dark as the other two traits.

681

Symposium 27 - Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

New Findings and Approaches to Testing Value Structure and Priorities

Chair: Jan Cieciuch

1273

Symposium 27 - Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Change and Continuity in the Pan-Cultural Hierarchy of Values

Shalom H. Schwartz
Psychology, The Hebrew University of Jerusalem, Israel, Israel

In the more than 20 years since the data from which Schwartz & Bardi (1991) argued for a pan-cultural hierarchy of human values were gathered, the world has changed substantially. Does the same hierarchy exist despite social change and measurement with a different instrument? Has the level of cross-national consensus increased or decreased? Which values have become more and less important? Is there pan-cultural consensus on the hierarchy of the 19 values in the refined values theory? Which world regions deviate more or less from the pan-cultural hierarchy? Does the functional explanation of the earlier pan-cultural hierarchy also explain the current pan-cultural hierarchy? How and why do the hierarchies of student and adult samples differ? I will address these questions with recent data from 70 samples and 38 countries.

1274

Symposium 27 - Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Value-Traits and Value-States: The Same Circular Structure but Different Hierarchies

Jan Cieciuch[1]
Psychology, University of Zurich, Switzerland, Switzerland

The circular continuum of values captures the conflicts and compatibilities among values. Although people can pursue the goals of competing (i.e., opposed) values, the theory postulates that they cannot do so in the same, single act. Surprisingly, this central assumption of the theory—the basis of the circular structure of values in real-time behavioral acts—has not been subject to a direct test. We fill this gap and differentiate two types of values: value-traits guide perception and behavior over time and situations and value-states guide real-time behavioral acts. We measured value-traits with the PVQ-RR and value-states with the experience sampling method (ESM) to tap motivations in real-time behavioral acts. The ESM permits assessment of value states experienced in natural settings, in real time, and across repeated occasions. A sample of 374 adult participants provided data on their value traits and reported real-time motivations for 13,873 behavioral acts. Relations among the value-states reproduce the circular structure of value traits. However, the hierarchy of value-states expressed in real-time behavior differs substantially from the hierarchy of value-traits measured by questionnaire. This may suggest that the importance of value-states depends more on situations than on the hierarchy of value traits.

1275

Symposium 27 - Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

The Expression of Values: An Exploration of the Structure

Julie Lee
Psychology, The University of Western Australia, Australia

Personal values are desirable life goals that reflect what is important to people in their lives. As such, people differ in their value priorities. However, they share a common value structure. That is, the relations between values across, and more recently, within people are described by a circular motivational continuum, where adjacent values express compatible motivations and opposing values express conflicting motivations. Bardi and Schwartz (2003) found that both values and value-expressive behaviours can also share a common structure, where each value and the behaviours expressive of that value are co-located in the same order around the circle. Many studies have demonstrated that specific traits, attitudes, and behaviours relate to the whole system of values, with relations approximating a sinusoid curve. However, is this necessarily the case? Can traits, attitudes and behaviours be value-expressive without showing systematic relations with the values circle? Under what conditions? We explore these questions with data from 9 countries.

1276

Symposium 27 - Cultural Variation (Tuesday, July 3, 2018 15:50)

Cultural Variation

Discussion

Shalom H. Schwartz
Psychology, The Hebrew University of Jerusalem, Israel

1288

Plenary Session 5 (Wednesday, July 4, 2018 09:00)

Revisioning Multiculturalism in Global Psychology Education & Training: A Caribbean Perspective

Ava D. Thompson
Psychology, University of The Bahamas, Bahamas, The

Multiculturalism has featured significantly in intellectual, professional, political and economic discourse across disciplines in the global arena. This paradigm has become a major area of focus in research, theoretical developments and application as psychology aspires to accurately represent and serve a diverse humanity. In various contexts, incorporating multiculturalism into psychology education and training (PET) has also been embraced as an important approach for achieving this goal. While recognizing the positive impact of multiculturalism in PET, psychologists as well as scholars from other disciplines have highlighted the many challenges associated with the overarching paradigm, including the "uncritical" embrace of multiculturalism and Euro-American domination of the discourse. Drawing on Caribbean scholarship, I illustrate some of the challenges of the current paradigm and examine key assumptions in current conceptualizations. In doing so, I present alternative perspectives on multiculturalism that are grounded in historical and contemporary Caribbean realities and highlight regional scholars' contributions to the multiculturalism discourse(s). Further, I assert that the integration of approaches from different contexts can help address the limitations of current PET multicultural models i.e., move beyond the "monocultural", nation bound view and integrate the multicultural paradigm with other critical developments to advance a global psychological science. I conclude with a discussion of the implications for the discipline's capacity to promote the well-being of individuals, communities and societies.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Selfish or Altruistic? Responses Depend on Childhood Socioeconomic Status under Safety Threat

Haihong Li[1]
School of Psychological and Cognitive Science and Beijing Key Laboratory of Behavior and Mental Health, Peking University, China

Altruism is an effective method of coping with the threat. The results of six studies provide reliable evidence that individuals with higher childhood socioeconomic status are more likely to act altruistic behavior under a safety threat. However in situations without a safety threat, individuals' childhood socioeconomic status has no significant impact on altruism. In Studies 1 and 2, we first test the moderation effect of a safety threat on childhood SES and altruism. In Study 1(N = 105), we activated the participants' safety threat using imaginary scenarios and the altruism was measured with an attitudinal measure. In Study 2(N = 68), we created a more convincing safety threat situation in the laboratory and examined the participants' actual donations. Furthermore, we identify an important psychological mechanism under the effect: sense of control. That is, individuals with richer childhoods adopt altruistic strategies to cope with threats because they have higher sense of control. Therefore, the mediation effect of sense of control is assessed (Study 3) and manipulated (Study 4). The altruistic behavior could be sharing material goods (Study 3a, N = 94) and time spent volunteering (Study 3b, N = 240). In Study 4(N = 261), because sense of control is the psychological mechanism of the effect, individuals' altruism with low childhood SES would increase after the manipulation with a temporary boost. In Study 5, our hypothesis is again tested in more realistic environmental conditions with big data (N = 10724). When living in an area with more serious pollution, people with high-SES childhoods planted trees more often than those with low-SES childhoods. However, when people lived in areas with less serious pollution, childhood SES did not predict their tree planting behavior last year. In summary, our findings were promoted by the publicly available data and verified in a realistic context.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Faith, Vocation and Career Development in Specific Cultural and Gendered Contexts

Claude-Helene Mayer
Management, Rhodes University, Grahamstown, South Africa

The faith development theory (FDT) of James Fowler has been strongly debated interculturally. It refers to an in-depth understanding of the conceptualisation of God, human core values, meanings and beliefs across the life span and refers to the stages and ascriptions of vocation in life. Faith has been described as an important factor in career development universally.

Research has highlighted that the exploration of faith and career development has hardly been researched from an in-depth qualitative, autobiographical perspective in selected cultural contexts. However, this is needed to understand the interlinkages of faith and career development and their positive effects and motivational factors from cultural perspectives.

The aim of this autobiographical study is to explore the FDT in the context of the self, cultural (and gendered) contexts and Greenhaus et al.`s (2010) career development model.

Methodologically the study anchored in Dilthey`s modern hermeneutics and uses an autoethnographic, reflexive study approach of a single case to increase in-depth knowledge on FDT and career development in cultural contexts. Qualitative quality criteria and ethical considerations are applied.

Findings show that faith development and vocation inform strongly the stages of career development, depending on the contexts in terms of culture and gender. Both, faith and vocation, are motivational factors which contribute to career choices, decision-making and achieving career objectives in early career. They impact on the management of career crises, success, failure and motivation and support career mentoring, support of colleagues in middle and later career stages in cultural adequate ways. Faith and vocation further on support smooth transitions regarding career stages and generally contribute to mental health and well-being.

Conclusions respond to the questions on how the conscious development of faith and vocation in life can contribute to career development in specific cultural contexts, as well as on success, mental health and well-being in times of crisis. Recommendations for future research and practice are given.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Being Black and Gifted? Autoethnographical Experiences in School Contexts in Two Multicultural Societies

Lolo Jacques Mayer[2]
Institute for Intercultural Practice and Conflict Management, Institute for Intercultural Practice and Conflict Management, Göttingen, Germany

The authors present autoethnographic experiences of "being Black and gifted" in selected governmental and private school contexts in two multicultural societies. The presentation shows how the four selected identity intersections of race, national citizenship, cultural belonging and giftedness are experienced by the authors in different school contexts in South Africa and Germany.

Further, the contextual ascriptions - which are interlinked with the above mentioned intersections - are reflected and their impact is discussed. Reflections address the impact of the micro-level of individual interaction, the meso-level of the school contexts and the macro-level of the two societies on the individuals.

Autoethnographical experiences have been gained over a period of 5 years in German and South African school contexts. Methodologically, the authors use an autoethnographic, narrative approach to present, reflect, interprete, and discuss the impact of the above mentioned identity intersections critically in the defined contexts. The authors use themselves as research tools and explore the intersections from an emic, in-depth perspective, using intra- and inter-subjective validation processes.

Findings show the impact of the embeddedness of autoethnographical experiences on micro, meso, and macro levels and how the authors deal with these experiences on individual levels. Findings further on present the differences and similarities of intersectional experiences and their individual strategies to transform challenges on micro-, meso- and macro levels into personal growth.

Conclusions are presented and recommendations on how to deal with the complexity of intersectional experiences on the three levels - and specifically with regard to personal growth - are provided.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Gratitude and Wishes: A Developmental Approach to Gratefulness in Guatemalan Youth

Katelyn Poelker[1]
Psychology, Hope College, Holland, USA

Exploring gratitude through developmental and cultural lenses provides insight into the socio-emotional development of youth, yielding a better understanding of the ways in which gratitude nurtures interpersonal relationships. In a replication of Baumgarten-Tramer's (1938) study, 144 Guatemalan children and adolescents ages 7 to 17 (M_{age} = 11.74, SD = 2.90, 48.2% girls) completed the Gratitude and Wishes Scale (WAGS), measures of gratitude and materialism, and the Imaginary Windfall resource allocation task. In the WAGS, participants wrote about their greatest wish and what they would do for the person who granted their wish. Those wishes ranged from self-centered desires like flying an airplane to more prosocial ones like opening a shelter for street dogs. Their expressions of gratitude to their hypothetical benefactors were also diverse from a simple verbal "Thank you" to more elaborate displays of gratefulness (e.g., promising to reciprocate the benefactor's kindness). Correlational analyses revealed that youth who reported higher levels of gratitude would be less inclined to spend their money buying things for themselves, $r(140)$ -.28, p = .001. Conversely, more materialistic youth were less likely to report that they would donate their money to the poor, $r(140)$ = -.30, p .001. Thus, it appears that higher levels of gratitude may be associated with prosocial behavior in Guatemalan children and adolescents, while materialism may work against acting prosocially. In sum, the wishes of Guatemalan youth and their expressions of gratitude to those benefactors reveal the influences of one's developmental stage and cultural values.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Is Diversity Experience Make More Tolerant? Study of Student`s Tolerance in Indonesia

Yunita Faela Nisa[1]
Psychology, UIN Syarif Hidayatullah Jakarta, Indonesia

Research on intolerance examines diversity experiences as an important factor for decrease it. The number of intolerance practices in Indonesia makes this research was needed. Besides, trends of an exclusive schools and housings incresead will decrease diversity experiences.

In many literatures related to intolerance, contact hypothesis is a form of effective intervention strategy to reduce prejudice and discrimination. The contact hypothesis strategy is done by enhancing experience with different entities. A study of Kanas, Scheepers, and Sterkens (2015) in Indonesia proved that the more interacting groups of Islamic and Christian people tend to have a more positive attitude toward each others. Increasing contacts between groups can improve understanding of other groups which in turn can help to recategorize. A person`s belief can be modified when the person interacts with someone else who has a different category than the typical group category.

This study conducted during September-October 2017 using quantitative method. We used 1522 students of high school in Indonesia from 34 provinces. We used Computer Assisted Instruction (CAI) in gathering our data. We measured opinion and action tolerance using tolerance scale which consist 16 items. To measure diversity experience, 2 items were used: "How do you often associate with friends from any different religions?" and "How often do you work with friends from any different religions?.

The results showed that students who are getting along with other students from different religions then they are more moderate and tolerant. To encourage more moderate and tolerant behavior, cooperation between students with different religions in highly recommended.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Hispanic Faces Elicit Greater Accuracy And Response Times than Caucasian Faces in Emotion Recognition Task: Accuracy Correlated with more Positive Attitudes toward Hispanics

Roque Mendez[1]
Psycholgy, Texas State University, San Marcos, USA

Black faces illicit more threat related biases and emotional responses than white faces (Blair,2002;Wheeler&Fiske,2005). Stereotypic activation also triggers quicker but less accurate responses toward ethnic targets: participants react quicker to armed black than armed white targets, and are more likely to mistake harmless objects for weapons in black than white targets (Correll,2002;Payne,2001). We asked if activation of stereotypes would facilitate quicker and accurate identification of Hispanic emotional expressions. We randomly assigned participants to view pictures of Hispanics engaged in positive or negative activities. Participants then viewed cropped pictures of Hispanic and Caucasian cropped faces, an adopted version similar to the Reading Minds in the Eyes test (Baron-Cohen,et.al.2001). Participants then selected one of four emotion word choices representing the expressed emotion. Accuracy and reaction time to the faces and words were recorded. We also measured Attitudes toward Hispanics (Plant,et.al.2008), Social anxiety (Leibowitz,1987) and Depression (Beck inventory). Coefficient alphas for these scales ranged from .78 to .91. The reliability of the cropped faces was .65. The results showed no main effects of manipulation on reaction time and accuracy of the faces. However, paired t-tests within subjects showed that participants were quicker to respond to Hispanic (M=2215,SD=1039) than to Caucasian faces (M=2601,SD=1333), t(143)=-7.08,pM=.499,SD=.125), and were more accurate in detecting the emotions of Hispanic (M=.499,SD=.125) than of Caucasian (M=.337,SD=.224) faces, t(143)=8.05, r(143)=.20, p=.017. Greater accuracy in detecting the emotional expressions in Hispanic faces was correlated with more positive attitudes toward Hispanics, r(143)=.20, p=.017. These results support prior findings about quicker responses to ethnic targets. However, there was better accuracy in detecting emotions in Hispanic faces. Accuracy may be moderated by more positive attitudes toward Hispanics. The results shows promise for an emerging instrument that assesses emotion detection in Hispanic faces.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Ethnicity

The Effects of Ethnicity, Personality and Religiosity on Desire for Personal Space

Ioanna Skoura
Psychology, Brunel University London

Past research shows that personal space has been investigated since the 1950s. Also, personality traits have been found to have a significant relationship with personal space. However, some of these studies have been criticized for being ethically inappropriate. In an attempt to avoid ethical issues, a new scale measuring desire for personal space has been created. The purpose of the present study is to investigate the impact of ethnicity on desire for personal space. Additionally, extraversion and neuroticism are expected to predict significantly desire for personal space. Furthermore, the study is looking for any impact of religiosity on desire for personal space. In order to test the previous hypotheses, 115 participants from three cultural groups (English, Greeks in Greece and Greeks in the UK) are recruited online. Results indicate that only extraversion and religiosity are significant predictors of desire for personal space. Implications of the findings are discussed and suggestions for future research are made.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Development of Adolescents' Competencies and Life Skills: Do Age Gender and Ethnicity have any Influence?

Esther Akinsola
Psychology, University of Lagos, Nigeria

Developmental competencies of adolescents involve the ability to navigate the social , emotional, cognitive and behavioural tasks characteristic of their age group while focusing on their strengths, resources and potentials and which are needed for them to become productive and contributing adult members of their communities and society.

Life Skills are defined as "abilities for adaptive and positive behaviour that enable individuals to deal effectively with demands and challenges of everyday life" (WHO, 1997); and "psychosocial and interpersonal skills that help people make informed decisions, communicate effectively and develop coping and self-management skills needed for a healthy and productive life" (UNICEF, 2000). It is generally assumed that Life skills are acquired during the period of individual growth and development and such acquisition and its proficiency is influenced by the cultural norms and socialisation inputs which inform the skills that are emphasized and who acquire them. Differential exposure to and emphasis on life skill acquisition may affect proficiency in some of the life skills acquired by Nigerian adolescents across age, gender and ethnic groups. In evaluating life skills proficiency of adolescents, 580 adolescents consisting of 280 males and 300 females aged between 10 and 19 years selected from some junior and senior secondary schools in Lagos responded to life skill inventories that include communication, problem solving, emotional interaction, self-awareness and empathy, using cross-sectional survey method, and participants that volunteered. Emerging results suggest higher skill levels in self-awareness, communication, and interpersonal communication for females; empathy and problem solving for males. Yoruba ethnic group reported highest skill levels in communication and problem solving; and Hausa in self-awareness, empathy and interpersonal communication. Results for age differences are not consistent.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Moral Codes and Educational Goals of German and Indonesian Preschool Teachers

Melanie Schwarz
Institute for Psychology in Education and Instruction, WWU Muenster, Germany

According to the cultural-developmental approach, the significance of the three moral codes *Autonomy*, *Community* and *Divinity* proposed by Shweder and collegues (1997) varies across both cultures and life span. Previous research has shown that members of so-called WEIRD cultures prefer Autonomy as a moral cultural model, while Community is highly important in traditional countries and Divinity is especially significant in south-eastern cultures. Given that cultural models provide a framework for shaping educational goals (Keller et al., 2006), we expected preschool teachers to pursue related moral educational goals for their preschool children. To examine this relationship cross-culturally, that is, between the moral cultural model and the educational goals, 211 preschool teachers of religious und non-religious day-care centers in the urban area of Germany and Indonesia were asked to complete the *Community, Autonomy, and Divinity Scale* (Guerra & Giner-Sorolla, 2010) and the *Ethical Values Assessment* (Padilla-Walker & Jensen, 2016). The initial results confirmed only in part the proposed distribution of moral cultural models and educational goals in both countries, whereas a strong correlation between the cultural model and the educational goals for each country could be found. In Germany, Autonomy was considered the most important, while in Indonesia, Divinity was significantly more important than Community and Autonomy. Surprisingly, Indonesian preschool teachers also indicated Autonomy as more important than Community. These results highlight the influence of within-culture variations like urban vs. rural contexts on both the cultural model and the educational goals. Further results will be discussed before the cultural-developmental approach.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Metacognitions of Beliefs about Aging in Four Cultural Contexts

Iva Polackova Solcova[1]
Institute of Psychology, Czech Academy of Science, Czech Republic

Culturally specific beliefs about aging and aged people affect the behaviour, performance and experience of elderly people. In our study we focused on how elderly people perceive their role in society, how society thinks they should behave and what is expected of them in society. From each of our four research samples (Czech republic, Germany, Hong Kong, China, and Cameroon) we selected people (N=15x4) who self-rated high on Erikson´s based Ego integrity scale (Ryff and Heincke, 1983) and analysed their Life story interview (McAdams, 1995) in which we explicitly ask the aforementioned questions. Results suggest differences in narratives of highly integrated participants in our four cultural contexts, especially in the questions of generativity and the category of "behaviour as a model to younger generations". Results will be also discussed from the "accepting the past" perspective.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Culture & Organization, Multiculturalism

Organizational Logic in the Context of National Culture

Vera Khotinets
General Psychology, Udmurt State University, Izhevsk, Russia

The problems of the specifics of organizational practices' determination by the features of national culture and the coherence of organizational logic as the legitimating principle of the institutionalized power relations and values of national culture are discussed. The question of various forms of organizational logic (which is defined as a legitimating principle of the institutionalized power relations (Castells)) in different cultural (national & regional) contexts is stated. The main purpose of the study is to construct a model of the impact of national cultural values on the organizational effectiveness of enterprises. The survey involved 198 respondents who are employees of various organizations of the Udmurt Republic, Russia (residing in mainly Russian-speaking (N=86) and Udmurt-speaking (N=112) areas of the region). Techniques applied to collect empirical data are VSM-13 (The Values Survey Module) by G. Hofstede used for diagnosing features of national culture; and OCAI (Organizational Culture Assessment Instrument) by K. Cameron and R. Quinn used for measuring the specifics of organizational culture. The main statistical method of the obtained data analysis is structural equation modeling (SEM). A final (a posteriori) structural model proving our hypothesis that parametrical characteristics of organizational culture are conformed with values of regional culture in the organizations functioning in the territory with various cultural backgrounds have been constructed. The work conclusions state that the organizational logic which is shown in various forms in different institutional and cultural contexts regulates the space of organizational values according to the cultural background, and conforms the system of values and ideas of the way of organization activity implementation (value orientations, beliefs, norms, rules, behavior models and interaction patterns shared by the members of the organization and giving sense to their activity) with values of the macro cultural environment. The reported study was funded by RSF according to the research project №15-18-00049.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Cultural Practices Influencing Child Marriage in Rural Communities in Cameroon: The case of wabane in the South West Region of Cameroon

Martina Kwcbonti
Guidance and Counselling, University of Buea, Buea, Cameroon

The worldwide cry for the empowerment of women and the girl child in particular by international, government and non-governmental organizations, has greatly improved the situation of women in Cameroon. This notwithstanding certain cultural practices still relegate woman to the background. Child marriage is one of those cultural practices depriving women of their social and economic opportunities and placing them in a psychological deficient situation. The marriage of girls below 15 years of age is still a common practice and takes different forms in Wabane and other rural communities in Cameroon. The high illiteracy rate of parents and particularly women in the Wabane subdivision has made them to be ignorant of the consequences of early marriage. The cultural belief of the people is that, if at 20 years a girl is not married, there will be few chances of her getting married. This is because men fear that she will be barren, or has a bad family history. Consequently many young girls are interested in early marriage for fear of being stigmatizatied.The study used both qualitative and quantitative methods. The sample was made up of 25 women who had experienced this early marriage. Results showed that cultural norms, male domination, female subordination, poverty and illiteracy, are the main causes of child marriage. Early marriage causes psychological, physical, biological and socio economic damages on the victim. Measures have to be put in place by the Cameroon government to stop these bad cultural practices.

Key words: child marriage, cultural practices, empowerment, subordination, stigmatization

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Model Minority Stereotype: Reader Reactions to Media Portrayals of East Asian Students

Jessica Padgett
Psychology, York University, Toronto, Canada

In 2010, Canada's *Maclean's Magazine* published an article titled "Too Asian?" (which has since been renamed "The Enrollment Controversy") where the authors unwittingly upheld the *model minority stereotype*, depicting East Asians (individuals of Chinese, Japanese, or Korean ancestry) as highly intelligent, hardworking, and ambitious, but also as "too smart", socially incompetent, and self-isolating. The article was immediately met with a massive backlash from Asian and non-Asian readers alike for its racist undertones and unqualified generalizations and stereotypes of East Asian Canadians. The comments from these readers provide a rich fount of naturalistic, unfiltered data that can help us understand the public's perception of these contested stereotypes. A total of 580 reader comments are being coded into several categories such as perceptions of the article as racist and endorsement/rejection of the stereotypes presented. These codes are contrasted for self-identified East Asian and non-Asian commenters in order to distinguish the unique perspectives and experiences of East Asians in Canada. Preliminary analyses indicate that both East Asians and non-Asians buy into the positive aspects of the stereotype (e.g. smart, hardworking), but that they differ in their reactions to the negative stereotype components (e.g. unsocial). By carefully analyzing the responses to the Maclean's article, we can begin to paint a clearer picture of the model minority stereotype within the Canadian socio-cultural context and begin to understand its effects on those who are subjected to it.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Minority v. Majority: Intergroup Conflict as a Structural Phenomenon

Dora Simunovic
Field C, BIGSSS, Bremen, Germany

With increasing geographical mobility, globalized business, and an ever more salient dialogue on multiculturalism, it is certain that our local, previously homogeneous communities are changing. In the face of diversity of religious conviction, political opinion, ethnic background, or cultural tradition, human societies have to regularly handle some form of minorities and majorities. Previous research has shown that this relationship is often troubled by prejudice, discrimination, lack of cohesion, and a collapse of group resources.

The current project investigates intergroup bias between minorities and majorities from an evolutionary perspective, utilizing the Structural Goal/Expectation theory (sGET). Rather than rely on internalization of social identity, sGET attempts to connect human behaviour to the structural characteristics of the situation. Thus, we define minorities and majorities as distinct groups of unequal size which are nevertheless are interdependent. This definition highlights two structural characteristics, relative group size and group-level interdependence (a new concept here defined as the influence actors have on the common resource), which the authors predicted would impact intergroup bias. More precisely, we predicted that given the need to manage public goods together, majorities would commit intergroup bias more frequently and more intensely than minorities.

Indeed, two minimal group studies designed to replicate the structural characteristics we discussed showed majority members deliberately detract from minority outcomes, while minority members behave more fairly. The negative bias was explained by the majority's expectation that minorities will cheat the group. These findings are discussed in terms of modern political and economic challenges in diverse societies.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Culture & Organization

The Contingency Effects of Environmental Uncertainty on the Relationship between Benevolent Leadership and Team Member Attitudes

Tzu-Ting Lin
Department of Psychology, National Chengchi University, Taipei city, Taiwan

Benevolent leadership is the personal, overall, and long-term concern for the well-being of subordinates, which is traceable to the monarchy, fatherly obligations, and the Confucianist principle of reciprocity. Despite a growing body of research on the benevolent leadership, its differentiable binary concepts and corresponding effects have received scant attention. There has also been relatively little research on the effects of benevolent leadership within teams, as well as the possible moderators on such impacts. Our purpose in this study was to address these important gaps by focusing on the effects of life-oriented and work-oriented benevolent leadership on team member attitudes, considering the moderating role of environmental uncertainty. We conducted a cross-level investigation of benevolent leadership effectiveness, including of 225 full-time employees within 38 teams from organizations situated throughout Taiwan using survey research techniques. Consistent with our hypotheses, life-oriented benevolent leadership was positively related to team identification, while work-oriented benevolent leadership was positively related to team satisfaction. In addition, the effects of life-oriented benevolent leadership on both team identification and satisfaction were stronger in teams under highly uncertain environment. Overall, our study extends benevolent leadership theory by providing evidence of its two distinguished concepts and impacts in team context, and emphasized the important role of life-oriented benevolent leadership. The results also highlight the importance of broadening our conceptual models of benevolent leadership to include moderating role of external environment and of conducting additional cross-level research on team benevolent leadership.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

The Value of Diversity: On the Positive and Negative Outcomes of Cultural Diversity in the Workplace

Carlijn van Alphen[1]
Social Sciences, Vrije Universiteit, Amsterdam, The Netherlands

During the last decades, employers and policy makers increasingly advocate the *value-of-diversity*. They assume diversity has beneficial outcomes; for example, gaining better access to underexplored groups of potential employees and clients, or increasing team creativity and innovation. In practice however, there is only little and even contradictory evidence regarding the positive outcomes of diversity. In the current study, we examined cultural diversity outcomes in four large business organizations in the Netherlands as perceived by employees and members of the board (N = 115) at three levels: the individual, team, and organizational level. In qualitative interviews, we collected participants' spontaneous reflections of dimensions of positive and negative value as well as their responses to value dimensions obtained from a literature review. Our study resulted in a value classification including 22 (positive and negative) diversity outcomes, as well as their operationalizations. Subsequently, the validity of this classification was further established in a survey study among employees of three divisions of each participating organization. A better insight in the positive and negative outcomes of cultural diversity is useful, as it provides organizations the ability to base their diversity policy on clear and measurable goals. This in turn, is expected to lead to better outcomes of diversity practices and increased long-term organizational commitment.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Cultural Values, SES, and Peer and Parental Influence on College Students' Happiness and Grit-Perseverance

Dana Donohue
Northern Arizona University, Arizona, USA

Kitayama and Markus (2000) suggest that comparing cultural values elucidates the hidden assumptions, premises, and narratives that influence people's thoughts, feelings, and actions. The individualism-collectivism dimension has been one of the most coherent and empirically tested theoretical constructs of cultural values (Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994). Individualism and collectivism can emphasize equality (termed "horizontal") or hierarchy (termed "vertical"; Triandis & Gelfand; 1998). Those high in individualism can desire to be unique but not of higher status than others (e.g., horizontal individualism) or want to be unique and superior to others (e.g., vertical individualism). Those high in collectivism can emphasize the goals of the group and easily go along with decisions of those in power (e.g., horizontal collectivism) or be attuned to the group, but not easily submit to authority (e.g., vertical collectivism; Triandis & Gelfand, 1998). In this research, the four dimensions of cultural values, SES (objective and subjective), and parental and peer influence were explored in relation to two important outcomes for college students: happiness and grit-perseverance.

Two multiple regression analyses were used to test the research questions. The results of the first regression indicated the predictors explained 27.5% of the variance ($R2 = .29$, $F(8, 307) = 15.91$, p .001). Horizontal Collectivism ($\beta = .33$, p .001), Vertical Collectivism ($\beta = .14$, p .05), Subjective SES ($\beta = .19$, p .001), and Peer Influence ($\beta = .13$, p .05) exhibited positive associations with Happiness. For the Grit-Perseverance model, the predictors explained 10% of the variance ($R2 = .12$, $F(8, 307) = 5.42$, p .001). Horizontal Individualism ($\beta = .11$, $p = .05$), Horizontal Collectivism ($\beta = .18$, p .01), and Subjective SES ($\beta = -.12$, $p = .05$) were significant predictors of Grit-Perseverance. Potential explanations and implications of these results are discussed.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Traditional Child Rearing: Among Hadiya Rural and Semi-rural Peoples

Temesgen Bedane
Psychology, Lecturer and PhD candidate, Ambo, Ethiopia

The purpose of this study was to assess the parenting values and beliefs that Hadyia parents use in their parenting practices. It specifically examines parenting values, beliefs and practices. This qualitative study adopted the thematic analysis approach. Purposive sampling technique was used to select the participants, and families both from the rural and semi-rural districts of Hadiya were included. In order to collect the necessary data Interview, FGD, and observation were used. Accordingly, the current study generally revealed findings about parenting values, beliefs, and practices of Hadiya people. First, in the process of child socialization the majority of Hadiya households endorsed conforming parenting values more often than self-directing parenting values. Second, the majority of Hadiya households endorsed traditional authoritarian beliefs more often than democratic beliefs in upbringing their children. Third, sex-role socialization; physical punishment; breast-feeding and provision of cow milk as well as infant mother co-sleeping are customary practices of Hadiya people in child socialization. Fourth, gender-segregated division of labor, harmful traditional beliefs and values, patriarchal family structure, and traditional Hadiya proverbs were perceived as major sources for the practices of sex-role socialization, physical punishment, and inadequate verbal interaction among Hadiya peoples. Lastly, paternal involvement in household chores and childrearing activity was found to be minimal compared to mothers. Moreover, based on the results of the current study, the following conclusions and implications were drawn. First, the parenting of Hadiya people is more characterized by conformity value orientations and traditional authoritarian beliefs where these, in turn, encourage the use of impulsive and overly harsh disciplines and leave little room for fostering self-directing values.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Diversity

Identity Construal Processes In a Multicultural Context: The Role of Migration Status and Personality Factors

Maria Stogianni
Faculty of Language and Literature, Humanities, Arts and Education, University of Luxembourg, Luxembourg

With a foreign population percentage of 47%, Luxembourg is one of the most diverse countries in Europe. The aim of the current study was to gain a better understanding of the factors influencing the national identity construal processes within such a multicultural environment. We investigated differences in identification with the host country among several immigrant groups living in Luxembourg, focusing on individual difference variables and demographic characteristics that affect identification patterns. Another aim of this study was to assess the importance of superordinate identification within this multicultural context. Identity and personality questionnaires were administered online to a sample of young adults (N = 159) from diverse ethnic backgrounds. Participants were first and second-generation immigrants, and offspring of mixed couples with only one migrant parent. The findings suggest a link between generation status and the salience of national identification. Between group comparisons revealed that Luxembourgish identity was less strongly endorsed by first generation immigrants. All immigrant groups strongly identified with a superordinate, cosmopolitan identity (M = 4.07, SD = .46) but second-generation immigrants scored significantly higher on this scale. National and cosmopolitan identity correlated positively only in the case of first-generation immigrants. In regression analyses, personal need for structure predicted national identity commitment but was not related to national identity exploration. Self-efficacy perceptions positively predicted cosmopolitan identification and personal need for structure did so negatively. We conclude that dispositional variables and migration status are important predictors of identification patterns, and the multicultural context is conducive to superordinate identification.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Ethnicity

Cultural discontinuity and the college experience of ethnic minority students

Salam Priyanka Devi
Zakir Husain Centre for Educational Studies, Jawaharlal Nehru University, Delhi, India

Many students face cultural discontinuity while transitioning secondary school to college. But, cultural discontinuity is more pronounce to minority and students from relatively disadvantaged backgrounds (Ogbu, 1982). The prevalent cultural norms of universities match students from middle-class backgrounds and mismatch students from working-class background. The institutionalized culture systematically produces and maintains the existing social hierarchy (Stephens, Fryberg, Markus, Johnson & Covarrubias, 2012). Students who experience continuance to the institutionalized cultural norms they experience greater psychological well-being, more engaged academically and as a result they perform better. On the other hand, ethnic minority students face more adjustment problem and also start questioning whether they belong and succeed. Generally students from disadvantaged background attend low quality high school; while they transition to college they often need extra effort such as tutoring and social support. Ethnic minority students before college they experience less academic exposure and did not access much middle-class cultural norms, thus, they experience cultural discontinuity in higher education. The paper argues ethnic minority students academic underperformance is because they experiencing cultural discontinuity. The findings address the cultural obstacles and provide implication to minimize the social-class achievement gap. Fewer empirical studies have been conducted on this area, thus much more research is needed.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Narrative Enactment of Nadir Experiences in Higly Ego-Integrated Older Adults Across Four Cultures

Eva Dubovska
Institute of Psychology, Academy of Sciences of the Czech Republic, Prague, Czech Republic

Coming to terms with negative life experiences is a way to reach ego integrity in old age, an development task in the last phase of Erikson´s lifespan theory of human development. This study explores fundamental tension between negative life experiences and ego integrity through the lens of narrative enactment - on how the nadir experiences were actively revived in narratives of the highly integrated older adults from 4 cultural samples: Cameroonian, Czech, German, and Hong Kong Chinese. Based on the results of self-rated ego integrity scale, the life stories narratives of 15 highly integrated aged people were analysed from each culture (out of the total sample of 856). The analysis was grounded in narrative approach, where aging is perceived as autobiographic work, and the nature of narativity is viewed as an enactment of a constitutive trouble. The results are presented with regard to narrative categories: agency, negative event – positive resolution, reflexivity, values and beliefs.

This research has been funded by Czech Science Foundation grant no. GA17-02634S.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Diversity

The Elephant in the Room: The often Neglected Relevance of Speciesism in Dehumanization and Bias towards Ethnic Minorities/Immigrants

Melisa Choubak
Psychology, University of Guelph, Guelph, Canada

The area of intergroup bias, specifically attitudes towards ethnic minorities/immigrants, has received a great amount of investigation by Psychologists, spanning many theories and perspectives (Hewstone, Rubin & Willis, 2002). However, one perspective that has rarely been taken in mainstream Psychology is one that acknowledges the inter-linkage of bias towards ethnic minorities/immigrants and that towards non-human animals (NHAs), despite a relatively substantial literature outside of Psychology emphasizing it (Singer, 2002). Scholars from, e.g., critical animal studies, history, and philosophy (e.g. Kalof, 2007; Nibert, 2002) postulate that the sub-ordination of NHAs in Western culture (or speciesism; Singer, 2002) intersects with and reinforces other types of 'isms', such as ethnocentrism. Psychology, also, to some extent, has offered us some insight into this connectivity, e.g. per the domain of dehumanization addressing the likening of ethnic minorities/immigrants to de-valued NHAs (Haslam, 2006), by offering relevant psychological theories that speak to the 'othering' of out-groups (Social Dominance, Social Identity; Sidanius& Pratto,1999; Tajfel, 1979), and per a relatively recent model, the Interspecies Model of Prejudice, connecting these (Costello & Hodson, 2010). This poster will focus on these, as well as highlight research areas and sub-disciplines that could be of interest to Psychologists in Cross-Cultural research and related sub-areas who would like to contribute further to this type of trans-species research on bias and oppression.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Diversity

Challenges Faced by Internaional Students Studying at Kwantlen Polytechnic University

Ashiq Ali Shah
Department of Psychology, Kwantlen Polytechnic University, Surrey, Canada

This ongoing research aims to explore everyday life challenges encountered by international students and the coping strategies they use to adjust to life circumstances in Canada. We assumed that international students might encounter challenges pertaining to language, study and adjustment, financial issues, connecting with the community and prejudice. The current sample of thirty eight male and female students from China, India, Saudi Arabia and other countries were administered a challenges questionnaire, coping and religiosity scales. The item of all the instruments had an underlying five point Likert type rating scale. The highest mean score of Indians on the challenges scale showed that they faced the most challenges followed by Saudis. The five top issues concerning internationals were their quest for additional resources to pay for their education, they paid higher fees compared to Canadian students which was unfair, they missed their families but enjoyed family support and were happy with the education. The difference among different nationalities on individual items of challenges scale indicated that Saudis felt overwhelmed by the school work, but had social support and liked Vancouver climate. Indians had good understanding of English, did not feel study related stressed and remembered information well. Chinese had difficulty finding affordable accommodation. The multiple regression analyses using challenges scale as criterion indicated that religious involvement and the use of problem focused coping by the internationals were good predictors of successfully dealing with the challenges. Contrary to our expectations, internationals did not report feeling isolated or being discriminated.

541

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Other

I do Care about your Status: The Inspiration Information and Social Status can Promote Self-regulation

Chien-Ru Sun
Department of Psychology, National Chengchi University, Taipei, Taiwan

According to the strength model of self-control, when individuals find a task that is important or relevant to their self-worth, they will invest more self-control resources in the task. The current study aims to explore the effects of social status on people's interpersonal self-regulation.

Participants were randomly assigned to one of the following conditions: Prime with a high-status other with inspiration information, a high-status other with no inspiration information, an equal-status other with inspiration information, or positive mood (control condition). Participants were then told that the stroop task could train their ability of perception and reasoning. The main dependent variable was the trials of stroop task completed.

The results indicated that neither status nor inspiration information alone could motivate participants. Thus is, participants would work harder and perform significantly better than participants in other conditions only when facing a high status other with inspiration information. Cultural factor and other implications were also discussed.

555

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Diversity

Assimilationism, Multiculturalism, Colorblindness, Polyculturalism in the Russian Context

Dmitrii Dubrov
International Laboratory for Socio-Cultural Research, National Research University Higher School of Economics, Moscow, Russia

The present study examined the relationships between interethnic ideologies (assimilation, colorblindness, multiculturalism, polyculturalism) and generalized and specific prejudice towards Chechens, Belarusians, Uzbeks, and Chinese from the of perception ethnic Russian citizens. In order to take into account of the specific context of intergroup relations in Russia, we also included intergroup contact experience, which potentially associated with prejudice and intergroup tension (frequency and positivity of interethnic contacts, positive interethnic emotions) and perceived neighborhood ethnic density. The results indicated that colorblind and polycultural interethnic ideologies had negative associations with generalized prejudice and prejudice towards Chechens, Uzbeks, and Chinese but not with prejudice towards Belarusians, which was negatively associated with multicultural interethnic ideology only. The total sample was 359 ethnic Russians (female 46,5 %; male 53,5%) from the Central Federal district of the Russian Federation in the age from 16 to 68 years (M = 33,9; SD = 11,9).The obtained results were explained by perceived cultural distance and existing stereotypes towards considered ethnic groups. According to the perspective of two dimensions of the stereotype content model (warmth and competence), these stereotypes are substantially different.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Raising Yemenite Children in Israel: The Case of Large Yemenite Families in Israel

Hannah Bartl[1,2,4]
[1]*The Paul Baerwald School of Social Work and Social Welfare, The Hebrew University of Jerusalem, Jerusalem, Israel*
[2]*Psychology, The Hebrew University of Jerusalem, Jerusalem, Israel*
[4]*The Seymour Fox School of Education, The Hebrew University of Jerusalem, Israel*

Meaning systems towards the development of a child within a family are not universal but shaped by the cultural, socio-demographic background of the family.

We know a lot about child rearing ideals in Western middle class culture. We lack knowledge about other socio-cultural contexts e.g. families with many children. This study examines attachment relationships between a one-year-old child with his parents and with his siblings in Yemenite families with five or more children in Israel. We are investigating the cultural perceptions on relational networks.

Members of five families are interviewed. Each family includes a mother and father with Yemenite migration background, at least five children, one being one-year-old.

The semi-structured interview has ten open-ended questions; on child rearing, on the relational network of a one-year-old within a large family and on being a family member with a relatedness-oriented cultural background in a more autonomy-oriented society.

Data collection and analyses are in progress. Preliminary results show that older children develop parental skills, especially regarding caregiving for younger siblings. A multiple caregiver network for the one-year-old is seen, with a clear hierarchy, ensuring that the child always has someone who responds to him promptly and adequately.

This study contributes to broadening the knowledge about child rearing among large families.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Ethnic and National Identity Development of Turkish-Dutch Preadolescents

Fadime Pektas
Faculty of Governance and Global Affairs, Leiden University, The Hague, The Netherlands

With governments promoting integration of immigrants, ethnic and (host) national identity development has become an important topic in the last decennia. The relation between these two identities varies between countries and groups (Phinney et al., 2001). The Turkish-Dutch group for example has been observed to have a strong ethnic identity and a weaker national identity (Vroome et al., 2014). This study investigated ethnic and national identity of Turkish-Dutch preadolescents in the Netherlands during a particularly salient period for identity development, namely the transition from primary to secondary school. Sixty-six Turkish-Dutch preadolescents (M = 12.32 years, SD = 0.43, *range* 11.64-13.43, 53% female) reported on their ethnic and national identity in the last grade of primary school (wave 1), first grade of secondary school (wave 2), and second grade of secondary school (wave 3). Repeated Measures ANOVAs indicated a significant increase of ethnic identity over time ($F(2, 130) = 6.84$, $p = .001$) and a significant decrease of national identity ($F(2, 130) = 4.72$, $p = .011$). Several moderators were explored (maternal ethnic identity and religion in child rearing, preadolescents' number of same-ethnic friends, number of Dutch friends and perceived discrimination). Only one moderator was significant: Participants with more same-ethnic friends showed a decrease in national identity, whereas the national identity of those with few same-ethnic friends stayed more or less stable ($F(2, 128) = 4.58$, $p = .012$). The results indicate an important role for peers in national identity development of ethnic minorities.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Lifespan Development

Applying Cultural Sensitivity (CS) to Societal Development Indexes

Kuba Krys
Kokoro Research Center, Kyoto University, Japan

Since World War II, the dominating paradigm of societal development has focused on economic growth. While economic growth has improved the quality of human life in a variety of ways, we posit that the identification of economic growth as the primary societal goal is culture-blind, since preferences for developmental pathways likely vary between societies. We argue that the cultural diversity of developmental goals and the pathways leading to these goals could be reflected in a culturally sensitive (CS) approach to assessing societal development. For the vast majority of post-materialistic societies, it is an urgent necessity to prepare culturally sensitive compasses on how to develop next, and to start conceptualising growth in a more nuanced and culturally responsive way. Furthermore, we propose that cultural sensitivity in measuring societal growth could also be applied to existing development indicators (e.g., the Human Development Index).

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Fostering a Sense of Belonging as an Important First Step to Successful Integration of Migrant Children

Mateja Stirn
ISA institute, Ljubljana, Slovenia

Schools have a key role in the process of migrant children integration into a new society. Countries' policies for fostering multicultural education and integration of migrant children into new educational systems and environments have a significant impact on migrant children`s well-being, success in school and further on the labour market, and their lives in general. The national project "Challenges of intercultural coexistence" is one of the important actions of the Slovene Ministry for Education, Science and Sports, aiming to foster supportive environments in educational institutions and development of competences of teachers in order to ensure a successful integration of migrant children. The proposal of the comprehensive program for successful integration of migrant children into the Slovene educational system has been developed in the framework of this project. The program has been tested and evaluated in the current school year. It focuses on three key factors of successful integration: fostering social inclusion and a sense of belonging, providing intensive language learning, and fostering supportive networks in schools and local communities.

A sense of belonging and having positive relationships with others are fundamental human needs. When not met they can undermine our performance, health, and well-being. As such, they are key factors for successful integration of migrant children. The paper presents the core activities and preliminary findings of the proposed program evaluation, focusing on the relational aspects of social inclusion. The perspective of migrant children, their parents, peers and teachers is highlighted.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Acculturation, Wellbeing and Health of Paraguayan Students in Spain

Rita Berger[1]
Social Psychology and Quantitative Psychology, University of Barcelona, Spain

The aim of this study was to analyze the relationships between the elements that determine the process of acculturation, well-being and health of Paraguayan students of masters and doctorates, who currently reside in Spain. Quantitative and qualitative data was collected using the Multidimensional Difference Individual Acculturation (MIDA), which has been back-translated into Spanish language and administered to 104 fellows of the National Scholarship Program "Don Carlos Antonio López", 32% men and 68% women. Descriptive analysis and correlations between the variables that determine the process of acculturation, well-being and health have been carried out. To analyze whether psychosocial resources are related to physical and psychological health, simple linear regression analysis was conducted. As for the health habits analyzed, half of the students have shown to feel good throughout the day, almost all of them feel in a good mood and eager, with a healthy diet. Positive correlations between discomfort, ingroup social support, outgroup social support, in- and outgroup contact, and psychological wellbeing and health were found. Cultural competence correlates positively with ingroup social support, outgroup social support, in- and out group contact and psychological well-being and health. The majority of Paraguayan students living in Spain have the necessary resources to face the acculturation process and are able to maintain their physical and psychological well-being and health habits. This research is the first that analyzes the acculturation process of Paraguayan students in Spain. It contributes to identifying people who have difficulties to face the Spanish host culture.

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Guess who? Interethnic Colorblindness Among White Dutch Adults

Daudi van Veen[1]
Faculty of Governance and Global Affairs, Leiden University, The Hague, The Netherlands

Research in the United States shows that mentioning skin color is taboo and strategically avoided. In a version of "Guess Who?" with skin color as a salient distinguishing characteristic of the pictured individuals, one of which needs to be 'guessed' by the players, White Americans clearly avoided mentioning skin color, employing "*strategic colorblindness*", to elude appearing prejudiced. We examine whether such colorblindness strategies are also common in the Netherlands, a country with a substantial black minority, but with a very different history in race relations. Further, the most stigmatized ethnic group in the Netherlands is the Muslim minority, generally recognizable by their Middle Eastern appearance and women in headscarves. Are their ethnic features also subject to colorblindness in white participants? Two studies were conducted using adapted versions of "Guess Who?". In Study 1, 136 mostly White (94%) and female (65%) participants played the Black-White "Guess Who?", in which half of the pictured people were Black. Results showed that questions related to skin color were asked significantly less often than questions regarding gender or age. Additionally, women were more likely than men to avoid questions about skin color if their co-player was non-White. In Study 2, 148 White and mostly female (96%) participants played the Black-Muslim-White "Guess Who?", in which two-thirds of the pictured people were Black or Muslim. The data of Study 2 will be analyzed and added to the results. Results regarding strategic "*colorblindness*" towards different ethnic features in the Dutch context will be discussed.

1007

Posters Session 5 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 09:00)

Culture & Organization

Beliefs and Financial Behavior Analysis in Mexican Context

Luz Maria Cruz-Martinez[1,2]
[1]*FES Zaragoza, National Autonomous University of Mexico, CDMX, Mexico*
[2]*Innovation Lab, Circulo de Credito, CDMX, Mexico*

Governments and financial institutions have been concerned about education regarding financial education and promoting the inclusion of all socioeconomic levels. In Mexico, a national survey (2015) found that 63.4% of people do not keep a record of their expenses and of the people who carry it, 63.8% carry it mentally, this exposes the need to analyze the phenomenon to contribute to the health and welfare of workers in a sustainable manner. The lack of financial education and interest in it not only by institutions but also individuals, coupled with uncertainty and precariousness in current wages, underemployment, lack of retirement plans and savings in young people who are not candidates for a pension, are manifest elements of the need to develop skills and competencies in the management of personal finances is a pressing need before the time according to these young people with the lack of a plan in their old age. Kahneman (2003) and Ariely (2015, 2016) indicate that economic behavior is not limited to being rational and that this can be explained through psychological perspectives, as can be seen in their contributions in decision-making that refer to a uncertain context where people act with information biases through heuristics. We proceeded to carry out an investigation with 200 volunteer participants, in which the beliefs about money and its management were explored, the behaviors identified as productive and risk behaviors, as well as the financial organization patterns of the individuals. It was identified that the main factor that is related to risk behaviors is reputation, in the case of indebtedness, the prejudice and resistance to talk about money and the lack of savings with the tendency towards immediate satisfaction and difficulties for postpone the reward.

Papers Session 32 - Culture & Health (Wednesday, July 4, 2018 10:20)

Intergenerational Transmission of Trust and Reciprocity: Implications for Well Being

Nandita Babu[1]
Department of Psychology, University of Delhi, New Delhi, India

Abstract

Trust plays a key role in successful goal pursuits and sustaining relationships in everyday life. Contrarily decline of trust creates barriers in communication and interferes with the smooth functioning in interpersonal settings. With this in view, the present study attempts to empirically examine the mediating role of trust in social interaction and social well being. As trust is often construed to be an outcome of early socialization experiences, the study explores the dynamics of transmission of trusting attitudes and reciprocal inclinations from parents to children. To this end, dyads of parents and children (n=50) were assessed on measures of trust, reciprocity, well being, flourishing, self construal and self inclusiveness. The data were analyzed to tap the patterns of the intergenerational transmission process. The study proposes a two pronged conceptualisation of trust involving self trust and social trust and argues that the relationship between the two depends on people's self construal. The implications for understanding trust and positive and negative reciprocity in the light of well being and flourishing are discussed.

Keywords: Trust, Reciprocity, Well Being, Flourishing, Self Construal, Intergenerational Transmission

Papers Session 32 - Culture & Health (Wednesday, July 4, 2018 10:20)

Health (Electronic/Mobile) Interventions for Non-Clinical Population in South Asian Region: Lessons and Implications from a Critical Realist Perspective

Rajneesh Choubisa
Department of Humanities and Social Sciences, Birla Institute of Technology & Science, Pilani, Pilani, India

The field of electronic (eHealth) and mobile health (mHealth) is flourishing rapidly in the present scenario and a special group of experts and practitioners are exclusively and enthusiastically working in these domains. As a matter of fact, there are dedicated interest groups (forums) and journals (such as Internet Interventions and Journal of Medical Internet Research) which have proliferated after these developments. More importantly, European Society for Research on Internet Interventions (ESRII) and International Society for Research on Internet Interventions (ISRII) as two complementary consortiums have contributed heavily in these two areas. Despite having a progressive intent, these consortiums have focused more on European and American research agendas and are mostly limited to clinical samples suffering from varied psychopathologies. Moreover, there is a great dearth of research when it comes to other geographical regions (including the highly populated South-Asian region) and even the non-clinical population has not been provided adequate focus. Therefore, we present a critical realist perspective through a comprehensive review of such attempts catering exclusively to the South-Asian population of the world. The study intends to systematically analyze the available research studies and deduces inferences as lessons for expanding (mHealth & eHealth to South Asian region), integrate (clinical and non-clinical) and popularize (acceptance) the domains of eHealth and mHealth in other cultures.

Papers Session 32 - Culture & Health (Wednesday, July 4, 2018 10:20)

Rejected by your Heritage Culture: Experiences of Intragroup Marginalisation, Acculturative Stress, and Coping Methods

Nelli Ferenczi[1,2]
[1]*Department of Psychology, Goldsmiths, University of London, London, UK*
[2]*Regent's School of Psychotherapy & Psychology, Regents University London, London, UK*

Do perceptions of rejection from one's heritage culture increase over time? The goal of this longitudinal study was to explore the change in experiences of heritage culture rejection – defined as intragroup marginalisation. Leaving the family home for the first time is a difficult transition. It may be especially difficult for students who are also negotiating dual identities (Castillo et al., 2012). In particular, the transition from family life and activities with friends from the heritage culture to a multicultural environment such as university can increase perceptions of no longer meeting the standards of the heritage culture. Furthermore, the development of a student identity can also leave individuals with the perception that they are 'betraying' their heritage culture, which may impact their psychological adjustment. The present study focused on first-year students (N = 46). Participants completed measures of intragroup marginalisation, the frequency of contact with their family and heritage culture friends, and psychological adjustment (operationalized as acculturative stress). Results indicated that individuals who reported speaking more often to family at Time 1 also reported higher family marginalisation at Time 2. Importantly, friend intragroup marginalisation at Time 1 was linked with speaking less to heritage culture friends at Time 2. Finally, friend intragroup marginalisation at Time 2 was linked with increased acculturative stress. Thus, the increase in friend intragroup marginalisation from Time 1 to Time 2 was associated with an increase in acculturative stress from Time 1 to Time 2. Using additional preliminary data from a mixed-methods study, performative behaviours as potential coping methods are discussed.

641

Papers Session 32 - Culture & Health (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Social and Labor Integration of Refugees and Immigrants in Germany and Spain: A Qualitative and Cross-Cultural Study

Rita Berger[1]
Social Psychology and Quantitative Psychology, University of Barcelona, Barcelona, Spain

In 2015, about a million refugees came to Europe. To broaden existing knowledge on integration a comparative study is necessary to understand refugees and immigrants (R&I) social and labor integration in host societies. Objectives are on one hand to examine and services and challenges for R&Is social and labor integration in Germany and Spain, two countries with a different integration policy. On the other hand, the study aims at developing and applying a model of organizational acculturation (OA model), that combines acculturation and socialization research. We examined services that assist R&Is during social and labor integration in Spain conducting 8 interviews with private and public service providers. To analyze R&Is needs when looking for work, we conducted 8 interviews in both countries about their social integration based on the MIDA model and about labor integration based on the Kurzfragebogen zur Arbeitsanalyse. We also carried out 53 interviews using the OA model with migrants working in German companies and with colleagues and supervisors.

The qualitative analysis showed diverse challenges for service providers and R&Is: bureaucratic obstacles, missing cultural competence and cultural distance. Services in Spain, have to be better coordinated. Organizational resources that facilitate the integration of migrant workers are an open culture, organizational strategies like concrete integration programs and social support. At individual level proactivity, language skills and positive attitudes were highlighted. Results suggest at society level the need for special requirement-oriented vocational trainings, at organizational level employers` sensibilization for tailored integration and social support.

Papers Session 32 - Culture & Health (Wednesday, July 4, 2018 10:20)

Culture & Health

Patterns of Competitiveness and Non-competitiveness: Similarities and Differences

Yin Lian[1]
School of Public Administration, University of International Business and Economics, Beijing, China

Competition, being competitive and non-competitive have different meaning for different individuals and in different societies. The notion of competitiveness is shaped by the history and culture of a society. In the social psychological literature competition has been typically contrasted with cooperation and being competitive has been related to several negative mental and somatic health outcomes.

The research presented here aimed to reveal not only how the competitive person is perceived and conceptualized in four different societies, but also what non-competitiveness means. While competitiveness is targeted and researched, what being non-competitive exactly means, what kind of person is the one who is non-competitive is rather obscure. It is just implied that this person lacks all the hypothesized negative consequences of competition.

The research presented here reveals how competitiveness and non-competitiveness are conceptualized and perceived in four different societies, the Hungarian, the Canadian, the Japanese and the Chinese. More specifically the goal is to reveal the nature and content of the prototype of the competitive and non-competitive person in economically and culturally different societies.

University students of four countries: Hungary (n=245), Canada (n=168), Japan (n=149), China (n=225) participated in the research. The method to reveal the prototype was elaborated by Azuma and Kashiwagi (1987). Respondents had to describe a person whom they know personally and consider competitive/non-competitive. The free descriptions were content analyzed. Free descriptions were categorized in terms of their valence (positive, negative, mixed, neutral), and the characteristics of the described person. Results show in each group there is an overall positive and an overall negative psychological pattern provided for both the competitive and the non-competitive person. In each group certain (very similar) characteristics are seen positive and negative, but the distribution of these patterns differs across the groups. (The research was supported by the OTKA K-111 789 grant.)

Symposium 29 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

Conflicted Acculturation in Various Multicultural Contexts: Insights and Findings

Chair: Yoav S. Bergman

1187

Symposium 29 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

Multicultural Identity Integration (MII) in a Conflicted Context: A Latent Profile Analysis Approach

Hisham Jubran[1]
Psychology, Beit-Berl College, Israel

The research addressed the phenomenon of multiple identities, and the potential for conflict within their parts. This study expanded the BII (Bicultural Identity Integration) model and put forward the Multicultural Identity Integration (MII) construct, which allows for a new examination of identity through the integration of more than two identities. We applied the conceptualization and methodology of MII to the Palestinian-Christian population in Israel. This minority faces two layers of conflict: the Israeli-Palestinian conflict, and the conflict between the Palestinian-Christian and the Palestinian-Muslim minorities that make up the Palestinian society in Israel.

Using Latent Profile Analysis (LPA) on MII variables, two categories of identity profiles emerged, each of which contains two profiles. The more conflicted profiles were termed "Pro-Arab" (characterized by high levels of integration between Arab and Christian identities; a medium level of integration between the Israeli and the Christian identities, and a high level of conflict between the Israeli and Arab identities) and "Pro-Israeli" (characterized by high levels of integration between Israeli and Christian identities, and high levels of conflict of both Arab-Christian and Israeli-Arab identities). The less conflicted profiles were termed "Peaceful" and "Ambivalent". Subsequently, we examined the extent to which the MII profiles predict, and are predicted by, a number of acculturating variables. The results demonstrated significant effects, which will be addressed and discussed in the presentation.

1188

Symposium 29 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

Cultural Variability among Remotely Acculturating Biculturals in Jamaica: An Asset in Managing Potentially Conflicting Cultural Identities?

Esra Sahin[1]
Psychology, University of Illinois, USA

How do biculturals navigate the daily experience of having two cultural identities? Do they alternate or blend identities (Benet-Martínez & Haritatos, 2005; La Fromboise et al., 1993; Szabo, Ward et al. ongoing)? Or, do they agentically play up and down the day-to-day influence of each cultural identity, as the concept of cultural variability (CV) proposes (Ferguson, Nguyen, & Iturbide, 2016)? Our prior research in Jamaica showed that remotely acculturating biculturals feel somewhat "conflicted"/"caught" between Jamaican and American identities and experience psychological distress. CV could possibly be an asset in navigating these identity conflicts but CV has not been studied in remote acculturation contexts. Therefore, as an initial step, we explore the experience of CV in remote acculturation.

Approximately 72 remotely acculturating seventh graders and mothers in Jamaica completed individual 7-day diaries. Participants daily reported how much they were influenced by their "Jamaican side" and "American side" (both %s summed to 100% daily; SD of scores for each identity created CV scores). Participants did, indeed, play up/down both identities across time. Statistically significant paired-samples t-tests showed that adolescents experienced significantly more CV in their Jamaican identity vs. American identity (28,18) whereas the reverse was true for mothers (15,29). In other words, adolescents kept their American identities more stable whereas mothers kept their Jamaican identities more stable. Additionally, for adolescents only, CV across the two identities was positively correlated (r=.38, p.05). Ongoing coding of open-ended responses will shed light on the context and conflicts of CV, a useful construct for biculturalism research.

1189

Symposium 29 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

Biculturalism, Contact, and Conflict: The Case of the Ultra-Orthodox Community in Israel

Yoav S. Bergman[1]
Psychology, Ariel University, Israel

Contact between social groups has been shown to be an influential way to promote understanding and reduce prejudice. According to Intergroup Contact Theory, even groups who are engaged in conflict are able, under certain conditions, to benefit from getting acquainted with their adversarial out-group and enhance their ability to empathize with its members. However, little is known about how a minority group which, while being distinct and separate, shares a common link with the majority group, perceives the intergroup conflict. The current work focuses on the Ultra-Orthodox religious community in Israel, which are a useful example of such a case. On the one hand, this group perceives itself as separate from the secular majority; on the other hand, the common bond of the Jewish faith is an unbreakable link. Accordingly, we examined whether bicultural identity integration (i.e., perceiving oneself as both Ultra-Orthodox and Israeli) is connected with conflict perception among this group. Moreover, we examined the mediating role of quality of contact with the secular majority group.

Data was collected from 332 Ultra-Orthodox Jewish participants (age range 18-70, M=32.02, SD=11.04), who filled out scales examining bicultural identity integration, quantity/quality of contact with secular Jews, and conflict perception. Surprisingly, results demonstrated that high levels of bicultural integration were associated with increased perceptions of intergroup conflict. We explained this connection by focusing on the mediating role played by participants' quality of contact with secular Jews. The discussion highlights the relevance of biculturalism in the context of intergroup contact and conflict.

1190

Symposium 29 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

Discussion

Gabriel Horenczyk
Psychology, Hebrew University, Jerusalem, Israel

963

Symposium 35 - Teaching Psychology & Culture (Wednesday, July 4, 2018 10:20)

Other

Teaching the First Course in Psychology and Culture

Chair: Walter Lonner

This symposium provides beginning and recent psychology teachers with a variety of perspectives on teaching the first course in culture-oriented psychology. Drawing from the experiences of four seasoned cross-cultural psychologists from Japan and the United States, a variety of ideas and suggestions will be explained and proposed. The structure of the symposium is strongly influenced by a forthcoming chapter entitled “Culture and the psychology curriculum: Foundations and resources”, written by W. J. Lonner, K. D. Keith & D. Matsumoto. It is the first chapter in the second edition of the Oxford Handbook of culture and psychology, edited by D. Matsumoto & H. C. Hwang (Eds.). Participants have chapters in that text. The overall structure of the chapter will be distributed at the beginning of the session.

1239

Symposium 35 - Teaching Psychology & Culture (Wednesday, July 4, 2018 10:20)

Advances in Measurement and Methodology

Teaching Culture and Human Development: Capturing Student Experiences of Intergenerational Change

Patricia Greenfield
Psychology, University of California at Las Angeles, USA

Drawing from career-long contributions in the area of culture and human development, and aware of major changes in intergenerational interactions across the human lifespan, this presentation will suggest ways to insert such phenomena in beginning courses in culture-oriented psychology.

1241

Symposium 35 - Teaching Psychology & Culture (Wednesday, July 4, 2018 10:20)

Advances in Measurement and Methodology

Teaching Personal Closeness of Culture and Psychology Through Practicum and Assignments

Tanaka-Matsumi Junko
Psychology, Kwansei Gakuin University, Japan

Using such strategies as practicums and out-of-class assignments, students can engage living with concepts involved in cross-cultural psychology and learn to make sense of the world. In addition to using such things as standard textbooks and audio-visual aids, cross-cultural awareness in realistic everyday environments. These kinds of activities have proven to be valuable, especially in mono-cultural environments.

1242

Symposium 35 - Teaching Psychology & Culture (Wednesday, July 4, 2018 10:20)

Advances in Measurement and Methodology

Discussion

Walter J. Lonner
Psychology, Western Washington University, USA

The three authors of the chapter that gave rise to this symposium will either begin or end this event with comments on the teaching of psychology. For instance, when, where and how should culture be inserted into the psychology curriculum? Who should teach such courses? What is the goal in teaching about culture? Believing there is no single, or best way, to teach such courses, the symposium will be immediately followed by an hour-long discussion forum. All six participants will engage in a panel discussion. Importantly, questions, comments, and suggestions from the audience will be encouraged

538

Symposium 40 (Part I) - Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Cultural Variation

Societal Happiness: Why Individualism Associates with Happiness?

Chair: Kuba Krys

1113

Symposium 40 (Part I) - Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Cultural Variation

Others-Benefiting Attitudes Prevalent in Open Societies is A Key for Societal Happiness

Kuba Krys
Psychology, Kyoto University, Japan

We propose and describe the specific facet of individualism responsible for the individualism-happiness association–the "open society". Open societies foster four others-benefitting attitudes: tolerance, trust, civic engagement, and minimization of materialistic pressure. In the others-benefitting qualities of these four attitudes, we propose to search for the mechanism promoting happiness of individualistic societies. We further document that the sense of freedom in a society partially mediates the open society and societal happiness association. When open society attitudes are controlled for, the most common facet of individualism (as presented by Hofstede) turns out to be a negative predictor of societal happiness. At the individual level of analyses, the relation of endorsement of the four open society attitudes with individual happiness is almost absent. Thus, open society promotes happiness of communities in an eusocial way, this is, not by directly increasing happiness of individuals endorsing them, but by fostering societal environment for happiness of the community as a whole. This study is based on the World Values Survey data.

Symposium 40 (Part I) - Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Cultural Variation

Moving Away from Individualism-Fit Measures of Happiness Attenuates Individualism-Happiness Association

A. Kosiarczyk
Psychology, Polish Academy of Sciences, Poland

Studies on happiness tend to focus on life satisfaction of individual person. In the current study we test the hypothesis that happiness may associate with individualism because this specific measure of happiness is individualism-fit. Building on recent cross-cultural research we differentiate between two types of well-being: the traditionally researched concept of life satisfaction and the more Eastern concept of interdependent happiness, which includes a sense of interpersonal harmony, ordinariness, and quiescence. Further, we argue that in some cultures the happiness of one's family may play as important of a role as the happiness of oneself. In the Happiness Meanders study we aimed at exploring antecedents of four types of happiness: life satisfaction vs interdependent happiness measured for individuals and families separately. Our results show that the life satisfaction of individuals is positively related to individualism, while the interdependent happiness of families is less culture dependent.

1115

Symposium 40 (Part I) - Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Cultural Variation

Across Cultures Family Happiness is Valued More than Individual Happiness, and Happiness in General is Valued More in Individualistic than in Collectivistic Societies

Claudio Torres
Psychology, University of Brasilia, Brazil

Cross-cultural studies document that conceptualizations and the desirability of happiness vary across cultures. Extending this area of research, we argue that focusing on the family (as compared to the individual) as the subject of happiness may be another important distinction in how happiness is conceptualized and valued. With the data collected in the Happiness Meanders study, we document that family happiness is pan-culturally valued over personal happiness, although we show also that happiness in general (no matter which type) is valued more in individualistic than in collectivistic societies.

1116

Symposium 40 (Part I) - Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Cultural Variation

Discussion

Peter B. Smith
Psychology, University of Sussex, UK

Papers Session 26 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 10:20)

Discrimination, Perceived Segregation, Acculturation and Psychological Well-being: the Case of North Caucasian Migrants in Moscow

Zarina Lepshokova
International laboratory for Socio-Cultural Research, National Research University Higher School of Economics, Moscow, Russia

The present research is devoted to studying the role of the perceived discrimination and perceived segregation in acculturation preferences of North Caucasian migrants in Moscow.

We focused on the influence of perceived by North Caucasian migrants` segregation expectation of Muscovites on acculturation attitudes of North Caucasian migrants in the Moscow host society. In addition, we have tested the assumption of the mediating role of perceived segregation in the relationship between perceived discrimination and the acculturation strategies of the North Caucasians. We explored the relationships of perceived acculturation expectations and acculturation strategies with psychological and sociocultural adaptation of migrants. The study involved 175 North Caucasian migrants living in Moscow aging between 16 and 34 years (M=20.9, SD=3.24, 81.5% male). The questionnaire included measures of perceived discrimination, perceived acculturation expectations (modification of Berry`s acculturation expectations), acculturation strategies, life satisfaction, self-esteem, sociocultural adaptation. For testing the specific predictions, we used path analysis with AMOS. Maximum-Likelihood estimation was used to model the direct and indirect effects of perceived discrimination on acculturation preferences using 5000 bootstrapped samples. The analysis showed that there was a significant negative indirect effect of perceived discrimination on the integration and assimilation preferences through perceived segregation expectation. In addition, there was a significant positive indirect effect of perceived discrimination on separation through perceived segregation expectation. It can be concluded that perceived discrimination was significantly related to integration and assimilation acculturation strategies; more specifically, we found a direct link for assimilation and integration an indirect link (though perceived segregation) for all acculturation strategies.Thus, the present study suggests that perceived exclusion by host society through perceived discrimination and perceived segregation expectation may influence migrants` acculturation strategies as well as their sociocultural and psychological adaptation.

Papers Session 26 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Tridimensional Acculturation Orientations and Perceived Cultural Distance Predict Post-migration Growth after Study Abroad

Michael Bender[1,2]
[1]*Department of Social Psychology, Tilburg University, The Netherlands*
[2]*School of Psychology, Gratia Christian College, Hong Kong*

We examined the role of tridimensional acculturation orientations (host, heritage, and expatriate) on post-migration growth (intrapersonal and interpersonal) among two groups of students: Czech students (N = 148) returning to the Czech Republic after a sojourn in different host countries and international students from various heritage countries (N = 100) after their sojourn in the Czech Republic. Students were assessed after their sojourn.

In line with expectations, structural equation modeling revealed that intrapersonal growth (change in self-understanding, confidence, resilience, etc.) was in both groups associated with larger perceived cultural distance (perceived differences between the heritage and host country in values, customs, relationships, etc.). Among international students, intrapersonal growth was further associated with a strong expatriate orientation (affiliation with fellow expatriates and their culture) and strong heritage orientation (affiliation with co-nationals and adherence to the heritage culture), while no links were found among Czech students. Interpersonal growth (change in interpersonal networks, relationships and communication skills) was predicted by larger perceived cultural distance (Czech only) and stronger heritage orientation (international only). Intrapersonal and interpersonal growth was unrelated to host orientation (affiliation with host nationals and host culture) in both groups. Czech students scored higher on host orientation than on heritage and expatriate orientations, whereas no significant differences among orientations were found in the international student group.

In conclusion, larger perceived cultural distance may represent a form adversity that brings about more growth regardless of the host and heritage culture context. Involvement in the expatriate and heritage culture also contributes to growth.

Papers Session 26 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Extensions of Acculturation Gap: An Examination of Actual and Perceived Acculturation Gaps in Migrant Families

Qian Sun
Department of Psychology, University of Essex, Colchester, UK

For many migrants, the process of acculturation takes place within a family context. Do parents and children experience the same acculturation process, or is there a generational gap? The presence of such an *acculturation gap* has been associated with poor psychological and sociocultural outcomes. Importantly, researchers typically operationalize the acculturation gap from the perspective of the child, comparing children`s self-reported acculturation with their perceived acculturation of parents. Using the bi-dimensional model of acculturation, the present study asked parents and adolescents to report on their own levels of (actual) acculturation towards the heritage and host culture. In addition, parents rated their child`s (perceived) acculturation and adolescents rated their parent`s (perceived) acculturation towards both cultures. This design allows us to examine and distinguish both actual and perceived acculturations gaps in families. Looking at the self-report measures, we found a gap towards both cultures. Parents endorsed the heritage culture more strongly than their children. But the adolescents endorsed the host culture more strongly than their parents. Although both parents and adolescents favoured the heritage culture, this difference was more pronounced for parents. Interestingly, parents` and children`s perceived acculturation gap was similar to the actual gap.

Key words: acculturation, acculturation gap, migration

Papers Session 26 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Acculturation Benefits Creativity when Personal Values Match Salient Norms

Derya Gungor[1]
Psychology, Yasar University, Izmir, Turkey

Exposure to multiple cultures and acculturation foster creativity, or the ability of generating novel ideas from the combinations of not obviously relevant concepts. Recent studies suggest that biculturals with highly integrated cultural frames (e.g., compatible self-construals or acculturation orientations) are more creative than less well-integrated biculturals (e.g., conflictual self-construals and acculturation orientations) but there are also studies evidencing the context-dependency of creativity. To reconcile these mixed findings, the present study tested the hypothesis that, compared with biculturals with less compatible cultural frames, biculturals with more compatible frames would be more creative if their personal values match to the salient norms of the immediate socio-cultural context. To put this hypothesis in test, we assessed the level of creativity among biculturals whose background culture traditionally emphasizes interdependence but who are also exposed to a culture of independence through indirect acculturation (Study 1, 122 Turkish university students in a modern Turkish city) and direct acculturation (Study 1, 44 Turkish university students in Western Europe). Participants' creativity was assessed by independent raters based on responses to a tale test. Multiple regressions revealed that person-environment value match moderates the link between integrative biculturalism and creativity. As expected, biculturals with compatible cultural frames were more creative if they were high on conformity value in Turkey, but a high level of conformity hampered (and low conformity enhanced) creativity of such biculturals in Western Europe. These findings suggest that an integrative biculturalism is not invariably beneficial for creativity, but rather context-dependent.

Papers Session 26 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 10:20)

A Dyadic Examination of the Acculturation Gap

Nicolas Geeraert
Department of Psychology, University of Essex, UK

For many migrants, the process of acculturation takes place within the family context. Do parents and children experience the same acculturation process, or are there discrepancies? Such discrepancies or acculturation gaps have been associated with negative outcomes for children and families. Interestingly, researchers typically operationalize acculturation from the child's perspective, comparing children's and parent's levels of acculturation as reported by the children, without considering parents self-reported acculturation. In addition, there is a lack of conceptual clarity on the nature and direction of acculturation gaps. Using the bi-dimensional model of acculturation, the present study surveyed parents and adolescents on their self-report level of acculturation towards both the heritage culture and host culture. The acculturation gap in these dyadic relationships (N = 162) were examined at the mean level and within a multilevel regression framework. At the mean level, adolescents and parents reported a stronger orientation towards the heritage culture than the host culture. However, this effect was less pronounced for adolescents, suggesting the presence of a gap. The relationship between acculturation levels and adolescents' satisfaction with life as the outcome variable was examined by means of a series of dyadic multilevel analyses. Different types of gaps were modelled, including parents versus adolescents (generational gaps) and heritage versus host culture (cultural gaps). The generational gap analyses revealed that the overall level of acculturation was more important than the acculturation gap. The cultural gap analyses revealed that parent marginalization was associated with low satisfaction with life, and parent assimilation associated with high satisfaction with life.

Papers Session 27 -Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Culture & Health

Establishing the Behavioural Phenotype of Hikikomori in Taiwanese Adults: An Online Survey

Fang-Wei Wu
Institute of Psychiatry, Psychology and Neuroscience, King's College London, London, UK

Hikikomori, or severe social withdrawal, is a behavioural condition characterising individuals who spend most of their time at home with no interest in social interactions and relationships for at least 6 months. First identified in Japan, it has now received increasing recognition as a growing health issue. The extent of the problem, however, has been hotly debated. On the one hand, some have argued that it is condition that characterizes specific Asian countries that have experienced recent rapid socioeconomic and cultural changes. On the other hand, others have argued for its presence in Western countries such as Australia, US, and Italy. While this debate continues, it is notable that this repertoire of behaviours has still not been systematically studied in Taiwan, a country with similar social and economic challenges to countries such as Japan and China, where extreme social withdrawal has been established. Therefore, this study aims to discover the presence of Hikikomori in Taiwan. A survey was distributed via social networks, online forums and bulletin board system (BBS) in Taiwan. Participants provided demographic information as well information on social withdrawal behaviours and any associated psychiatric problems. 446 respondents (163 males) aged 18-45 with full data were collected. 35 respondents (19 males) met the criteria of Hikikomori. Amongst these, 5 were not in education or employment. As the first study systematically investigating this issue in Taiwan, we showed similar findings to other Asian countries

Papers Session 27 -Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Culture & Health

Role of Religious Commitment and Cultural Practices among Hindu and Sikh Communities on Anasakti and Life-satisfaction: Implications for Health and Wellbeing

Meetu Khosla
Psychology, University of Delhi, Delhi, India

Although research suggests a linear relationship between religiosity and wellbeing but there is no research that has compared the level of religious commitment and cultural practices among Hindu and Sikh communities and their implications for health and wellbeing. This study aims to understand the distinctiveness of Hindu and Sikh communities ,their core values and shared experiences, and to what extent they influence a persons' life and wellbeing. A survey of adult Indian population(N=800) was done to examine age(young and old) vs. gender(men and women) group differences among Hindu (N=400) and Sikh (N = 400) communities in non-attachment(anasakti), religious commitment, life satisfaction, health and wellbeing.2x2 ANOVA revealed that religious commitment, life satisfaction , health and wellbeing was significantly higher among Sikh than Hindu community members .There were no differences in anasakti among both the religious groups. Older men as compared to the younger men were more committed to their religion, with greater involvement in religious practices, feeling of religious identity, better life satisfaction and wellbeing. Sikh women as compared to Hindu women had higher level of religious commitment, life satisfaction, health and wellbeing. Religious commitment was significantly correlated with health, wellbeing and life satisfaction but not to anasakti. The qualitative analysis revealed that religious rituals , traditions, beliefs and cultural practices involved in Hindu and Sikh religions enhanced positive psycho-social functioning as expressivity, social support, sense of belongingness, personal strengths, positive emotions, resilience and resources for coping and effective action while reducing risky and amoral behaviors. The research has important implications for developing community intervention programs to address future health care needs.

Papers Session 27 -Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Culture & Health

Emotional Reactions and Coping Resources Among Bedouin Arab Adolescents in the Negev Following Home Demolitions

Khaled Al - sayed[1,2]
[1]*Conflict and Management, Ben-Gurion, Israel*
[2]*Psychology, Kaye Academic College of Education, Israel*

The demolition of houses is becoming increasingly common in Bedouin villages in the Negev (southern Israel). In 2016, 1158 houses were demolished.

This research examined coping resources and emotional reactions among Bedouin adolescents in the Negev against the background of the demolition of homes in Bedouin villages. Specifically, we examined how coping resources explain emotional reactions to stress among adolescents from recognized villages and unrecognized villages. The conceptual framework of this research is based on Antonovsky's salutogenic theory, which suggests examining factors that help people to cope with stressful situations

Nine hundred twenty six adolescents participated in the study, which was carried out during the period 2010-2011. (49%) lived in unrecognized villages. Participants filled out a questionnaire that assessed demographic variables, coping resources (and emotional reactions The findings showed that emotional reactions were more intense among the adolescents from unrecognized villages. Personal sense of coherence helped to mitigate emotional reactions among the adolescents from recognized villages. However, among the adolescents from unrecognized villages, a stronger sense of coherence was linked to stronger emotional reactions.

These findings have important implications for understanding the role of coping among youth from different cultural groups.

Keywords*:* adolescents, home demolition, salutogenesis, coping

Papers Session 27 -Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

The Fear of Happiness: Antecedent in Self-construal, Consequence on Well-being

YingJia Yang
Department of Psychology, Nanyang Technological University, Singapore

Whereas happiness can be a highly valued end-goal, research suggests that certain individuals might possess a fear of happiness, and that such fear might be more prominent in certain cultures (Joshanloo et al., 2014). The current study aimed to examine the explanatory mechanisms involved in the antecedent and consequence of fear of happiness. Based on previous cross-cultural research (Spencer-Rodgers, Peng, & Wang, 2010), we examined independent and interdependent self-construal, and the associated dialectical thinking style as the antecedent mechanism of fear of happiness. Based on previous research on emotion regulation (Bryant & Veroff, 2007), we examined dampening of positive emotions as the explanatory mechanism for the well-being consequence of fear of happiness. Undergraduates in Singapore ($N = 117$) completed self-reports on independent and interdependent self-construal, dialectical thinking, fear of happiness, dampening of positive emotions, and four well-being measures – positive affect, life satisfaction, psychological well-being, and integrative well-being. Mediation analyses showed that interdependent self-construal did not predict fear of happiness. However, lower independent self-construal predicted higher dialectical thinking, which in turn predicted higher fear of happiness. Also, higher fear of happiness predicted increased dampening of positive emotions, which in turn predicted lower positive affect. Whereas similar results were found on the other three measures of well-being, the effects were no longer significant after controlling for affect. Results demonstrated the cognitive mechanisms involved in the antecedent and consequence of fear of happiness. Theoretical and practical implications for cultural research on fear of happiness and well-being will be discussed.

Papers Session 27 -Mental Health, Happiness and Well-being (Wednesday, July 4, 2018 10:20)

Liberated: Refugee Trauma

Omar Reda
Psychiatry, Providence Health & Systems, Portland, USA

Introduction: Seeking asylum and leaving one's home is a traumatic experience with heavy psychosocial consequences. The 21st century witnessed massive human suffering, with tens of millions of people getting displaced and forced to live in exile. This is a deadly web and a vicious cycle that needs to be broken in order to prevent the trans-generational transmission of trauma and dysfunction

Purpose: To shed light on the invisible wounds and scars of refugee trauma, especially when it comes to affecting the youth identity and family dynamics

Methodology: The 10 recommendations for caring for refugees will be introduced in detail, to encourage therapists to use similar interventions when working with refugees and asylum seekers in their communities, in order to help them heal and get empowered

Papers Session 28 - Lifespan Development (Wednesday, July 4, 2018 10:20)

The Relationship between Teacher Support and School Engagement of Immigrant and Non-immigrant Students in Germany

Kerstin Goebel
Faculty of Education, University of Duirsburg-Essen, Essen, Germany

Immigrant students often fail to exert their full range of individual capacities in educational contexts and are often affected by failure in their school careers. When school related topics are concerned empirical studies reveal that non-immigrant students receive more support from their parents, whereas immigrant students seem to rely more on the advice and support they receive from their teachers. Negative school experiences might be a predictor for hidden school dropout the following study wants to shed light on predictors for immigrant and non-immigrant students. The following study seeks to investigate relevant factors for school engagement of students in Germany. It is centered around the question, in which way school climate and homeroom teachers are perceived in order to predict school engagement. A total of 708 secondary students from different school types in North-Rhine-Westfalia were interviewed with a standardized questionnaire, adressing ethnic and national identity, language proficiency, social support, self-esteem, perceived discrimination, school absence, school engagement, teacher-student relationship, social integration in class and instructional quality. The interviewed students were mostly aged from 12-13 years, more than half of the participants had migration experience themselves or within the family. Analysis display a considerable correlation between teacher support, school climate and school engagement, which is stronger in the immigrant subsample than it is in the non-immigrant one. Our results stress the special importance of a supportive school climate and a supportive relationship between teachers and immigrant students to counteract possible hidden school dropout and to foster the development of immigrant students' school careers.

Papers Session 28 - Lifespan Development (Wednesday, July 4, 2018 10:20)

Lifespan Development

Patterns of Language Use in Indian and American High Schools

Lauren Shapiro Crane[1]
Department of Psychology, Wittenberg University, Springfield, USA

One approach to studying the cultural norms and values that influence young people as they prepare for their life journeys is to focus on the verbal experiences they encounter at school, both in the classroom between teachers and students, and in the content of assigned textbook readings. This paper reports on an ongoing study of American and Indian high schools. Study 1 reports on observations of classroom discourse. We videotaped history and religion/morality classroom interactions in India (n = 14) and the U.S. (n = 6). Nine judges coded 3,762 Indian and 1,364 American utterances, based on the widely-used Flanders Interaction Analysis System. While the classroom interactions in many respects were remarkably similar across cultures, chi-square tests revealed that Indian teachers spoke more (p .0001) and asked more questions (p = .001) than American teachers, while Indian students spoke less (p .0001) and produced fewer student-initiated utterances (p .0001) than American students. In Study 2, we undertook a content analysis of five high school history textbooks from each country. Two judges coded 648 American and 506 Indian sentences from the textbooks, focusing on the subject/agent and purpose/role features of the text. Despite many cross-cultural similarities, chi-square tests showed that in the American textbooks, the subject/agent was more likely to be an individual (p .01) or social institution (p .001) than in Indian textbooks. Thus, high school students' classroom experiences in both cultures appear to reflect and support important societal values through both speech and writing.

Papers Session 28 - Lifespan Development (Wednesday, July 4, 2018 10:20)

Lifespan Development

Parenting Beliefs under Revision - Dynamics and Change in Turkish-German Migrant Parents' Ideas about Child Rearing and Development in Early Childhood

Berrin Otyakmaz
Department of Educational Sciences, University of Bremen, Germany

Discourses in educational science and politics in Germany regularly ask for parent education programs for migrants in order to enhance their parenting competencies while implicitly questioning the ability of these parents to prepare their children for the demands of school and society adequately because of their presumed inadequate parenting practices and beliefs. Especially Turkish-German migrants are assumed to cause socialization deficits among their children because of their unreflected maintenance of traditional Turkish parenting beliefs. Simultaneously, parenting beliefs of Turkish-German parents have rarely been studied - especially not in their complexity, dynamics and changes. Parenting beliefs, conceptualized as complex cognitive belief systems, comprise beliefs on children's nature and development, assumptions about children's needs, socialization goals, beliefs on the influenceability of developmental processes and effectiveness of certain parenting practices. Parental belief systems emerge as a result of an individual's socialization process and simultaneously reflect cultural beliefs. In our cross-cultural and cross-national research we studied parenting beliefs of 120 mothers and fathers of preschoolers in Germany and Turkey employing qualitative interviews. We aimed to differentiate parenting beliefs along culture, gender, educational background, and migration experience. The present presentation relates to analyses of interviews with 40 Turkish-German parents in Germany. The results illustrate, how Turkish-German parents cope with parenting beliefs and practices in a reflexive, conscious and adaptive way. They report of changes in their beliefs because of growing experiences with being a parent. That means, an experience- and situation-based adaptation of parenting beliefs takes part. Parents observe their children, try to find out their needs and what is adequate for their wellbeing and positive development when coping with ideas and strategies about how to react in certain situations. But they also see migration-related, economical, individual, familial determinants and constraints of parenting which hinders them to be the parent they would like to be.

Papers Session 28 - Lifespan Development (Wednesday, July 4, 2018 10:20)

Lifespan Development

Youth – Adult Connectedness: Implications for Positive Youth Development

Nandita Babu
Department of Psychology, University of Delhi, New Delhi, India

Over the past three decades there has been a paradigm shift in how the policymakers look at the youth. Youth is no longer seen as a dependent and vulnerable group that needs protection, rather they are seen as "resources to be developed". The Positive Youth Development approach addresses the risk factors while nurturing the protective factors. In India, youths are persons in the age group of 15-29 years (NYP, 2014) which constitute one third of the population.Constructive efforts are being made by Government of India to strengthen youth development through a number of national programmes. Efficacy of any such programme is dependent on understanding the idiosyncrasies of the youth who seek opportunities for both individuations and human connectedness. The present research is designed to explore the extent to which the adolescents' own sense of connectedness to the adults act as protective factor against the risk factors experienced by them.Focus group discussions (n=20) and in-depth interviews (n=10) were conducted with 15 to 19-year olds living in Delhi, to tap on their everyday experiences more so their engagement with adults in the community. Thematic analysis revealed parental disconnectedness and peer engagement, adultism or adult allies and benefits of youth-adult connectedness as salient themes. Implications for program, practice, and policy are discussed focusing on what strengthens or hinders caring, connected youth–adult relationships and consequently positive youth development.

Keywords: Youth – Adult Connectedness, Positive Youth Development, Adultism

Papers Session 29 - Culture & Organization (Wednesday, July 4, 2018 10:20)

Culture & Organization

Trust in Altruistic and Extraordinary Leaders: The Moderating Effect of Supervisor-Subordinate Relational Schemas

Ding-Yu Jiang
Department of Psychology, National Chung-Cheng University, Chia-Yi, Taiwan

Relational schema refers to the behavioral expectations in a social relationship. Recent studies indicated that supervisor-subordinate relational schemas play a key role in the supervisor and subordinate relationship development. Altruistic and intellectual stimulation behaviors are key features of altruistic and extraordinary leaders and expected to be positively related with subordinates' trust in the leader. According to relational schema perspective, supervisor-subordinate relational schemas were proposed to be moderators in the above relationship. Thus, this study investigated the relationship between leaders' intellectual stimulation and altruistic behaviors and subordinates' trust in the leader and the moderating effect of expressive, instrumental, and normative supervisor-subordinate relational schemas. Using two employee samples from Taiwan (N = 308) and China (N = 79), the results showed that: 1. leaders' intellectual stimulation and altruistic behaviors were positively associated with affective and cognitive trusts in leader in both regions; 2. Expressive supervisor-subordinate relational schema was positively associated with affective and cognitive trusts in leader in both regions; 3. Normative supervisor-subordinate relational schema was positively associated with cognitive trust in leader in Taiwan; and 4. Expressive supervisor-subordinate relational schema moderated the relationship between leaders' altruistic behavior and affective trust in leader in Taiwan. Expressive supervisor-subordinate relational schema promoted the positive relationship between leaders' altruistic behavior and affective trust in leader. The limitation and future directions were discussed.

Keywords: supervisor-subordinate relational schema, trust in leader, intellectual stimulation, altruistic behavior, and Chinese organizations

Papers Session 29 - Culture & Organization (Wednesday, July 4, 2018 10:20)

Culture & Organization

Self-efficacy and Occupational Health and Safety of Ghanaian Auto Artisans: Examining the Moderation and Mediation Roles of Causal Attributions and Sense of Meaningfulness of Work

Lebbaeus Asamani
Department of Education and Psychology, University of Cape Coast, Cape Coast, Ghana

The study investigated self-efficacy as a predictor of safety performance of Ghanaian auto artisans, and examined the mediation roles of causal (external and internal) attributions and moderation role of work meaningfulness. One hundred and seventy-seven auto artisans were studied in a cross-sectional survey. The standard multiple regression analysis and Hayes process procedure for testing mediation and moderation were used to test the hypotheses. The results showed that self-efficacy related positively while work meaningfulness had a negative relationship with safety performance of the auto artisans. Self-efficacy again related positively with causal attributions, while work meaningfulness related negatively with only internal causal attribution. Both external and internal causal attributions in turn had positive relationships with safety performance. Both internal and external attributions had full mediation effects on the effect of self-efficacy on safety performance. Perceived sense of meaningfulness of the work had a strong suppressing moderating effect on the effect of self-efficacy on safety performance. The study concluded that high self-efficacy engenders external causal attributions, which in turn results in more health and safety incidents at work. However, perception of work as being meaningful was a significant factor in reducing health and safety incidents. Occupational counselling is recommended to boost the sense of purpose and meaning that the artisans attach to their work as this has great implications for their safety performance.

Papers Session 29 - Culture & Organization (Wednesday, July 4, 2018 10:20)

Culture & Organization

Leadership, Work Motivation and General Happiness: A 12-country Explorative Study

Benjamin Voyer[1]
Marketing, ESCP Europe

Since 2000, a new model of leadership has emerged, based on Social Identity Theory (SIT, Tajfel & Turner, 1979). This approach to leadership argues that the effectiveness of a leader depends on their capacity to represent their group, which has been confirmed in multiple studies (Van Knippenberg & Hogg, 2003). Moreover, three others dimensions of the leader identity have been identified (Haslam, Reicher, & Platow, 2011): identity entrepreneurship (creating a group identity), identity advancement (acting for the group) and identity impresarioship (embedding group identity). In this research, we explore cultural differences in the relationships between leadership based on the social identity approach to leadership, individual perception of the work environment (perception of supervisor fairness, psychological contract, work motivation, job performance) and general happiness. 2640 participants across 12 countries (Australia, Brazil, China, France, Germany, India, Nigeria, Russia, South Africa, Sweden, UAE and United States of America) are due to take part to this online survey. Cross-cultural differences will be presented at IACCP.

Papers Session 29 - Culture & Organization (Wednesday, July 4, 2018 10:20)

Culture & Organization

Dark Personality Triad, Work Motivation and Outcomes in an Academic Setting: A Study of University Employees in Germany and Uganda

Martin Baluku[1,2]

[1]*Educational, Social, & Organizational Psychology, Makerere University, Kampala, Uganda*

[2]*Work & Organizational Psychology, Philipps-University Marburg, Marburg, Germany*

This study assesses the impact of the dark personality traits on work motivation and work outcomes, particularly on objective and subjective career success. the personality traits examined included three dimensions of narcissism, psychopathy, and machiavellianism.

The sample included 245 academic and administrative staff of selected universities in Germany and Uganda. Objective career success was measured only for academic staff using number of publications as an indicator of success. Subjective success was measured with career satisfaction.

Partial findings reveal that adaptive grandiose narcissism is positively associated with intrinsic work motivation and subjective career success. On the other hand, maladaptive grandiose narcissism is positively associated with amotivation (lack of motivation) and extrinsic motivation. In addition, vulnerable narcissism was positively associated with amotivation and extrinsic motivation but negatively related to intrinsic motivation, subjective career success, and objective career success. Psychopathy was also positively correlated to amotivation, while marchiavellianism was positively related to amotivation and extrinsic motivation but negatively related to objective success. Interestingly, motivation and extrinsic motivation were both negatively related to objective and subjective success. However, findings indicate that intrinsic motivation is also only significantly related to subjective success.

A cross-cultural analysis will be applied to establish the differences between Germany (individualistic and developed country) and Uganda (collectivistic and less developed country)

The practical and theoretical implications of these findings will be discussed.

977

Papers Session 29 - Culture & Organization (Wednesday, July 4, 2018 10:20)

Culture & Organization

Two-wave Cross-cultural Examination of Turnover Intention and the Work-family Interface Across Canada and India

Karen Korabik[2]
Psychology, University of Guelph, Guelph, Canada

This study reports results from a prospective two-wave cross-cultural analysis of turnover intention (TI), bi-directional work-family conflict (WFC) and bi-directional work-family guilt (WFG). Data was gathered from Canada and India across two time periods (T1 and T2) that were three months apart. Sample comprised of married, full-time working men and women with at least one child under the age of 21 years still living at home. Many previous studies have tended to treat work-family (W-F) interface variables as mediators in models of WFC. In contrast in this study, all bi-directional W-F interface variables viz. work-interfering with family conflict (WIFC), family interfering with work conflict (FIWC), work-interfering with family guilt (WIFG) and family interfering with work guilt (FIWG) in T1 were treated as antecedents of turnover intention in T1. Further turnover intention in T1 was treated as a mediator of all bi-directional W-F interface variables in T2. Multi-group analysis in AMOS along with critical ratio analysis was conducted to test for significant differences in path coefficients of models for India and Canada. All W-F interface variables in T1 increased corresponding W-F interface variables in T2. The only exception was WIFC (T1) which reduced WIFC (T2) for India though not for Canada. WIFC (T1) increased TI (T1) for Canada while it reduced TI (T1) for India. WIFG (T1) increased TI (T1) to a significantly greater degree for India as compared to Canada. TI (T1) significantly increased WIFG (T2) and WIFC (T2) for India while both these relationships were negative for Canada. Finally, WIFG (T2) increased FIWG (T2) for both countries but this difference was significantly greater for India. Results of the study are explained in terms of cross cultural differences in meanings ascribed to work between the two countries. Implications for culture-specific W-F interventions to reduce employee turnover are discussed.

Papers Session 30 - Multiculturalism (Wednesday, July 4, 2018 10:20)

The Impact of Multi-Cultural Experience on Essentialist Thinking: The Comparison between Chinese and American College Students

Yian Xu[1,2]
[1]*Psychology Department, Northeastern University, Boston, USA*
[2]*Psychology, New York University Shanghai, China*

Social Categories (Catholic, student, truck driver), despite being constructed, are often intuitively viewed as natural kinds. Such social essentialist thinking involves exaggerating differences between categories and homogeneity within categories, and can have powerful consequences (e.g., Prentice & Miller, 2007). However, little is known about predictors of individual differences in essentialist thinking. In this study, we focus on the impact of multicultural experience on shaping essentialist thinking about social categories. Specifically, we hypothesized that immersion in a different cultural context via study abroad could reduce essentialist thinking, by weakening assumptions about category boundaries and within group homogeneity.

To address this question, we recruited two groups of American college students (one studying abroad in China and the other studying locally in the U.S with minimal international experience) and two comparable groups of Chinese college students (one studying abroad in the U.S and the other studying locally in China with minimal international experience). We used a Switched-at-Birth Task and the Social Essentialism Scale (Haslam, 2000) as measures of essentialist thinking.

Results suggest that the effect of multicultural experience is different for U.S and Chinese students. Specifically, U.S students studying abroad showed lower levels of essentialist thinking than those studying in the U.S, whereas Chinese students studying abroad showed higher levels of essentialist thinking when compared to their compatriots studying at home. These results support the idea that multicultural experience has an impact on essentialist thinking about social categories. More importantly, it demonstrates that the nature of that impact may depend on the cultural background of the individual having the experience. Given that past findings on social essentialism has largely focused on Western samples, the current study addresses the importance of expanding this line of research to non-WEIRD populations.

Papers Session 30 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Influence of Study Abroad on Students' Cultural Attitudes

Salomi Aladia
Psychology, University of Northern Iowa, Cedar Falls, USA

Intercultural contact is an integral part of 21st century life. One way of introducing intercultural contact is by encouraging students to study abroad. While study abroad is associated with linguistic (Carlson et al., 1990), personal (Ryan & Twibell, 2000), and professional gains (Dwyer, 2004), the current study, based on the premises of the contact hypothesis (Allport, 1954), investigated whether studying abroad and living with host families while studying abroad influenced intercultural attitudes as measured by the Global Perspective Inventory (GPI; Braskamp, 2008). Archival data from 1007 students (769: Pre-test & 238: Post-test) who studied abroad from 2009-2014 indicated that studying abroad was associated with greater openness to individuals from diverse cultures, $F(1, 973) = 30.323$, p .001, $\eta^2 = .030$, and more diversity in interpersonal relationships $F(1, 973) = 30.555$, p .001, $\eta^2 = .030$ after students returned. Students who lived with host families reported having more diversity (M=3.86) in interpersonal relationships after they returned than students who did not live with host families (M= 3.65), $F(1, 219) = 8.760$, $p = .003$, $\eta^2 = .03$. Studying abroad and living with host families may help improve intergroup relations. Universities and colleges should continue to encourage and enable students to study abroad. The study also provided support for the contact hypothesis and extended the application of contact hypothesis to study abroad and naturalistic settings.

Papers Session 30 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Multiculturalism

"Finland is Multicultural?" the Finnish Lay Discourse of Multiculturalism Online

Emma Nortio
Department of Social Research, University of Helsinki, Finland

Finland is a Nordic country known for its multiculturalist policies (e.g. Saukkonen, 2013). However, in order to evaluate the state of intergroup relations one has to take into account the ways in which multiculturalism and ethno-cultural diversity are discussed and evaluated on the level of everyday life. In this presentation I discuss the results of a study that examined discussions of multiculturalism on a popular Finnish social media channel called Suomi24.fi (Finland24.fi).

In this study the discussion forum is approached as a space that invites people to participate in everyday deliberation regarding ethno-cultural diversity, immigration and politics. The discussions are analyzed as snapshots of the culturally shared ways of making sense of intergroup relations and diversity. The focus of analysis is, thus, on the language use of the posters. More specifically, I present a discursive analysis of discussion threads that were started between June and August of 2015, during a heated public debate in Finland on multiculturalism. This sample allows us to study how multiculturalism is used in the discussions and how the categories of "immigrants" and "Finns" as well as their interrelation are constructed by ordinary Finns.

Recent social psychological research on online settings suggests that in virtual environments the expressions of prejudice (Goodman & Rowe, 2014) or overt and extreme racism (Billig, 2001; Hughey & Daniels, 2013) are treated as acceptable and this is what separates face-to-face discourse from online discourse. Based on preliminary observations, Suomi24.fi acts as a forum for reproducing and disseminating overt racism and occasionally for challenging it.

This study contributes to recent calls to study the everyday ways of making sense of multiculturalism and to the discussion concerning the benefits and challenges of multiculturalism.

Papers Session 30 - Multiculturalism (Wednesday, July 4, 2018 10:20)

Trust as a Moderator of the Relationship among Attitudes to Ethnic Diversity and Acculturation Expectations of the Host Population

Alexander Tatarko
School of Psychology, National Research University Higher School of Economics, Moscow, Russia

A study has been conducted on the role of generalized trust as a moderator of the relationship of attitudes to ethnic diversity and such acculturation expectations as "integration" and "assimilation". In the process of the theoretical analysis, two assumptions have been put forward. 1) The higher the acceptance of ethnic diversity, the higher the focus is on the acculturation expectation of "integration," while the lower it is, the focus is more on the acculturation expectation of "assimilation". 2) People with different levels of trust have a difference in the relationship of their attitude to ethnic diversity and acculturation expectations: in the case of a negative attitude towards ethnic diversity, people with a higher level of trust will prefer integration to a greater extent, and assimilation to a lesser extent, than people with a low level of trust. The study sample was made up of 200 ethnic Russian respondents (61 men and 139 women) who were born in Moscow. Study instruments: general trust scale (T. Yamagishi); a questionnaire to assess the degree of individual acceptance of ethnic diversity; a questionnaire for assessing acculturation expectations (J. Berry). In summation of the study`s results, we can say that generalized trust is an important resource for the integration of a multicultural society. Notably, not only the level of trust in itself is important, but also how it is combined with attitudes towards ethnic diversity. The study confirmed the assumption that trust plays the role of a moderator of the relationship of attitudes to ethnic diversity with two acculturation expectations: "integration" and "assimilation." Generalized personal trust can to a certain extent compensate for the lack of a positive attitude towards ethnic diversity on the path to integration, although it turns out to be unimportant for integration if the individual initially regards ethnic diversity as positive.

875

Symposium 31 - Biculturalism (Wednesday, July 4, 2018 10:20)

Development of Biculturalism in Context

Chair: M. Dalal Safa

1159

Symposium 31 - Biculturalism (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Contextualized Bilingualism among Adolescents in Indonesia

B.T. Sari[1]
Psychology, Tilburg University, The Netherlands

In three studies, we examined how bilingualism relates to the well-being and sociocultural adjustment of adolescents from different ethnic groups in the multicultural context of Indonesia.

Study 1 includes 448 adolescents (M_{age} = 15.92 years) from four ethnic groups (Chinese from Java and North Sumatra, Batak, and Javanese). Findings show that ethnic identity, national identity, and parents' ethnic culture maintenance are important for adolescents' well-being, whereas speaking the ethnic language at home is not associated with well-being or ethnic identity across participants from these four ethnic groups.

Study 2 includes 214 Javanese, 108 Toraja, and 195 Chinese adolescents (M_{age} = 14.33 years). Findings show that bilingualism is important for adolescents' sociocultural adjustment independent of the majority or minority status of their ethnic groups. Furthermore, ethnic language use matters more than language skill; national language skill matters more than ethnic language skill; and both national and ethnic language use are associated with adolescents' sociocultural adjustment.

Study 3 includes 132 Javanese, 109 Toraja, and 100 Chinese adolescents (M_{age} = 14.02 years). Findings show that using the shared lingua franca (both at home and outside home settings) is more important for adolescents' well-being than using the respective ethnic language of their groups.

Together, these studies show the complexity of bilingualism patterns including language skill and use in different settings, particularly when comparing Indonesia, a sedentary multicultural/multilingual context without a lingua franca firmly associated with the majority, with migration-related Western contexts.

1160

Symposium 31 - Biculturalism (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Emotional Fit with Heritage and Mainstream Cultural Contexts: The Role of Bicultural Individuals' General as well as Momentary Cultural Engagement

Jozefien De Leersnyder[1,2]
[1]*Psychology, University of Amsterdam, The Netherlands*
[2]*Psychology, University of Leuven, Belgium*

The more immigrant minorities are exposed to a new culture, the more their emotional patterns fit those that are typical of that new/mainstream culture (De Leersnyder, Mesquita, & Kim, 2011). Yet, in daily life, immigrants not only engage in the new/mainstream context, but also continue to engage in their heritage cultural context, through interactions with heritage culture friends and family members. In this research, we explored the interplay of immigrants' emotional fit with the new/mainstream and their heritage cultures' typical patterns of emotion, linking both types of fit to their new/mainstream versus heritage cultural engagement.

In studies 1 and 2, we compared immigrant minorities' emotions (49 Korean Americans; 144 Turkish Belgians) to members of their respective heritage culture (80 Koreans; 250 Turks). We found that although immigrants' emotional fit with the typical heritage patterns was lower than that of non-immigrant members of their heritage culture, it was positively associated with both *general* (i.e. having heritage culture friends) and *momentary* heritage cultural engagement (i.e. home interactions).

In Study 3, we randomly assigned 95 Turkish Belgian individuals to report on past emotional experiences in either a Turkish or a Belgian cultural setting and found that engagement in the Belgian context increased individuals' emotional fit to the typical Belgian patterns; yet, no effect was found for the Turkish context.

Together, these studies suggest that migrant and ethnic minority individuals do not 'lose' their heritage emotional patterns as they acquire new patterns, but rather switch cultural frames in the domain of emotion.

1161

Symposium 31 - Biculturalism (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Family Contextual Effect on Bicultural Competence Development among Mexican American Youth

M. Dalal Safa
Psychology, Arizona State University, USA

Family context shapes migrant youths' dual-cultural adaptation (acculturation/enculturation; Motti-Stefanidi et al., 2012), including the development of bicultural competence, or the ability to navigate two cultures. Changes in family context across time result in migrant youth experiencing shifting affordances across development (Masten & Obradovic, 2006). Specifically, migrant youths' parents also undergo dual-cultural adaption and, relatedly, engage in dual-culture socialization processes to teach their children about cultural scripts from two cultures (Romero et al., 2000). However, there is no research directly addressing how parents' dual-cultural adaptation changes *across their youths' development* relate to development of bicultural competencies among migrant youth.

We examined how mothers' dual-cultural adaptation trajectories related to the development of youth behavioral (facility in navigating bicultural demands) and affective (comfort in doing so) bicultural competencies. We estimated linear growth trajectories of 749 Mexican-American mothers' acculturation (endorsement of American values) and enculturation (endorsement of Mexican values) processes over 5 years, and examined relations between acculturation and enculturation trajectories. Next, we tested whether mothers' dual-cultural adaption processes predicted youths' bicultural competencies two years later. Results suggested mothers' acculturation levels when their youths were 10 years old predicted youths' behavioral bicultural competence at age 17 ($\beta = .108$, $p = .032$), controlling for mothers' enculturation trajectories. No effects were found for youths' affective bicultural competence. Multiple-group models will be estimated to investigate nativity differences. Models for fathers will also be estimated.

Youth bicultural competence development is predicted by mothers' dual-cultural adaptation processes. Understanding how parents' dual-cultural adaptations relate to youth's biculturalism is critical.

1162

Symposium 31 - Biculturalism (Wednesday, July 4, 2018 10:20)

Acculturation/ Cultural Variation

Discussion

Fons J.R. Van de Vijver
Psychology, Tilburg University, The Netherlands
Psychology, North-West University, South Africa
Psychology, University of Queensland, Australia

349

Plenary Session 6 (Wednesday, July 4, 2018 13:00)

Other

Unravelling the mystery of culture: Reflections of an English-heritage, Toronto-born, social psychologist and member of the IACCP since 1980

Michael Harris Bond
Psychology, Hong Kong Polytechnic University, Hong Kong

How is it that I find myself with you at this IACCP meeting, back in the country of my birth, still fascinated by the puzzle of our culturedness after all my years studying this elusive concept? What role has this association played in our lives? This late-career talk is my attempt to see through the prism of my own enculturation and answer this question for myself, and perhaps provoke this exploration for you, too. I do so by examining my life-in-culture both as a person and as a professional social scientist to help me make better sense of my career so far. I will focus on my personal version of Canadianness and the important role that the IACCP and its flagship journal, JCCP, has played in my journey through culture in hope that my reflections resonate with you in yours. Although personal, this reflection seems to me an essential exercise for us all to undertake, especially now, as members of this imperiled planet in the 21st century.

343

Symposium 28 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation, Language, Other

Indigenous Personality Studies from Africa and the Middle East: Emic and Etic Approaches in South, West, and East Africa, and the Levant

Chair: Amber Gayle Thalmayer

1199

Symposium 28 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Indigenous Personality Structure in East and West Africa: Lexical Studies of Personality in Maa and Senufo

Amber Gayle Thalmayer[1]
Psychology, University of Lausanne, Switzerland

Indigenous lexical studies of personality define the most salient person-descriptive concepts and their structure in a population. Such studies can provide important tests of the generalizability of currently popular models of personality structure. Results are presented from studies in two non-industrialized communities, representing two of the four main language families of Africa. Maasai participants, herders in rural Kenya, have a “tight”, highly traditional culture. Supyire-Senufo participants are agriculturalists in Mali. The 203 most common person-descriptive terms in Maasai were administered to 166 participants, who described 320 persons (166 highly regarded, 154 less so). In the Maasai context, descriptions of well-regarded individuals were more uniform than in Western settings. A four-factor model with domains interpreted as Anger, Laziness, Virtue, and Happiness was the best emic solution. The Maasai emic two-factor model had some overlap with the Big Two, but little with other etic models, including the Big Five and Big Six. In Senufo, 114 participants used 208 person-descriptive terms to describe 228 targets (104 highly-regarded and 107 less admired were analyzed). A six-factor model was the best emic solution, and this overlapped to an extent with the etic Big Six. The four-factor structure in Senufo matched that found in Maasai, providing a basis for a potential Africa-specific model of personality structure, which can be tested in additional regions and languages in future studies.

1200

Symposium 28 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Unravelling the Factor Structure of the South African Personality Inventory: A fifteen- year journey

Deon Meiring[1]
Psychology, University of Pretoria, South Africa

The once popular controversy between emic and etic approaches has given way to the notion that we need both approaches in cross-cultural psychology. The South African Personality Inventory (SAPI) strikes a balance between emic and etic aspects utilizing both universal and culture-specific features. Following a GloCal approach the SAPI yielded a comprehensive picture of personality in the multicultural South Africa. The SAPI was developed based on an extensive qualitative study (N = 1217) of the implicit personality conceptions (49 818) in the country's 11 official languages (Nel et al., 2012). Items (2500) were generated and selected (to a final set of 146) with a continuous focus on cultural adequacy and translatability of items (Hill et., 2013). In a first study (N = 1225) (Fetvadjiev et al., 2015) exploring the SAPI structure with EFA, we identified six factors (comprising a Positive and a Negative Social-Relational factor, Neuroticism, Extraversion, Conscientiousness, and Openness). These factors are reminiscent of the Big Five with a richer representation of the social-relational domain. In a second study (N = 4446) (Meiring et al., 2017), exploratory structural equation modeling confirmed the six factors structure. Our findings give a new perspective to the emic–etic study of personality and call for an approach that treats cross-cultural similarities and differences in a more balanced manner, in which both kinds of components are represented in an instrument.

1201

Symposium 28 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

A Mixed-methods Study of Personality Conceptions in the Levant: Jordan, Lebanon, Syria, and the West Bank

Lina Daouk-yry[1]
Psychology, American University of Beirut, Lebanon

Personality taxonomies are investigated using either etic-style studies that test whether Western-developed models fit in a new culture, or emic-style studies that derive personality dimensions from a local culture, using a psycholexical approach. Recent studies have incorporated strengths from both approaches. We combine the two approaches in the first study of personality descriptors in spoken Arabic. In Study 1, we collected 17,283 responses from a sample of adults in Lebanon, Syria, Jordan, and the West Bank (N = 545). Results: Qualitative analysis revealed nine personality dimensions: *Soft-Heartedness, Positive Social Relatedness, Integrity, Humility versus Dominance, Conscientiousness, Extraversion, Emotional Stability, Intellect, and Openness*. In Study 2, we converted the qualitative model into an indigenous personality inventory and obtained self-ratings of a sample of adults in the same region (N = 395). We also simultaneously obtained self-ratings on an adapted etic inventory that measures the lexical Big Five (N = 325). Psychometric and conceptual considerations yielded a robust seven-factor indigenous model: *Agreeableness/Soft Heartedness*, *Honesty/Integrity, Unconventionality, Emotional Stability, Conscientiousness, Extraversion/Positive Social Relatedness, and Intellect.* Initial validation evidence shows that five of the seven factors overlapped with the Big Five, while Honesty/Integrity and Unconventionality did not overlap. Also, scores on the indigenous tools were better predicted by relevant demographic variables than scores on the etic tool. Our study demonstrated the viability of combining etic and emic approaches as key to the understanding of personality in its cultural context.

1202

Symposium 28 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Discussion

Gerard Saucier
Psychology, University of Oregon, USA

582

Symposium 51 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural Change

Within-individual Human Value Structures: New Developments and Future Directions

Chair: Hester Van Herk

1219

Symposium 51 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural Change

Archetypical Value Profiles in Values Research: Insight into Stability and Change

Hester Van Herk
Psychology, Vrije Universiteit Amsterdam, The Netherlands

Recent literature shows that the circumplex structure of human values not only exists within groups, but also within individuals. The scores of individuals on all ten values then show the incompatibilities and oppositions between values, resulting in a value profile for each individual. Theoretically, given the circumplex structure, the number of value profiles is limited. We investigate whether the human value profiles of individuals can be parsimoniously described by a few archetypical value profiles. Employing archetypal analysis and using PVQ data from representative samples from 29 nations in the European Social Survey (ESS), we find three archetypes that show the compatibilities and oppositions as expected in Schwartz' values theory. The three archetypes are shown to be stable over time across six waves (2004-2014). As each individual's value profile is a weighted combination of the three archetypes, we can not only locate each individual relative to other individuals, but can also aggregate individuals to examine value heterogeneity in important demographic groups (i.e., age, gender, education, country of residence). Building on the stability of the three archetypes we assess value change over time within nations using data from eight waves (2002-2016) of the European Social Survey. Our approach enables us to show the effect of important changes in the context, such as the global financial crisis, on the values of individuals. At the nation level, these changes are in the theoretically expected direction, that is, the emphasis changes from openness to conservation values in society. Implications of these findings will be discussed.

1220

Symposium 51 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural Change

An Unfolding Analysis Approach Reveals the Internal Structure of Perceptions of Nonhuman Entities' Values

S. Ye
Psychology, Centre for Human and Cultural Values, University of Western Australia, Australia

Using unfolding analysis in values studies enables examining the structure of values both within persons and across persons. In particular, it can reveal whether people's personal values and their perceptions of other people's values follow a theoretically consistent manner. However, to date no study was found to test whether the circular structure of values exists in individual's judgments of the values of nonhuman entities. Using Schwartz's Refined Value Best Worst Survey (Lee et al., 2017), we asked individuals to think about their most important charity as if it were a person who holds certain life goals as important, and to judge the most and least important values for this charity. We examined Australian general population (N=788, M_{age}=47.44, SD=15.47, 36.5% Male), who responded to the perceived values of the selected charity. Results were assessed with unfolding analysis and within-person correlations. Findings demonstrate that people associate personal values with charities and the known structure of relations among charity values exist for each individual. Benevolence and universalism were the most important values individuals attributed to charities and power and achievement were the least important values to most respondents. We found that within-person correlations, between the attributed values and the theoretical structure increase with the age of the respondent. Future research could consider examining whether current findings replicate across cultures or if similar charities may be perceived as holding different values in different cultures. The potential uses of unfolding methods for predicting perceptions of values will be discussed.

1221

Symposium 51 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural Change

The Effect of Value Framing As Approach or Avoidance on Understanding and Endorsing Values

Anat Bardi[1]
Psychology, Royal Holloway University of London, UK

Does the framing of value items affect how people understand them and how much they endorse the value? Research suggests that people with an approach orientation respond better to messages framed in terms of approach whereas people with an avoidance orientation respond better to messages framed in terms of avoidance. Most of the PVQ-RR items are framed in terms of approach but some of the conservation items are framed in terms of avoidance. This could affect how much people with avoidance orientation endorse or understand the values and therefore might introduce a systematic bias in responses to the questionnaire. We comprised two parallel versions of the PVQ-RR, varying in frame but not in content. Participants also completed a measure of approach vs. avoidance orientation (Study 1) or a measure of promotion vs. prevention orientation (Study 2). The different frames were not separable in Multi Dimensional Scaling (MDS) projections, and the space was only divided by value content. Framing did not affect the structure or importance of values in people with avoidance (or prevention) orientation, but it did affect the structure and importance of values in people with approach orientation, such that those with an approach orientation seemed to understand avoidance-framed values less well and to endorse them less. This suggests that values are more naturally understood in terms of approach. I will discuss cross-cultural implications and future directions as some cultures tend to be higher in avoidance orientation.

1222

Symposium 51 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural Change

Discussion

Julie Anne Lee
Psychology, Centre for Human and Cultural Values, University of Western Australia, Australia

Invited Discussion - Gender (Wednesday, July 4, 2018 14:00)

Gender

Women in IACCP and Cross-Cultural Psychology

Deborah Best[1]
Psychology, Wake Forest University, Winston-Salem, USA

IACCP held its first meeting in Hong Kong in 1972, and 25 years later, the first woman President, Cigdem Kagitcibasi (1990-1992) was elected. It was another 10 years before a second woman was elected President, Deborah Best (2000-2002). In the 46 years since the organization was founded, there have been 25 Presidents, and only 4 of these 25 have been women. Over the years, 34 men and 16 women have served as officers of IACCP. In 2004 at the IACCP Conference, Kagitcibasi organized a Past-Presidents' Symposium with "…the goal of providing insights…regarding the past, present and envisioned future of IACCP and by extension the field of cross-cultural psychology" and "to provide a forum….to present personal experiences and views…that would be interesting, informative and possibly inspirational to cross-cultural psychologists, particularly of the younger generation." The current symposium shares these goals and will focus upon IACCP women. The symposium will highlight the contributions of women who held early leadership positions in IACCP as well as women who have been involved in more recent years (including women not present in Guelph, Anandalakshmy, Keating, Munroe, Kagitcibasi, Keller, Chaudhary, Gelfand). What contributions did women make over the years? What barriers and opportunities did they face? How have policies regarding gender, ethnicity/race affected women's scholarly activities and relationships? These are some of the questions women on the panel will address as they describe their experiences in the organization and in cross-cultural endeavors, looking to the past as well as offering suggestions for the future.

Women in Early Leadership Roles -- Deborah Best

The First IACCP Meeting and Later Years -- Patricia Greenfield

Running the Organization as Secretary General -- Colleen Ward, Josehpine Naidoo, Marta Fulop

Administrative Women, Deputy Secretary General -- Marta Young, Saba Safdar

Women Who Manage the Money – Sharon Glazer, Brigitte Armon

739

Symposium 32 - Multiculturalism (Wednesday, July 4, 2018 14:00)

Multiculturalism

How well are our Societies Doing? The Role of Identity and Inclusion across Cultures

Chair: Byron Adams

1223

Symposium 32 - Multiculturalism (Wednesday, July 4, 2018 14:00)

Multiculturalism

When Including others Mediates the Relationships between Identity and Well-being across Dutch and Lebanese Youth

Lucy Tavitian[1,6]
[1]*Psychology, Tilburg University, The Netherlands*
[6]*Psychology, Haigazian University, Lebanon*

Currently, over 22% of the Dutch come from foreign backgrounds (Statistics Netherlands, 2017). Such diversity heightens the awareness of cultural differences between an individual's in-group and out-group and often strengthens the feelings of belonging to one's cultural group. According to social identity theory, members of a group are motivated to achieve a positive in-group identity, which derives from favourable comparisons between in-groups and out-groups. In comparison in the Lebanese context, group identification is constructed around sectarian belonging, and common national identity is almost absent in comparison with for example Dutch in the Netherlands. This can be attributed to the 30-year long civil war that ended with a consociational division of political power, which further segregated sects in Lebanon. In this study, we focus on inclusion and its mediation between identity and well-being for Dutch and Lebanese youth. In doing so, we aim to understand contextual contributions (culturally diverse vs sectarian) to the potential benefits of inclusion. Data is being collected from Dutch and Lebanese youth in the Inclusive Identity across Cultures Project. We will conduct a multigroup structural equation analysis using AMOS, testing whether inclusion mediates the relationship between identity and well-being, since inclusion serves as a meaning, purpose and belonging. We discuss our results in light of the increasing diversity within the Netherlands, people feel the pressure to re-affirm their identity and within Lebanon, continued subthreshold sectarian conflict emphasised exclusion of outgroups with important implications regarding overall wellbeing in both contexts.

1224

Symposium 32 - Multiculturalism (Wednesday, July 4, 2018 14:00)

Multiculturalism

Inclusive Identity and Multicultural Attitudes as Factors in Academic Engagement and Motivation in Black Asian Minority Ethnic (BAME) and White British youth in the UK.

Nadzeya Svirydzenka[1]
Psychology, De Montfort University, UK

Increasing diversity within countries, a now familiar consequence of globalisation, has led some communities to feel the pressure to re-affirm their single cultural identity through rejecting multicultural integration, like Brexit in the UK. Shifting national discourse on multiculturalism will pose a challenge for emerging adults regarding defining their own identities and will carry consequences for their academic performance and achievement on the road to establishing their place in society and workforce. The sample for the study comprises of 500 undergraduate students from England, the UK between the ages of 18 and 29, who participated in the Inclusive Identity Across Cultures Project. They completed an online Qualtrics questionnaire measuring demographic factors, identity factors, and academic outcomes. AMOS Path analysis explored the relationship between inclusive identity, attitudes towards multiculturalism, and university adjustment and academic achievement of emerging adults from two ethnic groups (White-British and Black Asian Minority Ethnic (BAME)). The study showed no differences between BAME and White British students regarding academic outcomes. However, multicultural attitudes (affected positively by UK values and negatively by the experience of discrimination) and not identity inclusivity were a powerful predictor of university motivation and engagement. Thus, results provide an insight into identity processes of emerging adults at the start of significant societal transformations. Aspects of identity inclusivity and multicultural attitudes will be vital in understanding how emerging adults relate to diversity in Higher Education and how they affect their performance in the UK's current climate.

1225

Symposium 32 - Multiculturalism (Wednesday, July 4, 2018 14:00)

Multiculturalism

Identity, Inclusion, and Well-being of employees in Germany, Indonesia, the Netherlands, and South Africa

Byron G. Adams[1,2]
[1]*Psychology, Tilburg University, The Netherlands*
[2]*Psychology, University of Johannesburg, South Africa*

How others treat people has a significant influence on their sense of identity as well as on their general well-being. These relationships may be considered particularly meaningful at work. People seek inclusion at work, which means that they want to find a balance between both belonging to the organisation and maintaining their independence (their sense of uniqueness). In this study we examine a) the importance of inclusion and identity for well-being at work (i.e. work engagement, burnout, and self-efficacy) and b) whether there are similarities and differences across Western and non-Western contexts. The sample for this study comprises employees from Germany, Indonesia, the Netherlands, and South Africa. They completed the Experiences@Work questionnaire, which contained measures of inclusion, identity (personal, work, gender, ethnic, and religious identities) and well-being (work engagement, burnout and self-efficacy). Multi-group path analyses using AMOS software will be used to assess the relationships between variables. This study will provide insight into how inclusion may be associated with different identity aspects and how these aspects may inform well-being within the context of work. As organisations seek to engage their employees, this study may provide valuable insight into which identity aspects are essential for promoting work engagement, reducing burnout, and enhancing self-efficacy. Also, this study may illuminate what implications identity and inclusion may have the well-being of more established multicultural societies in comparison with societies in transition towards multiculturalism

1226

Symposium 32 - Multiculturalism (Wednesday, July 4, 2018 14:00)

Multiculturalism

Discussion

Youssef Azghari
Psychology, Tilburg University, The Netherlands

373

Symposium 33 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

How do Members of Honor Cultures Respond to Challenges? Implications for Multicultural Societies

Chair: Ayse Uskul

Symposium 33 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

The Influence of Honor Threats on Goal Pursuit across Cultures

Susan E. Cross[2]
Psychology, Iowa State University, USA

Honor means self-worth in one's own eyes and in the eyes of others. In honor cultures (e.g., Middle Eastern and Latin American societies), self-worth strongly depends on other people's opinions and can be damaged by their comments. When insulted, for example, members of honor cultures may retaliate to restore their self-worth. In dignity cultures (e.g., Northern US, Canada, Western Europe), however, self-worth is inherent and not as strongly affected by others' comments. Due to current social, economic, or political events, many members of honor cultures are immigrating to dignity cultures. This necessitates a better understanding of each cultural group's sensitivities and priorities in interpersonal relations. In two studies, we investigated whether honor-threatening comments interfere with individuals' goal pursuit for members of honor cultures but not for members of dignity cultures. In Study 1, Turkish participants (an honor culture) but not northern Americans (a dignity culture) expected most people in their society to confront a person who insulted them and to give up a current goal. In Study 2, Turkish and northern American participants received honor threatening or other

Symposium 33 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Honour Values and Acculturation Experiences

Pelin Gul
Psychology, University of Kent, UK

References to honor in Western Europe are often encountered in the context of honor-related crimes that take place in (generally Muslim) minority groups. The societal and political discourse frequently positions honor values in opposition to 'Western' values and suggests that honor values, promoted by immigrants' cultures of origin, lead to such tragic events (Korteweg & Yurdakul, 2009). In the absence of research on culture of honor and acculturation, this initial study attempted to understand the relationships between endorsement of honor values and acculturation experiences, focusing on perceived cultural distance, host and heritage cultural orientation and acculturative stress, with immigrants from dignity (North America and Western Europe), proximal honor (South/South-East Europe) and distal honor (Middle East, North Africa and South Asia) cultures who reside in the UK ($N = 278$). Results demonstrated that, after controlling for religiosity, length of stay in the UK and general perceived cultural distance, for immigrants from dignity cultures integrity honor values and family honor values were associated with higher host and heritage cultural orientation, respectively; for immigrants from proximal honor cultures, family honor values were associated with higher host and heritage cultural orientation; and for immigrants from distal honor cultures, feminine honor values were related to lower host cultural orientation. Family and feminine honor values were related to higher, whereas integrity honor values were related to lower acculturative stress for immigrants from distal and proximal honor cultures. These results indicate that honor values are not unequivocally in conflict with immigrants' successful acculturation to the UK.

Symposium 33 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

The Construal and Consequences of Workplace Incivility in an Honor Culture

S. Arzu Wasti[1]
Psychology, Sabanci University, Turkey

Most research on workplace incivility has been conducted in the United States, where cultural logics of dignity prescribe that individuals' worthiness be determined in reference to self-set standards. This study investigated the construal and consequences of workplace incivility in Turkey, characterized by the contrasting logics of honor collectivism, where an individual's worth is largely dependent on the esteem of others. In Study 1, using items generated by Turkish employees and multidimensional scaling analysis, we found that being insulted or scolded by the supervisor were perceived as highly honor threatening. Drawing on the recent conceptualization by Cross and her colleagues (2014), we argued that supervisor incivility in the form of an insult is honor threatening because it attacks all three components of honor, namely, self-respect, morality, and social respect. We hypothesized that in the context of hierarchical work relations, employees would resort to both self-defensive and self-promotional behaviors to restore their honor. We further argued that employees for whom honor concerns were more salient would be more likely to be concerned with honor restoration. These hypotheses were tested using an online experimental vignette study and the results showed that Turkish employees who were the target of uncivil (i.e., insulting) task feedback from their supervisors were more likely to retaliate with interpersonal aggression and also to engage in impression management tactics compared to those who received negative or neutral task feedback. Furthermore, they were more likely to do so when primed for honor.

1178

Symposium 33 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Discussion:

Implications of Honor Values for Multicultural Societies

Susan E. Cross
Psychology, Iowa State University, USA

462

Symposium 34 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 14:00)

Lifespan Development

Remote Cultural Transmission: New Measurement, Applications, and Researcher Reflections

Chair: Cindy Quan

1211

Symposium 34 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 14:00)

Lifespan Development

Remote Enculturation: Measuring the Diverse Ways in which Individuals Learn about their Heritage Culture from Afar

Catherine L. Costigan[1]
Psychology, Univeristy of Victoria, Canada

Remote enculturation (RE), a complement to traditional enculturation, refers in our work to covertly or overtly learning about one's heritage culture in indirect/intermittent ways. RE is relevant to anyone who identifies with a heritage culture in which s/he does not reside, including individuals who immigrated as children, have immigrant parents, are racial/ethnic minorities, or are internationally adopted.

We report on a new measure assessing seven specific RE avenues: communication, ethnic media, visits, food, holidays, social media, and classes. Data were collected from 177 diverse university students in Canada (72.9% female, M_{age}=20.42; 59.3% born in Canada). We found that RE is common: an average of 4.98 avenues were endorsed (SD = 1.44). Preparing food and communicating with family from afar were endorsed by the highest percentage of participants. Watching/listening to ethnic media and using social media to stay connected to current events were most frequent and most likely to be self-initiated. Grandparents were most involved in the initiation of holiday celebrations. Males and females were very similar. Lower ethnic density in the current community tended to be associated with an earlier start and more frequent engagement with RE. Greater ethnic density was associated with more use of ethnic media and celebration of holidays; those born in Canada were more likely to enroll in formal classes. RE activities were more likely to be self-initiated for immigrants and parent-initiated for non-immigrants. Results are discussed in terms of the most common pathways of RE and the ways in which cultural context shapes RE experiences.

Symposium 34 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 14:00)

Lifespan Development

The JUS Media? Programme: A New Global Health Intervention for Remotely Acculturating Families in Jamaica

Gail M. Ferguson[1]
Psychology, University of Illinois at Urbana-Champaign, USA

Prior research in Jamaica links remote acculturation towards U.S. culture with watching more U.S. cable television and eating more unhealthily (e.g., Ferguson, Muzaffar, Iturbide, Chu, & Meeks Gardner, 2017). We modified a U.S. media literacy program for the Jamaican context, creating the "*J(amaican) U(nited) S(tates) Media? Programme"*. JUS Media? teaches 7th graders and mothers about nutrition and critical thinking skills about unhealthy U.S. food advertising through 2 interactive workshops supplemented by 8 weeks of follow-up SMS/text messages to reinforce concepts.

Approximately 150 seventh-graders and their mothers in Jamaica were screened. Ninety-two dyads were selected based on moderate/high U.S. identification or U.S. cable viewing, and moderate/high unhealthy eating. Dyads were randomly assigned to groups A: Control, B: Workshop only, or C: Workshop+SMS. Nutrition and media literacy outcomes were measured at 4 points across the 3-month study using questionnaires and 24-hour-food-recalls.

Results revealed that Groups B and/or C scored higher in media literacy than Group A at each assessment point after baseline (repeated measures MANOVAs: Wilk's Lambda $F(2, 1017) = .75$, $p = .02$, $\eta^2=.05$; univariate $\eta^2=.07$). Additionally, post hoc repeated measures MANOVAs pooling Groups B and C before SMS supplements began for Group C showed that pooled Groups B+C reported eating more fruits than Group A immediately post-workshop, $F(2, 180) = 4.117$, $p = .02$, $\eta^2=.04$. Results support the efficacy of the JUS Media? Programme and suggest that remote acculturation is a cultural determinant of health which can be used to make global health interventions more targeted and cost-effective.

1213

Symposium 34 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 14:00)

Lifespan Development

Cultural Tailoring of a Remote Acculturation-Based Health Intervention: A Reflection on Researcher Positionality

Cala Giray[1]
Psychology, University of Illinois at Urbana-Champaign, USA

Remote acculturation has important health implications for individuals in the Majority World (Ferguson, Tran, Mendez, & van de Vijver, 2017). We designed the *J(amaican) U(nited) S(tates) Media? Programme* to address the problem of unhealthy eating among Americanized individuals in Jamaica (Ferguson, Muzaffar, et al., 2017). JUS Media? is a food-focused media literacy program teaching critical thinking skills about U.S. cable food ads, and comprises workshop and SMS/texting components. This paper describes the tailoring of the SMS component to the Jamaican culture, reflecting on the positionality of the researchers/interventionists in this process.

Positionality is the dialogical process by which the researcher acknowledges and delineates his/her own position in relation to the project, knowing that one's position (e.g., insider/outsider) may influence data collection/interpretation (Merriam et al., 2001). Our team included researchers based in the U.S. and Jamaica: some were cultural insiders to Jamaica, others were cultural outsiders, and one member was bicultural with dual perspectives. We will focus on the positionality of one particular research team-member (first author) who negotiated two identities: 1) a remotely acculturated individual to U.S. culture from another Majority World region (i.e., an insider to the experience of remote acculturation and its health impacts), and 2) a cross-cultural psychologist serving in a new context (i.e., a cultural outsider to Jamaica). We will describe efforts to ensure cultural match and conceptual equivalency in SMS design (van de Vijver & Tanzer, 2004), and reflect on managing this researcher's double-barreled researcher identity throughout (e.g., navigating benefits/drawbacks of researcher remote acculturation).

1214

Symposium 34 - Acculturation/Cultural Variation (Wednesday, July 4, 2018 14:00)

Lifespan Development

Discussion

Michael Bender
Psychology, Tilburg University, The Netherlands
Psychology, Gratia Christian College, Hong Kong

439

Symposium 37 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Moving Forward in Culture and Emotion Research: Three Innovative Methods to Model the Cultural Heterogeneity of Emotional Expression and Experience

Chair: Jozefien De Leersnyder

Symposium 37 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Opening Up the Study of Emotion Perception

Maria Gendron
Psychology, Northeastern University, USA

Assessing cultural variation in emotion perception is critical to building an adequate understanding of how this important social process unfolds. Studying emotion perception is associated with a host of complex methods choices. These choices often involve balancing the benefits and costs of using "closed" methods built for confirmatory research (e.g., What emotion does a wide eyed, gasping facial expression convey?) and "open" methods built for discovery (e.g., What are the spontaneous attributions that perceivers generate?). Evidence from a series of studies conducted in small-scale societies will be presented. This evidence highlights the value added by including open methods, including the discovery of more cultural variation than is traditionally assumed. The available evidence suggests that open and closed methods represent complementary approaches that can aid in building a more comprehensive science of emotion perception across cultures

Symposium 37 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Variance is at the Heart of Emotion: A Novel Approach to Cultural Variation in Emotional Experience

Michael Boiger[1]
Psychology, University of Leuven, Belgium

The current research starts from the idea that variance is at the heart of emotion. Rather than assuming that individuals always experience an emotion like anger or shame in the same way, our starting point was that anger or shame experiences may vary from one instance to another. We expected to find some regularity among these heterogeneous instances, such that there are different anger and shame experience types, that is, groups of people who experience similar instances of anger and shame. Studying cultural differences in emotional experience then means studying differences in the distribution of these types across cultural contexts. Students from the United States, Japan, and Belgium (N = 928) indicated their emotional experiences in terms of appraisals and action tendencies in response to 15 hypothetical anger or shame situations. Using an inductive clustering approach, we identified anger and shame types who were each characterized by a specific pattern of anger and shame experience. As expected, we found that the distribution of these types differed across the three cultural contexts: Of the two anger types, one was common in Japan and one in the U.S. / Belgium; of the three shame types, one was most prevalent in each cultural context. Participants' anger and shame type was primarily predicted by their culture of origin, and not, or much less, by their ethnicity, SES, gender, self-construal, or personality. We discuss the value of this approach in overcoming (some of) the essentialist constraints that have constrained cultural psychological research on emotion.

1209

Symposium 37 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Cultural Fit of Emotions: Modeling the Fit between Individuals' and Cultural Groups' Patterns of Emotional Experience

Jozefien De Leersnyder[1,2]
[1]*Psychology, University of Leuven, Belgium*
[2]*Psychology, University of Amsterdam, The Netherlands*

The current series of four studies examined the cultural psychological ideas that people are socialized, encouraged and rewarded to experience those emotions that are shared in their cultural context. To model the extent to which people share a culture's typical emotional patterns (and, therefore, interpretations of situations), we calculated people's cultural fit of emotions. Concretely, we used the Emotional Patterns Questionnaire that i) captures people's patterns of experience in response to standardized types of situations and ii) allows to calculate cultural fit by means of profile correlations between an individual's and a cultural group's emotional pattern.

Using this method among European American, Korean, Turkish and Belgian monoculturals (Study 1), we found that people had higher emotional fit with their own than with another culture's typical patterns of emotion. Moreover, and turning to Korean Americans and Turkish Belgians (Study2), we found that, on average, minorities' fit levels with both their heritage and new mainstream cultures fell 'in between' those of the monocultural reference groups. Yet, when splitting up situations according to the context of interaction (heritage vs. mainstream), minorities seemed to switch emotional patterns to match their cultural context (Study3). Finally, we found that the more European Americans, Koreans and Belgians fitted with their culture's typical patterns of emotion, the higher was their relational and psychological well-being (Study4).

Together, these studies provide strong empirical support for the ideas that people are socialized (Studies 1&2), encouraged (Study3) and rewarded (Study4) to fit in emotionally with the cultural context they are engaging in.

1210

Symposium 37 - Cultural Variation (Wednesday, July 4, 2018 14:00)

Cultural Variation

Discussion: Moving Forward in Culture and Emotion Research?

Yulia Chentsova-Dutton
Psychology, Georgetown University, USA

895

Symposium 36 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Other

The BIGSSS Symposium: Value-Behavior Relation, Value Priorities and Value Change

Chair: Mandy Boehnke

1151

Symposium 36 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural & Values

Social Construction of the Value-Behavior Relation

Vladimir Ponizovskiy[1]
Psychology, Jacobs University Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

As recent studies point out, considerable variation exists in value-attitude and value-behavior links across cultures and contexts. Variance in values and attitudes, relevance of the value and of the attitude have been proposed as moderators. These moderators can account for difference in strength of the relationship, but not the difference in direction. This study looks at subjective construal of the value relevance of certain behaviors as a proximal moderator of value-attitude and value-behavior relations. We argue that construing behavior as a valid instantiation of a value is a prerequisite for the relationship between said value and the behavior (e.g., a person can only be motivated to vaccinate by the value of personal security if they believe that vaccination does in fact make them more safe). We also argue that such construals play a role in determining the direction of the relationship (e.g., among people who believe vaccinations are unsafe, those with higher value of personal security will be less likely to vaccinate). In a series of web-based experiments we manipulated the subjective construal of social objects by describing them either neutrally, as reinforcing the value, or as thwarting the value. We then measured the construal of the respective behavior in relation to the value (is it a safe or unsafe behavior), attitudes towards the behavior, and the behavioral intention. We show that manipulation of construal of behavior leads to directional changes in the relationship between the value and the attitude.

1152

Symposium 36 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural & Values

Are Personal Values Less Stable than We Think? Results from a Comparative Longitudinal Study with German Exchange Students in the US, Europe and Latin America

Regina Arant[1]
Psychology, Jacobs University Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

Acculturation research convincingly demonstrates that moving to a foreign country can cause adaptive changes on different levels in an individual. While language, identity and social networks have been researched extensively in temporary migrants such as sojourners, knowledge on how an individual's value system is influenced by the migration process itself is limited. By using the PVQ-21 (Schwartz, 2003) this paper therefore investigates to what extent a high school year abroad impacts the sojourner's value preferences. Applying a longitudinal approach, 287 German high school students were surveyed before, during and after spending one year in the US, Europe or Latin America. Analyses reveal that the transition caused changes on several dimensions in the exchange students' personal value system. Over time, self-direction, power and achievement increased in the grand sample, while universalism, conformity and benevolence decreased. Furthermore, the analysis confirmed differences between the three destination groups on the dimensions self-enhancement, tradition and self-transcendence. Uniquely, the results show that values are context-dependent and that changes are possible in a relatively short time-period. The study contributes to the understanding of the adaptive potential of personal values in response to changes in context operationalized by three triggering events: the anticipation of an exchange, the actual transition to a country in three different regions in the world and the return to Germany.

1153

Symposium 36 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural & Values

Introducing the 'Distribution Approach' as an Alternative Methodology to Empirically Arrive at Value Priorities at the Culture Level

Adrian Stanciu[1]
Psychology, Vechta University, Institute for Gerontology, Germany

Recently, evidence has surfaced that empirical tests of Schwartz's theory of cultural value priorities relies on a methodology–averaging across individuals within a culture–that may be inadequate from a theory of measurement standpoint. The current approach seems insufficiently accurate in capturing the compatibilities-incompatibilities between values of individuals within cultures. As an alternative, we propose an approach that is based on the distribution of values of individuals in a given culture–*the distribution approach*. Concretely, we introduce a way to empirically unfold the circumplex model of value priorities at the individual level as 'ideal value types.' These are then used as threshold indices in the classification of the data-informed 'observed value types', a procedure that, at its core, computes Spearman's rank correlation coefficients. Using data from rounds 6 and 7 of the European Social Survey (N = 92,415) and rounds 5 and 6 of the World Value Survey (N = 148,764), providing evidence from 90 countries and territories, we show how frequencies of specific individual value priorities in a culture can be used towards the description of culture-level value preferences. As a consequence of the empirical exemplifications of the new approach, we suggest a re-conceptualization of Schwartz's culture-level theory to an orthogonal two-dimensional structure of culture-level value priorities, namely as *Preservation* vs. *Alteration* and *Dominance* vs. *Amenability*. About five countries are insufficiently integrated in this two-dimensional space. The overall result indicates that cultures under conditions of 'macro-social worries' are better described in terms of Dominance vs. Amenability.

1154

Symposium 36 - Values, Norms and Beliefs (Wednesday, July 4, 2018 14:00)

Cultural & Values

Discussion

Jan Cieciuch
Psychology, Cardinal Stefan Wyszynski University, Warsaw, Poland

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Multiculturalism

Multiculturism in the Arab Gulf States: Kuwait and Qatar as Examples

Mustapha Achoui[1]
Business, Arab Open University, Kuwait, Kuwait

We used the concept of "Multiculturism" in this study to refer to the diversity of languages, religions, nationalities, ethnics and races in a single society. This study examines the students and employees' attitudes towards "multiculturalism" in Kuwait and Qatar. The existence of a large number of expatriates in the Gulf States has led to the existence of several aspects of "Multiculturism" in these countries.

A questionnaire was designed in order to collect data from Qatar University and Arab Open University in Kuwait. The total sample n= 261 respondents

Results show that no significant differences between male and female attitudes towards multiculturism aspects. In addition, no significant differences among the different age categories. However, significant differences exist based on the educational level. The respondents with a University level have more positive attitudes towards "multiculturism aspects" (M=47.57) than the respondents who have a lower level. In the opposite, the results show significant differences in the respondents' attitudes towards multiculturism in Kuwait. Female's attitudes are more positive than male's attitudes. Furthermore, old people have more negative attitudes than younger people towards multiculturism.

In short, we found that Kuwaitis have more positive attitudes towards multiculturism than the Qataris . We may explain these differences by the fact that Qatar is more conservative country than Kuwait. The issue that the females attitudes towards multiculturism is more positive than the males' attitudes in both countries might be explained based on the fact that females are more supportive to human rights issues than males in general in these two countries.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Acculturation Orientation, Adult Attachment and Multicultural Personality of Future Psychologists

Yvan Leanza[1]
École de psychologie, Université Laval, Québec, Canada

Despite the recommendations of the Psychology Societies around the world, academic psychology programs leave little room for diversity issues. One step toward more appropriate pedagogical content is to identify how psychology students view diversity. Three psychological variables appear central to the understanding of the relationship to Otherness. This study thus explores acculturation orientations, adult attachment and multicultural personality (MP) of psychology student just before their internship. **Method** Three hundred and ninety-seven students in the final year of the Master of Psychology at Bordeaux University (France) have been solicited to complete an online questionnaire consisting of a sociodemographic section, the Acculturation Scale of the Host Community (ASHC; Bourhis & Bougie, 1998), the Adult Attachment Scale (AAS; Collins & Read, 1990) and the Multicultural Personality Questionnaire (MPQ; Van der Zee, Van Oudenhoven, Ponterotto & Fietzer, 2013). It is expected that secure students adopt more favorable acculturation orientations towards migrants than the insecure ones; that MP predict positively a favorable acculturation orientation towards migrants; and that the secure students have also higher scores on MP than insecure ones. Analysis, through mean comparisons and regressions, and interpretation of results is ongoing.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Culture & Organization

The Measure Development of Supervisor's Communication Tactics for Using Coercive Power

Ying-Ni Cheng[1]
Department of Psychology and Social Work, National Defense University, Taipei, Taiwan

Instances of supervisors using coercive power are not rare in work environments, yet little is known about how supervisors' communication tactics effect these situations. The purpose of the present study is to develop a new scale assessing supervisors' communication tactics in the case of supervisors' use of coercive power. This scale has been developed from relevant academic literature, discussions with professional scholars and focus groups. Following initial development, the scale was improved by collecting data and editing scale items. Data was collected twice. The results of exploratory and confirmatory factor analysis (n = 242 and 186, respectively) showed that the reliability and construct validity of the supervisors' communication tactics in situations of supervisors' use of coercive power met the required criteria. This scale can provide scholars and managers in organizations greater understanding of the effects of the use of coercive power. This study also discussed practical implications and theoretical meaning of the findings.

Lifespan Development

Parental attitudes on the use of portable smart devices in children aged 0 to 3 years

Mirjam Weis
TUM School of Education, Centre for International Student Assessment (ZIB), Technical University of Munich, Germany

Growing digitization is a challenge and an opportunity for today`s education and society. Nowadays, the use of computers and other digital devices starts in toddlerhood. The present study examines attitudes of parents on the use of portable smart devices (smartphones and tablets) in their zero- to three-year-old children. Further, the study explores how these attitudes are related to parents` goals and values. In Germany, 103 parents (79 mothers) of children aged zero to three years participated in an online survey. When asked at which age children should start using portable smart devices only 13 % of parents chose an age between zero and three years. However, 70 % of parents indicated their child had used a portable smart device before. Parents strongly agreed that parents should teach (M = 5.5, SD = 2) and regulate smartphone and tablet use of children (M = 6.6, SD = 1). Moreover, 75 % of parents stated that they actually regulate the time of use, for instance by using settings and/or apps. Parents agreed to a much lower degree that daycare or pre-school teachers should teach children smartphone and tablet use (M = 2.8, SD = 2). Moreover, results on relations between parents` attitudes, parenting goals, and values will be reported. A follow-up study is planned, which investigates whether parental attitudes on the use of portable smart devices in children differ between different cultural contexts. Therefore, data will be collected in five other states (Iran, China, Colombia, Costa Rica, Nigeria).

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

The Association between Cultural Leisure Experience and Life Satisfaction of Adult with Developmental Disability in South Korea: Mediating Effects of Positive Acceptance of Disability

Sung Min Lee
Graduate school of social welfare, Yonsei University, Seoul, South Korea

The purpose of this study is to examine the association between cultural leisure experience and life satisfaction of adult with developmental disability in South Korea through mediating effects of positive acceptance of disability. The cultural leisure experience is known as for well-being life of adult with developmental disability, nonetheless, in South Korea, it is very hardly to them since personal issue as well as social structural problems.

In that sense, this study used the data which 2016 Panel Survey of Employment for the Disabled in South Korea, we selected the 331 case in total who over 19 years old with developmental disability(Intellectual, Autism). For the analyze, the PROCESS Macro(Hayes, 2013) was used for verify of mediating effect of positive acceptance of disability.

The result of this study is as follow. First, the cultural leisure experience affected positively to positive acceptance of disability (p.001). Second, both of the cultural leisure experience and positive acceptance of disability affected positively to life satisfaction (p.01, p.001). Third, the positive acceptance of disability mediated between cultural leisure experience and life satisfaction on the bootstrapping method.

From this result, we proposed the cultural leisure experience program should be enforced for well-being and independent living of adult with developmental disability within policy and practical issue.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

Emotional competence of consulting psychologist: cultural features

Aliya Tolegenova[3]
Department of psychology, Nur-Mubarak Egyptian Islam Culture University, Almaty, Kazakhstan

The subject/topic. The paper reviews the parameters of emotional competence of professional counseling psychologists, which determine their professional qualities in the cultural and cross-cultural aspects. **Goals/Objectives.** The aim of the work is to analyze the indicators and parameters of the emotional competence of counseling psychologists in the cross-cultural aspect. **Methodology.** There was conducted a study of groups including practicing psychologist-consultants from professional psychological communities in Kazakhstan and Kyrgyzstan; some indicators of emotional competence in the aforementioned groups of specialists were evaluated and compared between cultures. **The Results.** The conclusion has been made about the importance of certain indicators of emotional competence in the professional activity of the counseling psychologist, and also the understanding of the presence of cultural differences in the indicators of emotional competence in groups from Kazakhstan and Kyrgyzstan was clarified and expanded. In this work, key indicators of the emotional competence of professional psychologists were identified in the cross-cultural aspect. **Conclusions/significance.** The presence of cultural differences in the indicators of emotional competence and the influence of these differences on the professional activity of counseling psychologists are substantiated in this paper. **Application.** The cultural features considered in the article concerning the manifestations of emotional competence in professional activity of psychologists may and will be used to improve and optimize the professional activity of counseling psychologists in the context of close intercultural and intracultural interaction in the modern professional communities of Kazakhstan and Kyrgyzstan. The results of the study will allow for more effective management within the professional activities of practicing psychologists.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Culture & Organization

Personality Attributes as Predictors of the Effectiveness of Organizational Training

Ying-Ni Cheng[1]
Department of Psychology and Social Work, National Defense University, Taipei, Taiwan

Organizational training is an important issue in the workplace; however, not all training accomplishes what is expected by organization management. This study aims to explore the possible personal antecedents of successful training transfer (i.e. one index of training effectiveness which measures the extent to which a trainee utilizes what they learn in their job) and its impact in trainees' feelings about the meaning of work (i.e. finding a purpose in work that is greater than the extrinsic outcomes of the work). A sample of full-time employees in Taiwan (N =104) all participated in a work training program twice within two years. The training procedure followed the typical process: lecture and task practice. Analyses of the results showed that trainees' conscientiousness positively predicts training transfer, but trainees' openness or extraversion did not result in a significant effect on training transfer. Also, training transfer positively relates to trainees' perceived meaning of work. In short, the effectiveness of organizational training is influenced by trainees' self-disciplined and traits related to a sense of duty, which then brings a positive effect on workers' perceptions about their work values.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development, Cultural Variation, Diversity, Multiculturalism, Other, Ethnicity

The Relationship between Identity Configurations, Well-being and Relationship Quality in Intercultural Couples

Carolane Levesque
École de psychologie, Université Laval, Québec, Canada

The way intercultural couples negotiate their couple identities with their cultural identities remains unknown. The present research examines cultural identities and couple identity configuration within the self as a predictor of relationship quality and psychological well-being. Three identity configurations from the Cognitive-Developmental Model of Social Identity Integration (CDMSII; Amiot et al., 2007) have been adapted for this study: identifying with one identity over the other (categorization), compartimentalization and integration. Individuals from cultural minorities involved in a romantic relationship completed a questionnaire that measured their cultural and couple identity configurations, relationship quality, depression and well-being. Analyses with the first 97 participants suggested that (a) categorisation towards culture was negatively correlated with relationship quality (r = -0,43, p .001), (b) compartimentalization was negatively correlated with relationship quality (r = -0,30, p .001), (c) integration was positively correlated with relationship quality (r = 0,33, p .001), (d) compartimentalization was positively correlated with depressive symptoms (r = 0,26, p .05) and (e) integration was negatively correlated with depressive symptoms (r = -0,23, p .05). This study will contribute to our understanding of this underrepresented population in the scientific literature.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Acculturation as a success story: Theoretical elaborations, lay perceptions and empirical evidence for "successful" migration in the multicultural context of Luxembourg

Isabelle Albert
INSIDE, University of Luxembourg, Esch-sur-Alzette, Luxembourg

Acculturation research has for a long time concentrated on problematic issues related to migration, often taking a deficit approach. Only recently have researchers shifted their focus toward factors that might be linked to positive outcomes of migration and integration. The present paper will deal with the question of how individuals from migrant and non-migrant families might profit from multiculturalism and cultural diversity in a resource-oriented perspective.

After a theoretical elaboration on how "successful" migration could be defined and by which indicators it could be measured, we will focus on lay perceptions of this concept drawing on qualitative interviews from the FNR-funded IRMA study ("Intergenerational Relations in the light of Migration and Ageing"). More precisely, a number of altogether $n = 20$ Portuguese immigrant and Luxembourgish dyads of one parent and one adult child each discussed about their experiences and views on migration and the multicultural context of Luxembourg. Finally, we will identify predictors of subjective well-being in a quantitative sample of $n = 73$ Portuguese immigrant families (mostly one adult child together with both parents), taking into account satisfaction in different life domains as well as social and temporal comparison processes. Analyses show that for first generation immigrants as well as for their children social downward comparisons with Luxembourgish and Portuguese peers living in the host country were beneficial for their subjective well-being, whereas comparisons with Portuguese still living in Portugal and temporal comparisons were less important. The discussion will propose an integrative model for the study of migration taking into account participants' generation status and their migration history.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Qualitative Research on Public Trust in Public Officials` Behavior

Shao Hong Yong[1]
Education School, Ningxia University, Yinchuan, China

This study explores the public trust in public officials` behaviors and constructs the structure of public trust in the conduct of public officials' behaviors. Applying the general process of grounded theory, we conducted in-depth interviews with 42 interviewees, together with the qualitative research, by using Nvivo 8.0 Qualitative Analysis software to encode electronic text. Initially produced 333 open codes and six axial codes: affinitive behavior, integrity for people, hardworking and pragmatic, vocational ability, professional ethics, fair and justice. Finally, We found the process of public trust in public officials` behaviors and proposed a model: 1) Public trust is hierarchical; 2)The process of the formation of public trust is from the specific to the abstract and minute to macroscopic, which could be divided into four periods: fragile, strengthening, curing and expansion. Our contribution to extant study is that we theoretically uncover the trust mechanism of public officials' behaviors, which would guide public officials to make normative behaviors in practice.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Relationships among Social Support, self-concept, Resilience, and Subjective Well-being among Nigerian Adolescents in Crisis Context

Beatrice Ahamadu Bahago[1]
Department of Educational Foundations, University of Jos, Jos, Nigeria

Background/Objective: The objective of this study is to analyze both the direct relationships between perceived social support, self-concept, resilience, subjective well-being and school engagement of Nigerian adolescents in crisis context.

Method: To achieve this, ex post facto design was used. A battery of instruments (five)was applied to to elicit response from 755 Public secondary school students in Kaduna and Plateau States, Nigeria (57% boys and 42% girls), aged between 12 and 15 years (M = 13.51, SD =1.07), randomly selected. A structural equation model was used to analyze the effects of perceived social support, self-concept and resilience on subjective well-being and school engagement.

Results: The results provide evidence for the influence of the support of family, peer support and teacher support on resilience and self-concept. In addition, self-concept is shown as a mediating variable associated with resilience, subjective well-being and school engagement.

Conclusions: The results were discussed in the context of positive psychology and their practical implications in the family and school context.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Ethnicity

Causal Factors Influencing Advesity Qoutient of Secondary School Students Affected By Communal Violence in Plateau State.

Bahago Ahmadu Bahago
Institute of Education, University of Js, Jos, Nigeria

Background: The aim of this research was to study the causal factors influencing students' adversity between junior and senior secondary school students in Plateau State. Four hundred and thirty one Six hundred junior secondary school students and seventy two of twelfth grade and 373senior secondary school students were selected by multi-stage random sampling techniques.

Methods: The ten instruments used for collecting data were: A scale on self-esteem, a

scale on dominance, a scale on self-confidence, a scale on sense of personal freedom, a scale on achievement motivation, a scale on ambition, a scale on enthusiasm, a scale on responsibility, a scale on future orientation, and an adversity quotient scale. The data were analyzed by validity test of the causal relationship model.

Results: The results of the study were as follows: (1) variables influencing the adversity quotient of 1junior and senior secondary school students were ambition, enthusiasm, dominance, sense of personal freedom, self-esteem, self-confidence, and achievement motivation. (2) Variables are directly influencing the adversity quotient of junior secondary school students was personal freedom while the variables both directly and indirectly influencing the adversity quotient of students were future orientation, sense of personal freedom, and enthusiasm. (3) Variable are directly influencing adversity junior secondary school students s was self-esteem, the variables are indirectly influencing the adversity quotient of these students was dominance and achievement motivation while the variables both directly and indirectly influencing the adversity quotient of these students were sense of self-confidence, responsibility, self-esteem, self-confidence, and ambition.

867

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

The Perceptions of Children`s Right on Korean Early Childhood Teacher in Day Care Center

Hyojin Ahn[1]
early childhood education, incheon national university, South Korea

There has been growing international interest of childrenâ€™s rights in early childhood education context. Currently in Korea, the issue of children`s rights draw public attention due to reporting children`s abuse at daycare centers or at homes. Daycare teachers have a fundamental right to teach their children as they see fit, and have a vital role in identifying, reporting, and preventing child abuse and neglect.

Using questionnaire survey, this study explored the early childhood teachers` recognition of children`s rights. The participants were 245 teachers from daycare centers located in Incheon and Gyeonggi Metropolitan City. To measure early childhood teacherâ€™s perception of childrenâ€™s right, the scale that Kim(2014) modified, which was originally created by Kang and Lee(1997) based on Hart and Zeidner(1993)â€™s scale was used. Data was analyzed by correlation analysis and multiple regression analysis using SPSS 21.0 program.

The major results of the study were as follows: first, most of early childhood teachers who took part in the survey recognized the children`s rights and thought that they were playing a right role as teachers as far as the children`s rights are concerned. Second, based on their personal variables, there were some differences in the perception of children`s rights. This study implied that teachers need to be educated in order to educate children about their rights more effectively. For getting more sense about the children`s right, teachers should be acknowledged not only at home but at other facilities and child welfare environments.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Culture & Organization

Collectivist Frame Switching in Competitive and Cooperative Situations

Natasha Koustova
Psychology, University of Windsor, Windsor, Canada

The theory of situated cognition suggests that individualistic and collectivistic mindsets are cognitively accessible to everyone and can be primed by situational cues. As constructs, individualism is based on the importance of pursuing personal goals regardless of social context, whereas collectivism emphasizes the importance of personal goals being congruent with societal relationships. Research suggests that individualists tend to be more competitive compared to collectivists, who tend to be more cooperative and prosocial. To date, most studies in this area have primed individualism and collectivism with artificial stimuli such as words and images in order to observe whether it leads to competition and cooperation. In contrast, the present study experimentally manipulated competitive or cooperative situational conditions to see whether they would make individualistic or collectivistic mindsets more salient. Two hundred and twenty-eight Ontario university students were asked to complete measures of individualism and collectivism before and after playing a tower building game or, in the control situation, completing a neutral task. For the experimental conditions, participants were asked to played a game with a small group of participants (3-6 players). Participants were told they were competing to build the tallest tower against others at the table (competitive) or as a group against other groups (cooperative). Manipulation checks indicated that the manipulation was successful. Results suggest that cooperative situations reduce mean levels of individualistic mindsets but not collectivistic mindsets, and that competitive situations did not impact mean levels of either individualistic or collectivistic mindsets in the experimental groups.

889

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Other

Impulsivity and Internet Addiction among College Students: The Mediating Role of Smart Phone Multitasking and the Moderating Role of Cardiac Vagal Tone

Xiaohui Yang[1]
School of psychology, Shaanxi Normal University, Xian, China

Internet addiction seriously influences individuals` physical and mental health and social development. Much research has documented that impulsivity is probably a potential neurocognitive marker related to addictive behavior. However, further research is needed to identify the mediating and moderating mechanisms underlying this relation. Based on the polyvagal theory and differential susceptibility model, the present study examined two research questions: (a) the mediating role of smart phone multitasking between college students' impulsivity and their internet addiction, and (b) the moderating role of cardiac vagal tone played in the relation between impulsivity and college students' internet addiction. Data were collected from 139 Chinese college students (Mage = 19 years, SD = 1.4) who completed questionnaires regarding internet addiction, impulsivity and smart phone multitasking. Electrocardiogram data were collected and High Frequency Heart Rate Variability (HF-HRV) were computed. The results indicated that after controlling for gender, age and socioeconomic status (a) smart phone multitasking partially mediated the positive association between impulsivity and college students' internet addiction; and (b) The relationship between college students' impulsivity and internet addiction depends on their baseline HF-HRV, such that the positive association between impulsivity and college students' internet addiction were stronger among students with low HF-HRV. The findings of the study indicated that college students' impulsivity could make them more prone to smart phone multitasking, which further intensify the risk of internet addiction. In addition, the effect of impulsivity on internet addiction was buffered by higher level of baseline HF-HRV indicating the baseline HF-HRV could be a protective factor of impulsive students. Overall, this study verified the interactive contributions of individual characteristic, individual behavioral tendencies and physiological factor on internet addiction, and it has certain guiding significance for the intervention of college student's internet addiction.

923

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

Are Trustworthy Descriptors Similar Across Cultures and Role Relationships? A Qualitative Comparison of Trustworthy Friends and Family from Canada and Taiwan.

Arief Kartolo
Psychology, University of Windsor, Windsor, Canada

A qualitative approach to investigating the content differences of trustworthiness of respondents in individualistic and collectivistic countries was undertaken. A total of 229 Canadian (male: 119, female: 110) and 112 Taiwanese (male: 54, female: 58) undergraduate participants responded to two open-ended questions: 1) “A trustworthy family member is someone who is or will...” and 2) “A trustworthy friend is someone who is or will...” Canadian participants responded in English and Taiwanese participants responded in traditional Chinese. To assess differences of trustworthiness descriptors in these two roles across cultures, and to retain the cultural nuances in the responses, content analyses were conducted on the responses in their original languages. Several notable similarities and differences emerged across cultures and referents. Participants from both Canadian and Taiwanese samples characterized trustworthy family members and friends as having integrity, using descriptors such as honest, reliable, truthful, and keeping secrets. In the Canadian sample, trustworthy friends and family members were described as being non-judgmental; additionally, a key descriptor of a trustworthy family member was loving, while a key descriptor of a trustworthy friend was loyal. In the Taiwanese sample, key descriptors of trustworthy family members focused on providing a safe-space and being unconditionally accepting; while the length of the relationship was a key condition of trustworthiness assessments of friends.

928

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Other

Moral Behaviour in Saudi Arabia and the United Kingdom: The Impact of Moral Judgment and Moral Identity

Azizah Alqahtani[1,2]
[1]*School of Psychology, Plymouth University, Plymouth, UK*
[2]*School of Psychology, Princess Nourah University, Riyadh, Saudi Arabia*

The question of why people behave morally (i.e., suppress selfishness) has been debated for centuries. In two studies, we investigated the role of moral judgment and moral identity for Saudi and British adults' moral behaviour: charitable giving (imperfect moral duty) and behaving honestly (perfect moral duty). Study 1 included 50 Saudi (MAge = 30 years, SD = 7.90, 21 females) and 52 British (MAge = 25 years, SD = 8.79, 39 females) adults. Study 2 included 53 Saudi (MAge = 23 years, SD = 2.82, 12 females) and 48 British (MAge = 21 years, SD = 6.68, 37 females) adults. Participants completed questionnaires measuring moral judgment, general values, and moral identity. Study 1 employed the dictator game to measure costly charitable giving. The charities were framed according to moral foundations theory (i.e., promoting care, justice, ingroup, authority, purity). Study 2 used an honesty task, in which being dishonest leads to higher financial payoffs. In Study 1, no cultural differences emerged concerning donations to charities promoting care or justice, but Saudi participants donated more to charities in the ingroup, authority, and purity frame. Moral identity mediated the relationship between moral judgment and donations in both cultures. In Study 2, honesty was not correlated with moral judgment and moral identity across both cultures. Culture moderated the relationship between honesty and moral judgment about harm and authority. Overall, the two studies show that differences in moral behaviour are not just depend on cultural background but also the type of moral behaviour itself.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Understanding Indian Superstition and its Diversity

Sieun An
Psychology, Ashoka University, Sonepat, India

India hosts many different races and religions that contribute to the country`s cultural diversity. To understand the depth of cultural differences in India, we need to continually assess and understand the demographic and religious factors that can reflect such differences. Currently, however the field does not have proper measurements for such endeavors. Accordingly, our goal is to develop measurements that can assess such differences. One such important cultural difference is superstition. Superstition is an important factor of Indian culture, as it is a cultural heuristic we can use to interpret both persons and situations (Carlson, Mowen, & Fang, 2009). There is a superstition measure available, however it is based on western culture (Tobacyk, 2004; Carlson, Mowen, & Fang, 2009). Thus, we gathered information among Indian locals, and used it to derive Indian-focused items for a new measure. We tested the measure with various religious and demographic groups at a university that consists of a diverse socio and economic population, as well as the different regions of India where they are from. We recruited 127 participants (men = 67; women = 60), and we assessed the types of superstitions that they considered relevant to Indian culture. Results suggest is not only important to understand the diversity of Indian culture (which holds the second largest population in the world) when creating such measures, but this can also guide us to understand Indian culture better. The purpose of the current project is to develop a scale for assessing a cultural aspect of India, and we believe that the measurement is successful in reflecting the cultural value of the country. India is a vastly understudied country, and this can help us to understand the country and its culture in a scientific matter. We report psychometrics of the scale, and further implications are discussed.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Syrian Adolescents' Refugees: How do they Cope During their Stay in Refugees Camps?

Haled Al-Said
Conflict Management & Resolution, Ben-Gurion University of the Negev, Israel

The aim of this study was to examine Syrian refugees who have escaped the Syrian war and arrived into a refugee camp in Europe. Based on the salutogenic theory (Antonovsky, 1987) and the stress and coping theory (Lazarus & Folkman, 1984), which tries to explore coping resources and strategies, we asked, what facilitates well-being among these adolescents in spite of the difficult events that they have gone through. Data were gathered from 110 adolescents ages 13-18 (M=15.48 SD=1.34) of whom 50.9% boys. Participants filled out self-reported questionnaires among which, demographic characteristics, exposure to war, feelings of danger, receiving help and aid, Adolescent Coping Scale (Frydneberg & Lewis, 1998), Sense of Coherence (Antonovsky, 1987) and Achenbach Youth Form (Achenbach, 1991).
Results showed, that older adolescents and boys reported lower SOC and more psychological problems. Moreover, newcomers to the refugees camps reported stronger SOC, more hope and fewer psychological problems compare to those who reside in the refugee camp more than six months. Furthermore, SOC and hope were the strongest predictors of internalizing and externalizing problems. The coping strategy of 'worrying' added additional explanation to the variance. While gender contributed to the explanation of internalizing problems, time of arrival contributed to both internalizing and externalizing problems.
The results of this study will be discussed on both salutogenic and stress and coping theories.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

An Analysis of the Titles of Popular Children`s books in the U.S. and Japan

Kumiko Mukaida
Faculty of Liberal Arts, The Open University of Japan, Japan

Previous research has shown that children's books such as folktales and textbooks have different story schemas according to culture, which could serve to socialize children in line with culture-specific values and ways of thinking. This study focused on the titles of children's books, especially on whether they included a character's name or not. The title of a children's book not only represents content but also should be understandable, unique, and appealing to children. We predicted that American stories would tend to refer to a character's name in the title more often than their Japanese counterparts because American cultures are more likely to focus on individuality than Asian cultures. Overall, 169 American books and 182 Japanese books were selected as popular children's books, based on recommendation lists like "best books of all time" by public libraries and major magazines in each culture. As expected, 38% of the Euro-American stories had a title containing a character's name, whereas 28% of the Japanese stories did (p .05). Furthermore, in the American stories those names tended to be common and realistic, as in *Harold and the Purple Crayon* and *Mike Mulligan and His Steam Shovel*, whereas Japanese stories favored imaginary, onomatopoetic names such as *Guri and Gura* and *Mischievous Lala*. In other words, American stories tended to depict characters as somebody next door, whereas Japanese stories often described them with an imaginary name, which might reflect cultural differences in representing individuality and otherness.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

How well do we get along? Majority and minority group perspectives of intercultural relations in the United States

Elizabeth Robinson[2]
Nursing, Midwifery and Social Sciences, Central Queensland University, Noosaville, Australia

The United States is a pluralistic democracy marked by ethnic, racial, socio-economic, religious, and linguistic diversity. Historically, ethnically and racially marginalized groups- African Americans, Asian Americans, Latinos - have experienced centuries of exclusion and oppression (Delgado & Stefancic, 2013). Recent scholarship suggests that growing political divisions in Trump's America are symptomatic of its long-trenched racism and intergroup tensions (Bobo, 2017; Konrad, 2018).

In this paper we present the development phase of our proposed study on mutual intercultural relations in the United States. The primary aim of this study is to advance our understanding of intercultural relations in culturally plural societies by conducting an American study of intercultural attitudes and behaviours. This study will be a key part of the Mutual Intercultural Relations in Plural Societies (MIRIPS) international project that includes a number of countries. MIRIPS is designed to promote the idea that intercultural relations can be best understood when both majority and minority groups are sampled within societies, obtaining data based on similar questions. This mutual approach combines the research traditions of *acculturation* and *ethnic relations* into one study.

We will be able to compare the findings from our study with those of other countries to better understand our current situation in a global context.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

A Cross-Cultural Study of Canadian and Chinese Adolescents' Moral Judgments

Shuai Shao[1]
Social Science Division, University of Chicago, Chicago, USA

Psychologists have frequently demonstrated the importance of sociocultural factors in the development of moral reasoning (cf. Fu et al., 2016). In the present study, Canadian (n=203) and Chinese (n=215) adolescents were randomly assigned to either Patriotism or Friendship narrative conditions, representing "collectivistic" and "individualistic" contexts respectively (cf. Oyserman, Coon & Kemmelmeir, 2002). Participants evaluated scenario characters' deceptive and truthful statements respecting a sporting misdemeanor: Scenario characters told either truths that would expose their country/friend or lies that would protect their country/friend. Participants judged the statements on a 7-point Likert scale, from "very, very bad" (-3) to "very, very good" (+3).

Data from Canadian adolescents, who are considered comparatively more individualistic, have been analyzed. Independent-samples t-tests were applied to compare Judgment ratings between the truth- and lie-telling scenarios for both Patriotism and Friendship conditions. Canadian youths rated a truth against a friend (M=.211, SD=.15) less favorably than a truth against the country (M=.950, SD=.13); $t(201)=3.683$, p .001. However, no differences in Judgment ratings were found between the lying for their country (M=-0.827, SD=1.17) and lying for their friend conditions (M=-0.520, SD=1.41); $t(201)= -1.691$, p=.092. These results partially confirm the expectation that Canadian youths are more likely to value protecting a best friend rather than their country in their cultural context of relative individualism. Comparable data collected in a more collectivistic Chinese community have just been received and they will be analyzed in the same way as the Canadian data have been. And then cross-cultural comparisons will be analyzed via ANOVAs and eventually presented at the conference. The hypothesis is that Chinese youths will favor Patriotic/collectivist over Friendship/individualist values. The cross-cultural and contextual comparisons will enlarge our understanding of the key role of culture and context in teenagers' moral reasoning.

962

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

Integrating results from multiple countries to develop an empirically-based model of father involvement

Ligia Santis
Department of Psychology, Universidade Federal de São Carlos, São Carlos, Brazil

To integrate information that researchers in different countries have discovered about the effects of father involvement on children's, mothers', and fathers' lives, it would be useful to develop an empirically-based model, based on published findings. To meet this objective, a systematic literature review was conducted, using texts retrieved from: APA PsycNET, Bireme, PEPSIC, Web of Science, and IndexPsi *Periódicos*. The descriptors used were "involvement" and "father", crossed with "measure", "scale", "tool" or "instrument", in both the English and Portuguese languages. In total, 39 complete texts with empirical data on father involvement were found, involving studies conducted in 16 countries, concentrated in two continents (the Americas: North – 38.4%, South – 23.0%; and Europe – 30.7%; and one study, each, from Africa, Asia and Australasia). To structure an initial version of the model, statistically significant results reported in these texts were organized into three blocks: (a) antecedents – 12 psychosocial factors that affect father involvement, related to the father, the mother, and the child, (b) behaviours – nine dimensions of father involvement, and (c) consequences – 12 indicators of impacts of this involvement on the lives of the children and their parents. Using this model as a starting point, in future work, intervening cultural factors that account for significant differences in father involvement can be included. This model may also be helpful in identifying ways to strengthen intervention programs, as it specifies a wider range of variables than most researchers mention, increasing the visibility of the many ways of supporting the father-child relationship.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Organizational Virtuousness Impacting Psychological Capital and Employee Performance: Examining the Intervening Mechanism

Namita Ruparel
Department of Humanities and Social Sciences, Birla Institute of Technology & Science, Pilani, Pilani, India

The emerging field of positive organizational psychology emphasizes on many variables such as virtues, resilience, psychological capital, self-efficacy etc. that play a significant role in predicting employee performance and to some extent organizational effectiveness. Of all these variables, organizational virtuousness (OV) provides a healthy and positive environment for the growth of its employees and allows and encourages them to take initiatives. Psychological Capital (PsyCap), a psychological state of development, is a key human resource factor in creating a competitive advantage for firms. From a research perspective, both OV and PsyCap have indicated a positive relationship with employee performance. However, the underlying mechanism needs an in-depth exploration as to how these two variables react with each other, especially when taken together. In a bid to comprehend the relationships, this study explores the implied mechanism as to whether PsyCap acts as a moderator between virtuousness and employee performance or organizational virtuousness acts as a moderator between PsyCap and perceptions of employee performance. To explore this, the authors have used a questionnaire data set collected from 120 bank employees, both from the public as well as private sector. We aim to propose a theoretical cum empirical model with special reference to banking sector employees while explaining and examining the intervening mechanism and further elaborate the implications.

1015

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development

Preschool teacher characteristics and relational factors associated with well-being in the US, Korea, and Japan

Ayumi Nagase[1]
Early Childhood Studies, Sonoma State University, Rohnert Park, USA

The purpose of this quantitative study was to investigate the effect of teacher characteristics (years of experience, salary, job satisfaction, ethnicity, motivation, and education levels) and teacher perceptions of relational characteristics (teacher-teacher collaboration, teacher-child relationships, parent-teacher relationships) on early childhood (EC) practitioners' sense of self-efficacy in three countries: the US, Korea, and Japan.

As rates of maternal employment and single parenthood have increased, there have been corresponding increases across the world in the number of children who are cared for in settings outside the home. As a result, the role of the EC practitioner has gained in importance, and research showing a relationship between practitioner well-being and children's outcomes has raised awareness for the need to examine practitioners' well-being and its contributing factors.

While a small body of research conducted in the US suggests positive associations between teacher-child relationships, level of education, parent-teacher relationships, and teaching self-efficacy, empirical evidence to support this finding is not only inconsistent but also insufficient with respect to early childhood teachers in other countries. To address this gap, we surveyed 300 teachers ((n=100) in each counry) in the US, Korea, and Japan to discover the extent to which EC practitioner characteristics and relationship factors contributed to their sense of self-efficacy. Analysis suggested that while positive relationships, consistent with earlier literature in the US, contribute to EC practitioner self-efficacy in all three countries, there are cross-cultural differences that reflect divergent ideas underlying values and practices specific to cultural models of early childhood education in each country

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Lifespan Development, Other

Increasing Compassion for Others through a Mindfulness Collective Ritual

Alicia Puente[3]
Social Psychology and Methodology of Behaviour Sciences, University of the Basque Country, Postdoc researcher, Spain

Recently, compassion has emerged as an important variable in studies of mental health and psychological therapy. An increasing number of studies have explored the relationship between the practice of mindfulness meditation (especially, Mindfulness-Based Stress Reduction) and compassion. However, there have been no studies exploring this relationship using other more active forms of mindfulness and its relations to compassion for others. In addition, some research has tried to determine the role of perceived emotional synchrony (PES) and shared flow derived from the participation in collective rituals on individual well-being, identity fusion, and compassion. This study analyzed the effects of participation in a mindfulness collective dancing ritual on compassion and hypothesized the mediating role of shared flow and PES. A quasi-experimental design with intervention and control groups was carried out. A sample of 111 volunteer students participated (79% female) aged between 18 and 34 (M = 20.26, SD = 2.45). Results confirmed the positive effect of participation in ritual on compassion and the hypothesized mediating effects of shared flow and PES especially on kindness and common humanity dimensions of compassion. This study revealed the psychosocial effects of active mindfulness on a collective ritual transcending individual's effects and exploring the compassion for others.

1043

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Culture & Organization

The Influence of Cultural Values on the Relationship between Peer Unfairness and Job Performance in Multinational Teams

Mladen Adamovic

Recent peer fairness studies have shown that team members' shared perceptions of how fairly they treat each other predict team performance. Prior peer fairness research has focused on the team level and has been conducted with homogenous teams in the USA. To expand peer fairness research, we focus on the individual level to better explain individual job performance in teams and aim to generalize previous peer fairness findings across culturally different individuals. By integrating peer fairness research with Hofstede's cultural value theory, we investigate whether cultural values moderate the relationship between peer fairness and individual job performance in multinational teams. To test our hypotheses, we conducted a two-wave survey study with multinational team members. Our findings show that the link between peer fairness and job performance is stronger for members with high individualism and high masculinity scores.

Keywords: Organizational justice/fairness, peer fairness, cultural values, multinational teams, job performance.

Posters Session 6 - Lifespan Development/ Organization/ Diversity (Wednesday, July 4, 2018 14:00)

Culture & Organization

The Influence of Transformational Leadership on Perceptions of Organisational Justice, Intention to Quit and Organisational Citizenship Behaviour among Selected Call Centre Employees in the Financial Services Industry

Bright Mahembe
Department of Industrial Psychology, University of the Western Cape, South Africa

Achieving the outcome of becoming a sustainable organisation is strongly linked with the performance of the customer facing call centre staff. If a climate promoting equity and transformational leadership ideals that employees are able to buy into is created, this might, in turn, elicit extra-role behaviours where call centre staff are willing to engage in extra-role behaviours. The reason for the present research study was to answer the question, “what is the influence of transformational leadership on perceptions of organisational justice, intention to quit and OCB among call centre employees in the financial services industry?”
202 Participants were drawn from selected financial service organisations located in several provinces. Transformational leadership was measured using the Multi-Factor Leadership Questionnaire (Bass & Avolio, 1994); Organisational Justice Scale (Niehoff & Moorman, 1993), Turnover Intention Scale (Roodt, 2004), and Organisational Citizenship Behaviour Scale (OCBS) developed by Podsakoff, Mackenzie, Moorman and Fetter (1990).
Item and dimensionality analyses were conducted on the scales used using SPSS version 24. Structural equation modeling was used to evaluate both the measurement and structural models using the LISREL 8.80 software both of which fitted the data reasonably well. A non-significant relationship between transformational leadership and organisational justice was found, while a negative relationship was found between transformational leadership and intention to quit as well as between perceptions of organisational justice and intention to quit. A significant positive relationship was found between transformational leadership and OCB. Finally, no significant relationship was found between perceptions of organisational justice and OCB; as well as intention to quit and OCB.
The study provides some insight on the influence of transformational leadership on intention to quit, as well as the roles of justice perceptions and OCB in a call centre environment.

504

Papers Session 41 - Advances in Measurement and Methodology (Wednesday, July 4, 2018 15:50)

Other

Likert Scales: Always does not Exist? Maybe Never?

Romie Littrell
Mangement, National Research University-Higher School of Economics-Saint Petersburg, Saint Petersburg, Russia

In the process of a multi-researcher, multinational, long-term field survey research study, we find striking differences in the use of 5-anchor never-always Likert item anchors across national samples. Two distinct types are identified, for samples using the “ALWAYS” anchor as a natural extreme of a 5=anchor set of responses, and another set of samples selecting “ALWAYS” much fewer times than “OFTEN”, indicating a unique interpretation of that anchor by study participants. No consistent relationships with cultural value dimensions have been identified using Hofstede’s seven-dimensional model, with the exception of possible relationships with the Individualism – Collectivism. Most frequently cross-cultural research studies compare mean values on constructs or in some way compare the strength of relationships between constructs across cultures. If these comparisons are to have meaning it is necessary that the data collected from respondents in different cultures validly and reliably assess the constructs being investigated, and that certain requirements of measurement equivalence be satisfied (Steenkamp & Baumgartner, 1998). Unfortunately, we have known for a long time that people`s responses to survey questions do not only measure the intended content that the items in questionnaires are trying to assess, but may also reflect content-irrelevant influences (Cronbach, 1946, 1950; Lentz, 1938). In our analyses of the distributions of the total times each anchor was selected by our national and sub-national samples, “Never” was very rarely selected and “Always” was differentially selected by some, e.g., US Hispanics and Mexicans, as a natural progression from “Often”, but by US Anglos and other high Individualism societies “Often” was selected much more frequently than “Always”. This behavior was also observed in South American and Mainland China samples. Our data indicate that the “bias” frequently stems from study participants avoiding selection of the extreme category (Always). Due to the many potential causes of this behavior further studies with interviews after completing the survey are planned.

626

Papers Session 41 - Advances in Measurement and Methodology (Wednesday, July 4, 2018 15:50)

Other

Survey Mode and Data Quality: A Look at Careless Responding Across Three Modes and Two Cultures

Zoe Magraw-Mickelson[1,3]
[1]*Department of Psychology, Philipps-Universität Marburg, Marburg, Germany*
[3]*Department of Psychology, Ludwig Maximilian University of Munich, Munich, Germany*

Much psychological research depends on participants' diligence in filling out materials such as tests or surveys. However, not all participants are motivated to respond attentively, which leads to unintended issues with the quality of the data. Our question is: how do different modes of data collection - paper/pencil, web/computer-based, and smart-phone - effect participants' diligence vs. "careless responding" tendencies and, thus, the data quality? Results from prior studies suggest that different modes of data collection produce a comparable prevalence of careless responding tendencies. However, as technology develops and data are collected with increasingly diverse populations, this question needs to be readdressed, also by looking at cultural differences. The present research examined the effect of survey mode on careless responding across three waves in a repeated-measures design. Following recommendations in the literature, we computed a careless responding index as a composite of six indicators that capture aspects of a participant's inattentiveness. In a sample of working adults from China (N=78), we found that participants were significantly more careless when completing the survey materials in web/computer-based than in paper/pencil mode. In a sample of German students (N=61), participants were significantly more careless when completing the paper/pencil mode compared to the smart-phone or web/computer mode. This talk will discuss why these results deviate from past findings that investigated study mode and hypothesize about potential cross-cultural differences.

999

Papers Session 41 - Advances in Measurement and Methodology (Wednesday, July 4, 2018 15:50)

Other

Is human Identification Universal? Cross-cultural Equivalence of the Identification With All Humanity Scale

Marta Penczek[1]
Department of Psychology, SWPS University for Social Sciences and Humanities, Warszawa, Poland

People tend to identify with broad groups, like ethnic, religious, national or even with whole humanity. Earlier studies show that identification with all humanity (IWAH) is stable over time and therefore may be seen as an individual characteristic. It is positively associated with empathy, openness to experience and universalism, and negatively correlated with ethnocentrism, blind patriotism, right-wing authoritarianism, social dominance orientation and religious fundamentalism. It predicts a human rights orientation, concern for global issues and enhances intergroup forgiveness toward historical perpetrators.

In order to check if identification with all humanity appears in different cultures, we have conducted studies in Poland ($N = 311$), Chile ($N = 142$), Mexico ($N = 211$) and the US ($N = 313$). The results show that the tendency to identify with the whole humanity is a phenomenon that exists in all included countries. Identification with all humanity scale (McFarland et al., 2012) had high reliability in all countries. The levels of identification, as well as distributions of the results in all tested countries will be presented. Since the main goal of the project is to analyze if this broad identification functions in the same way in different cultures, our preliminary analyses concentrate on the methods of establishing the equivalence of the scale. In the presentation we will discuss possible sources of bias and solutions to it.

Papers Session 41 - Advances in Measurement and Methodology (Wednesday, July 4, 2018 15:50)

Describing Moral Concepts with Topic Modelling and Wikipedia

Damien Crone[1,2]
[1]*Melbourne School of Psychological Sciences, The University of Melbourne, Australia*
[2]*Department of Asian Studies, University of British Columbia, Canada*

The topic of morality has occupied great minds for much of human history. One line of research fundamental to moral psychology is providing a description of the content of morality that is capable of explaining variations in moral priorities across individuals, cultures and time periods. Unfortunately, current descriptions of morality are often highly subjective, constructed based on a small team of researchers' interpretation of a few prominent religious and / or academic sources. The primary aim of our project is to construct a quantitative, cross-cultural description of the moral domain, employing an alternative approach that addresses this issue. To this end, we used Wikipedia, one of the largest structured databases of human knowledge, to construct a corpus of morality-related texts. This corpus was constructed by identifying a set of unambiguously morality-related "seed pages" (e.g., the Wikipedia entries for "Ethics"), and programmatically retrieving these pages, along with any Wikipedia pages with links to or from these seed pages. This resulted in a corpus of 14,000 articles, containing 5,000,000 words. This corpus was then analyzed using topic modelling, a natural language processing method that summarizes corpora using latent variables (topics), identified based on patterns of word co-occurrences. As expected, the topical content covered a wide range of identifiable moral subject areas, including generic moral terms, specific classes of transgressions, and varieties of moral agents. Future work will extend this approach to languages other than English and validate the model as a tool for describing new moral texts.

Cultural Variation

Internal and External Factors Underlying Creative Process of Sculptors in Mas Village, Bali: A New Concept

Sarah Josephine Natalia
Department of Psychology, Faculty of Medicine, Udayana University, Denpasar, Indonesia

Creativity is a phenomenon created from the interaction of three systems: person, cultural system, and social system (Csikszentmihalyi, 2014). The factors underlying creative process and the interactions between the factors are important to be studied, especially in specific sociocultural context (Csikszentmihalyi, 1999; Gardner, 1999; Lehrer, 2012). This research aims to explore the factors underlying the creative process of sculptors in Mas village, Gianyar-Bali, and to create an explanatory model for the creative process. The research was done using qualitative method with phenomenological approach. Four male Balinese sculptors who live in Mas village, Gianyar-Bali were recruited as respondents for the research, each with over 15 years of experience in the field. Data were gathered through observation and in-depth interview and were explored further by the researcher by probing. The result of the research was an exposition of internal and external factors underlying creative process of sculptors in Mas village, Gianyar-Bali. There were 9 key factors which underlie the creative process of sculptors identified in study. Factors were classified into two categories: internal and external factors. Internal factors include experience, education, talent, and motivation to create. External factors include culture, influence from other atrtists, capital to create, hospitality industry, and trends in the society. The research results, which gave a new insight on creative process in Balinese sociocultural context, were in line with previous studies on creativity.

Papers Session 31 - Cultural Variation & Culture Organization (Wednesday, July 4, 2018 15:50)

Cultural Variation

Values Through the Lens of Culture: Responding to the Intergroup-level Authority Decisions

Karolina Urbanska[1,2]
[1]*Lapsco, Université Clermont Auvergne, France*
[2]*School of Psychology, Queen's University Belfast, UK*

The present papers considers cultural differences in how moral values can shape responses to intergroup-level authority decisions – that is, decisions that allocate outcomes between different groups. We hypothesised that at the individual-level, values of fairness, loyalty and authority (three of the values described by moral foundations theory) may predict how people respond to authority decisions that either favour or disfavour their group, and but this relationship would be different in depending on culture. Individuals who care about the foundation of fairness, in particular, may use overall fairness of the decision to determine whether they accept or disagree with authority decisions. On the other hand, those who care about loyalty to own group would consider whether or not such decision is harmful to one's group before accepting it. Finally, those hold a moral concern for authority may accept just any decision that authority makes because disagreeing with authority decisions would pose a threat to the social order. However, the meaning of these values may be distinct across cultures. The extent to which those values lead to the expected responses to authority decisions was investigated in two samples of students in a vertical collectivist context (Malaysia; n = 156) and an individualist context (Northern Ireland; n = 162). Participants read about two government decisions to distribute prestigious internships between their own and a local rival university in ways that either favoured or disfavoured their own university. We then examined the extent to which participants found decisions to be fairer and more acceptable if they advantaged the ingroup. We found that moral concern for authority - but not loyalty or fairness - predicted how students responded to authority decisions. However, the effects of concern for authority were different across the two cultures. For Malaysian students, higher moral concern for authority predicted less preference for the pro-ingroup authority decision, whereas for the Northern Irish sample, the reverse was true. This study is among the first to consider how culture can moderate the link between values and behaviour. Specifically, we demonstrate the understanding of values is culture-specific and can translate to the opposing behaviours, depending on the context.

811

Papers Session 31 - Cultural Variation & Culture Organization (Wednesday, July 4, 2018 15:50)

Culture & Organization

Effects of Leader/Member Similarity on Resilience in Multinational Work Teams

Tobias Soeldner

Globalization is associated with a rapid increase in the number of multinational work teams characterized by cultural and linguistic diversity. In order to cope with the associated demands for adaptability and mental flexibility, individuals working in such teams should be equipped with resilience, a personal resource that helps them cope with stress, adversity, and unexpected challenges. This study contributes to the scant research on resilience in the organizational context by examining the relationship between actual and perceived similarity between team leaders and members on the one hand and individual resilience on the other. Its specific focus is on the effects of dyadic leader/member similarity in nationality and personal values in a multinational work team setting. Hypotheses were tested on 365 dyads of team members and leaders working in 74 mixed Japanese/non-Japanese work teams. The findings reveal that leader/member similarity in nationality alone is not directly related to resilience, while deep-level actual (rather than merely perceived) similarity of values fosters team member resilience both directly and indirectly through perceived similarity. Based on these findings, implications and future lines of inquiry in the under-studied field of resilience in the organizational context are discussed.

Papers Session 31 - Cultural Variation & Culture Organization (Wednesday, July 4, 2018 15:50)

Culture & Organization

Developing Cross-cultural Agility: Implications of an Examination of Service Provider and Recipient Movements towards, Away from, and within the Indigenous Australian Mental Health Arena

Darren Garvey
Centre for Aboriginal Studies, Curtin University, Perth, Australia

Efforts to address the poor mental health of Indigenous Australian people emphasize the need to examine the quality of historical and contemporary service provision. Previous analyses have proposed that enduring difficulties are a consequence of 'conflicting cultural perspectives' between Indigenous and non-Indigenous stakeholders about the meaning and promotion of mental health. This presentation reports on an investigation into the experiences and expectations of providers and recipients of Indigenous mental health service, with a view to understanding the conflicts inherent to this 'tensely contested arena'.

A Causal Layered Analysis (CLA) of fourty-four semi-structured interviews with providers and recipients of Indigenous mental health service indicated that the arena is a more complex site than that suggested by common litanies of Indigenous/ non-Indigenous antagonism, and highlighted complex navigations of this unsettled cultural context. Participants` explanations of their movements towards, away from, and within the arena highlighted metaphors and myths emblematic of righteous and wronged discursive positions employed to attract or maintain authority, evade scrutiny, or validate presence in the arena. Participants also described encounters with uneasy decisions that underpinned an ambivalence towards their involvement as providers or recipients of service.

Considering how people describe their movements has implications for those engaged in the preparation of providers and recipients of mental health service. The findings encourage reflection on the conceptualization of cultural competence, and critique those approaches that promote a naïve mimicry of inappropriate actions, or oppressive systemic regeneration. This investigation suggests that a depth-oriented conceptualisation of the cultural features of participant positioning towards their involvement in the arena of Indigenous mental health could enhance their cultural agility and deep competence in this domain.

Papers Session 31 - Cultural Variation & Culture Organization (Wednesday, July 4, 2018 15:50)

Cultural Variation

Examining Within-Country Variability in Relational Mobility: Lessons from Brazil

Taciano Milfont[1]
Centre for Applied Cross-Cultural Research, Victoria University of Wellington, Wellington, New Zealand

Socio-ecological contexts vary in the degree they afford mobility concerning interpersonal relationships and group membership. While high-mobility contexts give individuals the opportunity and freedom to choose new and discard old relationships, individuals within low-mobility contexts have fewer opportunities and less freedom to select interaction partners based on personal preference. Drawing from this observation, scholars have conceptualised relational mobility as a socio-ecological construct reflecting how much freedom in interpersonal or intergroup choice a given social environment affords individuals. An emerging line of research has examined relational mobility both within and across nations. In this talk, we will present results from two large studies examining relational mobility across all federative units and geo-socio-political regions in Brazil, which is a continent-size country in terms of both territory and population. Study 1 included relational mobility data from 647 respondents (92% female; M_{age} = 22.31, SD_{age} = 9.57) and Study 2 from 7343 respondents (85.6% female; M_{age} = 26.30, SD_{age} = 13.53). Results from both studies indicated that respondents from the North region score significantly lower on relational mobility than respondents from the Northeast region. This suggests that Brazilians from the North region of the country feel their socio-ecological context affords less freedom in interpersonal or intergroup choices than those living in the Northeast region. Hofstede and colleagues (2010) observed a marked distinction between these two regions, with greater Masculinity in the North compared to the Northeast; and Thomson and colleagues (submitted) observed a negative correlation between relational mobility and Masculinity in their 39-society study. These findings suggest that within and across country variability in relational mobility has parallels with the degree to which social gender roles are clearly distinct in society. Implications of the findings will be discussed.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Construct-superiority, Domain-superiority, and Culture-relevance of Dual Autonomies on Personal Adaptations: A Cross-cultural Comparison

Kuang-Hui Yeh[1,2]
[1]*Institute of Ethnology, Academia Sinica, Taipei, Taiwan*
[2]*Psychology, National Taiwan University, Taipei, Taiwan*

This study aims to compare the influent effects between dual self-construal (independent and interdependent self-construal) and dual autonomies (individuating and relating autonomy) on personal adaptation in Taiwanese and American samples. Data were collected from 359 Taiwanese and 308 European American college students. Using multi-group structural equation modeling, the study analyzed a model that investigated the effects of dual self-construal and dual autonomy on adaptation. Results showed: dual self-construct did not have any significant effects on four adaptive variables (intrapersonal domain named as self-esteem and internalizing problem behavior; interpersonal domain named as reciprocal filial belief and aggression), but individuating autonomy had positive effect on self-esteem and negative effect on internalized problem behavior, and relating autonomy had positive effect on reciprocal filial belief and negative effect on aggression across both college students; in addition, relating autonomy also had positive effect on self-esteem only in Taiwanese students. When comparing effect sizes found that dual autonomy showed more ***construct-superior*** than dual self-construal on personal adaptations, and individuating autonomy showed more ***domain-superior*** than relating autonomy on intrapersonal adaptations and relating autonomy showed more ***domain-superior*** than individual autonomy on interpersonal adaptations. In addition, American colleges showed more ***culture-relevant*** than Taiwanese colleges on the relationship of individuating autonomy on self-esteem, while Taiwanese colleges showed more ***culture-relevant*** effect than American colleges on the relationship of relating autonomy on aggression.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Psychology at the Crossroads: Sustainable Development or Status Quo?

Rashmi Jaipal
Division 52 International Psychology, American Psychological Association at the UN, New York, USA
Division of Social and Behavioral Sciences, Bloomfield College, Bloomfield, USA

The author argues that if psychologists are to contribute meaningfully to the United Nations' agenda for sustainable development (SD) 2030, they will need to shift from a model that is biologically based individual model to a holistic, contextual and cultural model. Global media and consumer culture have created unhealthy, social and cultural environ- ments, which are seen as having an adverse effect on psychological health. The article focuses on the culture change coming about due to advancement of technology, changes in values of society and accultura- tion as the reasons for decrement in mental health (MH) and well-being (WB). Integration of mainstream psychology with indigenous psychology can guide building of environments that sustain physical health and MH as well as societal sustainability.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Evaluating the Organizational Cultural Competence of a University-based Psychology Training Clinic: Why Now and how to do it?

K. Jacky Chan
School of Psychology, University of Ottawa, Ottawa, Canada

Culture plays an important role in shaping individuals' mental health and well-being. Not surprisingly, members of various ethnocultural communities have different needs and preferences when accessing mental health services. With the ever-growing diversity in Canada, there is a strong need for culturally competent mental health services. Culturally competency in mental healthcare has been found to be linked to reduced health inequities and improved clinical outcomes for ethnic minority populations. Broadly defined, cultural competency can be understood as having a set of attitudes, necessary knowledge, and skills to effectively provide services to individuals from diverse backgrounds. At the present, the body of research literature primarily focuses on cultural competency assessed at the individual service provider level, while studies that evaluate organizational-level cultural competence remain scant. The purpose of this program evaluation is to assess the level of organizational cultural competence of a university-based clinical psychology training clinic located in a large Canadian city. Key stakeholders (namely clinical supervisors, trainee clinicians, and clients) are being surveyed on a host of indicators based on six key areas of organizational cultural competence, and data collection is currently underway. The goal of this presentation is to present audience members with an organizational cultural competence framework and to outline the steps of conducting such an evaluation. Challenges and lessons learned from conducting the evaluation will be discussed. Audience members will be encouraged to reflect upon the various ways in which organizational cultural competence can be strengthened in their own settings.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Health

Effects of Culture in Daily Stress Experiences

Hajin Lee
Psychology, University of Alberta, Edmonton, Canada

North Americans have been shown to share an independent social orientation, seeing the individual as independent from others, while East Asians have been shown to share an interdependent social orientation, seeing individuals as embedded in interpersonal relationships. Targeting this cultural difference, we compared the contexts to which European Canadians and Japanese experience stress in their daily lives. We asked 53 European Canadian and 50 Japanese undergraduate participants to recall daily experiences of stress in an *interpersonal* context involving others, or in a *non-interpersonal* context not involving others, and to rate the intensity of stress level and the perceived frequency of each context. Results showed that the more interdependent Japanese rated interpersonal and non-interpersonal situations as equally stressful and prevalent, whereas the more independent European Canadians rated non-interpersonal situations as more stressful and prevalent than interpersonal situations. This suggests that social orientation goals influence the contexts where individuals experience stress. Following up on these findings, we then compared how much stress the two cultural groups reported for selected Japanese and European Canadian interpersonal and non-interpersonal situations. We asked 64 European Canadians and 62 Japanese undergraduates to rate how likely they would experience stress mentally and physically in both cultural contexts. We found that the more interdependent Japanese respondents were more likely to experience stress mentally and physically both in interpersonal and non-interpersonal situations whereas the more independent Euro-Canadians were more likely to experience stress mentally and physically in non-interpersonal situations than interpersonal situations. Further, we found that social orientations mediated cultural differences in interpersonal stress. Results are discussed in terms of how social orientation differences affect our daily stress experiences.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Acculturation/ Cultural Variation, Culture & Health, Cultural Change, Ethnicity, Multiculturalism

Stress, Coping, and Religiosity among Recent Syrian Refugees in Canada

Sara Keshavarzi
Clinical Psychology, University of Windsor, Windsor, Canada

As of November 2015, 34 696 Syrian refugees have resettled in Canada (Government of Canada, 2016). Previous studies with various refugee populations have revealed: a) depression, anxiety, and posttraumatic stress disorder as resulting from trauma in their country of origin (De Jong, Komproe, & Van Ommeren, 2003; Mollica et al., 2004) and b) problems with discrimination and Islamophobia in their new host cultures (Hassan et al., 2015). Thus, the need for effective coping strategies is critical for refugees to survive and to thrive in their new country. In a recent study, it was found that Syrian refugees reported the most effective coping strategies for them have included talking to friends and family, prayer, reading the Quran, and joining support groups (Al Akash & Boswall, 2015). Syrian refugees come from a social fabric belonging to families and communities with strong collectivist and religious identities. Therefore, the current study conducted qualitative interviews with recent Muslim, Arab, Syrian refugees between the age of 30-55 to investigate themes of stress, coping, and religiosity in refugees` lived experiences and narratives. A sample of eight Syrian refugee participants were recruited from the community in Windsor, Ontario. Syrian refugee participants were asked to explore their stress and coping strategies with regards to pre- and post-arrival and settlement in Canada in an open dialogue in Arabic with the assistance of a language interpreter. The interviews were recorded, transcribed, and coded using a thematic analysis with the expectation that Syrian refugees' pre-arrival experiences in Syria would influence their post arrival attitudes. It was also postulated that Syrian refugees who identify more strongly with Muslim values would utilize more religiously-oriented coping strategies to deal with stressors associated with their refugee experience. The study ultimately aims to expand the current literature on the experiences of Muslim refugees living in the West.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Using the Culturagram with Indigenous Peoples: A Tool for Accessing Indigenous Culture and Migration

Elaine Congress[1]
Graduate School of Social Service, Fordham University, New York, USA

How can Canada's focus on multiculturalism be extended to Indigenous peoples? A concern is that Indigenous peoples have often been marginalized for not "integrating" as well as immigrants (MacDonald, 2014) and less attention given to understanding them and their unique cultures.

Despite historical and political differences, there are similarities between minority immigrants and Indigenous peoples. For example, an Indigenous person moving from a remote community to an urban area might face similar issues as a newly arrived migrant in Canada: racism, discrimination, language and cultural barriers, religious and spiritual challenges, and lack of culturally sensitive services. Although those in the social sciences have attempted to use "culturally sensitive" interventions, there is little literature on how to do this with Indigenous peoples (Sookraj et al., 2010).

This presentation will focus on an exploratory study of adapting the *culturagram* for work with Indigenous peoples. First developed in 1992 and modified in 2000 and 2008, the *culturagam* has been used with Mexican, Latino, and Asian immigrants with special attention to children, older people, and those with health problems (Congress, 2017). Defined as a complex and fluid concept, ten aspects of culture are addressed to better understand immigrants in a new country. An underlying principle that supports multiculturalism is that the *culturagram* is the person's own story, not the perception of the provider.

References

Congress, E. (2017). Immigrants and refugees in urban settings. *Urban Social Work 1*(1), 20-35.

MacDonald, D.B. (2014). Aboriginal peoples and multicultural reform in Canada: Prospects for a new binational society. *Canadian Journal of Sociology*, 39 (1), 65-86.

Sookraj, D., Hutchinson, P., Evans, M., et Murphy, M. A. (2010). Aboriginal organizational response to the need for culturally appropriate services in three small Canadian cities. *Journal of Social Work*, 12(2), 136–157.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Development and Validation of a Revised Version of the Berkeley Parenting Self-efficacy Scale for the fathers and mothers in South Korea

Ayumi Nagase[1]
Early Childhood Studies, Sonoma State University, Rohnert Park, USA

Parenting self-efficacy (PSE) is defined as parents' judgments about their ability to execute important parenting tasks in an appropriate manner. Studies across different countries demonstrated that when parents perceive themselves as more efficacious, they are likely to engage in positive parenting behaviors that in turn, promote children's optimal development. Recently, a revised version of the Berkeley Parenting Self-efficacy (BPSE-R) was developed as a reliable and valid measure of PSE among parents of young children in Japan and the US. Nevertheless, few scholars have extended research to mothers in other East Asian countries as well as fathers. To address this gap, we intended to see the validity and reliability of this newly developed BPSE-R scale for the fathers and mothers in South Korea. Moreover, we also aimed to report any significant differences between the fathers and mothers in South Korea with respect to 1) profiles of perceived competence on the items of the BPSE-R, and 2) relationship between PSE and various antecedents that were believed to have a strong correlation with PSE, including stress and social support. Confirmatory Factor Analysis conducted with data provided by 200 Korean fathers and 259 Korean mothers in lower elementary grade indicated strong construct, metric, and scalar equivalence. The revised measure was significantly associated in both gender samples with concurrent measures of parent well-being as well as parenting behavior. Findings and implications underscore the importance of looking at the values and practices specific to various cultural models of parenting for the father and mother group separately.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Development and Validation of a Revised Version of the Berkeley Parenting Self-efficacy Scale for the Fathers and Mothers in South Korea

Ayumi Nagase[1]
Early Childhood Studies, Sonoma State University, Rohnert Park, USA

Parenting self-efficacy (PSE) is defined as parents' judgments about their ability to execute important parenting tasks in an appropriate manner. Studies across different countries demonstrated that when parents perceive themselves as more efficacious, they are likely to engage in positive parenting behaviors that in turn, promote children's optimal development. Recently, a revised version of the Berkeley Parenting Self-efficacy (BPSE-R) was developed as a reliable and valid measure of PSE among parents of young children in Japan and the US. Nevertheless, few scholars have extended research to mothers in other East Asian countries as well as fathers. To address this gap, we intended to see the validity and reliability of this newly developed BPSE-R scale for the fathers and mothers in South Korea. Moreover, we also aimed to report any significant differences between the fathers and mothers in South Korea with respect to 1) profiles of perceived competence on the items of the BPSE-R, and 2) relationship between PSE and various antecedents that were believed to have a strong correlation with PSE, including stress and social support. Confirmatory Factor Analysis conducted with data provided by 200 Korean fathers and 259 Korean mothers in lower elementary grade indicated strong construct, metric, and scalar equivalence. The revised measure was significantly associated in both gender samples with concurrent measures of parent well-being as well as parenting behavior. Findings and implications underscore the importance of looking at the values and practices specific to various cultural models of parenting for the father and mother group separately.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Lifespan Development

Theory of Mind Development in Ghanaian Children

Danielle Pearson
Institutional Research, Chaffey College, Rancho Cucamonga, USA
Psychology Department, University of Stirling, Stirling, UK

Extensive research on theory of mind (ToM), the understanding that someone can have thoughts, beliefs, and desires that are different to one's own, has been conducted. The false-belief task is generally passed around 4 to 5 years of age and serves as the traditional and most widely-used method for assessing ToM development. Meta-analyses of 178 separately reported studies showed that while children from various countries performed somewhat better or somewhat worse, all countries exhibited the same developmental trajectory. False-belief understanding has been examined among both non-Western and Western children; however, most non-Western studies have been conducted in Asian or South American countries, with only one commonly-known study examining this ability in African children. The present study tested 40 children in early primary education in Ghana on three variations of the false-belief task. The majority of children passed at least two of the three tasks. When comparing two tasks both Ghanaian and Scottish children completed, the two countries had similar percent correct rates; however, the Ghanaian children were significantly older than the Scottish children, implying that Ghanaians develop this understanding at a later age, perhaps due to schooling differences between the two educational systems. Limitations regarding data collection among the Ghana children are also discussed.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Lifespan Development

Mathematical and Quantitative Intelligence: Cultural Context of the Emerging Practical Intelligence of the Kpe Child

Kate E. Tande
Psychology Department, University of Buea, Cameroon

This study examined how the cultural context of development of children raised in Fako Division of Cameroon conceptualize intelligence and how this is important for the survival of children raised in this context. Two research questions were posited for the study: Does the *Kpe* culture value behaviours indicative of: conformity with mathematical abilities for the emerging practical intelligence of the Kpe Child? Does the Kpe culture value quantitative reasoning for the emerging practical intelligence of the *Kpe* Child? The theoretical framework for this study was the Vygotsky's theory on cultural constructivism. The survey research design was employed for this study with a triangulated approach. The purposive sampling method was used for collection of data. The multiple response set (MRS) adopted in the processing and analyzing of data that came in through the interview and questionnaires. Interviews involved 30 children, while a questionnaire was administered to 210 participants. The findings revealed that the Kpe people attach importance to behaviours indicative of mathematical abilities and quantitative reasoning. The behaviours indicative of practical intelligence include buying, selling, budgeting, measuring, farming, fishing, cooking, respect, wrestling and running errands. Recommendations made included, a multiple based approach, indigenizing psychology, integration of indigenous knowledge and formal education, introduction of age-appropriate chores into the curriculum, training of personnel and involvement of stakeholders in educational planning for children's education.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Lifespan Development

Contextual and Cultural Variations in Parenting of Toddlers: A Comparison Between US and Turkish Mothers

Hannah Hunter[1]
Psychology, Grand Valley State University, Allendale, USA

The quality of parents' interaction with their young children in various contexts is predictive for positive long-term development (e.g., Riksen-Walraven et al., 1996). Supportive presence, i.e., managing own feelings and supporting the child in challenging situations, and structuring/limit setting, i.e., guiding the child towards the task goal, are important parts of proactive parenting (Denham et al., 2000) in task-related situations. The goal of this paper is to compare Turkish and US mothers' proactive parenting during two tasks that differed in the level of structure required. Due to a stronger independence training in the US, we expected that US mothers display higher support and less structuring, while Turkish mothers may show an opposite pattern. These cultural differences may be especially evident in the structured task. The relations between maternal behavior and child characteristics may be similar for both groups. A total of 110 mother-toddler dyads (64 Turkish; 46 US) were observed in a structured (puzzle) and an unstructured task (coloring). Based on the adapted coding system by Erickson, Sroufe, and Egeland (1985), two Turkish and two US coders provided reliable codes. Preliminary results partly confirmed our hypotheses: in the structured task, US mothers showed higher supportive presence than Turkish mothers, who structured more than US mothers. Interestingly, the same effect occurred in the unstructured task. Mothers showed consistency across the tasks and child compliance affected maternal behavior in the structured task. The implications of the results are discussed in a cultural perspective.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Lifespan Development

Maternal Behavior Differences Across the United States and Turkey

Alina Aliazar[1]
Psychology, Grand Valley State University, Allendale, USA

Autonomy granting instead of controlling a child's behavior is an essential feature of parenting already at a young age in order to foster intrinsic motivation and to reduce child anxiety (Grolnick et al., 2002, Moeller et al., 2017). Autonomy granting refers to the degree to which parents encourage the child's independent choice and problem solving (Deci et al., 2000). The emphasis of autonomy granting may vary across contexts and cultures. We compare Turkish and US mothers' autonomy granting to their toddlers during two tasks that differed in the level of structure required. US mothers representing the family model of independence may grant autonomy highly in unstructured compared to structured tasks whereas Turkish mothers representing the family model of psychological interdependence may show a similar medium level of autnomy granting in both contexts. A total of 110 mother-toddler dyads (64 Turkish; 46 US) were observed in a structured (solving a puzzle) and an unstructured task (coloring paper). The coding system was derived from Erikson, Sroufe, and Egeland (1985). Two Turkish and two US coders provided reliable codes after training. Preliminary results showed that the hypotheses were partly confirmed: US mothers granted their children significantly more autonomy than the Turkish mothers in the unstructured task (coloring) but no cultural difference occurred for the structured task (puzzle). Mothers in both cultural groups were consistent in their autonomy support across both tasks. These findings are discussed in a developmental cultural framework.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Attachment Relationships in Religious Jewish Families with Many Children in Israel

Shani Rotem Shefler[1]
The Paul Baerwald School of Social Work and Social Welfare, The Hebrew University of Jerusalem, Israel

Attachment theory is predicated upon an assumption of exclusive dyadic relationships between a child and a primary adult caregiver, that emerge during the first years of life. It is based on ideals sourced in the Western middle-class culture that sees the mother as the major attachment figure. Studies are lacking to assess the relational networks in families who differ from this western, educated, industrialized, rich and democratic model. The present study is, therefore, aimed to fill this gap by examining attachment relationships between a one-year-old child with his parents and siblings in Israeli, Jewish religious families with five children or more.

Participants are speaking members of five families that lead a religious Jewish orthodox life-style. Data collection takes place in the family's home. Children and parents are asked to draw their family and are individually interviewed. The semi-structured interview comprises of ten open-ended questions on family values, socialization ideas, views on the ideal child development within a big family and family relationship network of the one-year-old child.

Preliminary results show that the relationship network of a one-year-old with many siblings is multi-layered. The mother is important as a primary caregiver, to a similar extend than the father and older siblings. The tasks involved in raising a child are shared by many members of the family. These tasks are self-evident to all family members.

This study contributes to a cultural inclusive attachment theory and is significant implications for clinical and educational practice.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Health

Lonely without or Despite Embeddedness? A Cultural-psychological Examination of Individualism-collectivism and Loneliness in Four European Countries

Luzia Cassis Heu
Social and Organizational Psychology, University of Groningen, The Netherlands

Loneliness seems to be a threat to human health, making the identification of its risk factors essential to ensure physical and mental well-being. Although cultural differences in how social relationships are organized (e.g., between individualistic and collectivistic cultures) suggest cultural differences in loneliness, the link between culture and loneliness is poorly understood. Indeed, loneliness has been suggested to be higher in collectivistic than individualistic countries, but whether collectivism puts individuals within countries at risk for loneliness has received little attention. We thus distinguished four different facets of individual-level collectivism (versus individualism) to examine its associations with loneliness. We expected that higher individualism would imply the risk of lower embeddedness in social relationships, while higher collectivism would imply the risk of more likely deviations from ideals about such embeddedness. A cross-sectional survey study in four European countries (Italy, Portugal, Sweden, and The Netherlands, N = 860) revealed that individual-level collectivism was related to lower loneliness. Higher individualism implied lower social embeddedness, but, unexpectedly, higher collectivism did not imply higher deviations from ideals. Within this consistent pattern, results varied between IC indices and countries. Notwithstanding, findings suggest that, within different European countries, weak social embeddedness as implied in individualism puts at risk for, while perceiving collectivism in one's social environment buffers from loneliness.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Organization

Mindfulness Promotes Organizational Citizenship Behavior: Cross-sectional, Longitudinal and Experimental Evidence

Xiaotian Sheng
Faculty of Psychology, Beijing Normal University, Beijing, China

Over the past three decades, scholarship on organizational citizenship behavior (OCB) has grown tremendously. Langer (1989) developed the Western approach of mindfulness, which included novelty seeking, novelty producing and engagement. The present study aimed to test the positive effect of mindfulness on OCB, and explore the mediating effect of the job craft. To test these hypotheses, Study 1 (N = 265) verified that mindfulness positively predicted OCB (whether self-report or peer-rating). Moreover, the effect of mindfulness on OCB was mediated by job crafting. Next, in a longitudinal design (Study 2), we recruited 93 university graduates to complete measures of mindfulness and control variables at Time 1. About One year later, at Time 2, participants completed measures of job craft and OCB. The results suggested that mindfulness had beneficial direct and indirect effects on OCB through the mediator of job craft, even when controlling for psychological capital and proactive personality. Finally, in a laboratory design (Study 3, N=90), compared to low mindfulness group and control group, participants with high level of mindfulness showed high level of OCB. Overall, these results suggest that individuals who have high level of mindfulness may show more organizational citizenship behavior, in part because mindfulness helps them make proactive changes in the work tasks and relationships (job crafting). Employees and organizations should focus on personal resources that can be developed and trained. And organizations could conduct training programs to develop employees' mindfulness to improve OCB.

426

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Organization

On the Role of Individual Mindfulness for Creative Performance in Multicultural Teams

Erna Herzfeldt
Organizational Psychology, University BW Munich, Munich, Germany

Previous research on multicultural teams and creativity shows contradictory findings on the influence of multiculturalism on creative performance. While some scholars emphasize the value-in-diversity argument, arguing that multiculturalism benefits creativity through the increased cognitive resources that it brings into a team, others find that multiculturalism leads to process losses in creativity relevant interactions and thus hinders creativity. Acknowledging this inconsistency, we propose that individual mindfulness, defined as a psychological state characterized by a heightened non-judgmental attention to, and awareness of internal (intrapsychic) and external (environmental) events in the present moment, might help to overcome these process losses and foster the positive effects on creativity associated with multiculturalism in teams. Particularly, we develop a theoretical framework in that we argue that mindfulness enhances team cohesion, internal communication and participative safety through disenabling social categorization and similarity attraction mechanisms, and fosters the integration of available cognitive resources trough enhanced information processing capabilities. Finally, we discuss the role of mindfulness in the broader context of multiculturalism in organizational settings.

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

A Cross-Cultural Examination of the Emotional Correlates of Experiential and Material Purchases

Daniela Hekiert[4]
Psychology, SWPS University of Social Sciences and Humanities, Poland

A large body of research suggests that spending money on experiential products (e.g., traveling) compared to material products (e.g., clothing) is associated with more positive psychological outcomes. This effect, however, has rarely been tested beyond Western samples. To address this gap, we set out to evaluate the experiential advantage in samples from four countries (US, Iran, Malaysia, and Poland). Results demonstrate that spending money on experiential products is positively associated with both self- and other-focused positive emotions, but the effect sizes vary across cultures. Furthermore, regardless of the experiential-material distinction, the social (vs. solitary) nature of the purchase is robustly associated with positive outcomes. These findings suggest that, while the overall experiential advantage replicates beyond the usual North American samples, the specific positive outcomes and the effect sizes might vary by culture.

908

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Organization

Accepting a Request with Implied Rule Violation: A Brazil-Japan Comparison on Underlying Psychological Processes

Paula Hirozawa
Department of Psychology, Nagoya University, Nagoya, Japan

What makes people accept requests with implied rule violation? This study investigated motivations underlying the acceptance of a request implying a rule violation in a particular situation – when the request is made with jeitinho, a Brazilian communication style associated with rule-breaking and corruption. Brazilian and Japanese participants rated their intention to accept a request (with low vs. high jeitinho). Two motivations to help (i.e., empathy and social obligation) were highlighted. Requests with higher jeitinho led to increased sense of obligation to help but not empathy among Brazilians, whereas for the Japanese, increased jeitinho led to higher ratings of both obligation and empathy. Mediational analyses furthermore revealed that the effect of jeitinho on the Brazilians' compliance with the request was fully mediated by social obligation as well as downplaying the duty of rule-abiding. In contrast, for the Japanese sample, empathy was the only mediator of the jeitinho effect. The results hence revealed that participants from both countries were more likely to break rules when the request was made with jeitinho, yet the motivations underlying such decision were different. Implications for moral psychology and policy-making are discussed.

492

Rapid Paper Session 3 - Culture & Health / Human (Wednesday, July 4, 2018 15:50)

Culture & Organization

Understanding Variations in Job-Crafting Behaviors in Rural & Urban Banking Sector Employees: A Comparative Analysis

Kirti Barad[1]
Departmnent of Psychology, Pragati College of Commerce, Arts & Sciences (Affliated to University of Mumbai), Mumbai, India

In an attempt to further our understanding about job crafting behaviors in an Indian scenario, an extension of the phenomenon comprehension study was carried out. The phenomenon comprehension study explored the instances of job crafting behaviors in a limited sample of rural banking employees. Due to an inadvertent, unavoidable, overemphasis on rural banking employees and in the wake of equating the balance, more instances of job crafting were explored in co-operative and other banks in a metropolitan area. This extension study was conducted by taking into consideration more banking sector employees from banking employees working in an urban area (Mumbai metropolitan area) and comparing their job crafting attitudes with the rural ones. For this study, standardized scales endorsing two different approaches to measure job crafting behaviors (viz. Slemp & Vella-Brodrick, 2013; Tims, Bakker & Derks, 2012) is being administered and is being coupled with a focused group discussion with a limited number of employees. Since it is also a work in progress, we speculate that there will be certain subtle differences in the attitudes, satisfaction, and levels of engagement of urban banking employees. These conjoint studies will help us understand the differences and variations in the manifestation of job crafting behaviors and pave the way to execute plans for further research.

Papers Session 33 - Individual Differences and Identity (Wednesday, July 4, 2018 15:50)

Other

What is AWE? Individual Differences in Describing the Emotion and Experience of AWE in Japan

Ayano Tsuda
Graduate School of Education, Kyoto University, Kyoto, Japan

Awe is described as a feeling of great respect mixed with fear or surprise, and is an emotion involving perceived vastness and need for accommodation (Keltner and Haidt, 2003). Research has also shown that awe is related to feelings of small-self, leading to prosociality (Piff et al., 2015) and well-being (Gordon et al., 2015). Past research has used different methods to measure awe. For instance, Shiota et al. (2006) constructed the Dispositional Positive Emotion Scale (DPES) to measure seven different positive emotions, including awe, using five to six items in each factor. Furthermore, studies have asked participants to describe situations in which they experienced the emotion of awe to better understand its definition (e.g. Piff et al., 2015, Bai et al., 2017). In this study, we aimed to create a Japanese version of the DPES, and in addition asked the participants to define awe in their own words and to describe a situation in which they felt awe to further deepen the understanding of awe in a Japanese context. The findings confirmed the construct validity of the DPES, and implicated the importance of considering the small-self aspect in Japan. In addition, the definition and narratives of awe provided by the participants indicated that participants defined awe in terms of both fear and respect, and interpersonal situations were recalled by participants as awe inducing. Discussion which focused on cross-cultural comparison between the findings in Western context and in Japan indicated the universality of its construct as well as its possible differences such as its cultural specific narratives that induced the emotion of awe. These results suggested further need to differentiate negative and positive valence of the meaning awe in future studies to comprehend the extent to which awe may or may not lead to well-being.

Papers Session 33 - Individual Differences and Identity (Wednesday, July 4, 2018 15:50)

Other

Generational Gap among Ghanaian Musicians: Is Technology a Blessing or a Curse?

Helen kwansema Arkorful[1]
Business Administration, University of Professional Studies, Accra, Ghana

Music can touch hearts and has been a fabric in both traditional and work-life of most Africans. Music appeals to virtually the full range of human emotions. Music in Ghana has a long past, but short history. Ghana has three tier generations as far as music is concerned when viewed from focus and organization. However, the disparity between the past and present generation rest on technology, partitioning musicians into digital future and non-digital past. Using a semi-structured interview guide, some musicians were purposively engaged in an in-depth interview to ferret out their experiences as far as the adoption of digital entrepreneurship is concrned as well as some psycho-social challenges it presents. The study unearthed a reverse mentorship collaboration, adjustment challenges, and technological know and do-how skills as a major gap between the music industry`s generations. Whiles the voice of the present and the next generation of musicians views technology as a blessing, the past generation sees it as a risk to their retirement preparation and adjustability. The study thus recommends a helthy effort of collaboration spearheaded by relevant stakeholders to bridge the gap between the old and new generation of musicians.

Keywords: *Digital entrepreneurship, music, mentorship, technology, retirement preparation, psycho-social wellbeing, Ghana*

Papers Session 33 - Individual Differences and Identity (Wednesday, July 4, 2018 15:50)

In-group Identification and Prejudice against Syrians in Turkey: The Roles of Perceived Threat and Contact Quality

Mustafa Firat
Department of Psychology, Boğaziçi University, İstanbul, Turkey

The purpose of the present study is to examine the role of in-group identification on Turkish people's prejudice against Syrians in Turkey. Previous research has shown that strong identification with an in-group is associated with higher prejudice against migrants (e.g., Pehrson, Vignoles, & Brown, 2009; Verkuyten, 2005). However, few studies have attempted to examine the relationship between different types of in-group identification and prejudice. The present study incorporated ethnic, national, and linguistic identification in order to study their effects on prejudice by taking threat perceptions and contact quality into account. A community sample of 305 Turkish participants (148 men, 155 women; M_{age} = 36.15, SD_{age} = 15.64) constituted the sample. The results of serial multiple mediation analyses indicated that all types of in-group identification predicted affective and behavioral prejudice through the effect of realistic threat on symbolic threat. Ethnic identification predicted prejudice also directly through symbolic threat. The results of simple moderation analyses showed that the relationship between national and linguistic identification and affective and behavioral prejudice was moderated by the quality of contact with Syrians. The moderator role of contact quality for ethnic identification was observed only for behavioral prejudice. These results extend the previous research and point to the unique aspect of ethnic identity in the Turkish-Syrian context.

References

Pehrson, S., Vignoles, V. L., & Brown, R. (2009). National identification and anti-immigrant prejudice: Individual and contextual effects of national definitions. *Social Psychology Quarterly*, 72(1), 24-38.

Verkuyten, M. (2005). Ethnic group identification and group evaluation among minority and majority groups: Testing the multiculturalism hypothesis. *Journal of Personality and Social Psychology*, 88(1), 121-138.

Papers Session 33 - Individual Differences and Identity (Wednesday, July 4, 2018 15:50)

National, European or Cosmopolitan Identification? Insights from the heart of Europe

Elke Murdock
INSIDE, University of Luxembourg, Esch sur Alzette, Luxembourg

Trilingual Luxembourg shares borders with three European countries and has a foreign population percentage of 47%. Given this multicultural context we wanted to explore firstly the national, supra-national or non-national identification among the native population, secondly their stereotypical judgements of EU Member State countries and attitudes towards the European Union and thirdly identify predictors for cosmopolitanism. With a sentence completion task we investigated the reasons for a feeling of belonging to a national entity or lack of it. All 255 participants in our study (M_{age} = 38.8 *SD* = 10.7, 59% female) had Luxembourgish citizenship. Forty percent provided a national self-identification ("Luxembourger"), 36% supra-national identification ("European") and 24% a non-national identification ("cosmopolitan"). These three groups did not differ in terms of stereotypical assessments of the EU Member states regarding warmth and competence (stereotype content model). Yet, when asked about their own assessment of Luxembourg, differences occurred with supra- and non-national identifiers providing significantly lower ratings under the self-rating condition. The three groups differed in their attitude towards the European Union. Low commitment (MEIM subscale), high contact with non-natives and group self-identification predicted cosmopolitanism. There were no effects in terms of self-efficacy, age, gender or socioeconomic status. The content analysis of the sentence completion exercise revealed that affective components dominated arguments for belonging whereas cognitive reasoning governed the statements expressing a lack of belonging. The implications of these findings among natives within the multicultural context of Luxembourg will be discussed – against the rise of nationalism in many European countries and beyond.

Papers Session 33 - Individual Differences and Identity (Wednesday, July 4, 2018 15:50)

Indirectness in Verbal Communication: Cultural and Individual Differences

Paulina Miecznikowska
Institute of Psychology, University of Gdańsk, Gdańsk, Poland

The Edward Hall's concept of low and high context cultures is based on the differences in indirectness of interpersonal communication. Thomas Holtgraves (1997) elaborated the concept and introduced two forms of conversational indirectness: production (phrasing remarks directly or indirectly) and comprehension (looking for indirect meanings in the remarks of others). His Conversational Indirectness Scale proved to be reliable and accurate. CIS was used in the present studies. Three separate studies were conducted to compare the level of production and comprehension in Poland and Ireland (N = 161), Poland and Thailand (N = 196), Poland, Germany and Spain (N = 371). The results show that indirectness is higher in Thailand and Germany than in Poland, and there are no significant differences between Poland, Ireland and Spain. The study 4 (N = 107), conducted in Poland, was aimed at answering the question whether individual differences in perspective taking and communality predict indirectness. There is positive relation between perspective taking and comprehension, but communality does not allow to predict indirectness. The results of four studies are discussed in the context of the function of conversational indirectness.

Papers Session 34 - Acculturation (Wednesday, July 4, 2018 15:50)

Assessment of Biculturalism among U.S. Latinos

M. Dalal Safa
Family and Human Development, Arizona State University, Tempe, USA

Biculturalism comprises the degree to which individuals *internalize* values, affiliations, attitudes, practices, and beliefs from two cultures and develop *competencies* to successfully respond to demands from each (Basilio et al., 2014). Predominant theoretical traditions situate biculturalism within either the process of adaption to another culture (acculturation/enculturation; Nguyen & Benet-Martínez, 2007), or the process of bicultural competence development or second-culture acquisition (LaFromboise et al., 1993). Many widely used measures of biculturalism, however, fail to assess the breadth and depth of the construct (Celenk & Van de Vijver, 2011).

We conducted a systematic review of 49 peer-reviewed studies that used the term biculturalism as a keyword and that quantitatively assessed biculturalism among U.S. Latinos, a growing segment of the population. To facilitate an improved understanding of the assessment of biculturalism, we examined how measurement and conceptualization of biculturalism differ among studies focusing on biculturalism versus studies focusing on acculturation/enculturation.

We identified numerous measures (27 unique ones). These measures demonstrated differing psychometric properties, assessed varying cultural domains (e.g., attitudes vs. practices), and employed a range of scoring procedures (e.g., sum scores, cut-off scores). Furthermore, most measures assessed individuals' degree of acculturation/enculturation (89%), whereas the remainder assessed individuals' degree of bicultural competence (11%).

We discuss the implications that operationalizing biculturalism through separate assessments of individuals' identities and/or orientations with two cultures versus assessments of individuals' bicultural competence, or ability to respond to bicultural demands, pose to our understanding of the mechanisms by which individuals internalize two cultures and develop bicultural competencies.

Papers Session 34 - Acculturation (Wednesday, July 4, 2018 15:50)

Walking Together in Solidarity: Migrant Accompaniment across the Stages of Migration

Emiliano Antonio Guiterrez Fierros[1]
Psychology Department, Universidad Iberoamericana, Mexico

While migration has been a phenomenon associated with every era of human history, it has accelerated at a dramatic rate in the last quarter century. As the rate of migration has intensified, so have the hazards and human costs associated with it, particularly for those migrating in an irregular fashion. This study examines the social and pastoral accompaniment of irregular migrants and their families in countries of origin, transit, resettlement, and return. This exploratory investigation relies on primary data derived from 35 in-depth interviews conducted in Mexico and the United States with clergy, religious, and lay volunteers and staff that accompany migrants and their family members. This exploration was anchored by four central questions: 1)What are the varied needs of migrants & their families at different points in the migratory trajectory? 2) How do various Catholic faith inspired actors and organizations work together to advance a coordinated pastoral/social accompaniment? 3)What are the constitutive elements of a model for social and pastoral accompaniment of migrants? and 4) How is the accompanier touched by the experience of accompanying irregular migrants? The study identified several major themes: varied expressions of hospitality and accompaniment; the vulnerability of migrants at various stages of migration; the centrality of faith for migrants and their accompaniers; and the challenges posed by migration to church institutions. The study findings indicate that the practice of accompaniment is highly relevant, adaptable, and transformative. Implications of an accompaniment model for transnational social work practice with faith-based organizations is addressed.

Papers Session 34 - Acculturation (Wednesday, July 4, 2018 15:50)

Examining the Circularity of (Universal?) Values: their Relation to Axioms and Outcomes in Three Immigrant Samples

Karl Hennig[1]
Psychology, University of Guelph, Guelph, Canada

One of the most widely used nomological networks by which to view and compare cultures has been through the lens of underlying (universal) values (Shwartz, 1992). Earlier efforts at rank ordering the 10 values later gave way to the adoption of a circumplex approach that focused on locating cultures within a 2-factor circle. Findings however have been mixed as to whether values fit the proposed circular structure. Huismans & van Schuur`s (2010) have proposed a data transformation procedure aimed at addressing circularity problems in the data. Following a brief primer on circular models and the "projection" of external variables into the values circle, three separate samples will be examined and compared: a local sample from southwestern Ontario, Canada (Sample 1; N = 488), a mixed-ethnic group recently immigrated to the same region (Sample 2; N = 143), and a young Arab immigrant sample (N = 113). More recent investigations into cultural "axioms" will be examined by projecting these onto the values space. Finally, relations of values and axioms in Sample 2 will be examined as predictive of: in- & out-group contact, sociocultural adaptation, and psychological health.

Papers Session 34 - Acculturation (Wednesday, July 4, 2018 15:50)

Impact of Social Capital on Acculturation of Pakistani Students to Chinese Culture

Tayyiba Mushtaq[1,2]
[1]*Applied Psychology, Zhejiang University, Hangzhou, China*
[2]*Students Tutorial & Guidance Bureau, University of Engineering and Technology (UET), Lahore, Pakistan*

TAYYIBA MUSHTAQ 1 MA JIANHONG 2 TAHIR FARID 3 SADAF IQBAL 4

School of Psychology and Behavioral Sciences, Zhejiang University,Hangzhou.China.[1,2,3,4] tayyiba@zju.edu.cn

Students Tutorial & Guidance Bureau, UET Lahore, Pakistan.[1] counsellor@uet.edu.pk

Synergistic role of Social Capital in acculturation process to the host culture has been well documented. Social Capital is referred to the social support system exists in human relationships that promotes individual's well-being. The purpose of this exploratory cross-sectional survey study was to observe the relationship between social capital and acculturation to Chinese society among Pakistani InternationalStudents. A sample of 400 students was collected from different universities of China. The Scales for Social Capital (SSC) Williams (2006) and Vancouver Index of Acculturation (VIA) Ryder, Alden, and Paulhus (2000) with a Demographic Information Form were used in the study. Cronbach's alpha 9.24 and 8.17 for SSC and VIA respectively. Confirmatory factor analysis （CFA）of the measurement models and a path analysis revealed direct relationships between latent variables. Findings are suggesting that by utilizing the recourses (which called Social capital) derived from old social ties from society of origin and new social ties via face-to-face and online contacts in the host county Pakistani students can better integrate to Chinese culture.

Keywords: Social capital, Acculturation, Pakistani International Students at China.

Papers Session 34 - Acculturation (Wednesday, July 4, 2018 15:50)

Acculturation/ Cultural Variation

Children from Transnational Families: Mexican Migration to the United States

Mexican migration to US is a phenomenon shaped by the interaction of economic, demographic, historical, social, cultural and psychological factors on both sides of the border.

Transnational families that experience this process present changes in their structure and dynamics. For this reason, the interest of this study was to know the experience of children from transnational families on migration to the United States of America from their communities of origin in Mexico.

To achieve the research, 3 independent studies were carried out using different methods and techniques: semantic networks, focus groups, attitude scale towards migration and the Family Drawing technique were applied.

The study involved 67 boys and girls between 10 and 13 years old from rural communities who have a direct relative migrant living in the United States of America.

The results were that migration is a normal part of the culture of the participants and that they recognize the importance it plays in their lives.

In general, children show a positive attitude towards migration: because the remittances sent by their parents allow them to stay in school, access health services and have a better quality of life.

They expressed interest in migrating to the United States to reach a higher level of education and have a well-paying job; for some cases it is also an escape route from poverty and insecurity living in Mexico.

However, they always bear in mind the fear of migrating without documents.

The adverse effects of the separation must be considered in public policies to intervene socially in the migrant communities.

Papers Session 35 - Multiculturalism (Wednesday, July 4, 2018 15:50)

Multiculturalism

"Intercultural Education in Multicultural Cameroon: Pathway to Breaking Barriers and Building Bridges"

Comfort Beyang Oben Ojongnkpot
Department of English, University of Buea, Buea, Cameroon

One main way of engendering peaceful co-existence and national development in a multicultural setting is by implanting intercultural education. Multiculturalism is one of the most contested and controversial concepts. On the cozy side it entails accommodation, acceptance, and tolerance that implies provision of space in terms of language and other socio-cultural aspects where citizens are not subjugated of their inalienable rights, identity, dignity, and self- determination. The Multicultural drive of a country is fostered not only by individuals, but also its institutions through policy. Cameroon is a highly multicultural country, but it consented to a policy that adopted English and French as official languages used in education to the detriment of indigenous languages and cultures which result in the lack of trust, social cohesion, self-esteem and national identity. The study thus aimed at getting ways of spawning the co-existence of Cameroon cultures for greater mutual understanding.

Research Questions

1) What are the challenges of achieving intercultural education in Cameroon?

2) How can such challenges be achieved?

Theoretical Framework ul

- Krystyna Bleszynska's (2008) Four basic paradigms for intercultural education.
- JamesBanks' (1998, 2001) 'Five dimensions of Multicultural Education'. /ul
- **Methodology** It adopted a Mixed-Methods Research Design whereby 300 Manyu participants, purposively selected from urban and rural areas were subjected to questionnaire, focus-group discussions and in depth interviews following Seidman (1998). Questionnaire items were coded and entered into Microsoft Excel Spread Sheet. Data were then run into SPSS Version 21. Data from interviews were done under thematic categories by using ATLAS ti. Analysis made use of Content Analysis wherein themes were selected according to research questions.
- **Results**
- Challenges and prospects of achieving intercultural education were advanced.
- The study has implication for integration, equity, justice, policy implementation and national development.
-

Papers Session 35 - Multiculturalism (Wednesday, July 4, 2018 15:50)

Multiculturalism

Universalities and Idiosyncrasies in Self-concept: Mexico, Peru, Chile

Rolando Daz-Loving
Facultad de Psicologia, Universidad Nacional Autonoma de Mexico, Mexico

Self-concept has been crucial to the description of human beings since ancient times. In the case of psychology, different authors, mostly from individualistic societies have offered different definitions and approaches to the study of the self. Derived from the interest in the construct, many instruments have been developed to measure this multi-faceted construct. However, there is great difficulty in using definitions and instruments developed in one ecosystem to describe the peoples from different cultures. In order to include the universals and idiosyncrasies of the self, a model that takes culture into account is needed. Even then, there are some specific aspects to consider that relate to the particularities of each culture, making it important to consider and incorporate indigenous psychological findings.

The purpose of this paper is to compare the cognitive, emotional, and motivational aspects of the self-concept in three Latin American countries. Mexico, Peru and Chile, from a psycho-socio-cultural point of view. The paradigm for this purpose included responses to the self-concept inventory (Diaz-Loving, Reyes-Lagunes & Rivera-Aragon, 2002) by 600 participants divided equally by sex, two educational levels and the three countries. The discussion focuses on the importance of considering culture to understand the meanings that are given to this construct, placing emphasis on the methodological tools derived from the theoretical orientation that is proposed.

Papers Session 35 - Multiculturalism (Wednesday, July 4, 2018 15:50)

Multiculturalism

Multiculturalism in Australia and the Political Sentiment of the Government of the Day - 1996 to 2017

Paul Kalfadellis
Management, Monash University, Melbourne, Australia

Multiculturalism was introduced into Australia, as a public policy initiative in early 1970s. It has had bi-partisan political support, despite the fact that it has also been contested as a public policy (Koleth 2010). Bi-partisanship support has meant the establishment of a policy which has been successful in integrating migrants into Australia, but also being perceived as a policy that has contributed positively to the nation (Markus 2015). Despite a historical and ongoing commitment by both sides of politics to multiculturalism in Australia, differences have existed in the implementation of the policy, depending upon the political persuasion of the government of the day.

This study investigates, what are the discernible differences that can be delineated in terms of the commitment by successive Australian federal governments to multiculturalism as public policy. The basis of the investigation is carried out through a thematic content analysis of the Multicultural Policy statements that each government has issued whilst in power, over the last 20 year period.

The findings suggest that prima facie there still exists a commitment to multiculturalism by both sides of politics in Australia when in government. However, also evident were differences with regards to; the commitment to multiculturalism, the form that it should take, and what should a multiculturalism policy entail. Differences which highlight the philosophical and political sentiments of the government of the day and also suggest with regards to the incumbent Australian government, a potential “chipping away” in its commitment to multiculturalism as state supported public policy initiative.

Koleth (2010) Multiculturalism: a review of Australian policy statements and recent debates in Australia and overseas. *Research Paper No.6. 2010-2011*, Department of Parliamentary Services, Parliament of Australia.

Markus A. (2015), Mapping Social Cohesion National Report 2015, Scanlon Foundation and Monash University

Papers Session 35 - Multiculturalism (Wednesday, July 4, 2018 15:50)

Culture and the Weather: Implications for Cognition and Motivation

Mark Khei
Social Psychology, Queen's University, Kingston, Canada

Many cultural differences in behavioral and mental processes have been documented but *why* do individuals from different geographical regions exhibit different behaviors and mental processes? We have adopted an ecological perspective to understand why some cultures may exhibit certain behaviors more so than others. We examined the relationships between weather instability and various constructs included in Hofstede's values across the world. Weather instability data were obtained from Wunderground. Measures of psychological values and constructs were obtained from the 2016 World Values Survey. We included only countries that did not have a huge variation of weather patterns, and thus excluded countries covering a large mass/weather regions (such as U.S., China, Russian, and Canada). As a result, we had 90 countries included in the analysis. These are the major findings:

- Weather instability is positively related to distance from the equator
- More unstable weather is associated with more independence, more uncertainty avoidance, and more long-term orientation.
- Surprisingly, more unstable weather is associated with less religion.
- In addition, weather instability predicted less generosity, and less belief in people's freedom to make life choices.

All these correlations remain significant even after controlling for country's (log) GDP. We will discuss how some of these findings support our predictions, and how we attempt in a future study to replicate the effects found within a single country (e.g., the United States).

Papers Session 35 - Multiculturalism (Wednesday, July 4, 2018 15:50)

Multi-Cultural Professional Intervention with Families at Risk in the Diverse Ultra-Orthodox Courts in the City of Ashdod

Ronit Tzur
Social Services & Welfare Division, Ashdod Municipality, Ashdod, Israel

Ashdod is a multicultural city with the third largest ultra-Orthodox community ("haredi") in Israel.

The haredi sector is divided to 8 different "courts"(dynasties). Each led by a rabbi whom is the acceptable communal leader.

The encounter with this community challenges us both ethically and morally.

A decade ago the discourse with in the community was characterized by suspicion, lack of trust and fear.

Establishing trust between the community and social services was enabled by unmediated contacts with the wives of the rabbis leading the different "courts".

Those connections lead to the establishment of a spiritual committee composed of rabbis from the city`s central "courts" which constitutes the dialogue on matters of families at risk.

For example we received a family court order requiring removing children from their mother`s custody.

The mother filed a complaint accusing the father, who belonged to a different haredi court than hers, of sexually abusing the children. He claimed that she posed a danger to the children due to neglect and lack of care.

Instead of implementing the court`s order immediately, we held a meeting with the rabbis of both communities.

We asked them to find a foster family that would meet our professional requirements and the religious requirements (the children`s education specifically) of both communities

The rabbis trusted us to extent in which we respected them, thus enabling them to use their power to influence the parents in order to come up with the best solution for their children`s physical and mental well-being

Papers Session 36 - Lifespan Development (Wednesday, July 4, 2018 15:50)

Lifespan Development

Relation between Maternal and Adolescent Attachment Mediated by Parenting in West and East Poland

Katarzyna Lubiewska
Psychology Department, Kazimierz Wielki University, Bydgoszcz, Poland
Psychology Department, Warsaw University, Warsaw, Poland

Mechanisms of attachment insecurity development refer to parenting and are evidenced to be culture-dependent. Cultural differences in Poland are delineated by historical influences of German and Russian cultures and reflected in long-lasting social and economic differences between East and West regions of Poland. Using the framework of ecological model of intergenerational transmission of attachment the present study aimed to analyze moderating effects of culture on relations between maternal and adolescent attachment mediated by maternal parenting control/coercion, acceptance and rejection. The Adult Attachment scale and Parental Acceptance -Rejection Questionnaire were used in a sample of 575 adolescents and their mothers. Socio-historical perspective was used to define culture as individual residence of informants in East or West Poland. Results reviled that region of Poland moderated relations under scrutiny. Relation between maternal and adolescent's attachments was mediated by parenting quality of mothers only in West but not in East Poland. Relations between maternal attachment, parenting and adolescent's attachment in East Poland were scarce. Results are discussed in terms of social change in Poland and their potential meaning in adolescents' attachment development across different cultural settings.

Papers Session 36 - Lifespan Development (Wednesday, July 4, 2018 15:50)

Lifespan Development

Online Experiences as a Cultural Driving Change: The Case of Children and Adolescents in Colombia

Angela-Maria Jaramillo-Suarez[1]
Faculty of Psychology, Universidad de San Buenaventura Cali, Cali, Colombia

Early adolescence represents a challenging time with multiple and rapid changes influencing development. Digital media have become an important ecosystem in which adolescents develop biologically, psychologically, and socially. In Colombia, about 96% of adolescents and young adults are members of at least one online social network; of those, 97% use it to be connected with family or friends (2017). Interestingly, i**nternet** access in 11-to-21-yeard-olds is widespread by cell phone (70%) or computer (99%) with some users spending over four hours connected daily (Gimenez, et al. 2017). Despite this substantial online presence, there is very little information in Colombia regarding how to introduce young children and youth to the benefits of the digital revolution and when to discourage it for its potential risks. The present study aimed at understanding issues related to young children and adolescents' internet access, online opportunities and risks, and safe internet use, taking into account their voices, in their own contexts. **Method**: Participants included a randomized sample of 225 9-17-year-olds and their parents, recruited from diverse schools located in two regions of Colombia. Questionnaires were administered to participants to assess internet use**.** In addition, parents completed a questionnaire assessing children/adolescents' internet use. **Results**: Results indicate that younger children are using internet sooner than before and that they are sharing personal information with people they do not previously know. Additionally, children and young adults are using internet to get connected with parents and friends as distraction or compensation for frustrated attachment needs. **Conclusion:** This study increased our understanding of the issues and opportunities associated with internet use by young children and adolescents in Colombia and provides ways to support beneficial use of the digital environment while providing evidence to inform future research, policy, and practice.

Papers Session 36 - Lifespan Development (Wednesday, July 4, 2018 15:50)

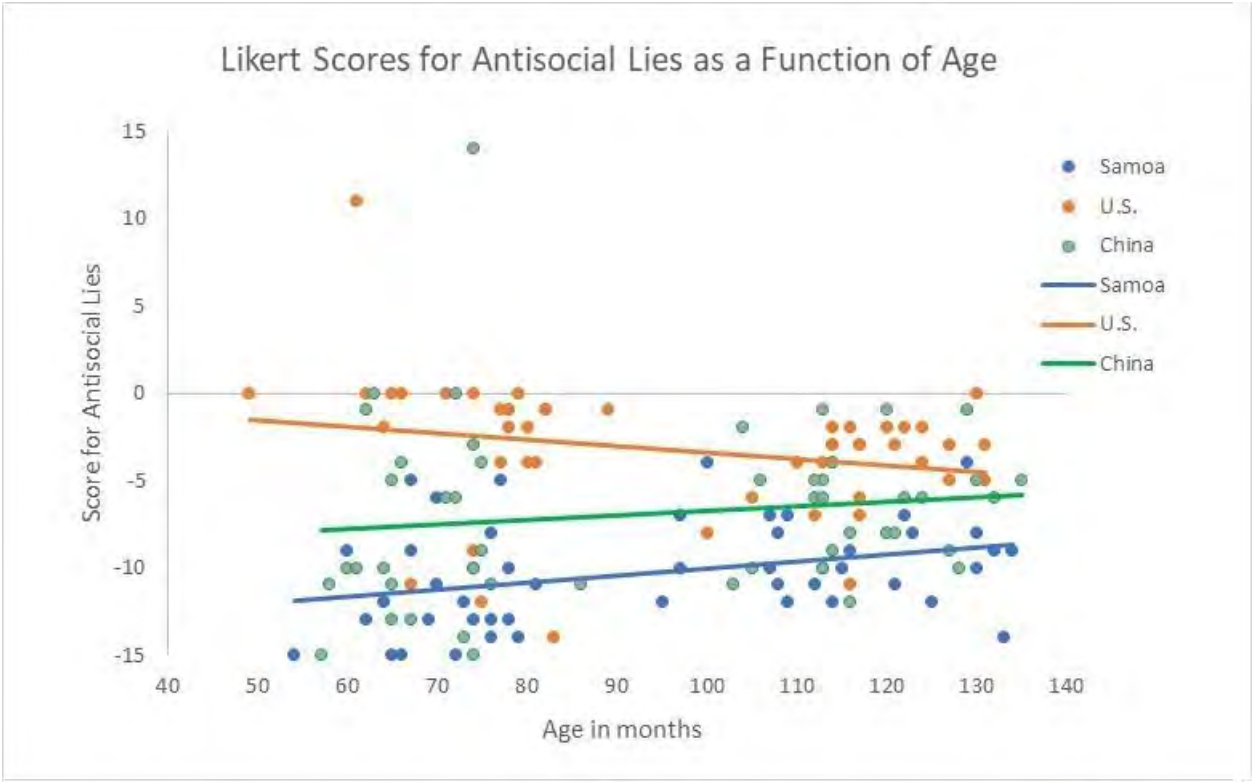
Lifespan Development

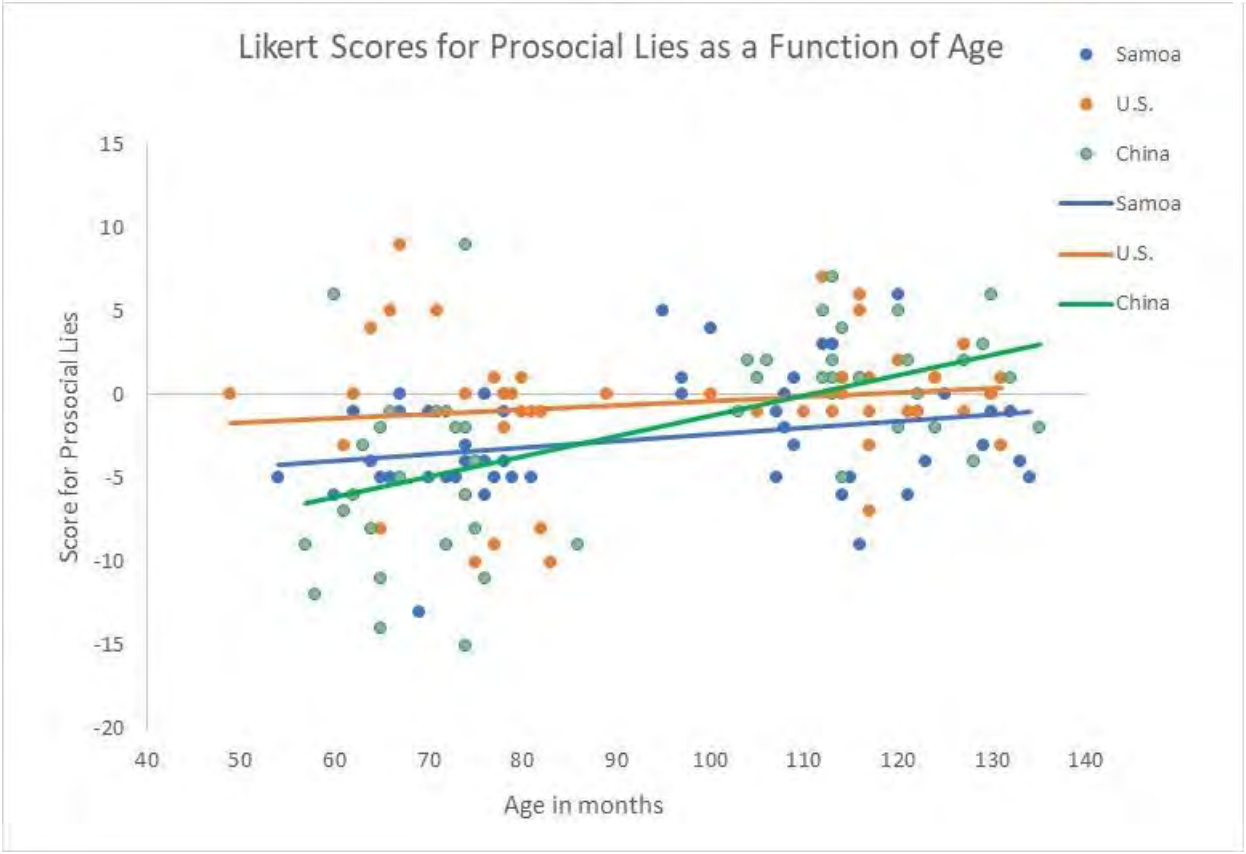
Children's Evaluation of Prosocial and Antisocial Lies across Three Cultures: Samoa, the U.S., and China

Cynthia Guo
Department of Psychology, Emory University, Atlanta, USA

Across three cultures (rural traditional Samoa, urban U.S., and China), we tested 147 4-11-year-olds' evaluation of various lies from a third person perspective: three prosocial lies (altruistic, respectful, and understated lies), and three antisocial lies (selfish/self-maximizing, Schadenfreude, and exaggerated lies). The children were matched for age and gender across cultures (49 in each culture; 25 males). Children were told six stories involving two puppets, one telling various lies to the other, plus a control story with no lie telling. Following each story, children were given the option to distribute justice by either rewarding the lying puppet with up to five candies, or punishing it with up to five spanks, which was later converted into a continuous Likert score from -5 to +5.

A mixed-factorial ANOVA shows a main effect of culture (F (2, 124) = 11.73, p = .000, η_{p2} = .159), but not age (F (7, 124) = 2.01, p = .059, η_{p2} = .102), on children's Likert scores of antisocial lies and prosocial lies. Significant interactions were found between culture X type of lies (F (2, 124) = 9.71, p = .000, η_{p2} = .135), age X type of lies (F (7, 124) = 2.51, p = .019, η_{p2} = .124), and culture X age (F (13, 124) = 1.80, p = .050, η_{p2} = .159). Follow-up pair-wise comparisons reveal that Samoan children evaluated antisocial lies significantly more negatively compared to both Chinese and American children (p = .000). Additionally, we found a significant culture X age interaction (p = .025) on children's evaluation of prosocial lies. Specifically, only Chinese children evaluated prosocial lies significantly more positively as a function of age. These results highlight the importance of cultural factors in the development of children's general construal and evaluation of deception, a major aspect of social cognition.


Likert Scores for Antisocial Lies as a Function of Age
Score for Antisocial Lies
Age in months
Samoa
U.S.
China
Samoa
U.S.
China


Likert Scores for Prosocial Lies as a Function of Age
Score for Prosocial Lies
Age in months
Samoa
U.S.
China
Samoa
U.S.
China

Papers Session 36 - Lifespan Development (Wednesday, July 4, 2018 15:50)

Examining Cultural Knowledge Mediation by Child Language Brokers through Arts-based Practice: Narrations of Identity and (Un)belonging

Humera Iqbal[1]
Social Science, University College London, UK

Child language brokers are children and young people who translate and interpret for family members in a range of spaces (e.g. banks, schools, hospitals) following migration to a new country. These spaces act as cultural contact zones (Hermans, 2001), where cultures meet, are negotiated and confronted (O'Sullivan-Lago & Abreu, 2008). This paper explores the narratives around identity, belonging and cultural mediation shared by child language brokers via the use of arts-based practice.

Little is known about the process of cultural mediation of knowledge values and norms by these young people and how this may impact on their identity and sense of belonging (Crafter & Cline, 2012). Partly, this is because attempts to verbalise how cultural knowledge is linguistically mediated are very challenging. Arts-based research offers a potential mechanism for capturing narrations of cultural mediation and identity. Building on this, the paper draws on data from a UK based study of young interpreters (aged 12-16) from 3 London schools which used traditional social science methods (interview & questionnaire) alongside art-based ones. Here we focus on 2 arts-based workshops: i) radio podcast production and ii) sculpture with 20 young people.

Our child language brokers describe the integral connection of language to their sense of belonging and ability to access to particular cultural and social spaces. Brokering was found to help in their understanding of their own culture, the host culture and other cultures better. They also report on the challenges of cultural mediation and highlight particular examples of incidents where confrontation, humour and embarrassment result when different cultures meet. We also think about the challenges and benefits of using art to examine cultural contact zones. The study importantly provides information on how children and young people can play a key role in cultural mediation, integration and intercultural contact in multicultural contexts.

Papers Session 40 - Values, Norms and Beliefs Count (Wednesday, July 4, 2018 15:50)

Culture & Health

Cross-cultural Comparison of Self-report Empathy between Australian Caucasians and Mainland Chinese

Qing Zhao[1]
School of Applied Psychology and Menzies Health Institute Queensland, Griffith University, Brisbane, Australia

Empathy is the ability to understand and share other people's emotions. Researchers have debated whether Westerners and Asians differ in their self-report empathy. In this study, scores on two self-report questionnaires of empathy, namely, the Empathy Quotient (EQ) and the Interpersonal Reactivity Index (IRI), were compared between 196 Australian Caucasian (101 males) and 211 Mainland Chinese (59 males) university students. In addition, the interaction between culture and sex on empathy and mediators of cross-cultural differences in empathy were examined. Results indicated that cross-cultural differences in empathy scores were significant for females but not for males (i.e., Australian females had higher self-report empathy than Chinese females). Moreover, mediation analyses based on the two female groups revealed that their differences in empathy could be explained in part by Australian females were with more independent self-construal and had lower empathy-related personal distress than Mainland Chinese females. Findings of this study add new insight to Western-Asian cross-cultural differences in empathy. Specifically, it is suggested that cross-cultural differences in empathy are dependent on the sex of the individual, and for women, the differences relate to empathy-related social and personality characteristics.

Papers Session 40 - Values, Norms and Beliefs Count (Wednesday, July 4, 2018 15:50)

Different Bumps in the Road: Emotions during Conflict Interactions in Belgian and Japanese Couples

Michael Boiger[1]
Faculty of Psychology and Educational Sciences, University of Leuven, Belgium

The present research aims to show that emotions and cultural differences in emotions emerge and unfold dynamically during ongoing interactions. During interactions, the flow of emotions in one partner is connected to the flow of emotions in the other partner. In response to distress, romantic partners capitalize on this interpersonal emotion system to modulate each other's emotional responding. Our overarching prediction was that couples gravitate towards emotional states that benefit culturally valued relational goals: Other-focused emotions such as shame or worry about the partner should play a more central role in Japan, where they are instrumental for achieving culturally valued relatedness goals; self-focused emotions such as anger or hurt feelings should be more central in Belgium where they support autonomy goals. 127 romantic couples (N=254) from Japan and Belgium participated in conflict interactions, which were video-recorded. After the interaction, participants separately rated their emotional experience during video-mediated recall: Every 30s, the recording stopped, and participants indicated to what extent they had experienced each of 12 emotions. We identified attractors using state-space grids and a winnowing technique. In line with our predictions, the identified attractors reflected states of the interpersonal emotional system that support relationship goals of autonomy and egalitarianism in Belgium and social connection and equanimity (or role fulfillment) of the couple in Japan. Additional analyses of the video recordings indicated that motion synchrony increases as couples move into these culturally valued attractor states, suggesting that synchrony may be one of the mechanisms facilitating these emotional states.

Papers Session 40 - Values, Norms and Beliefs Count (Wednesday, July 4, 2018 15:50)

Cultural Variation

Income and Value Importance: Associations in Times of Growth and Recession

Ella Daniel[1]
School Counseling and Special Education, Tel Aviv University, Tel Aviv, Israel

This talk will examine the changing role of socioeconomic status (SES) in individual value importance, between times of growth and recession. We hypothesized that the affluence and power associated with high income, will promote support for self-focused values of openness to change and self-enhancement. It will discourage support for opposite values. We postulate that recession will increase the prominence of scarcity especially among individuals of low SES, thus augmenting these effects. We used European Social Survey samples from 2002 to 2014 in 25 countries (N = 175,427). Values were measured using the Portrait Values Questionnaire 21, SES using total household income, and fluctuations in country growth using deviations of Gross Domestic Product per Capita (GDP) within time from the country`s mean GDP across the study period. Using random effects three level models, we accounted for the nested nature of the data (individual, time, and country levels), controlling for age and gender. Individuals of higher income were less likely to value conservation, and more likely to value openness to change and self-enhancement than individuals of lower income. In years of recession, income was more strongly associated with these values than in years of growth. Thus, the social context has a role in value importance, and scarcity can dictate individual goals. Moreover, recession may deepen value heterogeneity within a society.

Papers Session 40 - Values, Norms and Beliefs Count (Wednesday, July 4, 2018 15:50)

God`s Loyal Opposition: An Evolutionary Perspective on Theism and Atheism

Dora Simunovic
Field C, BIGSSS, Bremen, Germany

Atheism is the new punk, spreading quickly among young (Kosmin et al., 2009), skilled professionals (Sherkat, 2008), particularly in rich, industrialized democracies (Norris & Ingelhart, 2004). With its rise comes an inevitable conflict, not with theism per se, but with religious fundamentalism whose philosophical positions on epistemology, morality, purpose, human nature, and reality itself are incompatible with a modern, multicultural society.

In this theoretical contribution, I explore the psychological and anthropological basis of religious belief, and the mechanisms through which it impacts behaviour. Previous research has shown that religious belief, particularly fundamentalist belief, has a dual effect on human behaviour (Blogowska, Saroglou, & Lambert, 2013; Bushman et al., 2007). It can simultaneously promote altruistic actions towards unconnected individuals, as well as inspire wars of attrition. Significantly, while religious people are often the most generous (Brooks, 2006), religious belief is connected to lower overall societal health (Zuckerman, 2008).

I argue that the reason for this duality is religion’s psychological reliance on monitoring and assurance, rather than trust and secular institutions. Such monitoring and assurance can only work in tightknit, interdependent groups who can share and enforce a shared cultural narrative which is not challenged. Thus, religious fundamentalism necessarily promotes parochial thinking (Blogowska & Saroglou, 2012). It is precisely this characteristic which makes it such a danger to modern societies. I end by suggesting several lines of research and activism which might help bridge the gap between believers and the loyal opposition.

Paper Session 38- Cultural Variation (Wednesday, July 4, 2018 15:50)

Cultural Variation

Relational Mobility Mediates Cross-cultural Differences in the Behavior and Expected Outcomes of Facebook Self-promotion

Robert Thomson[1]
Department of English, Hokusei Gakuen University, Sapporo, Japan

When past studies attempt to explain cultural differences in self-promotion (appeals to one's status, success and talents) many fail to demonstrate a country→culture→behavior path of association. In this study we focus on societal differences in self-promotion on Facebook, and empirically demonstrate a path via users' offline social ecology. We propose that in countries such as Japan where Facebook users' offline social ecologies are characterized by low relational mobility, users should self-promote less than users in a country such as the US where relational mobility is higher. This is because in low relational mobility countries, there are relatively fewer opportunities to dissolve current and form new interpersonal relationships; relationships are relatively long-lasting and difficult to change. In such socioecological environments, it should be adaptive to avoid disharmony via status competition—i.e., keep self-promotion to a minimum—within one's relatively rigid relationships. We tested this proposition by surveying 136 Japanese and 144 American Facebook users, using two newly developed scales to measure Facebook self-promotion and perceived interpersonal demerits of self-promotion on Facebook. Results showed as predicted, Facebook users from Japan self-promoted less than US users. Also, this societal difference in self-promotion was partially mediated by relational mobility and perceived demerits associated with self-promotion on Facebook; Japan was lower in relational mobility, which led to higher emphasis placed on demerits associated with self-promotion, leading to less Facebook self-promotion in Japan. Implications for a socio-ecological approach to cross-cultural differences in interpersonal behavior on- and offline will be discussed.

593

Paper Session 38- Cultural Variation (Wednesday, July 4, 2018 15:50)

Cultural Variation

Differing Moral Priorities Within and Across Populations: Testing the Measurement Invariance of the Moral Foundations Questionnaire

Gerard Saucier
Psychology, University of Oregon, Eugene, USA

It has become clear that there are multiple "moralities": diverse bases that guide people's judgments of right and wrong. The widely known Moral Foundations Theory (MFT) stipulates that there are at least five such moralities, measurable via questionnaire, and tends to assume that these distinct foundations are rooted deep in humanity's evolutionary past. Were this true, we should find that the structure of five foundations is cross-culturally generalizable. Such assumptions are best tested in a diverse range of global populations with no built-in Western bias. We tested the measurement invariance of the short-form Moral Foundations Questionnaire (MFQ) across 27 countries spanning the five largest continents. We found it difficult to specify MFQ items in a quantitative five-factor model that would converge non-problematically across a wide variety of populations. We had some success specifying an alternative five-factor model based on the same items; however, for the most part this alternative model tapped constructs differing from what MFT intends, and it still remained far from good fit and any type of invariance. Thus, a stringent cross-cultural test reveals the lack of coherent structure in the inventory. Signs of ethnocentric bias in the construct formulations were also detected. Identified are better routes to identifying a set of multiple moralities-dimensions with potential for cross-cultural replication, and to building an inventory that would better approach factorial invariance across cultures.

Paper Session 38- Cultural Variation (Wednesday, July 4, 2018 15:50)

Cultural Variation

"I tried to make him Look Good": Cultural Differences in Navigating Advice

Yulia Chentsova Dutton[1]
Psychology, Georgetown University, Washington, USA

Advice is a ubiquitous form of social support that allows people to share valuable information with each other. Advice can improve problem-solving and strengthen social bonds. But advice can also backfire, threatening the recipient's autonomy and perceived competence, making the provider appear overly dominant, and generating interpersonal tension. These negative consequences of advice stem from the fact that it is inherently a face-threatening form of communication. Cultural contexts differ in the preference for advice as an effective support strategy. People from individualistic North American cultural contexts, with their emphasis on individual autonomy, are less likely to express preference for advice compared with people from collectivistic Chinese and Russian cultural contexts, with their emphases on social ties. Despite the similarities, the two collectivistic cultural contexts may also differ when it comes to advice: whereas Russian cultural contexts foster the idea that directness is an important aspect of sociality, Chinese cultural contexts foster the importance of attending to face concerns that arise during social interactions. In a daily diary study, we examined advice exchanges in European American, Asian American and Russian American participants in the US, and also Russians in Russia and Chinese in China. We found that respondents in the Chinese sample reported engaging in and enjoying advice interactions more than other groups. These differences were explained by higher levels of monitoring face concerns in the Chinese sample. In a second study, we examined the ways European American, Asian American and Russian American participants exchanged advice in the lab when discussing a problem. In line with the first study, we observed that Asian American participants were more likely to engage in direct advice without straining the relational quality of the interactions. These data suggest that interpersonal costs of advice differ across cultural contexts, with face concerns mitigating the costs in East Asian cultural contexts.

Paper Session 38- Cultural Variation (Wednesday, July 4, 2018 15:50)

Cultural Variation

The Relationship between Chinese Vanity and Gift-giving Behaviors

Shao-Chun Chuang
Department of Psychology, National Chung-Cheng University, Taiwan

Gift-giving is a common behavior in interpersonal interaction. In Chinese society, people usually give a gift to others in a particularistic way. In the other words, Chinese people would choose distinct gifts on the basis of relationship types and relationship closeness. Moreover, Vanity individuals prefer to buy the products which are on-trend and positive comments by the masses. In this research, we attempted to explore whether vanity individuals would choose fashionable or high-class products in gift-giving situations or not. There are two studies to explore the relationship between vanity and gift-giving behaviors in Taiwanese context. In the first study, we analyzed Chinese adjectives and Chinese proverbs to grasp the meaning of vanity and found that there were three theoretical concepts: achievement vanity, appearance vanity, and interpersonal vanity. Based on the theoretical concepts, we wrote 80 items to develop a preliminary version of Chinese vanity inventory and recruited 605 Taiwanese by internet survey platform. After exploratory factor analysis and confirmatory factor analysis, there were 50 items in the final version of Chinese vanity inventory which derived four factors: plutocrat vanity, appearance vanity, supremacy vanity, and popularity vanity. In the second study, we tried to find out the relationships between vanity trait and gift-giving behaviors. A total of 1,070 participants were recruited through a web-based survey. The questionnaires assessed their vanity traits, gift-giving behavior and consumption behaviors for oneself. Results indicated that participants with high appearance vanity would buy high-class products as the presents. Besides, participants with high appearance vanity and supremacy vanity would buy high-class products for oneself. The cultural implication of Chinese vanity and gift-giving behaviors were discussed.

Paper Session 38- Cultural Variation (Wednesday, July 4, 2018 15:50)

Comparing the Effect of Imagining a Suspicious Smell in the United States and Mexico

Tatiana Basáñez[1]
Preventive Medicine, University of Southern California, Los Angeles, United States Minor Outlying Islands

Based on feelings-as-information theory (Schwarz, 2002), priming, and grounded cognitions (Ackerman, Nocera, & Bargh, 2010), the effect of imagining a smell on job applicants' perception was assessed to determine if organizations should regulate overpowering smells at the workplace. Experimental surveys were conducted using a sample in the United States (US) and a sample in Mexico (MX). Participants (*N(US)*= 186; *N(MX)* = 251) were randomly assigned to read a vignette describing the presence of a smell (USA: fishy vs. fresh; MX: a locked cat vs. bleach) and MANCOVAs measured its effect on perceived trustworthiness of a hiring manager, errors in scrutiny tasks, mood, and self-disclosure. In the US, there was statistically significant interaction of Smell and Gender on Self-disclosure: Females in the fishy smell self-disclosed more than those in the fresh smell, but among men there were no differences. There was also a marginally significant effect of Smell and Gender on Errors in Scrutiny Tasks with less errors in the fishy condition among females. In MX, subjects made fewer errors in the locked cat smell (vs. bleach) condition. In both samples, the effect of a clean smell increased trustworthiness significantly, but it improved mood only among U.S. subjects. To explain the interaction, discussion includes the situated inference model, the active self-account model, and situated cognition theory.

579

Paper session 39 - Personal Relationships (Wednesday, July 4, 2018 15:50)

Other

Intermarried Couples and Transnationalism in Denmark: Psycho-social Aspects

Chairs: Rashmi Singla
Department of People & Technology, Roskilde University, 4000 Roskilde, Denmark

This paper contributes to comprehending multiculturalism and globalisation by focusing on the psycho-social experiences of the mixed couples' life relating to the country of native partner and the spouse's country of origin. Despite intermarriages increase, couples' own voices are under researched in Denmark, characterised by apparent homogeneity, historical silencing of mixedness and colour-blind ideology.

The paper is drawn from a larger project, which included ten in-depth interviews of ethnic intermarried couples -native Danish partner and originating from India (Singla, 2015). Cultural psychology forms the background of the theoretical framework, foregrounded by a combination of intersectionality, everyday life perspective and transnationalism. The narratives are thematically analysed leading to five major themes, whereas participants' transnationalism -interconnections between the two nation's contexts, is covered in this paper.

The results demonstrate varying degrees of transnational contacts depending on "big three" gender, socio-economic belonging and the life course period intersecting subjective aspects such as the nature of relationships, the agency of the persons. Through cases, two strategies- a high level of contact with India through visits and digital technology, and limited ongoing contact though economic duties, are illustrated. Furthermore results reflect on whether and how the baggage of power and privilege that Indian men often carry into marital relationships gets infused into marriages with 'others' with more gender egalitarian norms. In addition, how do Indian women negotiate with 'wifely' expectations that are different from those they have been earlier socialised to. Lastly, implications of these findings for psychosocial services for mixed couples are discussed.

Singla, R. (2015) Intermarriage, Mixed Parenting, Promoting Mental Health and Wellbeing "Crossover Love" Basingstoke: Palgrave Macmillan

625

Paper session 39 - Personal Relationships (Wednesday, July 4, 2018 15:50)

Other

Black is always Sad: Universality of Affective Associations with Colour across 30 Countries

Domicele Jonauskaite[1]
Institute of Psychology, University of Lausanne, Lausanne, Switzerland

While affective and symbolic meanings of colour might be the making of cultural customs (e.g., white vs. red worn at weddings in Western world vs. China/Japan), little is known whether emotion associations with colour are also culture-specific, or rather universal. Considering that emotion display is largely universal and recognisable around the world (e.g., frowning to display anger), and that certain emotion display involves colour (e.g., blood flowing to an angry face), it is not unreasonable to expect that this shared experience may lead to universal colour-emotion associations. We performed a comprehensive, systematic survey on conceptual colour-affect associations in 30 countries (N = 4,598; males = 1,114; mean age = 35.63 y.), completed in individuals' respective native languages to test these opposing predictions (https://www2.unil.ch/onlinepsylab/colour/main.php). Participants associated 12 colour terms with one, several, or none of 20 emotion concepts presented in a circular format. We computed association matrices on the likelihood of associating 12 colour terms with each of the 20 emotions for each country. Colour-emotion associations of individual countries were relatively close to the colour-emotion associations of the "global" matrix (average likelihood); similarity was highest for Spain (94.1%) followed by 14 additional countries with a similarity level of ≥ 85%. Subsequent cluster analyses indicated two clusters: i) 27 countries close to the "global" matrix and ii) three countries with lower similarity levels to the "global" matrix. Our results suggest there is a high inter-country agreement of the affective connotations of colour terms. Potential explanations of these universal patterns will be discussed.

1031

Paper session 39 - Personal Relationships (Wednesday, July 4, 2018 15:50)

Multiculturalism

The Relationship of Personality Factors, Idiocentrism-Allocentrism and Beliefs in A Just World, with Prosocial Behavior and Volunteerism, and the Mediating Role of Self-Efficacy and Social Interest : A Cross-Cultural Study

Antonia (Dona) Papastylianou
Psychology, National and Kapodistrian University of Athens, Athens, Greece

Crisis conditions and group shifts (immigration, refuging, social movements) have highlighted the need for further action to support conditions and institutions that will steadily promote the well-being of people who do not belong to the privileged social groups. In this perspective multiculturalism, is considered to be expanded by sensitizing mental health professionals and educators as well as increasing their involvement in social interest for social advocacy and prosocial behavior. In order to have some more insight of the above qualities, students and mental health professionals from countries in economic transition namely Greece, N=213, the United Kingdom N=114 and Portugal N= 247, were asked, regarding the relationship of the Big-Five Personality Factors (Neo-Five, Costa & McGrae, 1992), Allocentrism-Idiocentrism (Self-Construal Scale -SCS; Singelis, 1994), Beliefs in a Just World (GBJW, Dalbert, Montada, & Schmitt, 1987), Beliefs in an Unjust World (BUW, Dalbert, Lipkus, Katona-Sallay, & Goch, 1998) holding Self Efficiency (Miller et al. 2009) and Social Interest for Social Advocacy:(Miller et al. 2009b) as mediators for Prosocial Behavior (The Prosocial Tendencies Measure, Carlo & Randall, 2003) and Volunteerism (independent variables). The results indicate differences among the three cultural samples regarding the effect of certain Personality Factors and Idiocentrism–Allocentrism these mediated by Self-Efficacy and Social Interest for Social Advocacy regarding the participants' readiness for Prosocial Behavior and Volunteerism. Results are further discussed with regard to socio-cultural context and participants demographics.
Keywords: Prosocial Behavior, Big-Five Personality Factors, Social Interest for Social Advocacy, Just World Beliefs, Unjust World Beliefs, Volunteerism, cross-cultural views.

543

Paper session 39 - Personal Relationships (Wednesday, July 4, 2018 15:50)

Other

Comparing the Relationship between Ideology and Climate change Skepticism Across Nations

Matthew Hornsey[1]
School of Psychology, University of Queensland, Australia

A source of frustration for climate scientists is that evidence for anthropogenic climate change can be psychologically discounted because of people's broader worldviews and ideologies. For example, climate skepticism is positively correlated with conspiratorial ideation, conservative political identity, and with ideologies of individualism and hierarchialism. Given that the vast majority of these data have been collected in the U.S., however, it remains unclear whether the ideological nature of climate change beliefs is an international phenomenon, or whether it reflects a distinctive ideological climate within the U.S. To test this, we sampled 5323 members of 25 nations. Positive correlations between climate skepticism and our indices of ideology (conspiratorial ideation, individualism, hierarchialism, and political conservatism) were significantly stronger in the U.S. than in the other samples. The data suggest that there is a political culture in the U.S. that offers particularly strong encouragement for citizens to appraise climate science through the lens of their worldviews. Furthermore, the weak relationships between ideology and climate skepticism in the majority of nations suggest that there is little inherent to conspiratorial ideation or conservative worldviews that predispose people to reject climate science, a finding that has encouraging implications for climate mitigation efforts globally.

185

Paper session 39 - Personal Relationships (Wednesday, July 4, 2018 15:50)

Cultural Change

The Trendsetters of Value Change - How the Combination of Pro-environmental Activity and Technological Innovativeness Induces Value Change?

Martti Puohiniemi
Social Psychology, University of Helsinki, Espoo, Finland

The study analyzes everyday life, and changes in human basic values in 1991-2015 by combining pro-environmental activity and adopting innovative technology for the first time into the same time series, and analyzes how the combined activity on these trends is related to the overall changes in human basic values. The study is based on the longest existing time series measured with the Schwartz Value Survey (Schwartz's 1992). The data was collected with national samples (N=4.480) in 1991, 1999, and 2015. Pro-environmental activity is measured with the versatility of pro-environmental behavior, and technological innovativeness with Rogers (2003) diffusion theory. Self-transcendence motivates proenvironmental activity, and openness to change adoption of innovations. The orthogonal relationship of these behaviors breaks down, when the results are analyzed by the combined activity of these behaviors. This combination is related with increasing importance of both value trends while value change among the others is small. The Internet is in central role in inducing value changes when these two behaviors intertwine with each other. The results support both the self-perception theory and the forced compliance approach: Behavioral changes in both activities precede value changes. Therefore, the adopters of both behaviors represent the trendsetters of value change. Digitalization has diffused to all fields of human existence; therefore, it is necessary to take it into account in the analyses of human behavior. In a rapidly changing society the use of time series and structural analyses reveal how behaviors and psychological phenomena intertwine with each other in new situations.

395

Plenary Session 7 (Thursday, July 5, 2018 09:00)

Human Development and Contextual Adversity: Role and Resources of Culture

Sandra Jovchelovitch
Social Psychology, London School of Economics and Political Science,, UK

Whilst extreme poverty has been cut by more than half since 1990, more than 3 billion people – or half of the world's population – live on less than 2.50 US dollars a day. Economic growth has not trickled down to all and importantly, it has not translated into human development. Poverty persists on a mass scale and in the Global South in particular, it is accompanied by inequality, violence and high levels of stigma towards the poor. In this talk, I draw on cultural, social and developmental psychology to outline a socio-cultural psychology of human development under contextual adversity. I focus on the interactions between human development and public spheres, in particular how the dynamic of wider societal representations feeds processes of self and community development. Based on research conducted in the 'favelas' of Brazil and the 'barrios' of Colombia, I introduce a conceptualisation of context as an interaction of proximal and distal layers that include the extended sociality of groups, institutions and socio-cultural meanings. I propose an approach that avoids a 'deficit' model of adversity and emphasises instead agency, resilience and the resources of culture to both enable and disable developmental trajectories. Rather than homogenising adverse contexts and describing them abstractly, we need a 'thick description' of selves in context to explain the multiple developmental pathways that are produced as humans actively negotiate, make sense and co-create themselves and their cultural environments.

Discussion Forum 8 - Ethnicity (Thursday, July 5, 2018 10:00)

Mental Health Disparities: Importance and Challenges of Applying Cultural Sensitivity

Michelle Lin
Clinical Psychology, Palo Alto University, Palo Alto, USA

Mental health disparities: Importance and challenges of applying cultural sensitivity
Lin, M. (Palo Alto University), Ma, H. (Palo Alto University), Lee, J. (Palo Alto University), Zuni, K. (Palo Alto University), & Chu, J. (Palo Alto University).
mailto:mlin@paloaltou.edu

Mental health disparities has been defined as the differences between populations that influence the provision of behavioral health care (Safran et al., 2009). Although psychological research and practice has positively recognized the importance of culture and diversity, there is still a growing need to understand how to appropriately conceptualize and apply the known cultural variations. We will hold a discussion of the advantages and challenges associated with the current application of acknowledged cultural disparities in behavioral health. The exploration will focus on the importance of considering cultural contexts and the process in which cultural differences exist in the utilization of mental health disparities statistics. There will also be discussion of the use and misuse of cultural disparities in various aspects and perspectives of clinical practice, and promotion of using culturally sensitive interventions. Cultivating informed cultural awareness is necessary to further the mission of multiculturalism and acceptance of diversity.

Safran, M. A., Mays Jr, R. A., Huang, L. N., McCuan, R., Pham, P. K., Fisher, S. K., ... & Trachtenberg, A. (2009). Mental health disparities. *American Journal of Public Health*, *99*(11), 1962-1966.

658

Symposium 23 - Acculturation & Identity (Thursday, July 5, 2018 10:00)

Acculturation/ Cultural Variation

The Interplay between Biculturals' Identity Negotiation Processes and the Social Contexts in which they Occur

Chair: Maya Yampolsky

1231

Symposium 23 - Acculturation & Identity (Thursday, July 5, 2018 10:00)

Acculturation/ Cultural Variation

Migrants' Social Networks and Cultural Identification Patterns

Marina M. Doucerain
Psychology, Université du Québec à Montréal, Canada

Although public attention has tended to focus on the negative effects of social networks among migrants, these networks may also contribute to healthy cultural integration and therefore be protective against negative outcomes such as radicalization, a fact that is often overlooked. The present research examines this positive role of social networks in migrants' psychological acculturation, with a special emphasis on cultural identity negotiations.

We adopt a social network theory perspective, which posits (1) a key role of social connections in human functioning and (2) bidirectional links between people's psychological dispositions (such as their cultural identification) and the pattern of their social connections (Borgatti & Everett, 2013). This study relies on an ego-net approach (i.e., analyzing personal networks in contrast to a complete bounded network such as a class or a corporation). Among Russian migrants to Canada (N=85), we examine the relations between structural network characteristics and cultural identification. We focus on both strength of identification with mainstream and heritage cultural groups, as well as cognitive configurations of these identities: having predominance of one identity (categorization), compartmentalization one's different identities, and integration of one's identities. Results show that migrants' cultural identification patterns are mirrored in the structure of their social network. Implications of these results and of using social network methods in acculturation are discussed.

1232

Symposium 23 - Acculturation & Identity (Thursday, July 5, 2018 10:00)

Acculturation/ Cultural Variation

Investigating Discrimination Experiences and Multicultural Identity Configurations using Mixed-methods

Maya A. Yampolsky[1]
Psychology, Université Laval, Canada

The present research uses mixed-methods to examine discrimination as a predictor of how multicultural individuals negotiate and configure their different cultural identities within the self. We focused on three multicultural identity configurations (Amiot et al., 2007): having one predominant identity (categorization), compartmentalizing one's different identities, and integrating one's identities. Study 1: Life story narrative interviews (McAdams, 1985) were conducted with 22 multiculturals. Explicit and implicit forms of discrimination were examined using a microaggressions framework (Nadal, 2011; Sue et al., 2007). Several discrimination themes emerged alongside the identity configurations, including bullying, identity denial, exoticism and sexual degradation as well as appropriation. Participants' reflections on their discrimination experiences and their identity configurations will be discussed. Correlation analyses also revealed a positive link between discrimination and compartmentalization. Study 2: Quantitative methods were employed to examine the large-scale patterns between discrimination and the identity configurations. Since discrimination is related to intraindividual discordance and is stressful, we examined the mediating role of stress in the associations between discrimination and the identity configurations in 259 multicultural individuals. Discrimination predicted greater compartmentalization. Mediation analyses revealed that greater discrimination predicted compartmentalization through greater stress, while lower discrimination predicted greater identity integration through lower stress. Categorization was not predicted by discrimination or by stress. Stress appears to have a depleting role that hampers multiculturals' capacity to reconcile their identities into a cohesive whole. The implications of discrimination experiences for multiculturals' identity negotiation will be discussed in the broader context of our diverse societies.

1233

Symposium 23 - Acculturation & Identity (Thursday, July 5, 2018 10:00)

Acculturation/ Cultural Variation

Know your Heritage: Exploring the Effects of Fit in Cultural Knowledge on Chinese Canadians' Heritage Identification

Rui Zhang[1]
Psychology, Dickinson College, USA

The objective of this research was to explore the effects of fit in cultural knowledge (FICK) – which we define as a match between the self and others in representing a cultural tradition. For Chinese Canadian biculturals, FICK can be manifested in matching their personal beliefs about their Chinese heritage culture with ingroup and outgroup beliefs about their Chinese heritage culture. Chinese Canadian university students (Study 1: N = 102; Study 2: N = 156) indicated their personal beliefs about what values are normative in Chinese culture and their heritage identification. Ingroup beliefs were assessed by beliefs about Chinese values that the Chinese Canadians ascribed to their parents, whereas outgroup beliefs were assessed by beliefs about Chinese values that were held by Euro-Canadians or that the Chinese Canadians ascribed to Euro-Canadians. The main findings are as follows: 1) with one exception, a stronger FICK generally predicted lower Chinese identification; 2) the overall negative effects could be explained by the experience of bicultural conflict that resulted from Chinese Canadians' perception of lower importance of the openness to change values in Chinese culture and the frustration of continuity, meaning, and belonging identity motives; 3) compared with accepting perceived outgroup beliefs, accepting perceived parental beliefs was more responsible for the negative effects; 4) accepting perceived outgroup beliefs was more closely associated with attributing the model minority stereotype to other Chinese Canadians. Taken together, those findings demonstrate the challenges FICK presents to heritage identity maintenance among Chinese biculturals in Canada.

1234

Symposium 23 - Acculturation & Identity (Thursday, July 5, 2018 10:00)

Acculturation/ Cultural Variation

Biculturals' Frame Switching has Consequences in North American Contexts

Alexandria L. West[1]
Psychology, York University, Canada

By virtue of their dual cultural membership, biculturals inhabit multifaceted social worlds. Many biculturals negotiate their cultures by frame switching, adapting their characteristics and behaviour in response to their current cultural context. Frame switching is seen as a largely adaptive skill, but our research suggests that it can have unintended consequences. Western, individualist cultures tend to expect and value behavioural consistency and associate inconsistency with inauthenticity. In such cultures, frame switching can elicit negative reactions from others because they see biculturals as less authentic. Mainstream North Americans in Canada (Study 1, $N = 97$) and the U.S. (Study 2, $N = 133$) read a vignette describing a bicultural who frame switches (vs. no switching vs. control) and rated him on multiple desirable traits. In both studies, the bicultural was rated as less likeable, trustworthy, warm, and competent when he frame switched, and lower authenticity ratings mediated these effects. Affirming the bicultural's authenticity mitigated the negative effects of frame switching (Studies 3, $N = 135$, & 4, $N = 390$). Together, these findings promote a more complex understanding of frame switching and its effects on biculturals' lives: although adaptive in many ways, frame switching can have certain consequences. More broadly, by experimentally demonstrating specific outcomes of frame switching, these studies show that the way that biculturals negotiate their cultures affects them beyond the particular cultures themselves.

488

Symposium 38 (Part I) - Gender (Thursday, July 5, 2018 10:00)

Gender

Crossing Borders of a Gendered and Cultural World

Chair: Natasza Kosakowska-Berezecka

Symposium 38 (Part I) - Gender (Thursday, July 5, 2018 10:00)

Gender

Gender Gap in Stem and Gender Portrayal in Science Textbooks for Upper Secondary Education

Elena Makarova
Psychology, University of Applied Sciences and Arts Northwestern Switzerland (FHNW), School of Education, Institute for Research and Development, Center for Learning and Socialization, Switzerland

The gender gap with male dominance in the fields of science, technology, engineering, and mathematics (STEM) remains persistent across most OECD countries. The development of occupational aspirations is based on judgement of the degree of match between individual self-image and the image of an occupation. In this process, the sex type of an occupation is especially crucial for career choice. Judging whether an occupational sex type is right or wrong for oneself is embedded in various social expectations associated with the socio-culturally established gender roles that children and youth acquire in socialization contexts Gottfredson (2002, 2005). Thus, the present study aims at analyzing gender portrayal in science textbooks to contribute to knowledge that can improve gender equality in STEM occupations. Our research is based on content analysis of selected senior high school science textbooks used in the German-speaking part of Switzerland. This analysis employed a newly developed category system for text-based as well as image-based materials in textbooks. Deductive predetermined categories were applied and enriched with inductive categories. The results revealed a highly asymmetric and stereotyped portrayal of gender. First, male protagonists largely dominated female protagonists in text- and image-based representations. Second, male protagonists were portrayed in an agentic role, whereas communal traits were attributed to female protagonists. Lastly, science was represented as a male domain.

Symposium 38 (Part I) - Gender (Thursday, July 5, 2018 10:00)

Gender

Put your Money Where your Values Are: Communion, Gender, and the Value of Careers.

Katharina Block
Katharina Block[1]
Psychology, The University of British Columbia, Canada

The gender pay-gap has been partially attributed to women's overrepresentation in relatively low-paid healthcare and early education fields (HEED; Croft, Schmader & Block, 2015) vs. high-paid science, technology, engineering, and math fields (STEM). Past work suggests that HEED careers are devalued precisely because their high representation of women (Eagly, 1987; Ridgeway, 1991). Over and above gender distribution, the extent to which HEED and STEM careers afford what we *value* could also help explain lower pay in HEED vs. STEM fields. The current research tests the hypothesis that higher salaries are assigned to HEED by individuals and cultures that are more communally oriented. We report evidence that communal values, both at an individual (Study1 and 2) and a national level (Study3), relate to higher pay for HEED vs. STEM. In Study1, a sample of 380 Canadian undergraduates reported the ideal salary of seven HEED and seven STEM careers on the basis of the careers' value to society. Whereas participants generally assigned a *lower* monetary value to HEED vs. STEM, communal values were related to placing a *higher* monetary value on HEED careers. Study2 (n=291 Canadians) replicated this pattern and additionally showed that communal values predicted greater support for public policy aimed at increasing the pay of HEED. Using publically available data from 33 countries, Study3 tested our theory at a national level. Controlling for national salary averages and gender-distribution in careers, actual salaries are higher in HEED, and lower in STEM, to the extent that countries are more communally oriented.

Symposium 38 (Part I) - Gender (Thursday, July 5, 2018 10:00)

Cross-National and Cross-Cultural Differences in Preferences by Gender for Preferred Leader Behavior Dimensions

Romie Frederick Littrell
Management, National Research University—Higher School of Economics-Saint Petersburg The Russian Federation, Russia

There is a long history of leadership research and debate regarding similarities and differences among genders. Social Role Theory (Eagly, 1987) suggests that societies have certain behavioral expectations of men and women. Acting like a man is agentic (e.g., assertive, confident, and self-reliant); acting like a woman is communal (e.g., nurturing, supportive, and emotionally expressive). Sex roles are enduring aspects of culture and function as a normative constraint denoting generally accepted types of behavior (Eagly & Karau, 2002). Dissimilar male and female qualities suggest that each would prefer certain leader behaviors more than others because leaders are expected to follow societal norms (Erez and Earley, 1993). Paris et al. (2009) in a 27-country study found female managers preferred leaders to exhibit more team-oriented and participative leader behaviors than male managers. These ideas of gender role expectations are more formally detailed in Role Congruity Theory (Eagly and Karau, 2002), which is an extension of Social Role Theory. According to this perspective, the traditional leadership role embodies characteristics principally associated with male qualities. In analyses of samples of across 22 countries, of more than 3000 employed businesspeople, the Centre for Cross Cultural Comparisons (CCCC) have searched for differences, and determining directions of differences for samples from many cultures relating to how employed businesspeople prefer their leaders to behave. Our studies and presentation will detail specific differences for gender x leader preference dimension means x country of residence for samples from 17 countries, related to Hofstede's VSM08 7-dimensional model of cultural value dimensions.

1108

Symposium 38 (Part I) - Gender (Thursday, July 5, 2018 10:00)

Gender

Personal and Social Identity Mindsets and Judgment of Gender Transgressors across Four Countries: Canada, India, Norway & Poland.

Natasza Kosakowska-Berezecka[1]
Psychology, University of Gdansk, Poland

The social sanctions from others such as backlash for transgressing traditional gender stereotypes constitute one of the potential reasons why women and men are not willing to be involved in gender incongruent domains. In Study 1, 634 Polish students (including 325 women) rated male and female employees in gender congruent and gender incongruent positions of assistant or of chief engineer with regard to their agency and communality levels. The participants were randomly assigned to one out of three conditions: intergroup comparison (social identity prime), intragroup comparison (personal identity prime), and control group. Our results showed priming personal identity (triggering the feeling of one's uniqueness) might have a positive effect on judgements of individuals in gender atypical roles, whereas the social identity prime (triggering the feeling of affiliation with the group) facilitates penalization of stereotype-disconforming behaviors.

In Study 2, we analyzed whether these effects are culture-dependent. That is, we examined if being primed with personal identity and social identity can lead to different results in different cultural contexts. Canadian (N=433), Norwegian (N=178), Polish (N=400), and Indian (N=366), students were asked to make judgments of characters in gender congruent or gender incongruent roles. The obtained results in four countries show that existing cross-cultural differences in perception of gender transgressors depend on salient cultural cues and can be regulated by activating certain cultural mindsets.

592

Symposium 40 (Part II) - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 10:00)

Cultural Variation

Societal Happiness: Macro-Level Correlates of Various Subjective Well-Being Measures

Chair: Kuba Krys

1117

Symposium 40 (Part II) - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 10:00)

Cultural Variation

Country Level Predictors of Independent vs. Interdependent Happiness

G. Gardiner
Psychology, University of California, Riverside, USA

Recently, research on happiness has expanded from individual level analysis to cultural comparisons of happiness with other country level characteristics. While there is some debate over whether measures of well-being and happiness are equivalent at both the individual and country level, evidence suggests that the structure of the measure and its correlates are similar across both the individual and country level (Lucas & Diener, 2008).

However, aggregate scores of happiness are typically formed from an individualistic measure of happiness developed in Western societies and then applied across all cultures. Less is known about the country level predictors of non-Western measures of happiness. This talk will compare aggregate country scores of both independent and interdependent measures of happiness with objective country level variables using new data from the International Situations Project (ISP). Participants from 55 countries (N = 13,761) rated their happiness using the Subjective Happiness Scale (SHS) and Interdependent Happiness Scale (IHS).

Overall, country scores of SHS and IHS were strongly correlated with each other (r = .49). Contrary to past research, life expectancy was not related to SHS or IHS, however suicide rates were negatively correlated with SHS. Population density was the strongest positive correlate with both SHS and IHS. Gender inequality was negatively correlated with IHS but positively correlated with SHS. In conclusion, while country scores of IHS and SHS appear to be highly correlated with each other, they do not always share the same predictive qualities for objective country level variables.

1118

Symposium 40 (Part II) - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 10:00)

Cultural Variation

Self-construals and valuation Of Different Types of Happiness

Alejandra Dominguez-Espinosa[1]
Psychology, Iberoamerican University, Mexico

By adopting resolution 65/309 in 2011, the United Nations recognized happiness as a fundamental human goal and a universal human aspiration. Cross-cultural psychological research reveals though that happiness is defined, experienced, and valued differently across cultures. If happiness is to be adopted as a valid measure of societal functioning, the diverse ways in which people think about, desire, pursue, and experience happiness needs to be reflected. In the current presentation we show how valuation of four different types of happiness (i.e., life satisfaction vs interdependent happiness measured separately for individuals and for families) links to prevalence of different types of self-construals described by Vignoles and collaborators (2016). This study is based on the Happiness Meanders study data.

1119

Symposium 40 (Part II) - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 10:00)

Cultural Variation

Emotional Environment of a Culture and Societal Happiness

A. Okvitawanli
Psychology, University of Koblenz-Landau, Germany

Studies on emotions focus most often on emotionality of individuals. Rarely, researchers analyze culture-level averages for frequency of experienced emotions as a culture-level dependent variable in studies on societal well-being (along with life satisfaction). Here, we propose to study culture-level aggregates of emotions as an 'emotional environment' prevalent in a given society and to analyze its relation to societal well-being. With the data collected in the Happiness Meanders study we analyze how the frequency of experienced emotions and the frequency of expressed emotions (as well as the difference between them) relates to four different types of societal happiness (i.e., life satisfaction vs interdependent happiness measured separately for individuals and for families).

1120

Symposium 40 (Part II) - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 10:00)

Cultural Variation

Discussion

Hidefumi Hitokoto
Psychology, Fukuoka University, Japan

1022

Symposium 42 - Lifespan Development (Thursday, July 5, 2018 10:00)

Lifespan Development

Infusing Cross-cultural Understanding into the Curriculum of Tertiary Education about Human Development

Chair: Robert Serpell

1247

Symposium 42 - Lifespan Development (Thursday, July 5, 2018 10:00)

Advances in Measurement and Methodology

Enriching a Child Psychology Course with Culturally Diverse Content in the Semi-rural US Midwest

Hemalatha Ganapathy-Coleman
Psychology, University of Toronto Mississauga, Canada

What are some curricular and pedagogical ways through which the monopoly and narrowness of western scholarship can be challenged in an introductory class on child development? More importantly, how might we start to convince culturally and religiously insular students training to become teachers in their hometowns, that the study and practice of inclusiveness is an important part of a broadly based education in a global world? This paper describes an attempt at dealing with these questions in a mid-sized university located in a semi-rural part of the US Midwest. The course this paper focuses on was an introduction to child and adolescent psychology that was mandatory for students majoring in education. Class sizes were big, and student motivation levels left much to be desired. Students (and some members of the college faculty) saw discussions about multiculturalism and unconscious teacher bias as unnecessary, liberal attempts at political correctness. The experience of offering the course for over a decade revealed that themes of diversity had to be introduced in small steps, only as footnotes initially (e.g., fleeting mention of cultural similarities and differences, 30-second video clips) and very gradually ramped up to instructional strategies of longer duration and intensity (e.g., data-based study of stereotyping and cultural bias, discussions based on self-observation) in order for the students to begin to understand and accept their value for their professional and personal training.

1248

Symposium 42 - Lifespan Development (Thursday, July 5, 2018 10:00)

Lifespan Development

Service across cultures: Experiences from the UNZA - SJSU service learning project

Haatembo Mooya
Psychology, University of Zambia, Zambia

Though an old concept, service learning - a dynamic learning experience that exposes students to a wide array of experiences that benefit themselves and the community while advancing the goals of a particular curriculum - gained prominence in the late 19th century. The University of Zambia – San Jose State University Service Learning (*UNZA – SJSU SL*) program at the University of Zambia (UNZA) was initiated in 2005 by Prof. Lewis Aptekar of San Jose State University (SJSU) in California and was co-coordinated through the Psychology Department (UNZA) with the aim of enhancing cross-cultural awareness between Zambian and American students and to build a partnership between the two universities. In addition, it was aimed at carrying out joint service-learning projects in various low-income communities of Lusaka. Between 2005 and 2009, the collaboration had produced 5 cohorts of more than 70 SJSU graduate students partnering with more than 100 UNZA undergraduate students who worked in low-income communities of Lusaka on various community-based service programs. These focused on (1) promoting children's rights and assertiveness; (2) providing free HIV and AIDS counseling services at the UNZA health care centre; and (3) working with vulnerable children living on the streets of Lusaka. The present study examines and reflects on the experiences of the UNZA and SJSU students on the UNZA-SJSU SL program over its duration. It examines lessons learned and challenges faced which can be used to enhance cross-cultural relations between institutions and scientists. Successes and recommendations are also documented.

1249

Symposium 42 - Lifespan Development (Thursday, July 5, 2018 10:00)

Advances in Measurement and Methodology, Lifespan Development

Multinational Education for Early Childhood Service Professionals within the African Region: Experience and Impact in Tanzania of the ECDVU

Fortidas Bakuza[1]
Psychology, Institute of Educational Development, Aga Khan University, Tanzania, United Republic of

The provision of Early Childhood Education, Care and Development (ECD) services has developed in Tanzania from a very low baseline in 2000 to a fully articulated national policy grounded in local and international research on child development, with technical guidance from a group of indigenous ECD specialists working with colleagues in government, NGOs, educational institutions, and civil society. The expertise of specialist groups was nurtured by an international, graduate-level education programme, known as the Early Childhood Development Virtual University (ECDVU), that brought together cohorts of professionals from a total of seventeen African countries over five deliveries (2001-2017) in a computer-mediated, distance learning framework. This presentation will describe the processes through which participants were identified to enroll in the ECDVU, and how the programme developed its curriculum and delivery structure, highlighting the key role that a multi-sectoral, multi-organizational network can play in promoting child well-being and advancing ECD capacity development. It will report on the learning experiences of participants, and on their difficulties and successes as graduates in putting their knowledge to work in the development of public policy and professional practices in a country facing severe economic constraints and challenges of multicultural coordination.

1272

Symposium 42 - Lifespan Development (Thursday, July 5, 2018 10:00)

Lifespan Development

Discussion

Judith Gibbons
Psychology, St Louis University, USA

Papers Session 37 - Culture & Organization (Thursday, July 5, 2018 10:00)

Culture & Organization

Need for Procedural Justice in emotion suppressive interaction: The moderating effect of closeness with supervisor

Chia-Hua Lin

Department of Psychology, National Chung-Cheng University, Chia-Yi, Taiwan

Suppressing negative emotion expression can improve interpersonal harmony and often be seen as an emotional display rule in the workgroup or organization. However, emotion suppression would minimize emotion cues and raise uncertainty during interpersonal interactions. Studies showed that employees would be more concern about justice information in an ambiguous situation. Moreover, Chinese culture values guanxi, the relationship between people, and relationship itself could provide interaction information and norm. That is, people would feel more uncertain when interacting with someone they are not familiar with. Therefore, this study examined the relationship between employees' perception of negative emotion display rule in the workplace and employees' need for procedural justice, and explored the moderation effect of the closeness to the supervisor of the employee. Using a sample of 225 employees from Taiwanese organizations, the result indicated that employees' perception of emotion display rule of suppressing negative emotions were positively associated with employees' need for procedural justice. Also, the close relationship with supervisor moderated the association between negative emotion display rule and employees' need for procedural justice. Compared to high closeness with supervisor, the positive relationship between negative emotion display rule and employees' need for procedural justice were stronger when the level of closeness to supervisor was low. The limitation and future directions were discussed.

Keywords: Need for procedural justice, emotional display rule, suppress negative emotion expression, and closeness to supervisor.

Papers Session 37 - Culture & Organization (Thursday, July 5, 2018 10:00)

Culture & Organization

The Relationship between Emotional Labor and Well-beings: The Moderating Effect of Perceived Supervisor Support and Gender

Yu-Hsuan Wu
Department of Psychology, National Chung-Cheng University, Chia-Yi, Taiwan

Emotional labor is believed to damage employee well-beings, including life, workplace, and psychological aspects. Supervisors might play an important role in reducing the negative impact of emotional labor. And male and female employee might have different reactions to the emotional labor. Thus, this study investigated the relationship between emotional labor and three dimensions of employee well-being. According to conservation of resource theory, we also explored the moderating effect of perceived supervisors support and gender in the above relationship. 252 Full-time employee in various Taiwan companies participated in this survey study. The result showed that: 1. Emotional labor was negatively related to life, workplace, and psychological well-beings. 2. Perceived supervisor support moderated the relationship between emotional labor and life and workplace well-beings. When subordinates perceived high supervisor support, the relationship between emotional labor and life and workplace well-beings was less negative. 3. Gender has significant different effect on the relationship between emotional labor and workplace well-being. In contrast to female employee, male employee showed higher negative relationship between emotional labor and workplace well-being. The contributions and limitation are discussed, and the suggestions are provided for future research.

Keywords: conservation of resource theory, emotional labor, life well-being, workplace well-being, psychological well-being, perceived supervisor support, and Chinese organization.

Papers Session 37 - Culture & Organization (Thursday, July 5, 2018 10:00)

Work Culture and Health of Women's Workers

Jinky Leilanie Lu
National Institutes of Health, University of the Philippines Manila, Manila, Philippines

Women's employment in the global market now has been increasing as a result of globalization and internationalization of labour. This study has two main objectives in its attempt to analyze the relations of gender, The global market, and health in the workplace. First, the article tries to elucidate the structural content of work as seen in the work organization; and second, to elaborate the ideological content of work as defined by ideologies of the organization, of the state and of the market production system. The study used quantitative methodology through surveys of 630 women workers in 23 establishments, as well as qualitative methodology using 10 interviews and focus group discussions. The study showed that assembly line work was also reported to be boring , fast-paced and requires upskilling regularly. Most of the respondents (76.3%) did overtime work. Quantitative overload was significantly related to a number of symptoms of psychological health issues such as poor work motivation, low self-esteem, absenteeism, and tardiness. The study showed that ill health under a global economy results from the impact of measures designed to enhance the profitability of capital- from shiftwork, overtime, apprenticeship, homeworking, subcontracting, teleworking, part-time work, and piece-rate work exposure to dangerous chemicals, industrial injuries, stress, or a damaged and polluted environment. The study showed underpaid women workers employed in precarious terms which calls for a massive review of policies of governments for work and employment of those in assembly line production especially in a globalized labour market.

Key Words: Women Workers, Global Market, Occupational Health, Information Technology,Ideological Content of Work, Medical Anthropology, Health Sociology

Papers Session 37 - Culture & Organization (Thursday, July 5, 2018 10:00)

Culture & Organization

Explaining the Traumatic Sufferings of Journalists: An Application of Bronfenbrenner's Socio-ecological Model

Collins Badu Agyemang
Department of Psychology, University of Ghana, Accra, Ghana

Media practitioners on day to day basis, endeavour to capture the moments and suffer traumatic experiences in their quest to shoulder work-related responsibilities. Every step of a media practitioner is in itself news and tend to invariably affect their psychological wellbeing. There seems to be an attack on media personalities, especially journalists. This paper explains the pull and push factors accounting for the traumatic sufferings of journalists using Bronfenbrenner's socio-ecological model. The effect of emotional labour on the psychological health of media practitioners can be viewed as an interplay between the multiple levels of influences from the industry level to the personal level. The interplay between macro-level, intrapersonal level, and interpersonal influences tend to impact greatly on the individual practitioner. At the structural level, industry requirements or occupational display culture dictate what is professionally accepted or not and how media practitioners ought to exhibit their emotions. This macro-level requirement fed into the individual organizations' ideals, values, expectations and demands. The organizational level orientation is subtly passed on by colleague employees, friends, and family. Unfavourable feedbacks from the general public, strengthen the descending pressure to labor emotionally. The three-tier level pressure to demonstrate professionalism (to keep faking by enhancing or suppressing ones' emotions), culminating on the individual employee at the personal level. The inability to navigate through the challenges from the various levels tend to affect the psycho-social wellbeing of journalists. There is, therefore, the need to provide psychological services to support journalist.

Papers Session 37 - Culture & Organization (Thursday, July 5, 2018 10:00)

Culture & Organization

The Relationship between Abusive Supervision and Loyalty to Supervisor: The Moderating Effect of Power Distance and Gender

Pei-Yu Lu
Department of Psychology, National Chung-Cheng University, Chia-Yi, Taiwan

Abusive supervision is regarded as having negative effect on the relationship between the supervisor and the subordinate, such as subordinates' loyalty to the supervisor. However, the Chinese traditional culture values harmonious relationship and promote unequal relationship between the inferior and the superior. Thus, personal power distance value might play a vital role in decrease the negative impact of abusive supervision. And according to cultural role perspective, male and female employee might respond to abusive supervision differently. Consequently, this study aimed to examine the relationship between abusive supervision and loyalty to supervisor. And we further probed into the moderating effect of subordinates` power distance and gender in the above relationship. Two hundred and forty one valid questionnaires were collected from full-time employee from various Taiwanese companies using survey research techniques. The result showed that: 1. abusive supervision was negatively associated with loyalty to supervisor. 2. Subordinate's power distance moderated the relationship between abusive supervision and loyalty to supervisor. The relationship between abusive supervision and loyalty to supervisor was stronger among subordinates who were lower in power distance than among subordinates who were higher in power distance. 3. Gender moderated the relationship between abusive supervision and loyalty to supervisor. In contrast to male employee, female employee showed higher negative relationship between abusive supervision and loyalty to supervisor. The implications, limitations and possible directions for future research were discussed.

Keywords: abusive supervision, loyalty to supervisor, power distance, cultural role, and Chinese organization.

554

Symposium 43 - Values, Norms and Beliefs (Thursday, July 5, 2018 10:00)

Cultural Change

The BIGSSS Symposium: Immigration and Value Change – Interdisciplinary Perspectives

Chair: Mandy Boehnke

1163

Symposium 43 - Values, Norms and Beliefs (Thursday, July 5, 2018 10:00)

Cultural Change

Changing Values through Immigration?

Mandy Boehnke[1]
Psychology, University of Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

Multiculturalism – this year's congress theme – attributes equal value to different ethnic cultures that coexist in a society, celebrating not only the protection of 'traditional' cultures, but also the emergence of new hybrid cultures. However, scapegoating and prejudices often remain in multi-ethnic societies. In particular, the European context (including Germany) is marked by tensions as a consequence of increasing immigration, and a lack of integration seems to remain as social problem. The idea of multiculturalism has therefore been challenged in recent years. In Germany, the recent political and public discourse is marked by a discussion about a German "Leitkultur" and the boundaries of (cultural and social) integration. Among others, a fear of a decline of so-called core German values seems to have gained impetus with the increased number of refugees (see also Boehnke, Deutsch & Boehnke, 2016). Against this background, our study aims to investigate the relationship between immigration to Germany and societal value change. The focus is on the core values of German culture. On the basis of representative survey data of the German population since the German Unification in 1990, we a) identify the core values of the German society, b) describe their change over the past 28 years, and c) investigate to what extent these changes in value preferences are a consequence of immigration.

1164

Symposium 43 - Values, Norms and Beliefs (Thursday, July 5, 2018 10:00)

Cultural Change

The Three Facets of National Identity: Identity Dynamics and Anti-Immigrant Attitudes in Russia

Lusine Grigoryan
Psychology, Jacobs University Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

We use cross-sectional data from 1995, 2003, and 2013 ISSP National Identity module to assess the dynamics of three facets of national identity in Russia, namely nationalism, political patriotism, and cultural patriotism, and their effects on anti-immigrant attitudes. First, our findings support the theoretical distinction between the facets of national identity: nationalism is strongly linked to anti-immigrant attitudes, political patriotism is linked to more positive attitudes, and cultural patriotism is largely unrelated to attitudes towards immigrants. Second, this pattern of associations remains mainly stable in the studied timeframe. Finally, we find nationalism, political patriotism, and anti-immigrant attitudes increasing over time.

1165

Symposium 43 - Values, Norms and Beliefs (Thursday, July 5, 2018 10:00)

Cultural Change

Agent-based Models: A Methodological Tool to Investigate the Emergence of Multicultural Societies

Rocco Paolillo
Psychology, Jacobs University Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

Multiculturalism is a complex topic studied by different disciplines and perspectives. While studies in psychology of acculturation have focused on the experiences and orientations of individuals, sociological studies in immigrant integration have focused on their dynamic incorporation into the receiving society's structures and fabric. Both perspectives are relevant to the understanding of multicultural societies' functioning and formation, which justifies the adoption of a systemic and emergent perspective. This means that the occurrence of social phenomena as multicultural society formation cannot be reduced to the knowledge of their individual components and characteristics (e.g. individual orientations), but emerges from their mechanisms of interaction within a dynamic and circular causality. Agent-based models can be a suitable tool to this aim. As a class of computer simulations, they implement multiple and interacting human-like agents provided with attitudes and cognitions into virtual scenarios. Thereby, theoretical assumptions are translated into mechanisms of interactions linking the micro-level of individual behavior to the macro-level of society formation. The flexibility of agent-based models allows to integrate a diversity of disciplines and perspectives as well as to investigate experimental conditions otherwise unfeasible in *what if* scenarios. Hartmut Esser's Intergenerational Integration Model perfectly fits such premises, theorizing about the interaction of previous generations with basic conditions of ethnic boundaries and group diversity as premises for new migrants' integration either into local or ethnic communities. Agent-based modeling can help identify the actual initial conditions favoring the emergence of segregated or cohesive multicultural societies.

1166

Symposium 43 - Values, Norms and Beliefs (Thursday, July 5, 2018 10:00)

Cultural Change

Discussion

Christian Welzel
Psychology, Leuphana University of Lüneburg, Germany

Culture & Organization

Effects of Institutional Factors and Leadership Structures on Workplace Norms and Employees' Work Attitude in Japan

Yukiko Muramoto
Graduate School of Humanities and Sociology, The University of Tokyo, Japan

Recent research in cultural psychology has shown that the emotions, cognitions, and actions of individuals and groups are shaped in part by physical, societal, and interpersonal environments. Typically, Gelfand et al. (2011) illustrated that "tightness-looseness" of social norms is afforded by various ecological and human-made environmental factors, along with everyday situations and psychological processes.

The present research aims to apply the socio-ecological perspective to organizational psychology and to figure out the dynamic relationship between institutional factors, leadership structures, employees' work motivation, and their perception of group norms among workers.

We conducted an online survey of 600 permanent employees working for diverse organizations in Japan, which differed in many aspects such as industry, number of employees, average length of service of employees, frequency of job rotation, and recent corporate performance. The questionnaire consisted of several scales to measure respondents' work attitude and behavior, perceived leadership qualities of their leaders, and perceived tightness of implicit norms in workplace. To figure out a whole picture of leadership structures in workplace, we asked respondents to evaluate leadership qualities of a boss (formal leader) and an influential colleague (informal leader), respectively.

As a result, various institutional factors, leadership structures (i.e., combinations of performance/maintenance leadership qualities of formal and Informal leaders), and employees' work motivation mutually interacted in diverse ways. The perceived tightness of workplace norms was also affected by the leadership structures and some institutional factors such as job rotation frequency. The results suggest that the desirable leadership structure varies depending on social environmental factors of workplace, and that informal leadership plays a considerable role on employees' motivation and perception of norms.

Papers Session 42 - Culture & Organization (Thursday, July 5, 2018 10:00)

Culture & Organization

People-orientation Culture and Perceptions of Interpersonal Justice in Nigerian Organizations: Does Leadership Make a Difference?

Olufemi Lawal
Psychology, Lagos State University, Ojo, Nigeria

This article reports an investigation of the relationship between the degrees of importance organizations had attached to their employees and the extent to which the employees had been treated with respect and dignity by their immediate superiors; as well as the mediating role leadership effectiveness had played in the relationship. Different cadres of 472 employees were surveyed, across organizations in South-Western Nigeria, with the aid of a questionnaire comprising relevant, standardized measures. Data analyses were carried out with the aid of a Hierarchical Regression Analysis (HRA), a multiple regression analysis, and three simple regression analyses. The results of the HRA showed significant predictions of interpersonal justice by both people-orientation culture (β=0.140, t=3.145, P0.01) and leadership effectiveness (β=0.301, t=6.498, P0.01) after controlling for relevant variables including Leader-Follower Relationship. And, as revealed by the multiple and simple regression analyses, all-four conditions for the mediation of the relationship between people-orientation culture and interpersonal justice by leadership effectiveness—as stipulated by Baron and Kenny (1986)—were met. A Med-Graph (Jose, 2003, 2009), constructed to depict the degree and pattern of the mediation, showed the Sobel z-value to be significant (z = 6.260, p 0.01) confirming that the mediation was significant. The graph further showed leadership effectiveness to be highly instrumental to the predictive relationship between people-orientation culture and interpersonal justice, solely accounting for about 43% of the variance in interpersonal justice. Among other things, these results support the position of extant literature about the key role of modeling culture, generally, and culture of fairness, specifically, that leaders are supposed to be playing in organizations and societies.

Papers Session 42 - Culture & Organization (Thursday, July 5, 2018 10:00)

Work Orientations, Cultures, and Life Satisfaction in Mongolia: The Mediating Role of Leader-Member Exchange (LMX)

YeEun Choi[1]
Management, Hong Kong University of Science and Technology, Kowloon, Hong Kong

There are three types of work orientations: Job, career and calling (Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). Individuals with *job* orientation work for earning money. People with *career* orientation seek for advancement in status. Those with *calling* orientation find meaning and fulfillment in their work. Studies on the benefits of calling have shown that it is associated with life satisfaction (Wrzesniewski et al., 1997) and performance (Park, Sohn, & Ha, 2016). However, most research on calling has been conducted in developed regions (Bunderson & Thompson, 2009; Hirschi, 2012), neglecting most of the world's population (Arnett, 2008). The current study addresses this issue by investigating the effect of work orientations in Mongolia, a developing region that has been underrepresented in the literature.

We recruited 255 Mongolian workers for this study. First, we investigated the relationship between the three work orientations and their cultural value endorsement. The results showed that whereas job was negatively associated with perceived collectivism, career was positively related to perceived individualism. Calling did not show significant correlations with individualism or collectivism. Second, consistent with previous research conducted in developed regions (Choi, Cho, Jung, & Sohn, 2017; Duffy, Allan, Autin, & Bott, 2013; Duffy, Allan, & Bott, 2012), calling was positively, and job was negatively related with life satisfaction among Mongolian workers. Third, leader-member exchange (LMX) mediated the relationships between job and life satisfaction and between calling and life satisfaction. Specifically, individuals with job orientation have negative relationship with their leaders, which in turn hamper their life satisfaction, whereas people with calling have positive relationship with their leaders, which enhances their life satisfaction. Career did not have significant relationship with LMX and life satisfaction.

586

ICC Symposium Session 2- Acculturation/ Cultural Variation (Thursday, July 5, 2018 11:45)

Acculturation/ Cultural Variation, Culture & Health, Multiculturalism

Issues Facing Cultural Minorities in the Canadian Context: Religion, Social Networks, Education and Acculturation

Chair: Dan Tao

This symposium highlights diverse cultural understandings of various aspects of mental health issues. Sunohara et al. discussed distinct explanatory styles of mental illness among Japanese lay people, including moralizing and interdependent self-construal. Sun et al. looked at depressive symptoms among Chinese outpatients over time, and found continued somatic symptoms and rising psychological symptoms, which are equivalent to their Euro-Canadian counterparts. Among Muslim-Syrian refugees in Canada, Qasim & Hynie found religion to be an effective coping strategy when dealing with settlement stress, including financial threat. Through a mass media lense, Ahmed & Dere performed a content analysis on a Canadian mental health anti-stigma campaign (Bell "Let's Talk"), and found cultural representation and perspectives to be lacking.

1268

ICC Symposium Session 2- Acculturation/ Cultural Variation (Thursday, July 5, 2018 11:45)

Acculturation/ Cultural Variation

Examining the Role of Culture and Religion on Well-Being in Religious Minorities

J. Cila
Psychology, York University, Canada

Changing patterns of immigration in many Western countries have resulted in societies that are diverse not only ethnically, but also religiously. Yet research on psychological well-being among minorities tends to focus on racial or ethnic minority groups, with little focus on religious groups. At the same time, literature on religiosity and well-being has primarily focused on religious groups that are in the majority. In order to fully understand how people in the religious minority maintain healthy lives, it may be necessary to consider the role of both culture and religion. In two studies we examined the simultaneous effects of cultural and religious identifications on psychological well-being among two religious minority groups in Canada, Muslims (Study 1; N = 190) and Jews (Study 2; N = 133). In Study 1 we found that acculturation to both heritage and mainstream Canadian culture was positively associated with well-being. Importantly, we also found that Muslim identification predicted well-being even after controlling for acculturation to both heritage and mainstream cultures. In Study 2 we found that Jewish identification (but not identification with mainstream Canadian culture) significantly predicted well-being, and this effect held after controlling for perceived discrimination. Findings highlight the value of utilizing a social identity approach to religiosity, and on a broader level, the research speaks to the importance of multiple valued social identities on psychological well-being.

1269

ICC Symposium Session 2- Acculturation/ Cultural Variation (Thursday, July 5, 2018 11:45)

Acculturation/ Cultural Variation

What does one's social network say about one's willingness to talk about mental health? The case of Chinese migrants in Montreal

D. Tao[1]
Psychology, Concordia University, Canada

Although East Asians in North America show a similar rate of distress compared to the general population, there is a severe underutilization of mental health services, partially due to anxiety in using a second language (L2) in healthcare settings. The level of inclusiveness and density of the L2 social network has been shown to foster communicative competence. The current study uses a mixed-method approach to examine the effect of social network features on Chinese migrant's frequency to talk about personal emotional issues with friends. 40 Bilingual Chinese immigrants (Mage = 23.9, Myrs in Canada = 7.3) were recruited through social media, and completed an online survey and a follow up interview. Qualitative results indicated significant level of distress; however, most people never sought professional help, but dealt with the issues by themselves or with their parents. Multilevel regression results demonstrated that Chinese migrants talk more about mental health with: (a) friends who are less close (t=-8.95***); (b) friends with whom they talk more frequently in general (t=11.80***); (c) those with a Chinese background (t=2.04*); (d) and those known outside of work or school (t=4.32***). People with a more interconnected social circle have more personal emotional conversations with their friends (t = 3.44***), which in turn is related to higher eudaimonic well-being (t = 2.92**). Results highlighted the need to foster an interconnected social network with both heritage and mainstream friends outside of work and school.

1270

ICC Symposium Session 2- Acculturation/ Cultural Variation (Thursday, July 5, 2018 11:45)

Acculturation/ Cultural Variation

Multiculturalism discourse in Ontario Schools: Worthy of critique or facilitator of student belonging?

R.V.H. Litchmore
Psychology, University of Guelph, Canada

The ideal of multiculturalism is that all ethnocultural groups in a particular society are regarded as equal, and that individuals may identify with their cultures of choice/origin while being full participants in the national identity of the country (Fleras & Elliot, 1992). While Canada prides itself on its adaptation of official multiculturalism policy (Mackey, 2002), this policy and accompanying discourses have also been heavily criticized (Anthias & Yuval-Davis, 1992; Kirova, 2008). In the field of education, the "3-D" approach to culture, that is, integrating superficial aspects of non-Canadian cultures into curricula in the form of "Dining, Dress, and Dance", has been criticized for treating the cultures and experiences of racialized and Indigenous students as "other" and mainstream Canadian culture as the norm (Sanghera, 2010). Such characterizations rely on the treatment of culture as objectively identifiable traditions and practices that are reliably transmitted across time and space (Gjerde, 2004). In this ethnographic study, interviews and observations with 14 White Canadian teachers and 12 students of African and Caribbean background in a Toronto area school revealed that both groups drew on multiculturalism discourse to demonstrate their knowledge of, and identification with particular nationalities and cultures. However observations also revealed the fluidity of student cultures, and consequently the difficulties that teachers may have in attempting to integrate discrete, cohesive cultures into curricula. Findings therefore support extant critiques of multiculturalism discourse, while also calling attention to the highly contextualized usefulness of 3-D narratives in supporting the identities of students who may otherwise be excluded from mainstream school cultures.

1271

ICC Symposium Session 2- Acculturation/ Cultural Variation (Thursday, July 5, 2018 11:45)

Acculturation/ Cultural Variation

Culture, Mind and Biology: Examining Heart Rate Variability Associated with Acculturation in Maghreb Immigrants

S. Benkirane[1]
Psychology, Concordia University, Canada

This study examines vagal tone (VT) and vagal flexibility (VF) as biological individual differences that are implicated in the process of acculturation. Recent literature has demonstrated that VT is a marker of the capacity for social engagement and that VF indexes individuals' ability to perceive social-emotional information more accurately and to show greater sensitivity to their social context. Given that acculturation takes place largely through social interactions, it is expected that VT will be a predictor of orientation toward mainstream culture (H1), that VF will influence migrants' response to stress as well as their orientation toward mainstream culture (H2). We predict that discrimination experiences will moderate the relationship between VF and orientation towards mainstream culture (H3). 80 Maghreb immigrants, living in the greater Montreal area, participated in a study and were given a set of acculturation questionnaires, including the Brief Acculturation Orientation Scale, (BAOS) as well as an electrocardiogram at rest and under a stressor related to their discrimination experiences. As expected, participants who had a greater VT scored higher on the questionnaires relating to orientation towards mainstream culture (BAOS). Preliminary regression analyses have demonstrated that participants who had greater VF scored higher on the acculturation orientation questionnaire (BOAS) and this relationship was moderated by their discrimination experiences. Our results showed that VT and VF play an important role in predicting key variables in the acculturation process. This study will allow health care professionals to be better equipped to identify and support those at risk for various struggles upon migration.

902

Symposium 38 (Part II) - Gender (Thursday, July 5, 2018 11:45)

Gender

Crossing Borders of a Gendered and Cultural World

Chair: Natasza Kosakowska-Berezecka

1109

Symposium 38 (Part II) - Gender (Thursday, July 5, 2018 11:45)

Gender

The Fate of Being A Woman? Containing Fear, Anxieties and Insecurities in Post-Apartheid Higher Education Institutions

Claude-Hélène Mayer[1]
Psychology, Rhodes University, Grahamstown, South Africa

This presentation responds to the void in research on women in leadership from autoethnographcial perspectives in the Post-apartheid South African context of higher education institutions (HEIs).

The authors use an autoethnographical lens based on the theoretical frame of systems psychodynamics to explore their experiences on the unconsciousness level. The aim of this paper is to reflect on women`s experiences in HEI drawing on concepts of systems psychodynamics in organisations. The research methodology used is autoethnographic in nature, displaying women`s subjective experiences within HEIs over a period of 15 years. As an autoethnographic approach, the authors use diary notes, field notes, personal documents to reconstruct the memory . The sample consists of two academic women who have worked in higher education institutions for over 15 years, several of these years as professors. The findings show that women leaders take on roles within their organisations which are bound to feelings of fear and anxieties. They become containers of these insecurities floating around in organisations and connect them with experiences of racial belonging, segregation, gender, national belonging, marginalization and authority.

The research is limited to autoethnographic experiences, but provides important insights into the psychoanalytical approaches regarding the psyche, the feelings and experiences of two women of diverse cultural, language, national and professional background working in HEIs.

1110

Symposium 38 (Part II) - Gender (Thursday, July 5, 2018 11:45)

Gender

“The Pain behind the Mask”: Masculine Depression and Gender Stereotypes in the Chilean Context

Anna Wlodarczyk[1]
Psychology, Escuela de Psicología,Universidad Católica del Norte, Chile

In Chile, depression affects silently almost a fifth of the population, causing havoc in all areas of daily life to those who are directly and indirectly involved with it. According to official data from MINSAL (2013) only 8.5% of men in comparison with 25.7% of women were diagnosed with depression. Without a doubt, and especially in the Latin American context, factors that are associated with the diagnosis of depression are closely related to the sociocultural constructions of gender roles. The social pressure exerted on men to avoid all femininity can lead them to consider stereotypically feminine diagnoses of mental health as especially aversive. The present study implemented mixed methods design, in the first place, we conducted a quantitative study among students and adults (N = 220), subsequently we performed interviews with informative sampling in order to explain variations in outcomes (10 interviews with students and 6 with adults). Our results confirmed that, at a quantitative level there were no particular difference between the levels of depression between men and women. More importantly, the differences were found in relation to the way they experienced and expressed depressive symptomatology, and the evaluation they made about people suffering a depression. Additionally, in the case of men (both young and adult), the self-stigmatization, predicted more negative attitudes towards psychological help seeking and emotional expression. These findings coincide with the thesis that men see psychological disorders in general, and perhaps female disorders in particular, as challenges for their status and gender role.

Symposium 38 (Part II) - Gender (Thursday, July 5, 2018 11:45)

Gender

Hostile and Benevolent Sexism in India: Taking forward the Cross-cultural Analysis

Jain Suparna
Psychology, University of Delhi, India

Gender discrimination encompasses both hostile sexism (HS) and benevolent sexism (BS) towards women and men. Cross-cultural studies (Glick et al., 2000) show that in countries where men hold highly sexist attitudes, women tend to endorse benevolent sexism more strongly, using it as a system justifying ideology. To our knowledge the relationship between women's and men's levels of benevolent and hostile sexism has not been fully analysed in India. In our study 500 participants (both sexes, Mage=35 years) residing in sub-urban regions of Northern India responded to Ambivalent Sexism Inventory (ASI) (Glick & Fiske, 1996) and Ambivalence towards Men Inventory (AMI) (Glick & Fiske, 1999). In line with cross-cultural results from England, Japan, South Korea and Turkey obtained by Glick et al. 2000, our findings show that HS and BS are held as complementary forms of sexism by both men and women in India, however this complementarity is more visible among women than men. Contrary to previous results Indian males hold stronger hostile as well as benevolent sexist attitudes as compared to Indian women and despite Indian males scoring high on sexism, Indian women have not scored higher on BS towards women and HS towards men. Unlike women in other countries (Cuba, Syria, Turkey, Taiwan, US) Indian women seem to be less inclined to express their resentment about experienced gender inequality through holding hostile sexist attitude towards men. Above findings about India and a comparative understanding with results obtained in other countries would be elaborated in the presentation.

1112

Symposium 38 (Part II) - Gender (Thursday, July 5, 2018 11:45)

Gender

Discussion

Deborah Best
Psychology, Wake Forest University, USA

980

Symposium 50 - Identity and the Self (Thursday, July 5, 2018 11:45)

Diversity

Belonging to Many Groups: Multiple Categorization and Multiple Identities in Cross-cultural Perspective

chair: Lusine Grigoryan

1235

Symposium 50 - Identity and the Self (Thursday, July 5, 2018 11:45)

Diversity

Multiple Group Memberships and Wellbeing across Cultures: The Moderating Role of Relational Mobility

M. J. Easterbrook[1]
Psychology, University of Sussex, UK

Multiple group memberships are beneficial for health and wellbeing in westernised, individualistic nations such as the UK, Australia, and the United States. However, multiple group memberships may not have the same benefit in more collectivistic nations, perhaps because people do not strive to achieve positive distinctiveness from their groups in these nations (Smith & Easterbrook, 2017). We find that MGM is associated with less depression across the UK, Hong Kong, and Turkey, but that this effect is moderated by whether respondents can leave groups they are dissatisfied with. Probing this moderation further showed that MGM are only beneficial in the UK, and only when respondents feel they can leave dissatisfying groups. MGM were not beneficial in HK or Turkey.

1236

Symposium 50 - Identity and the Self (Thursday, July 5, 2018 11:45)

Diversity

"I Changed and Hid my Old Ways": How Social Rejection and Social Identities Shape Wellbeing among Ex-prisoners

A. Kyprianides[1]
Psychology, University of Sussex, UK

Being a member of a rejected group negatively affects wellbeing but can also increase group identification, which can have positive effects on wellbeing. However, this rejection-identification model has never been investigated among the highly stigmatized group of ex-prisoners. Furthermore, the potential buffering role of multiple group memberships has never been investigated within the rejection-identification model. We conduct a novel investigation of a combined rejection-identification and social cure model of group rejection among ex-prisoners. Our analyses of a survey of 199 ex-prisoners found that experiencing group-based rejection was associated with poorer wellbeing and increased ex-prisoner identification. However, identification as an ex-prisoner magnified, rather than buffered, the relationship between rejection and reduced wellbeing. Furthermore, the negative relationship between rejection and wellbeing was present only among ex-prisoners with a higher number of group memberships. Post hoc analyses found that ex-prisoners with a greater number of group memberships experienced greater levels of rejection, suggesting group memberships increase their exposure to rejection. We therefore provide evidence of a boundary condition for the social cure properties of groups: Among members of strongly rejected social groups, multiple group memberships can be a social curse rather than social cure.

1237

Symposium 50 - Identity and the Self (Thursday, July 5, 2018 11:45)

Diversity

Beyond the Ingroup VS. Outgroup Dichotomy: Exploring Multiple Crossed Categorization patterns across Cultures

Lusine Grigoryan[1]
Psychology, Jacobs University Bremen, Bremen International Graduate School of Social Sciences (BIGSSS), Germany

Studies on crossed categorization, where targets representing two cross-cutting group memberships are evaluated, repeatedly find that (1) the more group memberships a participant and a target share, the more positive is the attitude towards the target (additive pattern), and (2) when real-life social categories are used, some categories produce more intergroup bias than others. Using a factorial survey design with nine real-life dimensions of social categorization in four countries (Armenia, Australia, Brazil, and India, total N = 1281), we test (1) whether additive pattern replicates when more than two categorization dimensions are used and (2) what predicts the strength of intergroup bias on the dominant dimension of categorization. We find that additive pattern holds in all four countries. The dominant category differs across countries: in Australia and India the strongest bias occurs on the dimension of religion, in Brazil – on political orientation, and in Armenia – on sexual orientation. We find that perceived threat and importance of the categorization dimension for the participants' self-concept predict the strength of bias on the dominant categorization dimension. However, perceived threat only predicts the strength of bias when majority group members are evaluating minority group members, but not the other way around.

1238

Symposium 50 - Identity and the Self (Thursday, July 5, 2018 11:45)

Diversity

Discussion

Byron G. Adams
Psychology, Tilburg University, Canada

Symposium 21 - Lifespan Development (Thursday, July 5, 2018 11:45)

Potential Psychological Challenges in Global Indian Culture

Chair: Ishita Upadhyay Bharadwaj

1171

Symposium 21 - Lifespan Development (Thursday, July 5, 2018 11:45)

Culture & Health

Understanding the Concept of Lived Citizenship through the Clinical Experiences of Indian Married Women: An Existential Phenomenological Approach

Ishita Upadhyay Bharadwaj
Psychology, University of Delhi, India

Modernity coupled with aim of global living has indeed opened new apertures for socio-political developments. Last 10 years witnessed gender mobilization with greater thrust on empowerment. With the rise in sharing the visibility in public spaces, economic independence is paving its way in shaping the popular discourses around gender empowerment. However owing to the deep traditional underpinning, the public private dichotomy seems to pose a challenge to gender sensibilities, often converting them to potentially vulnerable group.

The present paper is an attempt to understand the narratives from clinical spaces of 20 Indian married women who experienced psychic splits around their womanliness which found a non conscious legitimacy in their gendered being. The analysis reveals suggestive thoughts for understanding the intimate citizenship(Plummer, 2003) expressed by these women through their psychic dissonances.

1172

Symposium 21 - Lifespan Development (Thursday, July 5, 2018 11:45)

Culture & Health

Scarred Self- Reflections on Burns

Bani Malhotra
Art Therapy, The George Washington University, USA

This paper presents an in-depth study illustrating how the experience of burns may have a debilitating effect of survivor's sense of self from psychological, social and cultural perspective. Semi-structured interviews were conducted with 11 patients and the resultant transcripts were subjected to interpretative phenomenological analysis. Analysis focused on lived experiences of burn patients during their treatment process in OPD as well as in the ward in an intensive burn care unit. Pain which forms a central theme in burns was located not only in its physicality but was looked at through the experience of complex emotions such as shame and guilt. Negative impact of burns, interconnection of physical and psychological self, movement of life and burns as a means of redressal were some of the prominent themes that emerged. An understanding of body emerged in the meaning making process that unveiled some of the problems faced by burn patients which has a deep connection to the physical perception of their selves as well as to their social and relational selves. The study highlights the value of exploring the subjective experience of burn survivors and the importance of multi-disciplinary team approach for burns treatment.

1173

Symposium 21 - Lifespan Development (Thursday, July 5, 2018 11:45)

Culture & Health

Caregivers and their Cultural Embededness- A Phenomenological understanding of Caregiving Experience

Supreet Kaur Bhasin
Psychology, University of Delhi, India

Caregiving has been usually understood in terms of economic burden, and quality of life, while the inevitable role of culture and its influence in care delivery system remains overlooked. The current paper captures the power of shared beliefs, customs and values in shaping one's actions and reactions, when prescribed the role of a caregiver. For this purpose, extensive review with regard to gender roles, family structures, family cohesiveness, power hierarchies and relevance of spiritual beliefs has been examined and compared across different cultures. Furthermore, due to paucity of cultural accounts of caregiving process, from Indian perspective, primary data, in the form of narrative accounts was gathered. The narratives acquired were of, seven family members acting as caregivers to a patient with Parkinson's disease for three years and more. The data was analyzed using Existential phenomenology, focusing on existential givens of temporality, spatiality, co-existence, and mortality. Few themes emerged were, shouldering responsibilities and dissonance between cultural and personal narrative. These shed light on their moral dilemmas, sense of estrangement from self, relational alienation reinforced by the culture and a deeper sense of inconsistency and meaninglessness. These findings can be utilized for developing an intervention model for providing comprehensive care to the caregivers, which relooks at, as well as utilizes their sense of meaning–making in enhancement of their mental health.

1174

Symposium 21 - Lifespan Development (Thursday, July 5, 2018 11:45)

Culture & Health

Listening to the ‘unheard’ person in Working Women and Homemakers

Alka Bajpai
Psychology, University of Delhi, India

In contemporary times, issues around womanhood and gender are very much part of the social, political discourses and form a burgeoning area of research as well. The media images of the empowered working women and happy homemakers reinforce images of efficiency and effectiveness in respective roles. Some valuable work has been done in the area of work life balance, however more needs to be understood about the narrative and life of the ‘person’ beyond the various roles. The present study explores issues related to the ‘making of the self’ , the ways and patterns of negotiating with different life worlds especially in case of working women, understanding the psychological challenges and channelizing of ‘ ambition’ among homemakers. Lastly, do both perceive one another as the ‘other’? Data was collected though in-depth interviews of 10 married female participants and analyzed based on Thematic Network Analysis. Some preliminary trends in data analysis revealed a sense of loss in relationships, in the need to maintain the structural requirements of family life, a vicious cycle of being perfect leading to unwarranted anxieties and sense of inadequate self. The study has implications for highlighting some of the relational dimensions that need to be addressed for a sense of well being among Indian women.

988

Symposium 47 - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 11:45)

Cultural Variation

Cultural Variation in Experiences of Wellbeing

Chair: Thomas Vaughan-Johnston

Symposium 47 - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 11:45)

Cultural Variation

Pictorial Representation of Affective Responses to Personal Success and Failure: A Cross-cultural Investigation

Yap Suhui[1]
Psychology, Queen's University, Canada

Previous research on culture and affective experience has paid much attention to valence but little attention to arousal, or not distinguished them at all. To fill this gap in the literature, and minimize some of the biases and methodological confounds associated with self-reports, the present study used a novel methodology to examine Canadian and Chinese participants' affective responses to their success and failure, in terms of valence and arousal, respectively. In two studies, participants were asked to draw a picture depicting their success in achieving (versus failure to achieve) an important goal in their lives. Two trained coders coded the arousal (high/low) and valence (positive/negative) of the affect portrayed in these drawings. We found that Canadian drawings were more likely than Chinese drawings to express high-arousal positive and high-arousal negative affect, whereas Chinese drawings were more likely than Canadian drawings to express low-arousal positive and low-arousal negative affect, in response to their success and failure, respectively. Further corroborating these results, an independent group of participants, who were unaware of the conditions and cultural origin of these drawings also rated the Canadian drawings of success as portraying more positive feelings, and Canadian drawings of failure as portraying more negative feelings, compared to Chinese drawings. These findings demonstrate cultural differences in individuals' affective responses to emotional events, and highlight the importance of considering both valence and arousal dimensions of affect when examining the relationship between culture and affect.

Symposium 47 - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 11:45)

Cultural Variation

The Functionality of Pleasure

Emily Hong[1]
Psychology, Queen's University, Canada

Past research showed that pleasure enhances one's meaning in life (King et al., 2006). In contrast, we propose that pleasure may threaten one's meaning system in other cultures. In individualistic cultures where individuals' hedonic happiness is highly valued, pleasure would satisfy one's meaning in life. However, in collectivistic cultures where the welfare of the community is valued over personal happiness, pursuing pleasure would threaten one's meaning system. As a result, pleasure would function as a source of meaning in individualistic cultures, whereas pleasure functions as a motivator to search for meaning in the collectivistic cultures. Four studies (N = 937) used between and within cross-cultural comparisons to examine the culturally divergent relationships between pleasure and meaning. Post-hoc power analyses revealed that sample sizes of each study yielded adequate power for detecting medium effect sizes (1- β .99). In Study 1, we found that Canadians' ideal level of pleasure is greater than meaning, whereas the ideal life has greater meaning than pleasure for Koreans. In Studies 2 through 4, we tested culturally divergent outcomes of pleasure. Studies demonstrated that Koreans with high trait levels of pleasure (Study 2) and who recalled pleasurable moments (Study 3) sought more meaning than those with low pleasure, whereas the opposite pattern emerged for Canadians. In Study 4, a within cross-cultural comparison showed that Canadians with collectivistic norms showed greater meaning search when feeling pleasurable than those with individualistic norms. The findings contribute towards understanding dynamic relationships between meaning and pleasure within a cultural framework.

1185

Symposium 47 - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 11:45)

Cultural Variation

The Self-Esteem Importance Scale Shows Psychometric Invariance but Cultural Differences

Thomas Vaughan-Johnston
Psychology, Queen's University, Canada

Scholars studying cultural variation have suggested that self-esteem may not be equally prized across all populations. Researchers have suggested that western cultures tend to produce an emphasis on personal success and self-enhancement, whereas eastern cultures may deprioritize these values in favor of group achievements (Heine, Lehman, Markus, & Kitayama, 1999). Previous work has blended *having* self-esteem with the *pursuit* of self-esteem (Heine & Hamamura, 2007), which we show are empirically and functionally distinct. We develop a scale of self-esteem importance (SEIS) to represent the pursuit of self-esteem, by assessing beliefs that high self-esteem has causal effects in life domains.

We show a strong latent structure (Study 1) for the SEIS. We next demonstrate that SEIS uniquely predicts self-handicapping (Study 2) in preparation for a difficult cognitive test, and sensitivity to social acceptance versus rejection vignettes (Study 3), whereas self-esteem does neither, suggesting a functional distinction between measures of having versus pursuing self-esteem. Finally, we recruit a large sample of students of Caucasians and east Asians to demonstrate the measurement invariance of the SEIS (Study 4). After demonstrating evidence of invariance (RMSEA and CFI deltas = .01), we find a moderate mean-level difference between the groups (d = .41) suggesting greater beliefs about self-esteem's consequentiality among Caucasian than east Asian students. This difference was larger than the students' difference in trait self-esteem levels (d = .21). We suggest that a literature on cultural variation in having self-esteem can be supplemented with a parallel study of variation in the pursuit of self-esteem.

1186

Symposium 47 - Mental Health, Happiness and Well-being (Thursday, July 5, 2018 11:45)

Cultural Variation

Discussion

Faizan Imtiaz
Psychology, Queen's University, Canada

Discussion Forum 7 - Cultural Intelligence (Thursday, July 5, 2018 11:45)

Lifespan Development

Cross-cultural Competence to Cultural Intelligence: Measuring that Certain Global Something

David Thomas[1]
Beedie School of Business, Simon Fraser University

Discussion Forum:
The search for cross-cultural competence - that certain global something that makes some individuals more effective interculturally than others has a deep history. Recently there has been widespread recognition that cross-cultural competence is now a fundamental requirement for well-educated members of today's world (Thomas & Inkson, 2017). And, programs to try to develop this competency abound (see Varela, 2017). Numerous models of intercultural effectiveness exist. However, these models have rarely been subjected to empirical test in their entirety. Furthermore, measures of intercultural effectiveness developed from these models have not fared well upon close examination (e.g., Abe, Gulick & Herman, 2007; Gabrenya et al., 2012; Matsumoto & Hwang, 2013). Likewise, reviews of the measurement of cultural intelligence, the most recent entrant to the mix, have not been kind (Bücker, Furrer, & Lin, 2015; Gabrenya, van Driel, Culhane, and Turner, 2011; Lorenz et al., 2017; Ward, Fischer, Lam, & Hall, 2009). Given the need for cross cultural competence in essentially all fields of endeavor it seems imperative that a well-conceived assessment of this capability should exist. In this Discussion Forum different approaches to conceptualizing and measuring cross cultural competence (cultural intelligence) will be explored. Each discussant will briefly (5-7 minutes) present their perspective on the topic, which will be followed by a facilitated discussion among the attendees. The goal of the session is to summarize the current issues and discuss possible avenues for future development.

Convener: David C. Thomas, Beedie School of Business, Simon Fraser University, Canada

Discussant: William Gabrenya, Florida Institute of Technology, USA

Discussant: Colleen Ward, Victoria University of Wellington, New Zealand

Discussant: Yuan Liao, IESE Business School, University of Navarra, Spain

Discussant: Fons van de Vijver, Tilburg University, The Netherlands

Symposium 48 - Ethnicity (Thursday, July 5, 2018 11:45)

Cultural Psychological Approaches to Collective Memory

Chair: Banu Cingoz-Ulu

1243

Symposium 48 - Ethnicity (Thursday, July 5, 2018 11:45)

Ethnicity

Collective Memory as Mediated action: Representations of Indian History

Sahana Mukherjee[1]
Psychology, Gettysburg College, USA

We apply a cultural psychological perspective and draw upon a situation-sampling method to examine how constructions of a national past serve as tools that reflect and shape national identity concerns. In a free-recall task, Study 1 participants (*N*=55) generated three historical events that they considered as important/relevant for Indian history. Majority of events generated reflected nation-*glorifying* themes celebrating in-group triumph, compared to themes focusing on social injustice and in-group wrongdoing (*critical* and *silenced* events). Study 2 (*N*=95) exposed the events generated (in S1) to a new sample of participants using a within-subjects design. Results indicated a similar nation-glorifying bias. National identification predicted this bias: participants who identified more strongly with being Indian were especially likely to remember (S1), and rate as more relevant and important (S2), nation-glorifying events, compared to nation-critical events. Studies 3 (*N*=65) and 4 (*N*=160) utilized a between-subjects design, and indicated that nation-critical events focusing on historical wrongdoing reduced national identification, and were more effective in promoting perception of injustice in present-day Indian society, compared to nation-glorifying events and a control condition. Particularly, Study 4 indicated that exposure to dominant group historical representations (i.e., Hindu-focused glorifying condition) led to lower perceptions of injustice compared to glorifying events focusing on independence from British colonization, control, and then critical condition. Together, results illuminate a conception of collective memory as mediated action. Discussion emphasizes the collective character of psychological experiences and its relevance to the study of injustice and oppression.

Symposium 48 - Ethnicity (Thursday, July 5, 2018 11:45)

Ethnicity

Representations of History, National Identity, and Multiculturalism in Turkish Settings

Nur Soylu[1]
Psychology, University of Kansas, USA

In four studies, we examined the relationships between silencing of historical events that are critical of the nation or state (as opposed to glorifying), national identification, and support for multiculturalism in Turkish settings. In Study 1, a content analysis of national history examinations showed that nation-glorifying themes (e.g., military victories) were most emphasized, whereas mentions of minority populations were minimal (16 out of 112 items) and negative in each instant but one. In Study 2 ($N = 60$), denial of historical events related to harm doing toward minorities mediated the negative relationship between endorsement of ethno-cultural constructions of national identity (e.g., based on blood and ancestry) and support for multiculturalism in a community sample. In Study 3 ($N = 71$), university student participants generated events that they considered to be the most important successes and failures in the history of Turkey. Instances of harm doing against minorities made up twenty percent of the events considered failures. In Study 4 ($N = 103$), another university student sample listed the historical events that they think are relevant for understanding today's society and necessary to include in the high school curriculum, and indicated whether they considered each as a success or a failure. Participants who reported stronger national identification generated more events that they considered successes for the country, and less failures, which included minority-related events. We draw upon cultural psychological perspectives to discuss the bi-directional relationship between collective memory and national identity, and its implications for multiculturalism, in light of our findings.

Symposium 48 - Ethnicity (Thursday, July 5, 2018 11:45)

Ethnicity

The Past Lies in the Present: A Social Psychological Investigation of History and Identity

Albina Sla Akarsu
Psychology, Middle East Technical University, Turkey

In two studies, we examine the relationship between different modes of national identity and historical choices. In Study 1, participants (*N = 340*) rate the various national historical events in terms of their importance and relevance. These events are included based on previous studies as well as expert opinions. Accordingly, three forms of historical choices emerge: glorifying distant history, Republican history and a recent (critical) history. These were distinctly predicted by different modes of Turkish national identity: collective narcissism and self-investment. In Study 2, in addition to evaluating the importance and relevance, participants *(N = 136*) also indicate their preference of *silencing* certain themes which are to be excluded from the curriculum and not discussed. Silencing and exclusion choices regarded the establishment of PKK, deputy arrests of HDP, the July 15th coup attempt, and AKP's coming into power. Furthermore, inclusion choices based on importance indicate three versions the same as in first study. Although all versions were predicted by constructive patriotism, glorifying distant past was predicted by nationalist-conservative ideology, secular ideology predicted the Republican history, and recent (critical) history was predicted by left wing ideology. All in all, the results show that the way we evaluate (and perhaps, construct) our past is related to the way in which we define and identify with our nations today, but perhaps the distinction between the different modes of identity are not as relevant in the current samples.

1246

Symposium 48 - Ethnicity (Thursday, July 5, 2018 11:45)

Ethnicity

The Emergence of Collective Memory Behind Deferred Mourning: Assassination of Hrant Dink

Demet Slambay
Psychology, Middle East Technical University, Turkey

Hrant Dink, an Anatolian Armenian journalist, was assassinated on 19 January 2007 by a Turkish nationalist in Istanbul. He was killed because of his opinions supporting human rights and peace between minorities and the Turkish state. The fact that many people who did not even hear his name while he was alive participated in his funeral and bereavement process is deeply rooted in the memory of the societies, particularly Armenians who were precluded from mourning for their losses after a traumatic event that had taken place more than a hundred years by both the state and the majority of the population in Turkey. After Dink's murder, the memories, representations and stories of the genocide in Armenians' collective memories came to light. To this end, 10 interviews were conducted with Armenians in Southeastern Turkey. Analyses revealed that although indicating their deepened grief, all participants approached Dink's murder as a milestone. Many of them have begun to explain their identities that they have hidden up to that time. While some of them withdrew themselves from the society and started to think about leaving Turkey because of the reign of fear, it was a renaissance and a turning point for the emergence of their ethnic identities, and embedded and silent collective memories for most of them. Another common theme was that this murder affected not only the Armenians themselves but also the other peoples' views on Armenians in a positive way. The results are discussed from a cultural psychology perspective.