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Acculturation, Adaptation, Culture Shock

Symposium

Deconstructing the Mechanisms of Acculturation Using the Theory of Sociocultural Models (TSCM)

Chair: Valery Chirkov

Institution: University of Saskatchewan

Country: Canada

An Application of the TSCM for Acculturation Research: Theoretical and Empirical Justification

Author: Valery Chirkov

Institution: University of Saskatchewan

Country: Canada

The primary challenges of modern acculturation research are that it is a-cultural and a-theoretical. This means that this research does not provide a sufficient account of the nature of culture as the medium where the process of acculturation is happening and does not address the mechanisms that regulate the dynamics of acculturation. The mechanism in this context is understood as a sequence of sociocultural and psychological processes in the system of immigrant – host-culture interactions that generate changes in that system. Based on the theory of sociocultural models (TSCM; Chirkov, 2020), this presentation aims at addressing these two shortcomings. The presenter will approach culture as a system of hierarchically organized and distributed sociocultural models (SCM) that regulate the experience and behaviour of members of cultural communities in all domains of their everyday lives. Future immigrants internalize these models and successfully use them to navigate their marriages, parenting, education, civil governance, employment, health care, and many other activities. After immigration, these individuals find themselves in the system of different SCM that are unknown and alien to them. The purpose of their acculturation is to discover these models, learn them, and then internalize through their consistent application in interactions with host nationals. This internalization of the host SCM indicates immigrants' integration into host communities. Possible methodological challenges and future directions of this program of research will be discussed.

How the Cultural Becomes the Personal: Euro- and Chinese-American Parent-Child Talk About Learning

Author: Jin Li

Institution: Brown University

Country: United States of America

Humans are endowed with the capacity to learn. However, learning is not just a matter of our capacity unfolding by itself. Culture plays an important role in shaping people's learning beliefs that influence their learning and achievement. Western and East Asian cultures hold fundamentally different sociocultural learning models (SCLMs) that reflect their long-standing philosophical outlooks. In this presentation, we first describe an important conceptual distinction between these two SCLMs: Western mind-model and the East Asian virtue-model. The Western model aims at cultivating the mind to understand the world, emphasizing individuals' curiosity and inquiry into the world, enjoyment, and creativity. By contrast, the East Asian model prioritizes the self as a goal to perfect morally and socially, stressing learning virtues such as sincerity, perseverance, and humility. However, when East Asian immigrant children are raised in a Western culture, they experience the dual process of adapting to both SCLMs. Our research examines Chinese immigrant children's learning beliefs in comparison with their European-American peers longitudinally for three years. We show two mother-child conversations about learning, one from each culture, at two times. We illustrate how the cultural becomes the personal, first regarding home culture's SCLM and second regarding acculturation into the host culture's SCLM. We present the processes of intentionality and intersubjectivity at the parent-child dyadic level. These processes enable parents to guide their children in appropriating meanings from both home and host SCLMs. We discuss new directions of research and implications for childrearing and education.

Using the TSCM for Analyzing School Acculturation: The Case of Indian Immigrants in Western Canada

Author: Sasha Sukkhu

Institution: University of Saskatchewan

Country: Canada

In this presentation, the authors apply the theory of sociocultural models (TSCM) to analyze the mechanisms of acculturation in the education domain. Within this domain, they identify three sub-models: SCM of teaching, SCM of learning, and SCM of learners. Each sub-model is comprised of institutionalized and conventional aspects together with the internalized characteristics of these models. According to the TSCM, these models are different for the immigrants' home and host communities. Discrepancies between them constitute the acculturation gap, which may cause challenges for immigrant students' acculturation if it remains unaddressed. The study, to be reported in this presentation, analyzed the institutional models of education that exist in one of the Western Canadian provinces and in urban middle-class India. The authors used a comprehensive literature review to elicit these

models and then structured the results around the three sub-models. The differences between these sets of models have been discovered and discussed, setting the stage for the empirical investigation into understanding the mechanisms of acculturation used by the target population. Future directions of this research will be discussed.

Exploring Intercultural Marriage: Using the Repertory Grid Technique to Uncover SCM of Marriage

Author: Emily Sanche

Institution: University of Saskatchewan

Country: Canada

Intercultural marriages between immigrants and host nationals are one of the indicators of immigrants' integration into and acceptance by host communities. Because of this, there is an increase in intercultural marriages across the world. Unfortunately, these types of marriages are prone to more frequent dissolutions in comparison to monocultural marriages. Specifically, Bramlett and Mosher (2002) found that, within a 10-year period, intercultural couples in the United States had a 41% chance of divorce, compared to a 31% chance among same-culture couples. Other researchers have found that those couples with greater cultural differences had a higher risk of divorce, suggesting that culture likely plays a considerable role in divorce rates of intercultural couples (Kalmijn, de Graaf, & Janssen, 2005). The study being presented explored how cultural beliefs can be elicited and analyzed in order to help intercultural couples identify and work through their differences. Using the theory of sociocultural models as its theoretical basis, the study assessed the effectiveness of using a modified version of Kelly's (1955/1991) Repertory Grid Technique (RGT) for uncovering sociocultural models (SCMs) of marriage. Accordingly, the study aimed to 1) explore the public Anglo-Saxon, Canadian SCM of heterosexual marriage, while 2) assessing the validity of using the RGT for this purpose. Five participants were interviewed using a modified RGT procedure for eliciting primary constructs related to the public model of marriage. Using the laddering technique (Stewart, Stewart, & Fonda, 1981), these constructs were analyzed to identify the public SCM of marriage. A potential of the RGT for studying various aspects of SCMs of intercultural marriages will be discussed.

Symposium Immigrants' Acculturation Across the Lifespan

Chair: Beate Schwarz

Institution: Zurich University of Applied Sciences

Country: Switzerland

Acculturation of First-Generation Immigrant Children and Youths: Insights from a Meta-Analysis

Author: Débora Maehler

Institution: GESIS - Leibniz-Institute for the Social Sciences

Country: Germany

The contribution summarized the emotional adaptation of immigrant children and youths (with and without refugee experience) across the literature over a period of 30 years. By means of a meta-analysis of scholarship, the study investigated core factors affecting acculturation of young immigrants. Confident identification with the environment contributes significantly to positive psychosocial functioning and development among young immigrants in host societies (Umaña-Taylor, 2011). Questions such as (1) How strongly do young immigrants identify with their culture of origin? (2) How strongly do young immigrants identify with the residence country? (3) To what extent is acculturation moderated by basic demographic characteristics and migration-related factors, such as gender, age, age of arrival, duration of residence, culture of origin, and country of residence? were investigated; using 35 samples. Data were collected mainly in Anglo-Saxon residence countries, such as the United States, Australia, Canada, and New Zealand. Some European countries, such as Italy, Greece, and Spain, that host large numbers of immigrants were also covered. Most of the included studies used medium sample sizes (N up to 149). The overall mean age of the participants was 14.89 years. The meta-analysis revealed among other that young immigrant's emotional adaptation was related to core sociodemographic background variables: Girls and older adolescents for instance reported a stronger identification with the culture of origin than did boys and younger adolescents and children. The latter age groups in turn reported a stronger identification with the residence country. The duration of residence in the host country was positively related to identification with that country, but not the age of arrival.

Multicultural Identity Integration – the Importance of the Context of the Family

Author: Elke Murdock

Institution: University of Luxembourg

Country: Luxembourg

Acculturation has been described as multidimensional process consisting of the confluence of different cultural practices, values and identifications. A growing body of research focuses on the understanding identifications of persons growing up with multiple cultural experiences and how these influences are negotiated within themselves. The current study draws on a qualitative design and involved a semi-structured interview and two exercises designed to

stimulate reflection on cultural influences. We recruited eight female participants, aged between 21 and 25 years, who all grew up in Germany. Their parents originate from a wide range of countries of various cultural distance to Germany. Fairly homogenous in terms of socioeconomic status and educational background, the sample was very diverse in terms of cultural influences. Half of our participants grew up in mixed national families. Building on the multicultural identity integration research we were particularly interested whether participants identify with one cultural group over others (categorization), keep their influences separate (compartmentalization) or link their cultural influences (integration) and drivers for each outcome. The results point towards the important role of parents regarding cultural resources and practices. Our results point to categorization, if there is little or no contact to one parent, compartmentalization, if the relationship between parents is conflicted and integration if both parents engage equally in cultural maintenance. Families are the primary socialization unit and our findings suggest that parental commitment to transfer of cultural values and practices impacts the cultural identity configurations. Findings will be discussed in a systemic perspective of identity construal processes.

Acculturation and Intergenerational Relationships: Second-Generation Immigrants in Switzerland

Author: Beate Schwarz

Institution: Zurich University of Applied Sciences

Country: Switzerland

Second-generation immigrants grew up in the host culture and develop a strong competence in this culture. At the same time, they are still influenced by the culture of their parents. When parents get older, their need for support of the adult children increases. Less is known, in how far orientation toward the host and the ethnic culture contribute to the exchange of support within a family. With respect to the model of intergenerational relationship of Bengtson and colleagues, norms and values might mediate between acculturation and provision of support. We investigated the relation between acculturation and social support provided to parents. Further, we tested the mediating effect of filial obligations for the association of acculturation and social support to parents. $N = 371$ adult second-generation immigrants (born in Switzerland or immigrated before the age of six) participated in the study (age $M=33.1$, $SD = 10.6$; 59% females). Ethnic origin varied widely in the sample, most were from southern Europe (24%) and former Yugoslavia (23%). Acculturation was measured by ethnic and host culture orientation. Filial obligations (FO) was assessed by five items on adult children's expectations. The questionnaire of social support included emotional, instrumental, and financial support provided to parents. Structural equation modelling revealed a mediating effect of FO for the positive association between ethnic culture orientation and social support but no mediation effect for the negative association between host culture orientation and social support. The discussion considers the importance of

orientation to the ethnic culture of the second generation in order to secure the support of the elderly parents.

Patterns of Acculturation and Well-Being in Older Age: The Case of Multicultural Luxembourg

Author: Isabelle Albert

Institution: University of Luxembourg

Country: Luxembourg

Creating new bonds in the receiving country constitutes an important developmental task for migrants. While feelings of belonging to the country of origin are often retained, engaging in the receiving country and establishing a feeling of belonging to the new context of living has been shown to be closely linked to subjective well-being. The present study is part of the project PAN-VAL on active ageing in Luxembourg, financed by the Ministry of Family and Integration, which focusses on social embeddedness vs. social isolation of migrants and non-migrants living in the multicultural context of Luxembourg. A national sample of N=1000 migrants and non-migrants 50+ living in Luxembourg were asked about their family and friendship networks, leisure activities, sense of belonging to different entities (such as their neighborhood, municipality and country of residence) as well as their subjective well-being. First analyses have shown that a stronger sense of belonging at the local and national level was related to higher participation in social activities and reduced loneliness. In the present study, we will apply a person-centered approach in order to identify patterns of acculturation by drawing on sense of belonging and social embeddedness in a subsample of N = 470 Luxembourg residents 50+ with a foreign nationality. Different patterns will be described in relation to socio-demographic variables, length of stay in Luxembourg, future expectations regarding country of residence (staying in Luxembourg or moving abroad) and subjective well-being. Results will be discussed in a life-span perspective, considering different developmental trajectories to belonging as a fundamental need of human beings.

Symposium Reinventing Psychology of Acculturation: Towards a Culturally Grounded Discipline

Chair: Paweł Boski

Institution: SWPS University of Social Sciences and Humanities

Country: Poland

Philosophical and Methodological Reflections on Mainstream Acculturation Research

Author: Valery Chirkov

Institution: University of Saskatchewan

Country: Canada

The main thesis of this presentation is that the majority of quantitative studies on acculturation are confined within a procrustean bed of statistical positivism, the paradigm that is badly suited for this type of research. The presenter will discuss the primary pitfalls of this paradigm and its limited capacity to extend our understanding of the mechanisms of acculturation. Researchers who try to find an alternative in qualitative studies may also find themselves struggling with the questions on how to extend knowledge about acculturation based on the results of their studies and how to apply them. The paradigm of social constructionism that is often named as a background for these studies is a complex and for many scholars controversial way to investigate acculturation. Finally, the author will advocate for the theory of sociocultural models (SCM) that is rooted in the critical realism paradigm. A review of various aspects of this theory and underlying paradigm, including ontological, epistemological and methodological ones, will conclude the presentation.

Bi-culturalism in Languages – Symbols – Value-identities: A Tri-Partite Model of Acculturation

Author: Paweł Boski

Institution: SWPS University of Social Sciences Sciences and Humanities

Country: Canada

The dominant approach in the field of acculturation is focused on attitudes (interchangeably called strategies): It is a psychology of attitudes towards the process and its outcomes, and not a psychology of these phenomena per se. The second culture acquisition, and the functioning of bi- (or multi-) cultural mind is not a point of interest in this paradigm. In contrast, we have been practicing a psychology of acculturation conceived as competences, rather than preferences; the goal of this presentation is to introduce the basics of that culture learning approach. The model is three-partite, using three layers of cultures: symbols, language and values-practices as facets of learning /acquisition, in a process of becoming a bicultural individual. These facets are relatively independent and their trajectories of change vs. stability differ across time in individual life and across-generations. Four supplementary corollaries to the initial theorems will be explained. First is cultural distance (pertaining to each of the three layers) and regarded as moderators facilitating or impeding the process. Next are the Learn vs. Earn strategies vis-à-vis contacts with another culture which differentiate between student-sojourners and economic migrants' priorities,

respectively. The third corollary speaks of multicultural contexts, and hybridization, which add to the complexity of acculturation in the 21st century, where a third culture often becomes the joint platform for contacts between immigrants and hosts. Finally, the model considers psychological consequences of biculturalism, such as tolerance, ethno-relativism, creativity, identity complexities. This model of culture learning offers research methods, alternative to existing scales measuring acculturation attitudes. They comprise of objective tests and cultural experiments such as: linguistic tests and experiments, verbal communication skills, meme understanding, script familiarity and behavioral appropriateness. [Some will be presented in Kmiotek's contribution.]

Linguistic Competence and Bicultural Identity: Mutually Enforcing or Compensatory Mechanisms

Author: Łukasz K. Kmiotek

Institution: SWPS University of Social Sciences and Humanities

Country: Poland

The issue of reciprocal relations between language and values is of fundamental importance for cultural psychology in general; the field of acculturation offers optimal conditions to unveil how one sphere impacts the other. This includes assessment whereby biculturalism is measured as: (i) second language learning/acquisition and competence; and (ii) identity in value-orientations. Acculturation has been pervasively studied with migrant groups, which is an arbitrary limitation. The present study draws attention to comparison of bicultural competencies acquisition in two acculturative contexts: inside the country of origin, and inside that of migrant's settlement. In this project, two groups of university students of foreign language–culture were juxtaposed with 1st and 2nd generation of immigrants. In both contexts, the focus was on Poles in contact with French culture and language. Two contrasting hypotheses were considered. The first assumes that language competence and values-based identity mutually reinforce each other. Compensatory hypothesis predicts that identity with the home vs second culture may operate as a distinctive factor depending on the level of second language competence: positive with home culture when the second language competence is high; or positive with second culture, when its language acquisition is low. The compensatory hypothesis was confirmed. Immigration facilitated host country (French) language acquisition, which was however counterbalanced by higher degree of value-identity with the culture of origin (Polish). Compared to immigrants, students of French language manifested lower linguistic competence but they were driven by value-preferences which they identified with French culture. As the marker of acculturation, second language operates at the level of competences, whereas values may form self-ideals, i.e. preferences associated with that particular culture, even when distant from the practices of daily life activities. Implications of these results for psychology of acculturation will be discussed.

Reflections on Acculturation Research: Taking Stock and Moving Forward

Author: Marina M. Doucerain

Institution: Université du Québec à Montréal

Country: Canada

'Psychological acculturation' refers to the within-person process of change that results from sustained contact with a new cultural stream. This phenomenon has traditionally been investigated by cross-cultural psychologists. In the recent years, acculturation research has faced numerous critiques, both on conceptual and on empirical grounds. This presentation explores ways in which insights from cultural psychology could help address these critiques. We review the three main features of the dominant acculturation conceptual framework ("what changes during acculturation", "how people acculturate", and "how well people adapt to acculturation") and question them in light of recent theoretical perspectives and research findings from cultural psychology. This allows us to articulate in this presentation an approach to acculturation research that views cultural engagement as plural, dynamic, tacit, and centered around the acquisition and flexible use of cultural schemas. Through their attunement to their cultural environment, people usually and implicitly respond in culturally appropriate ways. This experience of "cultural fluency" is disrupted when people navigate a new cultural environment. Part of the acculturation process consists of creating and flexibly using new cultural schemas and of changes in people's self-positioning with respect to their different cultural traditions. This allows them to re-establish "cultural fluency" in their new cultural environment, which also has long-term consequences for adaptation by promoting cultural fit between people and their cultural environment. This presentation introduces these ideas and uses research data as supporting illustrations.

Bi-culturalism in Languages – Symbols – Value-identities: A Tri-Partite Model of Acculturation

Author: Maria Baran

Institution: SWPS University of Social Sciences and Humanities

Country: Canada

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Symposium

Measurement of Acculturation of Immigrant Students in the German-Speaking Context

Chair: Nanine Lilla

Institution: DE

Country: Germany

Assessing Acculturation Attitudes in Multicultural Schools

Author: Petra Sidler

Institution: FHNW

Country: Switzerland

This study aims to extend the two-dimensional operationalization of acculturation attitudes (Berry et al. 1989), and to validate the newly constructed four-dimensional acculturation attitudes scale cross-culturally by comparing minority and native pupils. Given the importance of the surrounding context for acculturation (Birman and Simon, 2014), and schools as the crucial context for acculturation of immigrant pupils (Birman and Makarova, 2015, 2016), the validation of this newly constructed four-dimensional scale is set within the context of public secondary school. Two-dimensional scales measuring acculturation attitudes have focused on two issues: first, whether immigrants' maintenance of cultural heritage; and, second, whether immigrants' adoption of majority culture is considered

important (Berry et al. 1989, Bourhis et al. 1997). Given compulsory school attendance and power hierarchies in schools, this context becomes a rather strict power structure with various agents/groups involved in the process of acculturation. In this setting, the proposed four-dimensional scale evolves on the basis that within the context of school, acculturation attitudes are held not only towards immigrants but also towards native pupils and towards the school itself. Acculturation attitudes of immigrants and of native pupils have been measured in the following four dimensions: attitudes towards immigrant pupils' maintenance of their heritage culture (1) and their adoption of the dominant culture (2); attitudes towards native pupils' engagement into intercultural contact (3); and attitudes towards school as a facilitator of intercultural contact between immigrant and native pupils (4). Consequently, schools are not only seen as a context but as an actual agent of acculturation itself.

Conducting Latent Profile Analysis to Capture the Multidimensionality of Acculturation

Author: Nanine Lilla

Institution: Freie Universität Berlin

Country: Germany

Acculturation is a multidimensional construct - in multiple ways. First and foremost, acculturation is conceptualized bi-dimensionally with regard to the orientation towards the culture of the receiving society and culture of heritage. Combining these independent dimensions and dichotomizing orientation in high vs. low Berry (1997) proposes four patterns of acculturation orientation: integration, assimilation, separation and marginalization. Second, acculturation entails multiple aspects that are supposed to change due to enduring intercultural contact, e.g. language use, attitudes, values, identification. Accordingly, Ward (2001) emphasizes the necessity of synthesizing affective, behavioral, and cognitive domains of acculturation, theoretically as well as empirically, in order to obtain a comprehensive perspective on acculturation. Similarly, Schwartz, Unger, Zamboanga, and Szapocznik (2010) propose that an expanded perspective on acculturation needs integration of the literatures on cultural values, cultural practices and cultural identifications. Aiming to capture the multidimensionality of acculturation, in this study, we conduct latent profile analysis taking into account affective, behavioral and cognitive measures of acculturation in order to test Berry's four acculturation orientation patterns empirically. Based on survey data from the German National Educational Panel Study (NEPS, Blossfeld, Rossbach, & von Maurice, 2011) information from 6533 ninth grade immigrant students was employed to run latent profile analysis. Results show to provide only mixed support for Berry's four acculturation orientation patterns. Comparisons between the acculturation profiles on demographics yield interesting differences between ethnic groups, generation status and gender and can provide a better understanding of the acculturation of immigrant students in Germany.

Acculturation Orientations of Primary School Pupils in Switzerland

Author: Christine Wolfram

Institution: University of Teacher Education

Country: Switzerland

Schools are considered to constitute the main acculturation context for immigrant children and youth. Hence, there is a long-standing debate about the impact of different acculturation orientations of immigrant students on their school adjustment. The findings of international studies point to advantages of integration orientation (Nguyen & Benet-Martínez, 2013) or, depending on the environment, assimilation orientation (Makarova & Burman, 2015) for school integration. Relatively little is known about the acculturation orientation of children of primary school age. How can their acculturation orientations be assessed and what? Do acculturation orientations already predict school adaptation of children in primary school age? In the present longitudinal study, the acculturation orientations of primary school pupils in German-speaking Switzerland were measured in grades 5 and 6 (N=1'106). The acculturation orientations were assessed with a newly developed questionnaire containing four dimensions: 1) Majority orientation, 2) Minority orientation, 3) Multicultural orientation and 4) Cultural indifference. The items for measuring the four dimensions were formulated as close as possible to the children's everyday school experiences. The four dimensions of acculturation orientations could be confirmed by factor analysis for both measurement times. However, they were not stable for the individual children over the measurement period. Using multilevel and multiple regression analysis, we found that pupils with a stronger minority orientation had a better self-esteem, whereas a strong majority orientation was related to a better relationship with the teacher and greater school satisfaction. The relationship between multicultural orientation and school satisfaction and school self-concept is non-linear: pupils with an intermediate multicultural orientation were less satisfied and had a lower academic self-concept than those with high or low multicultural orientation.

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Symposium

To fit or not to fit? Novel Approaches and Empirical Evidence on Minorities' Socio-Cultural Fit.

Chair: Alba Jasini

Institution: BE

Country: Belgium

How to Define Cultural Groups? Quantifying Cultural Membership for Cross-Cultural Research Reporting

Author: Daina Crafa

Institution: Aarhus University, Interacting Minds Centre

Country: Denmark

Cross-cultural experiments generally compare participants by country of residence, despite the diverse sociocultural groups of a country's residents. Using French and Anglo Saxon Canadians as an example, the present paper applies a quantitative anthropological approach called Cultural Consensus Analysis (CCA) to identify constituents of culture. Using CCA, social values reported by 222 Canadians in Montreal were assessed for cultural membership and fit by linguistic group (French vs. English), generation of migration into Canada (1st-3rd+), and mental health status (healthy vs. patient cohorts). This study found that Franco- and Anglo-Canadians represent different cultural groups cohabitating in Quebec, and hold distinct social values. Second or third generation Canadians reported more diverse social values than later generations. Psychiatric disorders alone were not determinants. However, second generation migrants with psychiatric disorders had notably reduced cultural fit, which confirms documented social difficulties experienced by second generation migrants. Third and later generations of Canadians with psychiatric disorders had diverse social values but were good fits for Canadian culture. In summation, linguistic group and migratory generation partially define cultural group in the domain of social values. Contrary to previous theories, mental health status does not. CCA may be useful for quantitatively evaluating and reporting the cultural coherence of study samples.

Fitting in Over Time: Mutual Influences Between Emotional Fit and Social Inclusion in Minority Youth

Author: Alba Jasini

Institution: University of Leuven, Center for Social and Cultural Psychology

Country: Belgium

Immigrant minority youths' patterns of emotion fit the majority culture norm better when they have more contact with majority members (Jasini et al., 2019). Although hinting at a process of emotional acculturation, only a longitudinal study can shed light on the direction of this link. Is it the case that minorities come to fit in emotionally because of their contact with majority members? Or does a higher level of emotional fit facilitate their majority social contacts? To shed light on this issue, the current study investigated the emotional patterns and social contact experiences (including frequency of contact with majority and experiences of rejection by peers) of 582 minority and 920 majority youths in Belgium over the course of 3 years. We computed minorities' emotional fit by relating their emotional patterns to the average pattern of the majority sample for comparable situations. Fully cross-lagged path models showed that emotional acculturation and minority inclusion mutually influence each other: Over time, frequent and inclusive majority contact was positively linked to minorities' emotional fit, and the frequency of majority contact positively predicted minorities' emotional fit. As such, these findings suggest that (i) minorities' fit with the majority culture decreases when they face social exclusion, and (ii) that emotional acculturation is a promising route for their social inclusion.

Cultural Fit of Self: Novel Measures and Evidence From Turkish Belgian & Chinese British Minorities

Author: Erdem Yilmaz

Institution: University of Leuven, Center for Social and Cultural Psychology

Country: Belgium

There are systematic cultural differences in the ways people define themselves and accordingly navigate daily situations (Markus & Kitayama, 1991; Vignoles et al., 2016). Consequently, cultural newcomers may demonstrate an initial mismatch with the majority culture's typical ways of being and relating (e.g., in terms of independence and interdependence). Over time, however, they may come to 'fit in' with regard to self-construal—a process we consider the 'acculturation of self'. The current research aimed to shed first light on the acculturation of self in two studies. One study compared Turkish immigrants in Belgium (N=76) to their Belgian counterparts (N=53) and assessed the self-construals by means of Kağıtçıbaşı's (2007) autonomy-relatedness scale; another compared Chinese-British (N=38) biculturals to British monoculturals (N=16) and assessed the self-construals using the seven-dimensional scale by Vignoles and colleagues (2016). In our analysis, we first develop novel methods to capture the extent to which minorities' self-concepts 'fit' with those that are perceived as typical of the majority. Subsequently, we test if minorities' cultural fit in terms of self-concept is associated with their cultural engagement (i.e., years spent in majority culture, quantity of contact with the majority). Finally, we investigate whether minorities' cultural fit of self is linked to their socio-economic status given the influence socio-demographic modalities exercise over self-construals (Miyamoto et al., 2018) and acculturation attitudes (Grigoryev & Berry, 2017). Together, these studies expand the phenomena to be studied in terms of cultural fit and provide first insight into the acculturation of self.

Frame Switching Reduces Perceived Authenticity and has Relational Costs for Biculturals in the US

Author: Alexandria L. West

Institution: York University

Country: Canada

Behaving consistently across situations is seen as a fundamental signal of authenticity in Western societies. This can be problematic for biculturals who frame switch, adapting their behaviour in response to cultural contexts, in order to maintain fit with each of their cultures. Although frame switching is an adaptive skill, our research suggests that it can have unintended consequences. Across four studies, mainstream Americans (i.e., majority members: White and of American or Western European heritage) formed less favourable

impressions of and were less interested in dating a bicultural when he frame switched compared to when his behaviour was consistent across cultural contexts. In Study 1, participants (N=133) who read about a frame switching bicultural (vs. no switching vs. control) deemed him less authentic and consequently less likeable, trustworthy, warm, and competent. The next studies attempted to mitigate the consequences of frame switching by establishing that the bicultural's behavior is authentic despite its inconsistency. In Study 3 (N=135) and in a well-powered replication Study 4 (N=390), affirming the bicultural's authenticity alleviated some, but not all the negative effects of frame switching. Study 4 raised the stakes on the consequences and examined the effects of frame switching in online dating profiles. Mainstream American women (N=240) were less romantically interested in, attracted to, and willing to date a bicultural who frame switched in his dating profiles, all mediated by authenticity. These results suggest the potentially paradoxical effects of frame switching – it allows biculturals to fit into multiple cultures without sacrificing any one of them, but it can backfire when behaving inconsistently violates perceivers' expectations and values. Our work presents some of the first experimental evidence of the effects of frame switching and suggests that the way biculturals negotiate their cultures can interact with dominant cultural beliefs to powerfully affect their experiences.

Symposium

School Engagement and School Dropout of Immigrants in Different Educational Contexts

Chair: Kerstin Goebel

Institution: DE

Country: Germany

Immigrant and Host Friendships and School Dropout Among Israeli Adolescents of Ethiopian Origin

Author: Gabriel Horenczyk

Institution: The Hebrew University of Jerusalem

Country: Israel

Our paper is part of a research project that examines aspects and predictors of dropout among immigrant students in general, and among Israeli students of Ethiopian origin in particular. This study focuses on friendship patterns – with immigrants and with hosts – and on the distinction between actual and hidden dropout. Hidden dropout is defined as a situation when a student is frequently absent from school or when he or she is present in class but is passive and does not actively takes part in the learning process. The subject of this study arose from research evidence showing that the dropout rates, especially those reflecting hidden dropout, are higher among Israeli adolescents of Ethiopian origin as

compared to their peers who are not of Ethiopian origin. In order to examine in depth the relationship between dropout and friendships, we adopted a mixed methods approach based on an explanatory sequential design (Creswell et al., 2005). In the first quantitative component of the study, 374 Israeli adolescents of Ethiopian origin completed self-report questionnaires. We examined differences in friendship patterns among normative learning adolescents, hidden dropout youth, and adolescents that are disengaged from the educational system. Using discriminant function analysis, the major finding show that the variable with a stronger effect on the distinction among the research groups is the degree of friendships with Israeli peers. The second variable is that of the negative relationship with Ethiopian friends. Thirty adolescents participated in the complementary qualitative component of the study, which contributed to our complex understanding of relationship between friendship patterns and dropout.

School Disengagement of Immigrant Learners in Adult Education in Germany

Author: Claudia Schuchart

Institution: University of Wuppertal

Country: Germany

In Germany about half of adult learners who start second chance education drop out before graduation. The likelihood of immigrant learners to drop out is even higher. In this presentation we aim to contribute to an explanation for their low success rate in adult education. We focus on the normative expectations of learners: What are their expectations concerning teachers' attention to their personal abilities, teacher support and the recognition of their needs, and to what extent are these expectations met by teachers? Our main assumption is that the greater the difference between learner's expectations and teacher practice, the more likely learners are to become disengaged and to be absent from school, and this may lead to school dropout in the future. We use a database of N = 420 learners in 7 randomly selected institutions of second chance education in Germany. Results show, that (1) on average, adult learners, and especially immigrant learners, tend to expect teachers to take an interest in their personal problems and to take responsibility for their learning process. However (2), 30% of learners experience teachers who are a) more or b) less learner-oriented than they expected them to be, and immigrant learners are more likely to be in the latter group. (3) The learners in this (the latter) group show considerably lower school engagement and higher absences than the former. Results are discussed with regard to practical implications for second chance education.

The Relevance of School Climate and Teacher Support for School Engagement of Immigrant Students

Author: Kerstin Goebel

Institution: University of Duisburg-Essen

Country: Germany

Negative school experiences might be a predictor for low school engagement and hidden school dropout. Especially school climate and experiences with teachers can influence students' well-being and integration into school (Brown & Chu, 2012; Göbel, Makarova & Filsecker, 2016; Gutentag et al., 2017; Stamm, 2012). The study wants to shed light on possible differences in relevant predictors for school engagement comparing immigrant and non-immigrant students. A total of 708 secondary students from different school types in North-Rhine-Westfalia were interviewed with a standardized questionnaire, addressing gender, socioeconomic background, language proficiency, self-concept, social support from parents and peers, school climate and perception of the teacher and teacher-student relationship. Among the interviewed students aged 14 to 17 years with an average of 15,88 years, more than half of the participants had migration experience themselves or within the family. The scale properties of the implemented scales have been good to very good (Cronbach's Alpha between .77-.92), so a regression analysis with school engagement as dependent variable was carried out. Results of the regression analysis reveal a positive impact of cultural capital, support from peers, school climate and teacher-student relationship on school engagement for all students. Results confirm a high relevance of self-concept for school engagement and the relevance of an inclusive school climate for all students. Furthermore, cultural capital of families seems to play a role for school engagement. The relevance of a positive teacher-student relationship was particularly high in the immigrant student sample, whereas peer support was important in the non-immigrant subsample (see tables 1 and 2). Our results stress the special relevance of a supportive relationship between teachers and students as well as a supportive school climate for immigrant students to counteract possible hidden school dropout and to foster the development of immigrant students' school careers.

The Relations Between Values and School Engagement Among Jewish and Arabic Adolescents in Israel

Author: Maya Benish-Weisman

Institution: The University of Haifa

Country: Israel

School engagement, or the extent to which students enroll in school activities and assignments, is positively correlated with higher academic performance and negatively

correlated with school drop-out (Upadaya & Salmela-Aro, 2013). Because of the importance of school engagement, it is essential to clarify the factors motivating it. Values reflect what is important in people's lives, making the study of values a useful approach to examine what drives students to school engagement. The study included 511 students (55.6% females) from two ethnic groups in Israel (55% Arabs and 45% Jewish). The students completed the Portrait Values Questionnaire (Schwartz, et al., 2001) and the School-Engagement Scale (Fredricks, et al, 2005) at two time points, the 10th and 11th grades. Findings confirmed the study's hypotheses. Conservation values related positively to behavioral school engagement across time and across cultures. In addition, there were cross-cultural differences in the relations between self-direction values and cognitive school engagement. Among the Jewish students, cognitive school engagement at time 1 was related to self-direction values at time 2, but among the Arabic students, there were marginally significant negative relations between those variables. The paper sets the findings within the context of universality and culture-specific motivations for different types of school engagement.

Students at Risk to Dropout: Which Role Does Sociocultural Coping Play?

Author: Petra Begic

Institution: University of Wuppertal

Country: Germany

According to Hobfoll "Stress is shaped by cultural experiences" (1998, p. 51). This statement is gaining importance in times of globalization, where cultural differences are becoming evident in school settings. In line with the Conservation of Resources theory (COR-theory) cultural differences in coping can be explained through a multiaxial model of coping. In Germany, a considerable proportion of cultural diversity takes place in the "Hauptschule". A certificate from this track, places young adults in an unfavorable condition for employments and is accompanied with the highest dropout-rates. Students at risk to dropping out are in hazard of experiencing specific patterns of anxiety and stress. Hence, the main aim of this study is to explore, how these students cope with arising multicultural settings at school. For this purpose, data was collected from 247 students and a MANOVA was conducted to analyze the socio-cultural differences to coping in students from different migration backgrounds. There was a significant effect of migration background on all of the scales to social and cultural coping at the $p < .05$ level in the expected way [$F(7, 161) = 2.14, p < .05$]. As assumed, there was a significant main effect of gender on coping style [$F(7, 161) = 4.32, p < .05$]. In a further step, a significant interaction between gender and migration background on coping occurred [$F(7, 161) = 1.52, p < .05$], revealing differences between gender and avoidance, so that female students with migration background ($M = 3.14, SD = .35$) employ more avoidance, than male students with migration background. Secondly, a significant

interaction between gender and considerative action revealed that female students without migration background employ more considerative action ($M = 3.37$, $SD = .92$), than their male classmates without migration background. These findings will be interpreted and discussed against the background of COR-theory.

Individual Papers

The Role of Parental Bonding and Motives for Using Social Networking Sites in Psychological and Soci

Author: Antonia (Dona) Papastylianou

Institution: GR

Country: Greece

Co-authors:

Arete Tsinou – National and Kapodistrian Univ – Greece

The early parent-child relationship has been associated with numerous aspects of development. In the parental bonding framework, factors of bonding have been found to be related to acculturation process and adjustment of immigrants. At the same time, acculturation experience has changed through the creation and popularization of online Social Networking Sites (SNS). Immigrants use widely SNS in order to strengthen ties and relationships with host community, as well as to maintain contacts with family members and friends in their country of origin. The main purpose of this study was to examine parental bonding and the motives for using SNS as predictors of immigrant students' adjustment. Following the distinction proposed by Ward & Kennedy (1999) and Wilson, Ward, Fetvadjevic & Bethel (2017) we assessed two acculturation outcomes: sociocultural and psychological adjustment. The sample consisted of 380 adolescents (M age= 14.5) in Greece, of which 261 were native Greeks and 119 were immigrants. A structural equation modelling analysis was used to investigate the possible relationships of parental bonding and motives for using SNS and the acculturation process and adaptation mediated by self-efficacy, loneliness and nostalgia. The findings revealed that certain types of parental bonding were the most important predictors of adjustment, followed by the motives for using SNS. Further, a mediation model analysis applied revealed that self-efficacy, loneliness and nostalgia mediated the relationships between parental bonding, motives for using SNS and adjustment. Implications of these findings for adolescent immigrants' acculturation process are discussed. Keywords: acculturation, adaptation, parental bonding, social networking sites, immigration, adolescent,

Trajectories of Identity and Acculturation Among Immigrant and Sojourner Youth and Young Adults.

Author: Randal Tonks

Institution: CA

Country: Canada

Co-authors:**Sayeeda Shah – Camosun College – Canada****Steven Lowe – Camosun College – Canada**

Identity formation in adolescence and young adulthood has been examined extensively since Erikson (1950, 1968) came to describe it so clearly. In addition, the impact of the complexities of acculturation on adolescent identity formation has also been widely examined in more recent times as reported by Berry, Phinney, Sam and Vedder (2006). This present project involves the assessment of identity trajectories (Zittoun, Valsiner, Vedeler, Salgado, Goncalves & Ferring (2013) based upon a revised Ego Identity status Interview (Tonks & Paranjpe, 1999) of immigrant youth and young adult international students at a university on Canada's west coast. Interviews were conducted with 45 participants who have been in Canada for varying lengths of time, allowing the researchers to assess their Ego-Identity Statuses (Marcia, 1966, 1993; Kroger, 2000, 2013) and Acculturative Styles (Berry, 1980; Berry & Sam, 1997). Various patterns of identity formation and acculturative pathways were found for those having been in Canada for: less than 1 year, 1-5 years, 6-10 years and more than 10 years. A description of common trajectories of identity formation within the context of acculturation to living in Canada is provided for these participants along with further elaboration on the acculturative stresses and success of identity formation for these individuals through narrative accounts from their lived experiences.

Impression Management Strategies in Exchange Students

Author: Alejandra Dominguez Espinosa**Institution: Universidad Iberoamericana****Country: Mexico****Co-authors:****David A. Sanchez Garduño – Universidad Iberoamericana – Mexico**

The adaptation of international exchange students is of great importance. Many participants cope with different difficulties, some cannot deal with adversity and quit the program. Due to the investment from parents and institution is important to explore and understand the dynamics and abilities that are requested in this setting. Particularly, impression management strategies can be very useful when a person is trying to present her or his self in a new context to make a specific impression and get what is necessary to succeed or move along in the new context. In the present study, we asked 143 Mexican exchange students between the ages of 15 and 18, to participate in an online survey. A set of eight cross-cultural scales was applied in five timewaves, before, during, and after the exchange program. In the present paper, we found that different predictors apply for different impression management strategies. Pressure to Acculturate and Emotionality are significant predictors to Ingratiation ($R^2=.15$); Pressure against Acculturation is a significant predictor to

Supplication ($R^2=.18$), Honesty-Humility is a negative significant predictor to Exemplification ($R^2=.12$; Agreeableness and Honesty-Humility are negative significant predictor to Intimidation ($R^2=.27$); finally there are no significant predictor to Self-Promotion. Theoretical implications of this findings are discussed.

Biculturalism and Adjustment Among U.S. Latinos: A Review of Four Decades of Empirical Findings

Author: M. Dalal Safa

Institution: Harvard University

Country: United States of America

Co-authors:

Adriana Umaña-Taylor – Harvard University – United States of America

Biculturalism, the degree and manner in which individuals internalize two cultural systems (e.g., Latino and American), has been theorized to be positively linked to adjustment (Sam & Berry, 2006). The biculturalism-adjustment link, however, may be moderated by the contexts and cultural systems individuals negotiate (Ward & Geeraert, 2016), and by the indicators of adjustment examined (Cheng et al., 2014). Indeed, a prior meta-analysis focused on biculturalism among diverse populations revealed the magnitude of the association between biculturalism and adjustment varied by country, ethnic-racial group, operationalization, and adjustment indicator (Nguyen & Benet-Martínez, 2013). Given the dramatic U.S. Latino population growth (U.S. Census Bureau, 2019), coupled with a significant increase in studies examining the benefits of biculturalism among Latinos (Padilla, 2006), a synthesis of the literature focused on Latinos is warranted. We conducted an exhaustive and systematic review of peer-reviewed empirical articles investigating biculturalism among U.S. Latinos between 1980 and 2020. From a total of 388 articles identified, 152 met inclusion criteria of empirically assessing biculturalism among U.S. Latinos. Findings revealed multiple conceptualizations/operationalizations of biculturalism focusing on different facets of the construct, and all facets were positively associated with indicators of Latinos' adjustment. Conceptualizations/operationalizations of biculturalism included: dual-cultural adaptation =108, dual-cultural identity =8, bicultural identity integration =11, bicultural competence =9. Importantly, we identified 109 studies that examined links with adjustment, and 78% of these supported a positive association between biculturalism and adjustment, regardless of conceptualization/operationalization of the construct. Our review suggests that biculturalism is an important correlate of U.S. Latinos' adjustment and highlights the importance of focusing on its multifaceted nature to gain a comprehensive understanding of its role. Based on our findings, we present aspects of biculturalism that may be especially adaptive for Latinos' adjustment, how sample

characteristics of existing studies limit generalizability, and offer important directions for future research.

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Exploring Facilitators of Acculturation Within Refugee Families Settled in Colorado

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Country: Australia

Co-authors:

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Over 3 million refugee families have resettled in the US since the implementation of the Refugee Act in 1980 (U.S Dept. of State, 2020). However, refugee family settlement can be more complex, in comparison with any other relocating domestic family unit (Hebbani & Mackinnon, 2019; Sam & Setrana, 2020) - refugee families must successfully acculturate to a new life in a sometimes vastly different country/culture. Though most past research studies have tended to focus on barriers of acculturation (see Stuart, Ward, Jose & Narayanan, 2010 as an exception), the aim of this exploratory study was to investigate facilitators of acculturation among refugee families. The qualitative study was conducted in the South Sudanese community in Colorado, with the help of HealthKind, an NGO implementing community-based health programs in South Sudan. Data were collected via face-to-face in-depth interviews with 12 South Sudanese families (parents and children in each family were interviewed separately). Preliminary analysis revealed three interrelated themes which one could categorize as facilitating acculturation of the family unit, leading to improved intergenerational relations, namely: a) Intergenerational trust and autonomy/independence, b) Constructive discussions as a family unit, and c) Achieving consensus on parenting and discipline. We see scope to extend Berry's (1997) acculturation model to include the family unit as a distinct level of analysis and broaden acculturation research to include a focus on facilitators of acculturation. Our findings indicate that knowing facilitators of acculturation can foster effective functioning within refugee families and reduce intergenerational conflict. Congenial family relations can aid with ensuring successful acculturation into US society. Such knowledge could have a practical impact on refugee settlement by informing the creation of evidence-based intervention programs that could be rolled out to newly-arrived refugee family units.

How Immigrant Parents from Ukrainian vs Polish-Ukrainian Families Experience Parenting in Poland?

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Institution: University of Warsaw

Country: Poland

Co-authors:

- **Grażyna Kmita – University of Warsaw – Poland**

Introduction: Stressors associated with the acculturation process include a negative context of reception and acculturative changes in language, identities, and values. Additionally, immigrant parents often experience parenting stress as a consequence of their attempts to adapt to the requirements of the maternal/paternal role. In this situation, parenting self-efficacy, i.e. a parent's belief in own ability to perform the parenting role successfully may be of crucial importance, as its high levels have been found to predict better psychological adjustment of a parent and, indirectly, of a child. **Aim:** The aim of this qualitative study was to explore the experience of parenting among immigrants from Ukraine living in Poland depending on the type of marriage: Ukrainian, Polish–Ukrainian and Polish (control group). **Method:** The subjects were 28 pairs of parents, including 9 Ukrainian, 9 Polish-Ukrainian and 10 Polish couples. Inclusion criteria comprised: 1) Poland as a place of current residence, and 2) child's age below 10 years. Semi-structured interviews were conducted with both mothers and fathers simultaneously. The qualitative phenomenological analysis of transcribed interviews was performed with ATLAS.ti 8. **Results:** Preliminary results point to: 1) an important role of the Ukrainian language as the main element of preserving heritage culture, and of family relations with own parents (grandparents for the child); 2) religion and language transmitted to children as a potential conflict area in Polish - Ukrainian couples; 3) a separation from extended family members (grandparents) as the biggest challenge in rearing children in the host country for mononational Ukrainian couples; and 4) several sources and domains of parenting self-efficacy that emerge from the interviews with both mixed and mono-national couples.

Acculturative Stress and Coping Among International Migrant Workers

Author: Andrian Liem

Institution: University of Macau

Country: Macao

Background: Despite abundance studies on acculturation among migrant workers have published, no single study has comprehensively synthesized their acculturative stress experiences and coping strategies globally. This mixed-methods systematic review aims to fill the knowledge gap by exploring three questions: 1) What are global migrant workers' experiences with acculturation and acculturative stress; 2) What are acculturative stress coping strategies used by migrant workers?; and 3) How effective are these strategies for migrant workers in assisting their acculturation in the host countries? **Methods:** This review will be reported according to the Preferred Reporting Items for Systematic reviews and Meta-Analyses (PRISMA). Peer-reviewed and grey literature, without time limitation, will be

searched in eight databases and included if: 1) focus on acculturative stress and coping strategy; 2) among international migrant workers; 3) published in English; and 4) using empirical data in the literature. The quality of literature will be assessed using appropriate tools for each type of study (qualitative, quantitative, and mixed-methods) and grey literature. Quantitative and qualitative data will then be synthesized and discussed to answer the research questions. Results: By understanding unique acculturative stress experience and coping strategy of migrant workers globally, it is expected that this study could inform the future research, programs, and policies intended to assist migrant workers in their transition process. Conclusion: This comprehensive and structured mixed-methods review will distinctively contribute in cultural and health psychology fields, particularly migrant workers' mental health.

How Diversity-Receptiveness in Educational Institutions Relates to International Students' Wellbeing

Author: Inkuk Kim

Institution: Victoria University of Wellington

Country: New Zealand

Co-authors:

Colleen Ward- Victoria University of Wellington— New Zealand

Whereas there have been extensive studies on the internal and interpersonal factors that influence the sociocultural and psychological adjustment of international students, studies on the external factors that affect international students' experiences and wellbeing have been limited. This research investigated how three components of a diversity-receptive environment: Multicultural Contact (MC), Multicultural Ideology (MI), and Multicultural Policies & Practices (MPP) relate to international students' social and psychological wellbeing. We recruited international students throughout New Zealand and asked them to complete an online survey. The final sample comprised 163 international tertiary students (55 males, 108 females; Mage = 26.55, SDage = 5.58), who lived on average less than two years in New Zealand. Using structural equation modelling with bootstrapping, we tested the direct and indirect effects of MC, MI, and MPP on subjective wellbeing (flourishing, life satisfaction, and positive affect) through belongingness and trust, and on psychological symptoms (depression and state anxiety) through perceived discrimination and stress. The results showed that MI had significant positive indirect effects on subjective wellbeing through enhanced sense of belongingness and trust. MPP positively predicted only belongingness. MC had significant negative indirect effects on both depression and state anxiety through reduced stress perception. Whereas MI negatively predicted only discrimination, MPP negatively predicted both discrimination and depression. Monte Carlo confidence intervals for the indirect effects corroborated the results and additionally

suggested that MPP and MC had significant positive indirect effects on subjective wellbeing through sense of belongingness and trust, respectively. These findings highlight the importance of diversity receptiveness and point to strategies that educational institutions can use to promote wellbeing and positive mental health for international students.

A Qualitative Study of Adaptation Experiences of Kazakhstani International Students in Hungary

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Institution: Eötvös Loránd University

Country: Hungary

Co-authors:

- **Lan Anh Nguyen Luu — Eötvös Loránd University— Hungary**

Despite the benefits and life-changing experiences of studying abroad, it brings difficulties and challenges resulting from a cultural distance and the needs to adapt to a new cultural environment. The present study utilized a thematic analysis to investigate the experiences of Kazakhstani international students in their adjustment to a new cultural environment in Hungary and to reveal how the students see the impact of cultural differences. Semi-structured interviews in-depth were conducted with 20 Kazakhstani students. International students reported that they were frustrated because of the unfulfilled high expectations upon their arrival. The results showed that the first months were vulnerable in terms of having challenges, difficulties during their adaptations and having negative experiences as discrimination. Difficulties abroad were buffered by the support of family and with interactions with co-nationals in the host country. It was revealed that there were sufficient cultural differences in gender egalitarianism, relational ties, obligations towards family and differences in cultural values between two cultures. However, international students stated that they were satisfied to be away from the social pressure and judgment back in their home country and high expectations that exist in the heritage culture.

Breaking the Chains of Two-Dimensions: A Tridimensional Person-Centred Model of Acculturation

Author: Ina T. Wilczewska

Institution: University of Vienna

Country: Austria

How do individuals act when they move from one familiar cultural context to another unfamiliar one? The current conceptualization of acculturation in psychological research constrains possible answers to this question within two underlying dimensions and four strategies derived from them. People can continue to act as they did before or they can adopt the way of living encountered in the new place. But are these all the options, regardless of how one combines them, a person has? I want to argue that these are neither all the possible nor actual ways in which people respond to cultural context change and that the conceptualization of the acculturation process should be expanded to include a third dimension, one referring to the process of creating new cultural practices by individuals while adjusting to the new context, which is not reducible to other dimensions. The argument is based on an extensive literature review. Furthermore, the understanding of the culture concept in the social sciences has undergone a radical change in the last decades with the previous systemic view of culture being replaced by a constructivist view. However, this new paradigm has been largely ignored in the psychological acculturation studies. The proposed new tridimensional person-centred acculturation model aims at improving the conceptualization of the acculturation process by making it more complete and in alignment with the current understanding of the culture concept. It builds on the bidimensional model and adds to it a third dimension representing the process of creating new cultural elements (practices). Familiarity, unfamiliarity and novelty of cultural practices are proposed as reference points for the three dimensions of the model enabling it to go beyond groupism and integrate the constructivist understanding of culture. The potential mechanisms responsible for creation of novelty within the acculturation process are also discussed.

Immigrants' Social Networks and Adaptation to the Host Society

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Institution: Université de Lausanne- Institut de psychologie

Country: Switzerland

Co-authors:

- **Antoine Roblain— Université libre de Bruxelles — Belgium**
- **Eva Green— Université de Lausanne — Switzerland**

Prior research has amply demonstrated that the well-being of immigrants relates to how they position themselves regarding the host society and their origin country. Simultaneously maintaining strong ties with fellow ethnic group members and establishing contact with the host society, referred to as an “integration strategy” in the acculturation literature, is particularly beneficial to immigrants’ well-being. Recent Social Identity research also contends that multiple social identities enhance health and well-being. Besides replicating the positive link between national and ethnic identification and life satisfaction, in this study, we argue that transnational ties, a dimension often ignored in social psychological literature,

shape these identities and life satisfaction, thus contributing to the emerging strand of research on social networks and transnationalism. The results, based on a representative sample of the foreign population living in Switzerland for less than 10 years ($N = 1600$; the longitudinal NCCR - On the Move Migration-Mobility Survey), show that having a network biased towards the country of origin related to greater identification with the country of origin, less identification with the host country and lower life satisfaction. A network biased towards the host country was associated with less identification with the home country and more host country identification, and unrelated to life satisfaction. Identification and life satisfaction were stable over time. Contrary to our hypotheses, identification with the country of origin had no effect on life satisfaction. Identification with the host country, on the other hand, had a positive effect on life satisfaction.

Social Network Configurations of Older Immigrants: Implications for Social Provisions and Health

Author: Agnes Szabo

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Country: New Zealand

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The benefits of social integration for health among older adults are widely recognized. Having more social ties, frequent interactions with family and friends, and being engaged in social activities have been shown to promote mental, physical and cognitive health. However, migrants often report difficulties with developing strong social connections and a wide social network, which can have consequences for health and wellbeing as they age. The present study aimed to 1) derive an empirical typology of social networks among older immigrants in New Zealand and 2) investigate associations with social provisions and health. Data were drawn from the first wave of the New Zealand Health, Work and Retirement Study. The sample included 567 older adults (Mean = 61 years; $SD = 4.7$; 54% male) who immigrated to New Zealand as adults (Mean length of stay = 28.5 years; $SD = 12.5$). Latent profile analysis was employed on responses to the Practitioner Assessment of Network Type, which assesses distance from relatives, contact frequency with relatives, friends and neighbours, and frequency of involvement in social/religious activities. Next, we investigated associations with sociodemographic variables, health and perceived social provisions. Four network configurations were identified: 'private and restricted' (43.4%), 'self-contained' (35.8%), 'locally integrated' (10.9%), and 'wider community based' (9%). Longer length of stay and collectivist culture of origin were associated with a greater likelihood of having an integrated profile (i.e., locally integrated or community-based), while paid employment was

predictive of being assigned to an isolated profile (i.e., self-contained or private-restricted). Further, results suggested that unpartnered older adults (single, divorced or bereaved) in isolated network profiles were more likely to lack adequate social provisions. For those in integrated networks, marital status did not impact social provisions. Implications for health and social isolation of older migrants will be discussed.

Does Authenticity Moderate the Effects of Alternating Identities on Cultural Conflict?

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The capacity to manage multiple cultural identities effectively is becoming increasingly important in an era of global migration and with steadily increasing cultural diversity within national borders. While integration (maintaining both traditional heritage and national identities) is known to be associated with positive psychological and sociocultural outcomes, recent research has shown that how one goes about integrating has important implications for cultural identity consolidation versus conflict and ultimately for psychological adaptation. The use of a Hybrid Identity Style, choosing desirable elements from two or more cultures and blending them together in a novel way, has been consistently associated with greater cultural identity consolidation while the use of an Alternating Identity Style (AIS) predicts greater cultural identity conflict, and, in turn, lower levels of psychological well-being. This study examines two factors- authenticity and identity questioning- as potential moderators of the relationship between the AIS and cultural identity conflict. Chinese Americans (N =565; 56.6% female and 48.3% US-born) completed an online survey that included personal background information along with measures of the AIS, authenticity, identity questioning and ethno-cultural identity conflict. It was hypothesized that the AIS and identity questioning (i.e., an identity challenge arising from others enquiring about biculturals' social identities) would predict more and authenticity would predict less identity conflict. It was further expected that authenticity would buffer the effect of the AIS on identity conflict, but that identity questioning would amplify the effect of the AIS. Hierarchical regression analysis, controlling for age, gender and birthplace, largely confirmed the hypotheses. The AIS, authenticity and identity questioning predicted cultural identity conflict in the expected directions, and authenticity attenuated the relationship between the AIS and cultural identity

conflict; however, identity questioning did not significantly moderate the association between the AIS and identity conflict.

Adjustment of Refugees in Greece as a Social Identity Process: A Longitudinal Study

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Greece has evolved as the entry and end point for many refugees moving into Europe, who often struggle to adjust to their new life. Based on the Social Identity Model of Identity Change (SIMIC; Haslam et al., 2021), we conceptualized refugees' adjustment as a major life transition that depends on (i) the maintenance of existing pre-migratory group memberships (social identity continuity pathway), (ii) the development of new post-migratory social identities (social identity gain pathway), and (iii) the perceived compatibility between pre- and post-migratory identities. Belonging to multiple groups before displacement should facilitate both pathways. To determine whether the aforementioned social identity processes account for refugees' adjustment in Greece, a longitudinal study with two measurement points over 4 months was conducted (N = 60 applicants of international protection in Greece). Using multilevel modeling with measurement points nested within individuals, we found that social identity continuity and gain were positive predictors of socio-cultural and health adjustment, and well-being. Further, a higher sense of identity continuity at time 1 predicted an increment of health adjustment and well-being at time 2. Mediation analyses showed that social identity continuity at time 1 fully mediated the relationship between group membership before displacement and sociocultural and health adjustment at time 2. Similarly, group membership before displacement fully predicted well-being at time 2, through social identity continuity and gain at time 1. To our knowledge, this is the first attempt to test SIMIC's theorizing on refugees. In general, the findings are consistent with the SIMIC model, suggesting that to understand and promote refugees' adjustment in host countries, it is important to seriously consider the social identity processes that unfold over time. References Haslam, C., Haslam, S. A., Jetten, J., Cruwys, T., & Steffens, N. K. (2021). Life change, social identity, and health. *Annual Review of Psychology*, 72, 635-661.

The Effect of Intercultural Contact and Acculturation of Japanese Students Studying Abroad

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The rapid internationalization of Japanese university campuses has necessitated Japanese students to interact with international students. Because Japanese students have had little contact with international students, their intercultural contact and acculturation processes have not been examined thoroughly. Therefore, this study explores how Japanese students interacting frequently with international students in Japan perceive intercultural contact and acculturation by analyzing and reporting the results of a qualitative study using the grounded theory (Charmaz, 2014). It presents the results of semi-structured interviews with 27 Japanese students from three universities who have been student peer leaders, or resident assistants, or co-learners with international students. The findings indicate the interrelation between social/international identities, prejudice/stereotype, interpersonal/intercultural communication. The findings also elucidate the mechanism of cross-categorization, which deals with perceiving oneself as a member of a particular group shared with others in a given situation, rather than emphasizing him/herself as someone of a group that is uncommon to others. Moreover, the findings explain the decision-making process of intercultural contact and the factors, such as curiosity toward and enjoyment of different cultures, which promote increased intercultural contact with international students in Japan. This study adds to the knowledge from existing studies in the following. First, while most studies on cultural identities assume the importance of an individual in defining a particular identity, this study revealed the importance of flexible social identities depending on the role played in particular role relationships between Japanese and international students. Second, this study looked at cross categorization, and the resultant cognitive change due to frequent and intense intercultural contact, whereas existing studies mainly discusses the behavioral change. Third, this study focuses more on the support for international students afforded by host students, hence an interdependent, interactive process of cross-cultural exchange, while studies dedicated to studying abroad may only focus on the sojourning student.

A New Route Towards Harmonious Intergroup Relationships? Majority Members' Proximal-Acculturation

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https://youtu.be/tAiH_k0hQD8

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Although the ways that immigrants relate to UK culture has been a hot topic since the EU-referendum, little attention has been given to how majority group members such as Host Country Nationals (HCNs) relate to immigrants' culture. Thus, we explored English HCNs' globalisation-based proximal-acculturation – the extent to which they prefer to adopt aspects of immigrants' cultures and/or maintain their national culture. Using two-step cluster analysis, a pilot study (N = 63) revealed a separated, integrated, and undifferentiated cluster, with separated HCNs perceiving cultural diversity more as a threat and less as an enrichment. Using latent profile analysis in a second study (N = 220) also revealed a three strategy-solution, identifying assimilated, integrated and separated profiles. Again we examined how these strategies differed across perceptions of cultural threat and enrichment as well as other psychosocial characteristics: identifying with fellow English citizens, recognizing cultural differences whilst not being culturally embedded (constructive marginalization), and various forms of intergroup contact. Separated HCNs identified more with fellow English citizens, endorsed less constructive marginalization, perceived less cultural enrichment yet more cultural threat than HCNs following some of the other strategies. These results stress that the onus of cultural adoption lies with both groups – minorities and majority members – with English HCNs showing distinct proximal-acculturation strategies. Lastly, when exploring a variable-centred approach, proximal-acculturation orientations (cultural maintenance/adoption) mediated the relationship between cultural threat, cultural enrichment, and intergroup contact on positive feelings towards immigrants. Thus, the ways that HCNs acculturate may provide a new route towards harmonious intergroup relations.

Collective Narcissism and Cosmopolitan Orientation of International Students

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Cosmopolitan orientation is held to be a desirable attitude for overcoming xenophobia and tribalistic divisions among people. However, cosmopolitan identity can be defined in a more exclusionary way as well, implying self-identification with a global elite, that might be related to collective narcissism. In the case of international students, cosmopolitan orientation might even lead to prejudice towards host country students or towards other international students coming from countries stigmatized as poor or less developed. In this study, with a sample of international students studying in Hungary (N=179), we investigated the possible association between group identification (i.e., identification with: international students, home country, host country), cosmopolitan orientation, perceived discrimination, and collective narcissism. We found that in terms of group identity only identification with international students was positively related to cosmopolitan orientation, $r = 0.20$, $p < 0.05$. On the other hand, perceived discrimination ($r = 0.37$, $p < .001$) and cosmopolitan orientation ($r = 0.18$, $p < .05$) were positively correlated with collective narcissism pertaining to international student group identity. Additionally, age, gender, previous international experience, and time spent studying abroad were included as covariates in regression analysis. According to our results cosmopolitan orientation and perceived discrimination predicted collective narcissism, $R^2 = .201$, $F(6,173) = 7.003$, $p < .001$. This research points out potential areas to explore where educational institutions could more effectively support international students and cultivate an inclusive cosmopolitan orientation.

Understanding Intercultural Competence of International Students in Light of Their Lived Experiences

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Thousands of international students enrol in higher education institutions in Ireland each year, however, little is known of the challenges they may face in order to become interculturally competent. This research offers an insight into the intercultural experiences of international students in Ireland in order to understand how they experience intercultural encounters and develop intercultural competence through their lived experiences. This study took an inductive thematic analytical approach, using semi-structured interviews with thirteen international students enrolled in a public university within the Western region of the

Republic of Ireland. The findings revealed that international students' value intercultural differences as a method of intercultural learning, and engaged in self-reflection and evaluations in order to improve intercultural interactions. Findings from the thematic analysis identified four main themes; Positioning Orientation to home and host country, international students Experiential Journey in Ireland, the role of Communication, and international students Intercultural Competence Development. Various subthemes were also revealed in light of their lived experiences, perceptions and accounts. Type of Experience (social or cognitive), Ambivalence (positive and negative experience) and level of activity or passivity during intercultural encounters were identified as moderators in international student's intercultural competence development. The findings show that there are dimensions of intercultural competence that are in line with Western research in this field, however, this research allows for the conceptualisation of intercultural competence within the context of Ireland, and brings forward the importance of the four identified themes in understanding the processes in developing intercultural competence in international students.

The Impact of (Wrong) Expectation on Wellbeing During Sojourning Overseas and Returning Home

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Do sojourners' pre-travel expectations matter? We examine the association between sojourners' well-being and the discrepancy between expected and experienced adaptation, by analysing data from a longitudinal study of intercultural exchange students (N = 2480). Two competing hypotheses were tested. Whereas the accuracy hypothesis suggests that unmet expectations lead to poorer outcomes, the directional hypothesis indicates that the outcome of unmet expectations depends on whether expectations are over- or undermet. These hypotheses were tested upon entry into the host country (N = 1762). Both sojourners' adaptation expectations (pre-travel) and adaptation experiences (during the sojourn) were measured alongside well-being (stress and satisfaction with life). Controlling for baseline, well-being was regressed on the direction (undermet or overmet) and the magnitude (extent of discrepancy) of the adaptation expectation-experience discrepancies. Across a series of analyses, results indicate that the direction of mismatch did not matter for small mismatches. However, larger discrepancies were associated with a decrease in stress when the mismatch was positive, but exacerbated stress when the mismatch was negative. A

conceptually similar pattern of results emerged for satisfaction with life. Next, expectations for sojourners' re-entry into the home country were examined ($N = 1319$). Again, the results of the re-entry analyses showed that, for larger mismatches, a positive effect emerged for sojourner well-being when the experience was better than expected. However, when the experience was worse than expected the impact on well-being was detrimental. Taken together, our findings suggest a directional hypothesis at entry and re-entry.

Adjusting to the 'New Normal' of COVID-19 in Ghana: Implications for Managing the Global Pandemic

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A cursory look at how countries have managed to control the spread and death associated with COVID-19 suggest that there are variations across countries. In Ghana, the positivity rate between March and June 2020 was 8.99%. However, in November 2020, it dropped to 1.56%. With regards to the recovery rate, it was 88.8% in July 2020. Four months later in November, it was 97.85%. Even though Ghana as a middle-income country has a poorer health care system, it appears more people were recovering in Ghana than in high-income countries. With these differences in mind, this study sought to understand how people were living their lives under the 'new normal' which could account for the lower positivity and higher recovery rates. Data was gathered from over 400 respondents on their attitudes towards obedience to authority; challenges following COVID-related activities and changes in the extent of carrying out these activities 3 months into the pandemic and 9 months later. Our analyses suggest that most Ghanaians were obedient to authority and were highly compliant with carrying out these activities. However, there was a significant drop in compliance with the recommendations and behavioural fatigue setting in after five months of the peak period. Socio-demographic factors such as gender, age, education, marital status and health status, personality factors such as locus of control, optimism and life satisfaction; psychological distress factors such as somatisation, depression and anxiety; and socio-cultural adjustment were examined to explain these differences. These findings are discussed from a cultural perspective and recommendations are offered in managing the pandemic.

An Exploration of Immigrant Women's Experiences of Community Art Groups

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The purpose of this proposal is to examine how experiences of creating art and exchanging social support within a community group setting impact immigrant women's mental health. Grassroot reports in Canada, a destination for many immigrant women, reflect the dynamics and outcomes of diverse arts-based projects centring on these populations. However, there is a considerable gap in Canadian-based scholarly literature in the same field, suggesting a comprehensive literature review beyond Canada to investigate how mental health can be preserved or promoted through community art programs. To address this gap and offer suggestions for researchers, practitioners and policymakers, I have used PsycINFO, PubMed, Social Work Abstracts, Social Services Abstracts, CINAHL, and ERIC to review the relevant literature within the last two decades. Studies with immigrant populations demonstrate that migration is a stressful process. It can be detrimental to the mental health of immigrants, especially that of immigrant women. Social support, however, can positively affect the mental health of these populations. In addition to social support, creating artworks can promote immigrants' mental health. The combination of art and social support can be reified in community arts-based programs wherein participants create art together in a supportive and collaborative environment. The positive outcomes of these programs for mental health are specifically substantial for marginalized immigrant women. The comprehensive literature review indicated that art, per se, functions as a medium for expression, an avenue toward financial empowerment, and a medium for mental health education. Findings also highlighted the unique functions of community art as a space for expression, a place for practicing previously learned or learning new artistic skills, a venue for developing coping strategies and resilience, and an opportunity for developing social networks as support resources.

Are You a Lebanese Americanized, Religious Americanized, or Muslim Traditional?

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As a multicultural context, Lebanon has been subjected to complex cultural influences across history and has no clear cultural delineations. Lebanese currently choose to maintain or abandon a combination of four different local cultural identities (sectarian, religious, national, and supra-national). They may also choose to adopt the ex-colonial French culture and/or remotely acculturate to the American culture. In this peculiar middle eastern context, we specifically examined Americanization in relation to three antecedents (perceived dominance, permissiveness to acculturate, and cultural distance), a potential vehicle (U.S. media consumption), and a psychological outcome (well-being). In a cross-sectional design, we collected data from 806 participants (aged 18-40). Our study identified several cultural clusters unique for Lebanese youth from measures of identity and behavioral cultural orientations towards one's self-ascribed sectarian, Arab, religious, national, French, and American cultures indicators. Cluster analysis indicated to the existence of three clusters within the sample: A Lebanese Multicultural Americanized Cluster (23%), a Religious Multicultural Americanized Cluster (40%), and a Muslim Multicultural Traditional Cluster (37%). Clusters composition and characteristics potentially reflect historical and current events related to the political and social fabric of the country and the region (e.g., Arab Nationalism movement, recent national uprising...). In addition, we compared acculturation antecedents, vehicle, and outcome across clusters. MANCOVAs, ANCOVAs, and Chi-square analyses demonstrated significant differences. Universally, our results highlight the importance of maintaining a positive attitude towards one's local culture(s) to protect one's well-being, indicate that Americanization extends beyond the adolescence and emerging adulthood periods to adulthood as well, and that it is potentially affected by attitudes towards the American culture. At the social level, the emergence of a 'secular' cluster encourages efforts to promote a superordinate national identity and could be indicative of a significant shift within the Lebanese social and political fabric.

Social Media, Identification and Cross-Cultural Adaptation of Sojourners: A Longitudinal Examination

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The mobility experience is an important life event for international students and achieving successful psychological and sociocultural adaptation is crucial for this experience to be positive. This paper focuses on the role of social media use and social identification as resources to achieve a successful adaptation. Since the sojourner adaptation is a dynamic process evolving over time, scholars have called for longitudinal studies to examine these processes. Through a three-wave panel study, data were collected in three different time-points among international students enrolled at a university in Spain, Portugal and Poland ($n = 233$). In three cross-lagged panel models, we tested the role of social media use and social identification with respect to three target groups that students interact with in their host societies (local home nationals, host nationals and other international students) and their links to both psychological and sociocultural adaptation over time. Results showed that for the target group of local home nationals, poorer psychological adaptation led to greater identification with this group, suggesting identification can function as a coping mechanism for international students. Social media use targeted at local home nationals also predicted greater identification with this group, appearing to function as a resource to reconnect with one's national ingroup. In the case of host nationals as the target group, social media use targeted at this group led to poorer psychological adaptation, and no effect arose from identifying with this group. Finally, for the group of international students as the target group, social media use did not show any effect, while identification with this group led towards a better cross-cultural adaptation. Our results point to the dynamic nature of the adaptation process, showing that the role of social media use and identification targeted at different social groups may play a very different role in this process.

Tridimensional Acculturation Orientations of International Students in Hungary

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The OECD 2019 report shows that between 2010 and 2017 the share of international students has generally increased in almost all OECD countries. However, the biggest rate is to be found in the Netherlands, Estonia, Latvia, Hungary and New Zealand (and in the Czech Republic, Ireland and Luxembourg between 2013-17). Although education for international students has become a significant trade (Tran and Gomes, 2017), little is known about the international students' adaptation and its influencing factors in the countries with a relatively short history of EIM (English-medium instruction, Doiz, 2011) and where English is not widely spoken in the host society. Assuming that this background will be related to the significant role of the community of international students, besides that of the conationals and the host society, we set off to reveal the tridimensional acculturation orientations (Taušová et al, 2019) as well as the adaptation of international students studying in Hungary with an emphasis on the international student-friendly institutional background (Cemalcilar et al, 2005). The findings of our survey research (N=528, data collection between May and July 2019), are introduced via the mediation models of the students' adaptation, the regression analysis of their academic adaptation and success as well as the latent profile analysis of their acculturation orientations. Results point out the significance of the receiving institutions' role in creating an international student-friendly campus and an integrated educational environment where international students study together with local students. Attention is called to the positive outcomes of the students' acculturation orientation toward the international student community and to the significance of the cognitive appraisal of the gains and challenges they experience during their stay in Hungary.

University Belonging, Academic and Psychological Adaptation Among International Students in Germany

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International students (i.e., foreign students who obtained their university entrance qualification outside Germany) are a growing group at German universities (DAAD & DZHW, 2019). Although the majority of international students (90%) plan to get a degree in Germany, many international students drop-out of their bachelor (45%) or master (29%) programs (Heublein & Schmelzer, 2018). Therefore, the exploration of factors that affect the academic success of international students is deemed highly relevant. Previous research

emphasized the importance of a sense of (university) belonging for the academic success (e.g., Glass & Westmont, 2014; Hausmann et al., 2007; Suhlmann et al., 2018) and psychological well-being (e.g., Suhlmann et al., 2018) of university students. In particular, university belonging was shown to buffer academic and social stressors of university life and thus to prevent negative consequences such as depression and burnout (e.g., Walton & Cohen, 2011). Hence, university belonging can be assumed to be an important predictor for the academic and psychological adaptation of international students in Germany who have to deal with many challenges during their study entrance phase. Vice versa, international students' experiences during the early stages of their studies might also predict the development of their university belonging. Therefore we analyzed a set of cross-lagged panel models that explored the relationships between international students' (N = 3,550) university belonging and their academic (study satisfaction and drop-out intentions) and psychological adaptation (psychological well-being) across the first year of their studies in Germany. The results confirmed reciprocal influences between university belonging and the indicators of academic success and psychological well-being. Implications for the theoretical understanding of the conditions and consequences of (university) belonging as well as practical implications for the promotion of academic and psychological adaptation amongst international students in Germany are discussed.

Visual Primes as Culture-Sensitive Method to Understanding Acculturation Processes

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One facet of contemporary societies is their increasingly diverse composition. With a foreign population percentage of 47, 5 %, Luxembourg is an example for a super-diverse society and provides a rich context to explore acculturation processes. The majority of immigrants have European roots, but the number of non-European immigrants is rising. Within this qualitative study we examined the identity construction processes of eight Japanese women living in Luxembourg using several visual primes guiding the interview. Building on Ying-yi Hong's work on cultural mixing we developed hybrid images to evoke affective responses and to capture the negotiation processes between cultures. The choice of images was carefully prepared and first involved an ethnographic study of cultural dimensions of Japan and Luxembourg. Based on this analysis we decided to explore the domains of beauty, food,

living, leisure and family. For each domain, we chose a prototypical European and Japanese image and created a hybrid image. All images were culturally meaningful and anchored in real life experiences. The Japanese images were tested in a pilot study in Japan. The interviews were carefully planned, each phase involving different visual stimuli. In the opening phase, the interviewer presented a business card in three different designs – European, Japanese and a mixed version. Interviewees could choose their preferred version and explain their choice. Next, a series of 15 matched typical images of Japan and Luxembourg were shown and the interviewees again chose their preferred images and explained their choice. Finally, the five sets of domain-specific images were presented. These provided a context for narration and especially the reaction to the hybrid stimuli showed how participants negotiate their cultural identities. The visual primes made the negotiation strategies visible. Findings from this study and the potential of this culture-sensitive method for accessing the process of acculturation will be discussed.

Acculturation and Remote Contact During a Pandemic

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The COVID-19 pandemic has created unparalleled challenges. We examine how British migrants experienced the first lockdown. Due to restrictions in face-to-face meetings, people had to rely on remote contact (online or phone) to keep in touch with friends and family or to obtain emotional and practical support. We surveyed 1st, 2nd and 3rd generation migrants (N = 299) about their experience of lockdown in the UK. Over three surveys, they answered questions relating to acculturation, contact, their concerns about the COVID-19 pandemic (heritage and settlement rumination) and well-being. Additionally, to measure the impact of COVID-19 on the UK and participants' heritage countries, the spread of COVID-19 in each country was recorded. We assessed whether migrants' heritage and settlement rumination predicted their well-being and whether this relationship was buffered by their contact with either their heritage or settlement connections. This stress-buffering model was tested using Multilevel path analyses where structural paths were specified between individual level variables whilst accounting for the clustering of waves (N = 671) within individuals (N = 299) and individuals within heritage nations (N = 55). We found that greater remote contact with heritage and settlement cultures, and lesser settlement rumination, positively predicted well-being (flourishing). Encouragingly, compared to face-to-face contact, settlement remote contact held a similarly strong positive relationship with flourishing, but unlike

face-to-face contact it did not negatively predict loneliness. We also found that the strength of participant's acculturation predicted their remote contact and rumination for each culture. Notably, we found that great remote contact with British people buffered the negative association between settlement rumination and flourishing.

A Means-Ends Framework of Acculturation

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Being a motivated process, acculturation must be understood using a motivational framework. I use theories of goal constructs to inform a motivational model of acculturation which makes a critical distinction between motivations in acculturation and means in acculturation. According to this model, motivations in acculturation are associated with means that facilitate the attainment of their respective motivation. For example, the motivation to preserve one's heritage culture should be associated with more social contacts from one's heritage culture (but not with more or less social contacts from the host culture), while the motivation to adopt the host culture should be associated with more social contacts from the host culture (but not with more or less social contacts from the heritage culture). The utility of this model was tested in two distinct samples comprising immigrants from the former Soviet Union to Israel ($N = 239$) as well as immigrants from Pakistan, India, and Bangladesh to Britain ($N = 236$). Results revealed that the motivation to preserve one's heritage culture and the motivation to adopt one's host culture are each uniquely associated with the respective means for doing so. Furthermore, motivations in acculturation and means in acculturation interacted to predict acculturation outcomes. Thus, acculturation outcomes are predicted by the fit between one's motivations in acculturation and between the means of acculturation at one's disposal. These findings point to the instrumentality of analyzing the process of acculturation using a motivational framework and suggest novel avenues for research in acculturation.

Perceived Stereotypes and Adaptation in Bilateral Cultural-Distanced Social Interaction

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With increased strategic and opportunistic cross-cultural mobility, cross-national alliances, and varied types of intercultural exchanges, countries responding to China's "Belt and Road Initiative" (BRI) provide ground for reexamining theories of how groups of people perceive others, form stereotypes, and adapt in bilateral exchange or assistance programs. Research suggests cultural distance and inter-ethnic stereotypes may lead to misunderstandings during individual interactions between members of different cultures. Reviewing updated conditions of intergroup contact, stereotypes, and adaptation, few studies have thoroughly investigated the respective ethnic/national stereotypes groups have in their bilateral contact locations. Recent BRI exchanges specifically between members of the CEEC-Sino (Central and Eastern European Counties) 16+1 framework has brought citizens from China and Montenegro together in each other's countries for the first time. This study investigates the bilateral effects of new ethnic/national stereotypes expressed by Chinese and Montenegrins toward the respective populations encountered on-site in Montenegro and China. Eliciting lists of stereotypes, prior cultural knowledge, and influences of direct contact from each group, and using standard scales to measure perceived cultural distance and degree of adaptation (sociocultural, psychological, and resulting perceived similarity), this study examines causes of ethnic stereotypes between the two cultural groups (174 Chinese in Montenegro and 92 Montenegrins in China). Descriptive analysis of stereotypes and analyses of variance find considerable heterogeneity in the stereotypes held by Chinese workers in Montenegro and by Montenegrin sojourners in China. However, the Chinese seem to hold more favorable stereotypes toward Montenegrins than visa versa implying a disproportional perception of the stereotypical traits. Exploring reasons for the variance, we discuss how these findings can contribute to the literature on intercultural contact, stereotype formation, and cross-cultural adaptation related to bilateral national programs of exchange and in what way sojourner adaptation and communication in and between the two countries may be improved.

Family Influence on Refugee Youth Educational and Employment Pathways in Resettlement

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During cultural transition, people with refugee experiences encounter a plethora of difficulties in resettlement in their host countries. For refugee-background adolescents and youth, this complexity is intensified as they simultaneously try to navigate the interim phase between childhood and adulthood, and the demands of cultural transition involving physically relocating from their country of origin and adapting to a new culture, language and education system. Changes to family structures, dynamics and roles after migration pose additional challenges to resettling families, and especially to youth. **Aims.** Using qualitative, semi-structured interviews with refugee-background youth, their parents and significant others, we report on a study exploring the influence of family—including parents, siblings, and extended family—on youth experiences of engaging with the educational, training and employment environment in Australia. **Method.** The study sample included a multiethnic sample of 79 participants: 46 refugee-background youth, 15-26 years and 33 parents or caregivers residing in regional and metropolitan South Australia. Participants had migrated to Australia from several countries in the Middle East, South Asia or Africa, between 1-15 years ago. We used a semi-structured interview protocol and data-based thematic analysis to collect and analyse individual interviews. **Results.** We identified the themes of (1) “motivation” i.e. youth and parental perceptions of how families motivate youth to select their future education and employment pathways including the perceptions of the absence of parental/family support; (2) “Independence versus influence” or to what extent parents and families afford youth a choice in selecting their future education and career pathways, and (3) “clash of expectations” including differences in parents and youth expectations regarding future education and career pathways. **Implications of study findings** for future research, policy and practice, will also be discussed.

Actual and Perceived Acculturation in Migrant Families

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Acculturation has been studied extensively in the context of migrant families. Acculturation gaps between parents and youth have been associated with negative outcomes for migrant families and youth. Importantly, past studies have used different methods to operationalize this gap. Some studies compare self-reported acculturation from both family members in a parent-child dyad, the actual measure. In contrast, other studies rely on a single participant to report acculturation levels of both their relative and themselves, the perceived measure. The present study directly examined the interplay between actual and perceived measures of the acculturation gap, by surveying migrant parents and their children in the community (parents: N = 153, Mage = 49.03, 60% female, 71.2% 1st generation migrants; youth: N = 153, Mage = 19.64, 58% female, 58.8% 2nd generation migrants). All families were residing in the United Kingdom, but varied in their heritage culture. Parents and youth were asked to report the acculturation, towards their heritage and settlement cultures, of themselves and of their relative (youth and parents respectively). Using the Accuracy and Bias in the Perception of the Partner model (in SEM), participant's perceived acculturation was found to be associated with the acculturation of themselves but also with their partners' acculturation level. The co-existence of accuracy and bias in parents' and youth's perception of their partners' acculturation indicates that perceived acculturation might not be an accurate proxy measure of the actual acculturation. Future research may wish to take differences between the perceived and actual measure of acculturation into consideration.

Intercultural Contact of Japanese Student Peer Leaders and Co-Learners with International Students

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The number of Japanese students who have studied abroad is increasing, but little empirical research has been conducted on intercultural contact with local students, and their subsequent acculturation during their study abroad. Therefore, this study explores how Japanese returnees perceive their intercultural contact with their host counterparts, and how this affected their acculturation to the host environment by analyzing and reporting the results of a qualitative study using the grounded theory (Charmaz, 2014). The research involved semi-structured interviews with 28 Japanese students from four universities who have studied mainly in western or English-speaking countries for more than one semester. The findings demonstrated that Japanese characteristic communication styles toward local students were effective, including politeness, consideration, and harmony. The findings also elucidate the interrelation between cultural identities, stress and coping, and home/host communication styles. Moreover, the findings allow the categorization of positive and negative perceptions regarding the process of acculturation via intercultural contact. This study adds to the literature in the following ways. First, while existing studies support that the acquisition of host communication styles is effective in intercultural contact, but this study revealed that the effective use of home communication style, at least for the Japanese, works well in interacting with local students. Second, because intercultural contact studies in Japan have individually discussed cultural identities, stress and coping, and host/home communication styles, each approach provides partial understanding. On the other hand, this study interrelates all three approaches. Third, past studies tend to emphasize the “results” of intercultural contact and acculturation, i.e., intercultural adaptation and intercultural competence. However, this study focuses more on the “process” of intercultural contact and acculturation, categorizing positive and negative perception of Japanese students, which leads to clarify the factors that promote/hinder their intercultural contact, and subsequently, their acculturation.

Language Competence and Value Based Identity: Exploring Adaptation of Turkish Students in Poland

Author: Lukasz Kmiotek

Institution: PL

Country: Poland

In previous studies (Kmiotek & Boski, 2017) the research question tackled the relationship between two facets of a acculturating individual's bicultural identity: in values and linguistics. Thus, biculturalism was conceived and assessed as: (i) second language learning/acquisition and competence; and (ii) identity in value-orientations. Results suggest that acculturative context determines the relation between language and value - based identity. Immigration eased host country language appropriation which was however counterbalanced by higher gauge of value-identity with immigrant's culture of origin.

Students of foreign language formed idealistic identity accompanied by low proficiency. The aim of the present study is to extend the previous findings by assessing second language comprehension among Turkish students of a Polish university, majoring in English language. Their bicultural identification, towards: culture of origin and European continental culture is measured through implicit measures. Conceiving two set of values : Turkish and European we are testing whether English proficiency is linked to preferences for European values; the results should shed light on ongoing Europeanisation process. Implications of these results are discussed.

How Do Mexicans Perceive Acculturation Strategies of Foreigners?

Author: Agnieszka Golińska

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Country: Poland

The main problem of the study was the perception of foreigners' acculturation strategies by members of the host society, i.e., Mexicans. Acculturation processes in Mexico have been studied mostly in the context of Mexicans' emigration to the US, but Mexico, as a country of destination, has received less attention from scholars. The study used the Relative Acculturation Extended Model (RAEM) (Navas et al., 2005) as the theoretical framework for the analysis. The RAEM emphasizes the importance of including the perspective of the host society when analyzing the acculturation process, takes into account both the strategies adopted in reality and strategies preferred ideally by the hosts and guests, as well as the ethnocultural origin of immigrants. Host society members (N=363) filled out questionnaires about their perception of foreigners' acculturation strategies in real and ideal plans. The target countries of origin were of different cultural distance in regards to Mexico (USA, France, Poland, Spain, South Korea, and Ecuador). For acculturation strategies (real plane), results about hosts' perspective showed a perception of culture maintenance: integration in public spheres of life (except for South Korean expats who use a mixed strategy of integration and separation), and in private spheres, integration and/or separation. Mexicans also reported their preference (ideal plane) of the foreigners' endorsement of the culture of origin: in public spheres of life, they opt for separation for people from the USA, France, Poland, and South Korea and separation/integration for Spaniards (for Ecuadorians no strategy could be clearly assigned), and in private areas, they prefer integration for the foreigners from the six countries. Data indicated, that for receiving society, it is important that foreigners maintain their culture of origin when living in Mexico. Additionally, host society members do not exert assimilation pressure on the newcomers

Language-Triggered Emotional Frame-Switching

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Emotional frame switching – i.e., the phenomenon that multicultural individuals feel differently in different cultural contexts depending on the languages they used - is recognized as a common experience among the bi/multilingual. To fully understand the mechanism influencing bilingual's emotional experience, this study investigated the role of linguistic and socio-cultural factors in shaping bilinguals' patterns of emotional experience. We recruited 55 English monolinguals and 55 Chinese monolinguals to answer the Emotional Patterns Questionnaire and computed the typical emotional pattern of both cultural groups. One hundred and seventy-eight Chinese-English bilinguals were randomly assigned to answer the questionnaire in either Chinese (n=88) or English (n=90). We then calculated each participant's emotional fit with both the British and the Chinese emotional patterns. Confirming the importance of the role of language, we found that bilinguals using English displayed a higher fit with British pattern than those using Chinese in negative situations. Regarding the role of cultural exposure, results showed that bilinguals with highly negative interpersonal interaction fit less well with the British emotional pattern in positive situations when using English than using Chinese.

Creating a New Way of Living, What Can Adaptation to a New Culture Add to Adaptation to a Pandemic?

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This three-phase longitudinal study aimed to examine transnational families' experience and adaptation process using qualitative research methods. The first phase of the study was conducted before the pandemic, exploring how transnational families' members can best support each other during their continuous translocation in order to reach the best adaptation each time they move. The study was conducted with transnational families living in Malaysia. Concluding the first phase of the research, the COVID-19 pandemic arrived, and has had a significant impact on transnational life. Following up on the original study group's experience, the specific objective of the second part of the study was to explore how transnational families' members experienced changes in their life induced by the pandemic. It also aimed to reveal the process and patterns of their adaptation to these changes. The second part of the research was conducted in two phases; at the beginning of the pandemic during the lockdown and at the end of 2020. Using reflective thematic analyses, key findings indicate that previous experience of successful adaptation to new cultures creates a well-known pattern and supports the adaptation process to an uncertain event, such as a pandemic, at the beginning. However, in the longer term, new patterns and characteristics appeared in the process.

Poster Session

Multicultural Individuals' Cultural Conflicts and Well-Being: A Mixed Methods Approach

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Country: Canada

Co-authors:

- **Mary C. Harasym – Concordia University – United Kingdom**
- **Andrew G. Ryder – Concordia University – Canada**

Multicultural individuals have access to several cultural frameworks that vary in saliency depending both on overall exposure and on the specific situation, allowing them to adapt their behaviour to different sets of norms. In some situations, however, switching between cultural norms is not possible and leads to a cultural conflict. In such cases, these individuals are forced to choose between acting in accordance with the norms of their heritage or mainstream cultural group. Using a mixed-methods approach, this study aims to explore the types of situations predominantly associated with cultural conflicts and examines the relation between cultural conflict intensity and well-being. University students in Montreal (N = 101) completed online questionnaires. Participants provided descriptions of a cultural conflict that they experienced, rated its intensity, and completed a well-being questionnaire. Thematic analysis of the conflict descriptions was conducted on participants reporting the highest ratings of cultural conflict intensity (n = 25). Partner selection was found to be a predominant theme of cultural conflict experience. In addition, we hypothesized that there would be a negative correlation between cultural conflict intensity and well-being. Bivariate correlations were conducted to test this hypothesis. Results showed a statistically significant negative correlation between conflict intensity scores and well-being ($r = -.21$, $p = .02$). The implication of this study is twofold. First, quantitative results revealed that experiencing conflicting cultural norms lead to poorer mental health outcomes. Second, qualitative analyses suggest that some situations may be particularly prone to lead to a cultural conflict. Future research should further investigate the links between multicultural individuals' experiences of cultural conflicts and other mental health variables.

Associations between Acculturation Stress and School Outcomes in Hispanic/Latinx Adolescents

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There is a significant relationship between multiple mental health problems, acculturation stress, and poor academic outcomes among Hispanic/Latinx adolescents. As such, mental health services should focus on understanding negative outcomes associated with acculturation stress. Acculturation stress refers to the decrease of physical, psychological, or social functioning while learning and adapting to new cultures. The purpose of this study was to test for a significant association between acculturation stress and school outcomes among Hispanic/Latinx adolescents receiving mental health services from a large family services organization in California. We conducted secondary data analysis from 678 Hispanic/Latinx adolescents from low-income households at program intake. Mental health providers used the Child and Adolescent Needs and Strengths Assessment (CANS) to identify adolescents' service needs. The CANS cultural stress domain was used as proxy variable for acculturation to identify adolescents who have experienced racism and other forms of discrimination. School outcomes were measured from multiple school-related variables from the 35-item Pediatric Symptom Checklist completed by caregivers. We used multiple linear regression to test if higher cultural stress is associated with poor school outcomes. There was no significant relationship between acculturation stress and school outcomes when controlling for additional confounders ($\beta = -0.386$, $p = 0.07$). Identifying as male ($\beta = 1.12$, $p = <.001$), and higher age at program entry ($\beta = 0.166$, $p = 0.004$) were significantly related to poorer school outcomes. Despite a lack of significant findings, the limitations reflect poor measurement of acculturation within a large agency despite known mental health correlates. More comprehensive tools exist for measuring acculturation stress, and mental health providers should have more resources to better understand the acculturation needs and identities of adolescents to improve mental health support for Hispanics/Latinx. Potential solutions and recommendations are discussed.

Acculturation Experience of Japanese Immigrants in Canada: A Mixed-Methods Study

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Co-authors:

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- **Jun Sasaki – Osaka University – Japan**
- **Haruna Ogata – Osaka University – Japan**
- **Andrew Ryder – Concordia University – Canada**

[Objective] Despite numerous studies on Asian immigrants in Canada, not many studies examine the acculturative experience and psychosocial adjustment of first-generation Japanese immigrants. This small and culturally distant immigrant community hold largely different cultural values and life experiences from Euro-Canadians and other immigrant groups in Canada. In this study, we applied mixed-methods approaches, integrating both qualitative and quantitative methods to explore and better understand Japanese immigrants' narrative and subjective experiences of cultural transitions and psychosocial adaptation processes. [Methods] For the qualitative component of the study, we interviewed ten female and six male Japanese immigrants in Montreal to gain an in-depth insight on their immigration and cultural transition experience in Canada. The semi-structured interview followed McAdam's (1985) life story approach, and we separated the narrative in four chapters; pre-immigration, post-immigration, present, and future. We coded the transcribed interview using thematic analysis. For the quantitative component, an online survey collected responses of 56 Japanese immigrants across Canada. Participants provided self-report measures of psychological and behavioral acculturation, motivation of immigration, perceived social support, and life satisfaction. The self-reported measures were then statistically analyzed. [Results] Quantitative analysis showed that life satisfaction had a weak but statistically significant correlation with all acculturation scores. Qualitative thematic analysis revealed experiences specific to Japanese immigrants situated in a bilingual and multicultural entourage. [Conclusions] Mixed-methods approach utilized in our study allowed us to better understand the experience of Japanese immigrants. Our findings shed further light to what contributes to successful and unsuccessful psycho-social adaptation for this understudied immigrant group within Quebecois-Canadian context.

Acculturation: Internal Migration Experiences

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The studies on migration had focused on international movements. It has been paid less attention to the factors that explain internal migration. The patterns of internal and international migration can be complementary and reinforced each other due to the regional, political, economic and ethnic divisions (Sioufi & Bourhis, 2017). The internal migration movements suggest intercultural interactions between different groups and their members, implying adjustments at the individual and collective levels, this process is known as acculturation (Berry & Sam, 1997), including the expectations and strategies of locals and immigrant society. An exploratory study had been developed with the aim of identifying the perception of the local society and national migrants living in Yucatan, in order to understand the intercultural encounter. Six focus groups were conducted with 38 Yucatecan people, and 15 semi-structured interviews were implemented with national migrants. The information generated by each technique was independently analyzed. Labels were defined and integrated into categories according to the theoretical framework through content analysis. Finally, the categories were compared between both groups. The findings let know that the locals defined themselves as kind, easy-going and traditionalist people; on the other hand, they described the migrant as aggressive, violent and unrespectful people. Migrants defined locals as compliant, passive, closed to their social groups and traditionalist. Both groups agree to suggest that migrants are the ones that have to assimilate to the local society in aspects like the language, interpersonal relations and traditions. For the locals the assimilation is the expected, for the migrant is the only option to avoid the conflict. The results are lightly in the internal migration acculturation, by understanding that people from the same country can find differences between them and that the acculturation expectations and strategies can get into conflict in different domains, resulting in conflictual outcomes (Bourhis, 1997).

Post-Migration Growth Associated with Study Abroad and Changes in Cultural Intelligence

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Co-authors:

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Cross-cultural transitions such as studying abroad can facilitate personal growth. Avenues by which this happens may be the exposure to cultural differences and diversity by itself (studied here as perceived cultural distance, PCD), or learning about other cultures, reflecting upon this knowledge, and adopting new cultural habits (reflected by dimensions of cultural intelligence, CQ). In a sample of 138 Czech international students studying abroad (mainly in Europe), we longitudinally examined changes in perceived cultural distance, and dimensions of cultural intelligence (Earley & Ang, 2003), comparing the beginning of study abroad (T1) and the time upon return (T2). We are particularly interested in how these are linked to post-migration growth (Pan, Wong, & Ye, 2013), which can be separated into intrapersonal growth (enhanced self-perception, coping, and confidence) and interpersonal growth (improved relating to others, handling relationships). Upon return, students scored higher on cognitive CQ (self-reported knowledge of other cultures), while no differences were found on the remaining facets of CQ (metacognitive, motivational, and behavioral CQ) and PCD. In general, students' ability to reflect upon their cultural knowledge upon return (metacognitive CQ) was positively associated with both intrapersonal and interpersonal growth. Also, a high interest in experiencing other cultures together with strong beliefs that one can function well in a culturally different environment (motivational CQ) was associated with higher intrapersonal growth. The remaining components of CQ, cognitive and behavioral CQ (self-reported ability to adapt one's behavior to different cultural norms), were not associated with post-migration growth. Also, high PCD was associated with more interpersonal post-migration growth. Our results indicate that CQ dimensions likely play differential roles for post-migration growth. While many studies found that cultural differences represent an obstacle for successful adjustment and well-being during the actual sojourn, for post migration growth they may be a benefit.

Applications of CCP

Individual Papers

The Fear of COVID-19: Its Structure and Measurement Invariance Across 48 Countries

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Institution: PL

Country: Poland

COVID-19 pandemic has caused fear across the world however the cross-cultural variation within this global-related fear has not yet been tested. This urges cross-cultural psychology researchers to establish reliable and accurate tools allowing for cross-country comparisons with regard to the level of pandemic-related consequences such as fear. In our study, we explored the measurement invariance and cross-cultural replicability of the Fear of COVID-19 scale using community samples from 48 countries (N = 14,558). Our findings indicate that the Fear of COVID-19 scale has a problematic structure, yet, the one-factor solution is replicable across cultural contexts and could be used in studies involving the comparisons between people of different sexes and education levels. The validity of the scale is supported by a consistent correlational pattern with perceived stress and general anxiety. Metric invariance of the scale ensures that further studies could examine the possible cultural variation of fear of COVID-19 predictors and correlates. However, any inferences about cross-cultural differences in levels of fear of COVID-19 should be exercised with caution.

Mutual Learning to Create Transnational Interventions in the 21st Century: A Case Study

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Background. In the context of 21st century globalization, there are increasing opportunities for mutual learning in the face of shared global challenges. However, to scale interventions and solutions across national contexts, developers face the challenge of efficiently adapting programs for cultural and contextual relevance. Through the case study of a media literacy program promoting nutrition among remotely acculturating adolescents—the JUS Media? Programme (Ferguson et al., 2019)—developed in Jamaica and adapted for two U.S. immigrant groups, this presentation will demonstrate how digitization of interventions using a blueprint with placeholders for culturally specific adaptations can facilitate efficient and ecologically valid adaptations. **Methods.** We first created storyboards outlining the Jamaican Islander version of the program that included the program’s core content and audiovisual components. Reviewing this storyboard, we identified aspects of the program that would require both surface- and deep-culture adaptations for the U.S.-based versions (e.g., remote vs. tridimensional acculturation). These aspects spanned multiple categories of the ecological validity model of cultural adaptation (Bernal et al., 1995). We next created a blueprint storyboard of the program by replacing culturally specific content with placeholders; these served as cues to scaffold adaptation conversations with cultural insiders and content experts. **Results.** Three cultural adaptations (Jamaican, Somali- and Jamaican-American) were made in collaboration with cultural insiders from each community, including teen project advisors, and in consultation with a transdisciplinary team of content experts. The blueprint storyboard provided several benefits: efficient communication between cultural insiders, content experts, and digital artists; clear direction for adaptations and cultural consultation; and streamlined digitization. **Discussion.** The development of three versions of the digital JUS Media? Programme illustrates a method for efficiently adapting and transporting programs across national/cultural contexts. This presentation will illustrate how mutual learning and developing blueprint templates can scale up and disseminate solutions to global challenges.

Dynamics of Subjective Well-Being in Connection with Leaving the Parental Home in Germany and Japan

Author: Nicolai Groepler

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Country: Germany

<https://youtu.be/5qfldLwUNNo>

Research has demonstrated that the transition to adulthood is contingent not only on a multitude of structural opportunities and constraints, but is also subject to diverse cultural

definitions. In particular, the process of leaving the parental home as part of the transition to adulthood appears to have a different cultural significance in East Asian when compared with Western societies, as living independently from one's parents tends to be less of a prerequisite for the assumption of adult roles in East Asian societies. Whether prevailing expectations within an individual's social environment reflect more collectivistic or more individualistic norms is of great relevance in this context. The question arises whether and how the cultural context influences the outcomes of such life-course transitions as leaving the parental home. Based on the theory of social production functions, I conceptually relate expectations based on cultural norms to subjective well-being. This allows me to reveal empirically the role of the cultural context in mediating the relationship of residential independence and household formation with subjective well-being. I compare Germany and Japan, two countries which are among the economically most developed countries in the world, but nonetheless retain significant cultural and institutional peculiarities to this day. The results of an analysis of harmonized panel data from the German Family Panel (pairfam) and the Japanese Life Course Panel Surveys (JLPS) indicate a positive effect of living independently from one's parents in Japan. In Germany, the direction of the effect ultimately depends on whether the respondent moves out to live with a partner or on their own. These findings are incompatible with an overly simplistic view of the transition to adulthood in which complying with social expectations or one's own internalized values generates emotional well-being via behavioural confirmation.

Poster Session

A Comparison of Factors Affecting Verbal Aggression between Japan and China: Emotion and Politeness

Author: Takeyasu Kawabata

Institution: JP

Country: Japan

Co-authors:

- Yoshiko Koizumi – Shokei Gakuin university – Japan
- Li Xioping – Dalian University of Technology – China
- Wang Chong – Dalian University of Technology – China

The purpose of the study was to compare the effect of politeness on verbal aggression in different cultural contexts. A questionnaire survey was conducted to 195 Japanese and 265 Chinese university students. The participants were asked to recall an event that had angered them for the last one or two weeks, and to indicate, (1) the intensity of their anger, (2) the hostility of the opponent, (3) the extent to which they used emotion regulations, (4) the action they took, (5) the social evaluation of their action, (6) the social distance from the opponent (i.e. familiarity with the opponent), (7) the social status of the opponent, (8) the burden that their actions place on the opponent, and (9) consideration for the opponent. We coded the behaviors of the participants in (4) as verbal aggression or other. Logistic regression analysis was conducted with the presence or absence of verbal aggression as the objective variable and the rest of the variables from (1) to (9) as explanatory variables for the data of both countries. The results showed that for both Japanese and Chinese students, being intimate with the other person and burdening the opponent increased verbal aggression, while consideration for the opponent decreased it. On the other hand, for the Chinese, being angry promoted verbal aggression, while the use of emotion regulation suppressed it. It is clear that emotions are more likely to influence verbal aggression in Chinese students.

Cognition, Emotion, Motivation

Symposium

Understanding Tightness-Looseness Culture Using Multidisciplinary Approaches

Chair: Siyang Luo

Institution: Sun Yat-sen University

Country: China

Neural Mechanisms Underlying Cultural Variation in Self-Control

Author: Yan Mu

Institution: Institute of Psychology Chinese Academy of Sciences

Country: China

Universally, self-control plays a central role in guiding our daily life from eating healthy food to doing inappropriate behavior. However, not all human groups are equal in their self-control abilities. Specifically, previous research has shown that tight cultures (i.e., have strong norms for behavior) tend to have more self-regulation as compared to loose cultures (i.e., have weaker norms). In the current research, we examine for the first time how culture influences self-control through modulating both task-independent and task-dependent neurobiological mechanisms. We collected 30 Chinese and 30 American participants' electroencephalogram (EEG) signals both during a 5-min resting session and during a Stroop color-word interference task, and further assessed a set of subjective reports and behavioral measurements related to self-control. Chinese showed greater resting-state alpha power in the parietal area relative to American participants. Moreover, the increased parietal alpha power mediated cultural differences in a variety of self-control related measurements, including higher self-control, more self-regulation in eating behaviors, increased ability to resist temptations, and better performance on the Stroop task. Chinese showed less neural interference effect (less negativity shift for the incongruent relative to the control conditions) than Americans, suggesting higher cognitive ability of inhibiting task-irrelevant conflict information. Furthermore, the parietal alpha power affected behavioral performance on the Stroop task through modulating the task-dependent neural component that is associated with the Stroop interference effect. These findings provide first neural evidence that task-independent brain activity mediates cultural influences on self-control and influences the domain-specific self-control performance through modulating its underlying task-dependent neural mechanism.

Understanding Tightness-Looseness from a Representation Similarity Perspective

Author: Siyang Luo

Institution: Sun Yat-sen University

Country: China

Human society is a complex structure in which all units are interrelated with each other and no single unit is independent. The way in which previous research has studied culture is limited to the linear trend and the influence of one particular cultural dimension. Here we provide a new perspective for understanding and studying cultural differences from a global perspective, which we refer to as a representation similarity perspective analysis. Combining individual level measures of interpersonal trust, institutional trust, well-being and society level tightness-looseness scores, we found that the more two countries exhibited similar tightness-looseness tendency, the higher the similarity that these two countries showed in representation similarity patterns of trust towards different targets. These results mainly reflect in similarity between individuals' trust in interpersonal targets and institutional targets. For looser countries, individuals' trust in institutional targets is more different from that in interpersonal targets. Moreover, as the national profile unit, each individual's representation similarity profile in trust is generally similar to the nation's profile. However, the lower the similarity between an individual's profile and the nation's profile is, the higher the life satisfaction that the individual may experience. This effect is especially obvious in high tightness countries and suggested the importance of individuals' autonomy in subjective well-being in tightness countries. Taken together, use the representation similarity analysis to explore the cross-cultural difference from a multidimensional and global perspective can give us better understanding of the concept of culture and how it influences human beings.

Unravelling the Salient Role of Ecology and Culture in Ethnocentric Public Attitudes

Author: Virginia K. Choi

Institution: University of Maryland, College Park

Country: United States of America

Current geopolitical events indicate ethnocentric and prejudicial public attitudes across a number of regions are growing in recent years. To address these surprising trends, we explored the underlying determinants of ethnocentrism using tightness-looseness theory, which measures the strength of a society's cultural norms and level of tolerance for deviant behaviors. Through a set of seven studies ($\Sigma N = 3,986,402$), we demonstrate how collective threats tighten up societies, strengthening their norms in order for a group to unite and

combat these threats. Our multilevel studies reveal the historic association between tightness and prejudice across nations, U.S. states, and even pre-industrial societies. Through these findings, we are able to help establish the connection between the negative consequence of ecological threats on cultures and the ensuing increase in ethnocentrism.

Cultural Tightness-Looseness and Emotional Expression on Facebook

Author: Lin Qiu

Institution: Nanyang Technological University

Country: Singapore

We present our study on how societal-level cultural tightness–looseness and individual-level social network density affect emotional expression on Facebook. Results showed that individuals from culturally tight (vs. loose) states were more likely to express positive emotions and less likely to express negative emotions. Meanwhile, for positive emotional expression, there was a tightness–looseness by social network density interaction effect. In culturally tight states, individuals with dense (vs. sparse) networks were more likely to express positive emotions, while in culturally loose states this pattern was reversed. For negative emotional expression, however, no such interaction was observed. Our findings highlight the influence of cultural norms and social network structure on emotional expressions in online social networking sites.

Why is Shanghai Tight While New York is Loose? Two Dimensions of Cultural Tightness-Looseness

Author: Pan Liu

Institution: Hunan University

Country: China

Cultural tightness-looseness measures the strength of social norms in a society and the degree to which deviations from these norms are tolerated. The past decade has witnessed increasing evidence that shows cultural tightness as a powerful index to explain cultural variations on numerous aspects. While Harrington and Gelfand (2014) reported that cultural tightness was negatively associated with urbanization in the U.S. (e.g., New York is relatively loose among the 50 U.S. states), surprisingly, a most recent study by Chua and his colleagues (2019) found a reversed relationship between cultural tightness and urbanization in China (e.g., Shanghai is among the tightest Chinese provinces). In light of the integrated

model of social norms (Morris, Hong, Chiu, & Liu, 2015), the current research proposes that there are two dimensions of cultural tightness: one is about modern regularities (e.g., queuing) and the other is about traditional norms (e.g., serving parents). It is hypothesized that urbanization positively relates to the former type of cultural tightness but negatively relates to the latter. We are currently conducting two studies to test our hypothesis. Study 1 aims to first verify the existence of the two types of cultural tightness by asking participants to list out examples of social norms in their society, right after the measurement of their perception of cultural tightness-looseness of their longest residential area (Gelfand, et al., 2012; Chua, et al., 2019). Study 2 aims to ask participants to rate the strength of social norms specifically based on either modern-regularities or traditional norms, and examine whether and how the two types of cultural tightness predict societal-level and individual-level variables, respectively, such as economic development, behavioral constraints, well-being, and creativity. Findings of our studies will advance our understanding of cultural tightness and generate a more effective index to explain cultural variations.

Symposium

The Dynamic Interplay of Culture and Emotions in Social Interactions

Chair: Anna Schouten

Institution: University of Leuven

Country: Belgium

Only “Storm and Stress” or Empathy as well? Mother-Daughter Conflict in Belgium and Japan

Author: Alexander Kirchner

Institution: University of Kent

Country: Germany

Although some level of conflict between adolescents and their parents is inevitable during adolescence, the most relevant issues, and the most prevalently experienced emotions during conflict may differ across cultures. In the current study, we compared mother-adolescent (daughters) conflicts in Belgium and Japan with respect to (a) conflict topics, and (b) emotions. We expected that compared to Japanese mother-adolescent dyads, Belgian mother-adolescents dyads would disagree more intensely about autonomy-themed topics and would experience more emotions that highlight individuation and self-assertion (anger,

pride). Conversely, we expected Japanese mothers and adolescents to disagree more about relatedness-themed topics and experience emotions of relatedness (shame, empathy). Eighty-one Belgian and 51 Japanese dyads engaged in a 10-minute conflict interaction which was video recorded in the lab. After the interaction, mothers and daughters separately rated the intensity of 11 positive and negative emotions in a continuous fashion (every 30 s) via a video-mediated recall procedure. We identified the most salient emotion for each timepoint. As expected, the most frequent emotion states for the couple (across time points) were shared anger in Belgium and shared empathy in Japan. Not surprisingly, shared anger was the second most frequent state in Japanese conflict interactions. Whereas there were no cultural differences in the intensity of disagreement for autonomy-themed topics, relatedness-themed topics were associated with more disagreement in Japan than in Belgium.

Culturally Prevalent Ideals and Perceptions of Handling Disagreement in Belgium and Japan

Author: Anna Schouten

Institution: University of Leuven

Country: Belgium

<https://youtu.be/jrYokX251oE>

Almost all couples experience disagreement from time to time. For example, one partner wants more quality time together, but the other partner wants to spend more time with friends, or one partner may feel that household chores are unfairly divided, but the other partner thinks they are not. While we have in-depth knowledge of how ‘Western’ (primarily European American) couples handle disagreement, we have little knowledge of how couples deal with disagreement in other (i.e. East-Asian) cultures. In this qualitative study, therefore, we aimed to tap into people’s cultural ideals and perceptions of how couples in Belgium and Japan handle disagreement by conducting five focus groups in each culture. To cue conversation, participants watched an 18-minute video that included short video fragments from a previous study in which Belgian and Japanese couples engaged in a disagreement in the lab (see Tobin & Hsueh, 2007). Next, participants talked about topics such as conflict handling, emotions during disagreement and regulating partner’s emotions, both with respect to the video and in general. Using thematic analyses, we found that in Belgian focus groups, participants highlighted the inevitability of disagreement and the importance of immediately tackling and resolving disagreement. Accordingly, Belgian couples value the expression and active negotiation of opposing opinions, and believe that emotions are important tools for navigating disagreement. In contrast, in Japanese focus groups, participants emphasize that disagreement is generally avoided by ‘holding back’ or withdrawing. If disagreement occurs, Japanese couples validate and show interest in each

other's position, but they do not actively negotiate opposing opinions, and finally settle without completely resolving disagreement. Accordingly, Japanese couples value adjustment and believe that this is achieved by controlling one's emotions and mindreading.

Emotional Similarity in Intercultural and Intracultural Couples

Author: Michael Boiger

Institution: University of Amsterdam

Country: Netherlands

Intercultural relationships, that is, relationships in which partners have different cultural backgrounds, have been becoming increasingly frequent. However, divorce in intercultural marriages is higher than in same-culture or "intracultural" relationships. The current study aimed to explore to what extent emotional processes may account for the challenges that intercultural relationships encounter. Emotions play a central role for close relationships, but the emotions that people encounter in their relationships tend to differ across cultures. For example, past research found that, during disagreements, Dutch-speaking Belgian couples gravitate towards emotions that highlight independence (e.g., anger), while Japanese couples gravitate towards emotions that highlight interdependence (e.g., empathy). In intercultural relationships, partners may thus bring different emotional repertoires to interactions. These differences in emotional responding may challenge coordination between partners and consequently lead to lower relationship satisfaction. We tested these predictions in a study with $N = 31$ intercultural and $n = 24$ intracultural couples. Participants completed a questionnaire in which they indicated to what extent they would experience and express a range of emotions in both a negative and a positive situation; they also reported their relationship satisfaction. We assessed differences between partners in their emotions by correlating their emotional profiles for each situation (positive and negative) and each modality (experience and expression). In line with our predictions, intercultural couples reported less relationship satisfaction than intracultural couples. Equally supporting our predictions, we found more differences between partners in their experience and expression of emotions in intercultural than intracultural couples— but only in the positive situation. Moreover, similarity in emotional expression in the positive situation fully explained the lower relationship satisfaction reported by intercultural couples in a mediation model. No differences between the two groups were found in the negative situation.

Reaching Common Ground: An Experimental Study on Emotional Fit in Intercultural Interactions

Author: Fatana Mirzada

Institution: University of Leuven

Country: Belgium

As global migration is on the rise it leads to more everyday intercultural interactions in which people with different cultural backgrounds may struggle to find common emotional ground, or emotional 'fit'. While at the same time, reaching an emotional fit reflects mutual understanding of situations and may result in better social relationships (De Leersnyder, et al., 2014). This study aimed to address a) to what extent minorities' emotional patterns become contingent upon those of their majority peers while interacting and b) if the changes in emotional patterns can be understood from changes in 'concerns' – i.e. the goals and values people consider relevant in a situation and that reflect their interpretations of the situation at hand. Building upon prior findings that suggest that people's emotional fit with one another increases upon interacting (e.g., Anderson et al., 2003; De Leersnyder et al., 2011), we conducted a 7-trial quasi experiment with 40 dyads of Turkish or Moroccan Dutch minority and Dutch majority participants. On each trial, participants had to i) read an emotional situation; ii) individually report their emotional experiences (EPQ) and salient concerns (SVQ); and iii) discuss with each other in order to jointly complete the EPQ and SVQ once again. We test whether minorities' patterns of emotions as well as patterns of concerns come to fit those of their majority interaction partner and, if so, to what extent minorities' fit in concerns on one situation is predictive of their emotional fit in future situations.

Symposium

Self-Evaluation in the Context of Interpersonal Relationship Across Cultures

Chair: SUSUMU YAMAGUCHI

Institution: University of Tokyo

Country: Japan

Self and Other Mentalizing from a Cross-Cultural Perspective

Author: Jenny Kurman

Institution: University of Haifa

Country: Israel

Differences in self-construals across cultures, with different emphasis on self vs. others, were studied from different perspectives. In a new line of research we investigate a new perspective, of self and other mentalizing. Mentalizing – the ability to interpret behavior in terms of internal mental states, such as thoughts, feelings, and intentions – is conceptualized as a multidimensional construct, referring to the ability to perceive one's own mental states (self-mentalization) and those of others (other-mentalization). Whereas mentalizing has been studied extensively in WEIRD samples, its understanding from a cultural perspective is still lacking. In this presentation we will try to address this gap, by focusing on the following three topics. First, we addressed cultural differences in self and in other mentalizing by presenting findings from a cross-cultural comparison between Japan, the UK, and Israel; as well as from within-Israel comparisons (between the secular, urban, individualized majority group and the more traditional groups of Arabs and of ultra-orthodox Jews). Second, we will discuss the way in which mentalizing importance (as compared with Schwartz's basic values) can explain these cultural differences. Lastly, we will address the relationship between self and other mentalizing and mental health. Results revealed a same pattern in all comparisons: self and other mentalizing levels were similar in the traditional groups but self-mentalizing was higher among the Israeli majority group. Mentalizing importance differed tremendously between cultures and explained cultural difference in mentalizing ability. Preliminary findings taken from a study that focuses on mentalizing and eating disorders among the ultra-Orthodox community in Israel revealed complicated results regarding the relations between self and other mentalizing and adjustment.

Relationships Between Shyness, Modesty, Humour Styles and Loneliness in Japan and S. Korea

Author: Joonha Park

Institution: NUCB Business School

Country: Japan

Shyness is often suggested to be a characteristic reflecting one's inferiority related to anxiety and inhibition in social contexts. Shy people tend to use more self-defeating humor and less affiliative humor than non-shy people in interpersonal relations (Hampes, 2005; 2006). Shyness is also associated with deficit of self-esteem, which further mediates the effect of shyness on depression along with social support. The present study aimed to examine relationships between shyness, modesty, humor styles (affiliative, self-enhancing, aggressive and self-defeating) and self-evaluated loneliness in two Asian sample (198 Japanese students and 188 Korean students). Results in general supported patterns previously found in other cultures. In both countries, shyness had a negative correlation with

affiliative humor and a positive correlation with loneliness, and modesty was negatively related with aggressive humor style but showed no relationships with self-defeating humor style. In Japan data, however, shyness was not significantly correlated with the use of self-defeating humor and self-esteem. A few path analyses with different humor styles as mediators in each country showed different associations between variables. These findings imply that the negative effects of shyness are not pan-cultural and the way different humor styles are employed to improve self-esteem and modesty or to overcome loneliness are culturally variant. Also in some countries like Japan, shyness appears not necessarily associated with low self-esteem, which may do little harm to mental well-being.

Evaluation Matters: Cultural Differences in Evaluation of People With High Self-Esteem

Author: Hirofumi Hashimoto

Institution: Osaka City University

Country: Japan

Previous studies have demonstrated that East Asians (e.g., Japanese) showed lower self-esteem than did Westerners (e.g., Americans). The current study hypothesized that Japanese manifest lower self-esteem than Americans because Japanese expect that people with high self-esteem are not positively evaluated. By selecting five items from the Rosenberg Self-Esteem Scale and using the scores of individuals with high self-esteem, Study 1 examined and demonstrated cultural differences in evaluation scores of individuals with high self-esteem; specifically, compared to American respondents, Japanese respondents negatively evaluated those with high self-esteem. Study 2 replicated the cultural differences in Study 1 and demonstrated the respondents' own self-esteem score was partially mediated by their evaluation of those with a high self-esteem. Implications of these studies are discussed.

Modesty Underlying Expression of Self-Evaluation Across Cultures

Author: Susumu Yamaguchi

Institution: University of Tokyo

Country: Japan

A series of studies were conducted to reveal the nature of self-esteem among Japanese as well as people in other cultures (such as mainland China, Macau, Korea, U.S.). An indigenous perspective was adopted to guide the research project. That is, we attempted to

understand Japanese expression of self-evaluation, which has common ground with people in other cultures. In terms of self-evaluation, Japanese expressed self-evaluation has been shown to be lower than that of North Americans at the explicit level (i.e., explicit self-esteem typically measured by Rosenberg's self-esteem). However, the apparent lower self-evaluation among Japanese and some other Asian cultures should not be taken at face value, because the story is not simple in cultures in which the norm of modesty is prevalent (like in many Asian cultures). Indeed, our evidence indicates there are etic and emic in self-esteem: Self-esteem functions similarly but its expression varies across cultures. Also it was found: (a) people in general are not reluctant to show modesty, which is consistent with prevalent values both in the East and West; (b) Even when people show modesty, they want to maintain their counterpart's favorable impression on their positive traits. Implications for self-esteem research across cultures will be discussed.

Symposium

Showing and Seeing How We Feel: Methodological Advances in Emotion Communication

Chair: Kunalan Manokara

Institution: University of Amsterdam

Country: Netherlands

Introducing the DRAPE: Display Rules Assessment for Positive Emotions

Author: Kunalan Manokara

Institution: University of Amsterdam

Country: Singapore

People do not always show how they feel; norms often dictate when to display emotions and to whom. Norms about emotional expressions – known as display rules – are weaker for happiness than for negative emotions, suggesting that expressing positive emotions is generally seen as acceptable. But does it follow that all positive emotions can always be shown? To answer this question, we mapped out context-specific display rules for eight positive emotions: gratitude, admiration, interest, relief, amusement, feeling moved, sensory pleasure, and triumph. In four studies with participants from five countries ($n = 1,181$), two consistent findings emerged. First, display rules differed between positive emotions. While generally weaker display rules were found for gratitude, stronger display rules were found

for sensory pleasure, feeling moved, and to some degree triumph. Second, contextual features – such as expresser location and perceiver relationship – both substantially influenced display rules for positive emotions, with perceiver relationship having a greater impact on expression norms than expresser location. Our findings demonstrate that not all positive emotions are equally acceptable to express, and highlight the central role of interpersonal relationships in influencing display rules. In so doing, we provide the first map of expression norms for specific positive emotions.

Sixteen Facial Expressions Occur in Similar Social Contexts Recorded Around the World

Author: Alan S. Cowen

Institution: Google Research

Country: United States of America

Understanding the degree to which human facial expression covaries with specific social contexts across cultures is central to claims that emotions enable adaptive responses to significant challenges and opportunities. Actual evidence linking social context to specific facial expressions is sparse, and survey-based approaches, constrained by language, have led to divergent positions regarding the universality of facial expression. By applying machine learning methods to real-world data, we can ascertain whether naturalistic social contexts (e.g., weddings, funerals) are in fact associated with specific facial expressions across different cultures. In two experiments using deep neural networks, we examined the extent to which 16 kinds of facial expression occurred systematically in thousands of contexts (e.g., “fireworks”) in 6 million videos captured in 144 countries. We found that each kind of facial expression had distinct associations with a set of contexts that were preserved across 12 world regions. Consistent with these associations, regions varied in how frequently different facial expressions were produced as a function of which contexts were most salient. Our results reveal fine-grained patterns in human facial expression that are preserved across the modern world.

Culture Shapes the Specificity of Posed and Spontaneous Facial Expressions of Emotion

Author: Xia Fang

Institution: York University

Country: China

There is a growing consensus that culture influences the perception of facial expressions of emotion, but much less is known about whether and how culture shapes the production of such expressions. Building on theorizing about historical heterogeneity and communication specificity, we hypothesized that people from heterogeneous cultures produce facial expressions of different emotions in a more specific manner than people from homogeneous cultures, and we examined whether such specificity varies across posed and spontaneous expressions. To test these predictions, Chinese and Dutch participants either posed facial expressions of anger and disgust, or shared autobiographical events that elicited spontaneous anger or disgust. Using machine learning to categorize expressions based on the patterns of facial movements, we show that Dutch participants' expressions exhibit less overlap than Chinese participants' expressions for both posed and spontaneous expressions. These findings shed new light upon the role of culture in the specificity of emotion production.

Cultural Variability in Appraisal Patterns for Nine Positive Emotions

Author: YongQi Cong

Institution: University of Amsterdam

Country: China

An appraisal is an individual's evaluation of an emotion-eliciting event or situation. Specific configurations of appraisals have been shown to characterize different emotions, but appraisal research has traditionally been focused primarily on negative emotions. However, recent efforts have started to also examine the appraisals associated with different positive emotions, but the appraisals examined have typically been based on features that are central to negative emotions (e.g., agency, certainty). Here, we examine the appraisal profiles of nine positive emotions using 18 appraisal dimensions specifically targeting features thought to be key to positive emotions, as well as 13 commonly employed general appraisal dimensions. Specifically, we investigated the appraisal patterns of amusement, awe, compassion, desire, gratitude, interest, love, pride and relief. Participants from China and the US recalled personal events involving each of these emotions, and then provided Likert-scale ratings for all of the appraisals for each emotional event. We identified distinct appraisal patterns for most of the positive emotions. In addition, significant cultural differences were observed, with more pronounced differences on the appraisal dimensions developed to target positive emotion features than the general appraisal dimensions. Our findings suggest that appraisal dimensions focused on positive emotional experiences may be particularly sensitive to cultural variations in evaluations of positive emotion events.

Picking up Cultural Norms: Instruments for Studying (a)typical Development Cross-Culturally

Author: Yung-Ting Tsou

Institution: Leiden University

Country: Netherlands

Since their first days of life, children start learning the meaning of emotions by observing and interacting with their social environment. However, for children who experience communicative difficulties since early childhood, such as children with autism or hearing loss, this learning process could be challenging given their limited access to social interactions. To increase the external validity of current knowledge on atypical emotional development, which is largely built on Western samples, we developed a series of instruments suitable for cross-culturally examining emotion understanding in typically and atypically developing children in Western and East Asian countries. In this presentation, we will discuss several methods deployed in our lab to study emotions in toddlers and (preschool) children, taking into account possible cultural differences. For example, studies based on eye tracking with Asian and Caucasian faces, reveal different patterns between clinical groups, but also cross-culturally as looking into someone's eyes could be considered impolite in Asian cultures. Additionally, parent reports and self-reports on moral emotions might show a different factor-structure between samples from Western or Asian countries, as shame and guilt might be conceptualized differently regarding their interpersonal functionality. Such cultural differences may further influence how children react to and cope with events that trigger emotions, which we measure with observational tasks. Taken together, these instruments enable us to construct a more comprehensive and generalizable profile of (a)typical emotional development, whilst being sensitive to cultural differences.

Individual Papers

Associations Among Hofstede's Culture Dimensions and the Needs for Cognition and Recognition

Author: Fatih Özdemir

Institution: Bursa Uludağ University

Country: Turkey

Given the impact of culture on thinking motivations, it is vital to determine the associations among culture dimensions and the needs for cognition and recognition. The aim of the research was to investigate the predictive powers of Hofstede's culture dimensions (including collectivism, long-term orientation, masculinity, power distance, and uncertainty avoidance), which internalized at the individual level, on the need for cognition (a tendency to engage in and enjoy thinking) and on the need for recognition (a tendency to seek being acknowledged as a person worthy of attention) in a sample of women in Turkey. After getting the ethical permission, online data were collected using by convenience sampling method and snowball technique. The sample consisted of 295 women, ranging in age from 18 to 31 years-old ($M = 21.01$, $SD = 1.86$). Depending on the results of multiple regression analysis, after controlling demographic variables (including age and perceived socio-economic status), women who internalized the culture dimension of long-term orientation had a greater need for cognition, whereas women who internalized the culture dimensions of masculinity and power distance had a fewer need for cognition. Besides, women who internalized the culture dimensions of masculinity, power distance and uncertainty avoidance had a greater need for recognition. Results have shed light on the literature by suggesting that culture dynamics and the needs for cognition and recognition are related constructs.

Home Sweet Home, a Cross-Cultural Comparison of Autobiographical Memories in France and in Singapore

Author: Rachid Oulahal

Institution: University of Toulouse Jean Jaures, LCPI Laboratory

Country: France

Our presentation will provide quantitative results from a research that investigated relations between life experiences and individuals' autobiographical memories. As a basis for this

research, we considered the autobiographical memory model as proposed by Conway which stipulates a close relation between self memory and identity processes. We also considered the scientific literature that identified the impact of individual cultural backgrounds in the autobiographical memories. For example, Wang proposed a cultural dynamic theory of autobiographical memory. Our research aimed at investigating the interplay between memory, self and culture along with a cross-cultural comparison between two specific areas. Indeed, our research considered two fields with different characteristics in terms of cultural contact: France and Singapore. Based on differences identified by the Hofstede 6-dimensions model, we proposed as a general hypothesis that French and Singaporean participants will have different characteristics in their autobiographical memories. Based on the results from a preliminary qualitative analysis, we designed an online questionnaire addressing memories and cultural contact experiences. This questionnaire was proposed on the two fields of our research. Our sample consists of 246 participants (144 in France and 102 in Singapore) and we carried out a quantitative analysis of the collected data. An ethical committee approval (IRB) was granted to our research. Our results did not show significant differences between French and Singaporean participants' autobiographical memories. This leads us to question the impact of intersubjective values in the Singaporean multicultural singular context. However, our quantitative analysis enables us to identify relations between types of intercultural experiences and characteristics of the autobiographical memory independently from the participants' cultural contexts. Home sweet home, remembering one's personal life... Our presentation will bring to discussion the fact that, beyond the cultural context, the type of intercultural and culture contacts experience may play a significant role in the autobiographical memory process.

Relational Implications of Self-Discrepancies and the Moderating Role of Relational Self-Construal

Author: Huixian Acacia Lee

Institution: Nanyang Technological University

Country: Singapore

Co-authors:

- **Ching Wan – Nanyang Technological University – Singapore**

Self-discrepancy refers to a gap between an individual's actual self and internalised standards and can be assessed from either a personal or relational perspective. Past research has predominantly focused on personal self-discrepancy and the associated personal consequences on negative affect. We conducted two studies with Singaporean undergraduates (Study 1: N = 155; Study 2: N = 230) to review self-discrepancy from a

social perspective by 1) considering the effects of both personal and relational self-discrepancies on personal and social outcomes, and 2) exploring the moderating role of relational self-construal on the effects of personal and relational self-discrepancies. Results showed that higher personal and relational self-discrepancies were associated with higher negative affect, lower perceived social support and help-seeking from close others. Interestingly, the detrimental impact of both personal and relational self-discrepancies was stronger for individuals with higher relational self-construal in general. These studies have provided initial evidence for the social nature of self-discrepancy - both personal and relational self-discrepancies have relational implications and are more detrimental for individuals with higher relational self-construal. Implications of these findings on the functional role of self-discrepancy in psychological well-being will be discussed.

When Time is Conceptualized as Space. A Cross-Cultural Principle of Temporal Spatialization

Author: Carmen Callizo-Romero

Institution: Granada University

Country: Spain

Co-authors:

- **Slavica Tutnjević – University of Banja Luka – Bosnia and Herzegovina**
- **Alexander Kranjec – Duquesne University – United States of America**
- **Tilbe Göksun – Koç University – Turkey**
- **Daniel Casasanto – Cornell University – United States of America**
- **Yan Gu – University College London – United Kingdom**
- **Julio Santiago – Granada university – Spain**

The Temporal Focus Hypothesis (TFH) proposes that whether people conceptualize the past or the future as being located in front of them depends on their temporal focus: the balance of attention paid to the past (tradition) and the future (progress). How general is the TFH? To what extent can cultures and subcultures be placed on a single line relating time spatialization and temporal focus in spite of stark differences in language, religion, history, and economic development? Data from 10 Western and Middle Eastern (sub)cultural groups (N=1198) were used to derive a linear model relating aggregated temporal focus and proportion of future-in-front responses. This model then successfully fitted nine independently collected (sub)cultural groups in China and Vietnam (N=841). A logistic mixed model computed over the whole dataset (N=2039) showed that the group-level relation arose at the individual level and allowed precise quantification of its influence.

Jealousy's Consequences in Mexican Adults: Positive or Negative Affect?

Author: Fernando Mendez-Rangel

Institution: National Autonomous University of Mexico

Country: Mexico

Co-authors:

- **Sofía Rivera-Aragón – National Autonomous University of Mexico – Mexico**
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- **Alan I. González-Jimarez – National Autonomous University of Mexico – Mexico**
- **Cristian I. Bonilla-Teoyotl – National Autonomous University of Mexico – Mexico**

The study of romantic jealousy's consequences has been divided in two: One positive and one negative. On the positive side it has been found that jealousy helps to identify threatening situations, act in favor of the relationship and protect love. On the negative side, it has been found that jealousy affects negatively the development of a normal life, since it impacts the functional areas of everyone involved. Therefore, the purpose of this study was to identify the effect of jealousy on positive and negative affect of Mexican men and women. 313 voluntary participants (159 men, 154 women) were part of the study, with ages between 18 and 70 years ($M=26.65$; $SD=10.93$), and all in a couple's romantic relationship. The Multidimensional Jealousy Scale and the Affect Scale (Positive-Negative) were administered. Stepwise multiple linear regressions were performed. On a first analysis, positive affect was considered the dependent variable. For men, a model explaining 13.7% of the variance was obtained, which included lack of trust ($\beta=-.28$), possession ($\beta=.22$), and aggressiveness ($\beta=-.21$); for women, a model explaining 30.0% of the variance was obtained, and included trust ($\beta=.49$), obsession ($\beta=-.19$), and trust towards the romantic partner ($\beta=-.17$). The next analysis considered negative affect as the dependent variable. For men, a model explaining 30.8% of the variance was obtained, and contained lack of trust ($\beta=.44$), pain ($\beta=.25$), possession ($\beta=-.17$), and trust ($\beta=.16$). For women, a model accounting for 21.3% of the variance considered lack of trust ($\beta=.28$) and obsession ($\beta=.23$). In conclusion, the results show that positive and negative affect are predicted by different jealousy factors, showing some differences between men and women. Then, it is necessary to consider its explanation based on culture and gender traits. This way, specific programs can be generated to reduce the negative consequences of jealousy. PAPIIT Project IN307020.

Why People in “Collectivistic Cultures” Hide Their Prosocial Behaviors: Relational Mobility Matters

Authors: Wen-Qiao Li

Institution: Hokkaido University

Country: China

Co-authors:

- **Masaki Yuki – Hokkaido University – Japan**
- **Ami Ishiyama – Hokkaido University – Japan**

Conventional wisdom suggests that people in so-called “collectivistic” cultures would be more intrinsically altruistic than those in “individualistic” cultures. However, the existing evidence suggests the opposite; those in individualistic cultures tend to be more cooperative than those in collectivistic cultures. Digging these counterintuitive findings further, in this research, we tested our hypothesis that people in collectivistic cultures would be more motivated to hide actively their prosocial behaviors than those in individualistic cultures, and that lower relational mobility in the former social ecology underlies this difference. In lower relational mobility societies, avoidance of negative reputation is important because alternative relationships are very limited, which makes social exclusion fatal. Therefore, one should try to avoid looking “too cooperative” as it can result in status competition and ruffling other members’ feathers, leading to negative reputation. We conducted an online survey and recruited participants from Japan ($n = 240$), China ($n = 275$) and the United States ($n = 216$). In decision-making scenarios of donating to disaster victims either within a company or on the internet, we asked participants if they wanted to make their donations anonymous actively, and their anticipated emotions if it had been made public. The results showed that 1) the mean levels of perceived relational mobility were higher for Chinese and Americans than for Japanese (interestingly, there was no difference between the US and China); 2) the lower relational mobility in Japan (as compared to the US and China) was associated with stronger negative emotions expected (such as embarrassment, shame, and anxiety) and then the decision to make the donations anonymous (versus public). To conclude, this research highlights the role of socio-ecological factors in shaping people’s prosocial behaviors.

Promotion and Prevention Focused Prosocial Behaviors in the United Kingdom and Japan

Author: Toshie Imada

Institution: GB

Country: United Kingdom

Co-authors:

- **Keiko Ishii – Nagoya University – Japan**

Based on the cultural differences in regulatory focus, the present study investigated two types of prosocial behaviors: promotion-focused prosocial behavior (i.e., approaching other people and helping them) and prevention-focused prosocial behavior (i.e., avoiding being burden or causing negative consequences to others). British and Japanese participants were asked to write down their past incidents in which they acted prosocially, either in a promotion- or prevention-focused way. The numbers of the incidents participants reported and the frequencies of the similar behaviors indicated that Japanese participants were more likely to engage in prevention-focused prosocial behaviors in comparison to their British counterparts. Also, the content analysis of the reported incidents found some culturally unique behaviors in each type of prosocial behavior. These findings contribute to deeper understanding of people's motivation to be good members of society within different cultural context as well as to challenge the traditional notion of prosocial behavior.

The Underlying Motivations for Helping Behavior: Altruism and Happiness Across Culture

Author: Merav Weiss-Sidi

Institution: Ben-Gurion University of the Negev

Country: Israel

Co-authors:

- **Hila Riemer – Ben-Gurion University of the Negev – Israel**

Research has shown that altruistic behavior increases happiness. We examine this phenomenon across cultures, distinguishing between individualist and collectivist cultures. Our conceptualization suggests that cultural variations in the motivation for altruist behavior lead to variations in its effect on happiness. In individualistic cultures, the notion of altruism is linked to self-interest; Individualists, therefore, help others in order to gain personal benefits, which results in increased happiness. By contrast, in collectivist cultures, altruism

tends to be more pure in the sense that it is focused on the benefit to others; Collectivists' helping is less directed toward self-interest and is, therefore, less likely to enhance the helper's happiness. Four studies explore these propositions. Study 1 uses survey data to provide evidence for cultural differences in the view on altruism; Studies 2 and 3 use lab experiments to demonstrate the moderating role of cultural orientation in the effect of helping on happiness; and Study 4 employs a data set of the European Social Survey, and reinforces the moderating role of cultural orientation in the altruism-happiness link. This research sheds light on the role of culture in helpers' motivation and in the sources of happiness.

No Man is an Island: Awe Encourages Global Citizenship Identification

Author: Shiyu Yang

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Country: United States of America

Co-authors:

- **Minjae Seo – University of Illinois at Urbana Champaign – United States of America**
- **Sean Laurent – The University of Illinois at Urbana-Champaign – United States of America**

In the outbreak of COVID19, we witnessed collective concerns and actions transcending borders and cultures globally. One such example is Japanese donations of medical supplies, on the packages of which was written the ancient Chinese proverb “Though we’re oceans apart, a shared moon connects hearts”. We believe these events can be taken to imply a shift in conceptions of citizenship away from parochialism to cosmopolitanism. The current research posits that awe as an emotional state that challenges people’s current mental frameworks and enables transcendence over mundane concerns (Keltner & Haidt, 2003), can promote endorsement of global citizenship identity. More specifically, we predict that such an effect will be driven by diminished importance ascribed to oneself (i.e., smallness) (Piff, et al., 2015) and increased perceived connection to humanity (i.e., connectedness) (Van Cappellen & Saroglou, 2012). We tested these predictions using different manipulations of awe across three studies (N = 499). In experiment 1, recalling an experience of awe (vs. various control states) resulted in greater agreement with viewing oneself as a global citizen. In experiment 2, viewing awe-inducing images (vs. images of neutral content) resulted in increased smallness and connectedness, which in turn led to greater global citizenship identification and willingness to help people outside of one’s cultural community. Experiencing awe also facilitated the comprehension and favorable

evaluation of John Donne's poem No man is an island, a work embodying the spirit of shared human identity. In experiment 3, watching a video clip that elicited awe (vs. neutral content) again increased global citizenship identification via smallness and connectedness. Ensuing from the global identity was increased cultural openness (e.g., greater interest in recipes with ethnic ingredients that were atypical to the local culture). Our findings have implications for self-identity and multi-culturalism in the broad context of globalization.

The Moderating Role of Culture on the Link Between Personality and Fear of Crime

Author: Jason R. Young

Institution: Hunter College of the City University of New York

Country: United States of America

https://youtu.be/IMwi4s_LK7w

Co-authors:

- **Derek Chadee – University of the West Indies at St. Augustine – Trinidad and Tobago**

This presentation examines the relationship between the trait factor "intolerance of uncertainty" (IU; Jensen et al, 2014, Macatee et al 2015) and fear of crime (FOC), among three different ethnic sub-populations in Trinidad and Tobago. In general, higher levels of IU were expected to produce greater levels of fear when confronted by the potential for becoming a crime victim. Consistent with this prediction, IU and FOC correlated .36, $p < .05$, among Afro-Trinidadians, but this correlation was substantially weaker among Indo-Trinidadians and Mixed-ethnicity Trinidadians (IU-FOC $r = .07$ and $.12$, ns, respectively). However, consistent with previous research (Macatee et al, 2015) finding that higher levels of IU predict greater uncertainty-avoidance behavior, Indo-Trinidadians were found to have a higher mean level of IU, and to undertake more protective measures against crime; this pattern was not found in the other ethnic groups studied. Implications of these results for understanding the dynamic by which individuals from different cultural backgrounds express and respond to FOC will be discussed.

Attachment and Prejudice towards Syrian Immigrants: The Role of Security Schema Activation

Author: Ayşe I. Kural

Institution: Eötvös Lorand University

Country: Hungary

Co-authors:

Monika Kovacs – Eötvös Lorand University – Hungary

We examined the assumption that empathy, perceiving outgroup members as threat (i.e., perceived threat), self-esteem, and ingroup identification are mediators through which the relationship between attachment patterns and prejudice can be explained. Our study investigated primed attachment security (vs. neutral prime), empathy, perceived threat, identification with the Turkish ingroup and prejudice towards Syrian immigrants. Total number of 421(19-76) Turkish citizens (323 female, 76.7%) with a mean age 42.85 (SD= 12.65) participated. Participants were first attended to either secure or neutral priming conditions, answered felt-security questions as a manipulation check, and then they completed whole questionnaire. Felt-security levels were significantly higher for security priming group meaning that our priming manipulation activated secure attachment schemas successfully. Individuals in security priming condition indicated lower levels of perceived threat, in-group identification and prejudice whereas they indicated higher levels of empathy and positive feelings towards Syrian Immigrants when compared to their counterparts in neutral priming condition. We included, age, gender, education levels, income, satisfaction with life and contact with Syrian immigrant as covariates. Age, education, and contact were significant covariates. The total model explained $R^2 = .53$ of prejudice. Perceiving Syrians as a threat and the lack of empathy partially mediated the relationship between attachment security priming and prejudice towards Syrian immigrants. These findings suggest that enhancing felt security (e.g., by fostering attachment security) may lead to lower levels of perceived threat as well as higher levels of empathy and in-turn reduced prejudice.

Cultural Differences in the Perception and Response to Criticism in Singapore, Italy and USA

Author: Michelle Jin Yee Neoh

Institution: Nanyang Technological University

Country: Singapore

<https://youtu.be/oxpEljLGzlI>

Co-authors:

- **Alessandro Carollo – University of Trento – Italy**
- **Andrea Bonassi – University of Trento – Italy**
- **Claudio Mulatti – University of Trento – Italy**
- **Albert Kai Chung Lee – Nanyang Technological University – Singapore**
- **Gianluca Esposito – Nanyang Technological University – Italy**

Culture has a role in shaping the ways people should feel in certain situations and how emotions are expressed and there are different sociocultural norms and expectations for the kinds of behaviour that warrant criticism as well as the general levels of criticism. Between different cultures, norms regarding emotional and social competence, the beliefs surrounding one's emotions and their expression and emotion regulation strategies differ. As criticism involves negative emotional reactions and emotion regulation, culture is likely to influence an individual's perception and response to criticism. Hence, the present study investigated the perception and response to criticism in three different countries – Singapore, Italy and USA. Adult participants ($n = 444$) completed measures of criticism such as sensitivity to criticism, attributions of criticism and perceived criticism. There were significant differences between countries in terms of the tendency to perceive criticism as destructive where US Americans showed a higher tendency to perceive criticism as destructive. The findings highlight the importance of being aware of how feedback is delivered and subsequently, construed by individuals from different cultures, especially in educational and organisational settings. Future studies can look to investigate this relationship in more countries in order to gain a more holistic perspective of the nature of criticism in social interactions across different cultures.

Emotional Intelligence and Autonomous Motivation in Teachers: The Mediating Role of Self-Efficacy

Author: Antonio Camacho

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- **Agata Wiza – University of Physical Education – Poland**
- **Ida Laudanska-Krzeminska – University of Physical Education – Poland**

Teachers' motivation is a basic element of the teaching-learning process. Self-determination theory is a model that shows teachers' degree of involvement in education congruently with their personal values, evidencing that motivation influences their well-being, satisfaction and adaptative functionality, besides affecting to their relationship with students. Therefore, it is important to analyze what personal characteristics are a cause of motivation. A model which explains the antecedents of teachers' motivation is job demands-resources theory, by suggesting that job resources such as personal resources (ie. self-efficacy or emotional intelligence) may help to cope psychological cost of teaching (ie. motivation) and in this way to promote personal growth, learning, and development. The present study was conducted to find out the mediating role of self-efficacy in the effects of emotional intelligence on autonomous motivation and the possible differences between two different European countries. For this reason, 432 teachers participated in the study, 192 from Spain ($M = 44.34$; $SD = 9.65$; 74.95 % women) and 240 from Poland ($M = 41.40$; $SD = 10.14$; 90.42 % women). The mediation analysis confirmed the mediating role of self-efficacy in the association of emotional intelligence and autonomous motivation. Examining the mediation analysis to a cross-cultural level, there were not different in the associations between variables across countries, indirect effects were only significative for Spanish teachers. These results are further discussed with regard to socio-cultural European contexts. The importance of teacher's motivation is discussed in relation to social and emotional children's competence.

Feminist Identification, Inclusive Victim Consciousness, and Supporting Outgroups

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Country: Hungary

Co-authors:

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- **Flora Bauer – Eötvös Lorand University – Hungary**

Perceived similarity with other victim groups—that is, inclusive victim consciousness—may have positive effects on intergroup relations. The present study was conducted among women ($N = 772$) in Hungary who explicitly identified as feminist, egalitarian, or nonfeminist. As hypothesized, feminist identification predicted higher levels of support for victimized outgroups. However, contrary to our expectations that inclusive victimhood would play a significant role, we identified an association between support for other groups and collective victim beliefs only with respect to the centrality of ingroup victimization. These results

contribute to the emerging literature on collective victim beliefs and solidarity towards other victimized groups, suggesting that perceived relevance of victimization for own identity may be a more important link in terms of solidarity between minority groups than emphasizing shared victimization over different identity when outgroups are formed.

Poster Sessions

Culture Shapes the Effect of Obligation on Sense of Choice and Prosocial Effort

Author: Claudia Gherghel

Institution: Hitotsubashi University

Country: Japan

From the perspective of self-determination, feeling obligated to engage in a task reduces sense of choice, effort, and positive affect. However, obligation has less detrimental effects in interdependent cultures where people internalize social expectations to a higher degree. This cross-cultural study investigated the effect of obligation on sense of choice and effort when engaging in prosocial teamwork. Four original scenarios depicting teamwork situations in which putting effort into the task led to fewer benefits for the self (sender), compared to one's teammate (recipient) were randomly presented to participants. In two of the scenarios, the recipient explicitly expressed the expectation that they receive help from the sender (high obligation), while in the other two scenarios, there was no explicit expectation (low obligation). Adult participants from Japan ($n = 247$) and the U.S. ($n = 192$) read all scenarios and evaluated perceived sense of choice and the amount of effort they would put into the prosocial task as senders. Results of linear-mixed model analyses revealed that obligation reduced sense of choice less among Japanese than Americans. Furthermore, perceived social expectation had a stronger positive association with effort among Japanese. Results replicate previous studies, revealing that culture shapes whether obligation and choice are perceived to be incompatible.

Proud or Embarrassed? Relational Mobility Explains Cultural Differences in Reactions to Success

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Country: Japan

Co-authors:

- Masaki Yuki – Hokkaido University – Japan

Previous research has found that East Asians tend to feel less pride and greater embarrassment in a successful situation than Westerns (Lewis et al., 2010; Stoeberg et al., 2013). However, the reasons for these cultural differences were unknown. From a socio-

ecological perspective, we propose that these would be due to the differences in relational mobility (Yuki & Schug, 2012). We hypothesize that relational mobility determines how much positive or negative reputations people seek in the society, and thus leads to differential emotions felt in successful situations. In high mobility societies, such as the West, people seek positive reputations, because they have greater freedom to select those to be associated with (Kito, Yuki & Thomson, 2017). In such a society, pride becomes an adaptive emotion because it leads to advertising one's success and motivating it further. On the other hand, in low relational mobility societies, such as East Asia, people try to avoid negative reputations from surrounding others. This is because it is harder for them to find alternative relationships once the current ones are lost or damaged. In this context, embarrassment is an appropriate emotional reaction for success, eventually leads to the display of one's humbleness and the lack of competitive intention. We conducted an online survey between the US ($n = 226$) and Japan ($n = 206$) to test this hypothesis. As predicted, we found Japanese said they would feel more embarrassment and less pride in successful situations than Americans. Moreover, these differences were mediated by relational mobility and the expected reward and punishment for high achievers (i.e., "Reputational Concerns").

How Do Incremental and Entity Theorists React to Other's Failure? A Cross-Cultural Comparison

Author: Keita Suzuki

Institution: University of Tokyo

Country: Japan

Co-authors:

- **Yukiko Muramoto – University of Tokyo – Japan**

How do instructors react to students who have just failed? Their advice and feedback often affect the student's motivation and performance after the failure. Amongst several factors, instructors' implicit theory of intelligence is known as a significant factor affecting their reactions. Our previous research conducted in Japan revealed that incremental theorists who believe that ability is malleable requested the student who failed in an exam to make further effort regardless of the amount of effort the student had already made. On the other hand, entity theorists who believe that ability is fixed requested the student to make further effort only when the amount of effort was insufficient. These results suggest that entity theorists are more sensitive to the contextual information about the student's effort at least in Japan. In this study, we conducted a cross-cultural survey in Japan and USA with the same experimental paradigm. Participants were to read a vignette about a high school senior who is struggling in math and to answer questions from the perspective of a math teacher giving the student some advice on his career choice. We manipulated the amount

of the student's effort prior to the failure. Participants were asked to indicate to what extent they would like to tell the student to persist or change the subject. Japanese participants showed the same aforementioned pattern, that is, entity theorists requested the student to make further effort when his effort was insufficient. As for American participants, on the other hand, only incremental theorists were affected by the information of the student's effort and requested further effort when amount of student's effort was insufficient. This implies that the implicit theory which leads to the sensitivity to the contextual information differs between Japan and USA, which could possibly derive from the cultural difference of educational contexts.

The Relationship between Boredom and Meaning in Daily Life

Author: Garam Kim

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Co-authors:

- **SO HYUN SEONG – Korea University – South Korea**
- **Eunsoo Choi – Korea University – South Korea**

Previous studies have primarily focused on the negative consequences of boredom and showed that boredom leads to negative states such as meaninglessness. However, some researchers suggested that boredom motivates individuals to search for meaning and, therefore, re-establishes a sense of meaningfulness. Given this background, the present study aimed to show that the situational context in which one can restore a sense of meaning can diminish the negative impact of boredom on perceived meaningfulness. Specifically, we hypothesized that the type of daily activities one engages in may moderate the effect of boredom on meaningfulness. Considering that one of the effective ways is to rebuild a sense of meaningfulness is to strengthen existing ideological beliefs, we predicted that participating in religious activities would help individuals to restore a sense of meaning that is diminished when feeling bored. In contrast, activities that do not help to establish meaningfulness would not make any difference in the relation between momentary boredom and meaninglessness. In this research, we examined momentary experience of boredom and meaningfulness using experience sampling method. Over the course of 14 days, 480 Korean participants reported levels of boredom, meaningfulness, and type of activities they were engaging in at the time of reporting. Consistent with the hypothesis, the regulation effect of belief-enhancing activities has been identified in the relationship between boredom and meaninglessness. Specifically, people who participated in meaningful activities (e.g., religious activities) when they felt bored experienced less meaninglessness than those who did not engage in religious activities. On the contrary, people who did simple fun activities

(e.g. watching tv) experienced even lower levels of meaningfulness than when they were not engaging in the activities. In other words, participating in activities that satisfies the motivation to search for meaning seems to serve as a buffer against feeling meaningless when bored.

Content Analysis of Canadian and Korean Nursing Home Websites: Valence and Regulatory Focus

Author: Kyoungsil Nah

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Country: Canada

Co-authors:

- **Elaine Perunovic – University of New Brunswick – Canada**

Previous cross-cultural research shows that East Asians have a greater tendency to describe themselves negatively than do North Americans (Heine, Kitayama, & Lehman, 2001). Additionally, East Asians have been found to be more motivated to prevent potential losses than are North Americans (Lalwani, Shrum, & Chiu, 2009). We investigated whether these previously observed cultural differences in self-description and motivation would be presented in settings in which organizations advertise their service to attract clients. We examined the contents of Canadian and Korean nursing home websites, focusing on valence and regulatory focus. Valence refers to positivity and negativity of the content depicted; and regulatory focus refers to the underlying motivation of a decision or action, with promotion-focus referring to pursuing desirable outcomes or gains and prevention-focus referring to avoiding undesirable outcomes or losses (Higgins, 1998). Our analysis revealed that although the two cultures did not differ on the number of positive statements, Korean websites contained ten times more negative statements than Canadian websites. Similarly, although they did not differ in the amount of promotion-focused messages, Korean websites contained five times more prevention-focused messages than did Canadian websites. These results suggest that the usage of negative and prevention-focused messages is more prevalent among East Asians relative to North Americans. The ways in which the advertising messages of each culture reflect cultural norms and values and are congruent with cultural practices regarding treatment towards the aging population will be discussed.

Emotional Expression and Life Satisfaction in Germany and Japan: Self-Construal as a Mediator

Author: Fabian Schunk

Institution: Department of Psychology, University of Konstanz

Country: Germany

Associations between emotion regulation (e.g., suppression and expression) and psychological well-being have been found to differ across cultures. As culture shapes values and construction of the self, emotion regulation might be most adaptive if it promotes a cultural fit. The objective of this study was to test whether an interdependent self-construal mediates the link between emotion regulation and life satisfaction for Japanese (as opposed to Germans). Two emotion regulation strategies were measured to examine emotion-expressive behavior of negative emotions: Empathic suppression (i.e., suppressing negative emotions out of empathic concern) and uncontrolled expression. It was hypothesized that empathic suppression is related to higher life satisfaction for Japanese who endorse an interdependent self-construal and value harmony. Since Germans, on the other hand, were expected to value independence and self-expression, empathic suppression would not match their cultural script and should thus be negatively correlated with life satisfaction. To test these hypotheses, a survey was conducted among 476 German-speaking (German and Austrian) and 524 Japanese university students. Empathic suppression was related to lower life satisfaction for Germans, but higher life satisfaction for Japanese. Uncontrolled expression was associated with lower life satisfaction for Japanese. Mediation analyses revealed that an interdependent self-construal completely mediated the positive effect of empathic suppression, and partially mediated the negative effect of uncontrolled expression, on life satisfaction in the Japanese sample. These findings support the assumption that an interdependent self-construal is especially important in Japanese culture, as it may be responsible for the adaptive effect of empathic suppression – an emotion regulation strategy which is considered to be maladaptive in Western culture. Further implications for cultural differences in emotion regulation will be discussed.

How Valuing Happiness Predicts Well-Being in Different Cultural Backgrounds?

Author: Hanxin Zhang

Institution: University of reading

Country: United Kingdom

Most people consider happiness an important goal. However, the motivation to pursue happiness can have potential downsides. For instance, valuing happiness predicted lower well-being in US samples while it predicted higher well-being in Russia and East Asian samples. The present study aims to replicate these findings in a Western and Chinese sample in order to better understand how the impact of valuing happiness on well-being varies in different cultural backgrounds. To do so, we collected data ($N = 577$) from participants in regions with different levels of collectivism (mainland China and western countries including UK, US, Canada). We measured participants' motivation of pursuing happiness, different indicators of their well-being (e.g., depression, psychological well-being, satisfaction of life), and the level of social engagement in their definition of happiness. In contrast to previous findings, we found a positive relationship between valuing happiness and low well-being in the Chinese sample. However, the level of social engagement in their definition of happiness appears to moderate these findings with people with high levels of social engagement not showing an association between valuing happiness and low well-being. This shows valuing happiness is not unconditionally associated with higher well-being in East Asian samples.

Counselling & Psychotherapy

Individual Papers

The Existential Model of Culture: Implications for Psychotherapy

Author: Andre R. Marseille

Institution: US

Country: United States of America

This session will present and discuss the importance of culture, multi-culturalism in counseling and psychotherapy (PPT). Though the global economy is often discussed and debated as globalization, its cultural aspects are the least noticed and appreciated. Nonetheless, humans think, believe, and behave through culture and in the process create and sustain culture. Since culture is an essential determinant in human reality, mental health professionals should recognize that multicultural-minded people will no longer be satisfied with traditional conceptions and models of the human psyche that forces one's experiences into an individually-centered or technocratic framework. That said, a deliberate, cultural reflection is needed to account for the diversity of the human condition and humans innate capacities in an adequate way; According to Vontress (1999), culture is a groups' way of life. It is visible and invisible, cognitive and affective, conscious and unconscious. Yet, the social sciences have yet to reach consensus on a viable definition of culture. Debates continue over what multiculturalism is and how do fields like education, political science and psychology use it differently. Culture has never been a simple construct and given the advent of globalization and new, unfamiliar transcultural difficulties – in private and public life – understanding culture has significant implications for daily living. For therapists facing a rapidly growing global community, solutions to transcultural problems will be a major task, now and in the future. The purpose of this program is to show how existentialism augments our understanding of culture and multiculturalism in psychotherapy Learning Objectives: This symposium has the following learning objectives (1) What are some key conceptualizations of culture and multiculturalism in the 20th and 21st century? (2) What is existentialism and how can it augment our multi-cultural our understanding? (3) What implications for counseling does an Existential Model of Culture have for therapists?

From Cultural Competence to Cultural Humility: A Researcher's Reflection

Author: Alice-Viviana Bercean

Institution: Curtin University

Country: Australia

<https://youtu.be/7m1Nznmywss>

This paper offers a reflexive account on the qualitative component of a doctoral research program, that aimed to document clinicians' perspectives on the cultural adaptation of cognitive behavioural therapy (CBT) for depression symptoms in Chinese migrants living in Australia, with consideration to researcher's positionality. This reflexive account is based on my experience in conducting focus groups and individual semi-structured interviews with clinicians. Snowballing and purposive sampling techniques were used to recruit twenty clinicians with various professional and ethnic backgrounds. My roles as a clinician, an insider researcher (due to being a migrant) and an outsider researcher (due to having a different ethnic background to the group I intended to study) offered a unique opportunity to study cultural adaptations to CBT. I held prior clinical experience and understanding of common migration challenges. I started this research program from a cultural competence perspective with a strong focus on "a way of doing" CBT. Interestingly, data collection offered in-depth insights into cultural humility with a focus on "a way of being" in therapy with clients from culturally and linguistically backgrounds. My own perspective shifted from seeking to develop culture-specific expertise to understanding the importance of learning from clients about their culture and worldviews. Upon reflection, I came to conceptualise cultural humility "as the glue that holds an entire culturally adapted intervention together". This discussion contributes to an understanding of the reflexivity of researchers from multiple positionings (i.e., clinician, insider/outsider status). To do research that seeks to contribute to the development of culturally adapted psychological treatments for a migrant population presents a unique opportunity to reflect on how positionality impacts all stages of research. Advantages and disadvantages of multiple positionings are discussed.

A Protocol for a Counseling Approach Congruent with Primordial Russian Culture

Author: Aleksandr F. Bondarenko

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County: Ukraine

Co-authors:

- **Svetlana L. Fedko – Kiev National Linguistic University – Ukraine**
- **Alla A. Guretska – National Academy of Medical Sciences of Ukraine – Ukraine**

The report considers indigenous sociocultural determinants, based on primordial Russian culture rooted in Kievan Rus, which seem to be important for counseling clients who experience traumatic relationships. Two principal moments are taken into consideration: first the absolute prohibition of sacrifice due to the influence of byzantine Christianity and secondly the absence of the Oedipus complex as a result of the inheritance system in Kievan Rus, according to which the widow, and not the first-born male, was the principal heir. This approach to counseling known as "ethical personalism", facilitates creating a special Protocol of counseling taking into account the archetypal determinants of the primordial Russian mentality, which helps to increase the effectiveness and quality of the counseling practice. Principal steps of the Protocol are as follows: 1. Transfer of clients concerns to the nearest comprehensible task formulated as a closed question; 2. Clarification to whom specifically the efforts of the afflicted person (client) will be devoted; 3. Identification of the original error in the clients previous behavior, which brought into the Abel – Cain trap in which Abel is always the victim; 4. Clarification of whose incorrect blessing (authorization) or lack thereof triggered the incorrect behavior ; 5. Joint discussion of the whole chain of clients actions which resulted in emotional trauma; 6. Joint analysis of all possible alternatives paths of the situations development using the scale of absolute values Good – Evil; 7. Identification of the person embodying the absolute value of Good for the afflicted person (client); 8. Performance of a transcend action: asking the reference figure for a blessing to change the personal position of the afflicted person; 9. Receiving approval for the decisions and intended actions 10. General discussion of the most appropriate strategy and tactics of psychotherapy

Cross-Cultural Differences in the Relationship between Posttraumatic Growth and Family Communication

Author: Mami Fukaya

Institution: Nagoya University

Country: Japan

Co-authors:

- **Hitoshi Kaneko – Nagoya University – Japan**
- **Richard Shadick – Pace University – United States of America**

Previous research has indicated that there are individual as well as cross-cultural differences in posttraumatic growth (PTG) and emphasized on the importance of understanding PTG in

different cultures. The present study aimed to examine how the role of daily family communication patterns in development of PTG varies between American and Japanese adolescents. College students from the US (N = 275 with a mean age of 19.4 years) and Japan (N = 369 with a mean age of 19.3 years) completed a survey in which they were asked to (i) choose the types of stressful events they experienced during the period from middle school to high school from a list (Relationship/Self/School/Family/Bereavement/other), (ii) complete the Revised Family Communication instrument assessing two dimensions of family communication patterns (conversation orientation and conformity orientation), Posttraumatic Growth Inventory, and Event-Related Rumination Inventory assessing intrusive and deliberate cognitive processing after the occurrence of stressful events, (iii) and report whether they disclosed details of the traumatic event to their family members.

Using structural equation modelling, we examined whether family communication patterns predicted PTG and event related rumination and disclosure mediated their affect. The results of the multigroup analyses indicated that the effect of conversation orientation on PTG was mediated by self-disclosure to family members in adolescents from both countries. In addition, the effect of conversation orientation on PTG was mediated by deliberate rumination, but only in Japanese adolescents. These results indicate that daily family communication styles that foster self-disclosure may play an important role in the development of PTG both in collectivistic cultures as in Japan and individualistic cultures as in the US. It is also important to note that family communication styles that promote deliberate rumination play a role in PTG only in collectivistic cultures.

Dysfunctional Couple Communication Patterns in Chinese- and English- Speaking Couples in Hong Kong

Author: Diane C. Zelman

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Country: United States of America

Co-authors:

- **Calvina H. Kwan – Alliant International University – Hong Kong**
- **Sheena R. Karnani – Alliant International University – Hong Kong**

The 2020 IACCP motto relates to the dynamics of identity and communication, and consistent with this topic, this presentation focuses on dysfunctional communication patterns among two samples of committed couples in Hong Kong. We discuss Emotional Blackmail, a concept originally proposed by Susan Forward in 1997, which describes a pernicious interactional cycle of manipulation in which a perpetrator conditionally threatens to punish or abandon a person close to them if the target does not comply with the perpetrator's

demands. Related to psychological abuse and intimate partner violence, the term Emotional Blackmail is heavily referenced by therapists in both Eastern and Western countries but has not been empirically studied in couples. In this presentation we present two studies that explore Emotional Blackmail among couples in Hong Kong, one evaluating an English-speaking multicultural Chinese and expatriate sample ($n = 200$) and the other conducted with a Chinese-speaking sample ($n = 200$). We designed a measure of Emotional Blackmail that measures induction of fear, obligation and guilt in couple communications, which Forward (1997) calls the “emotional triad” of Emotional Blackmail. We validated both English and Chinese-language versions and evaluated their relationship to other kinds of emotional manipulation, dysfunctional couple communication styles, and couple satisfaction, including the Conjugal Negativity Scale (Jou, 2011) designed to measure dysfunctional couple dynamics unique to Chinese populations, and the Four Horseman of the Apocalypse (Gottman, 1999) designed to measure negative communication styles that predict relationship demise. Our presentation will consider cross-cultural differences in Emotional Blackmail and dysfunctional communication, and will speculate on the relational dynamics in which Emotional Blackmail emerges. We will present cultural and demographic differences in induced fear, obligation and guilt, and we will discuss implications for couple therapy.

Flexibility and Creativity in Counselling with Refugees and Asylum-Seekers

Author: Teresa Puvimanasinghe

Institution: University of South Australia

Country: Australia

Co-authors:

- **Linley A. Denson – University of Adelaide – Australia**
- **Martha Augoustinos – University of South Australia | University of Adelaide – Australia**
- **Daya Somasundaram – University of Jaffna – Sri Lanka**

Psychosocial interventions with clients from refugee and asylum seeker backgrounds present particular challenges for mental health professionals. Not only do refugee and asylum seeker background clients suffer from posttraumatic experiences such as torture, sexual violence and other human rights violations, they also encounter a plethora of difficulties in resettlement. To address psychosocial distress, interventions must be effective and also efficacious, culturally appropriate and acceptable to clients. This presentation describes a study focussing on how service providers assisted their clients from refugee and

asylum seeker backgrounds to recover from past trauma and related psychosocial distress. In order to inform future practice we also aimed to ascertain the extent to which service providers used mainstream and other individual, group and community intervention modalities, and to elicit, report, and reflect on their experiences of helping traumatised people. We conducted semi-structured interviews with 28 professionals from humanitarian agencies serving migrant and refugee people in Australia. Qualitative analysis of interviews demonstrated four prominent and recurrent themes: establishing safety, trust and connection; talking about trauma; working with silences; and promoting resilience and growth. These findings highlighted the complexity of addressing trauma among people from diverse experiential and sociocultural backgrounds; and the importance of flexibility and creativity when balancing and integrating individual and group modalities, mainstream and other therapies, and evidence-based and client-focussed approaches.

Poster Session

Cross-Cultural Adaptation and Validation of Two Scales Assessing Compassion in a German Sample

Author: Kyla Brophy

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Country: Canada

Co-authors:

- **Ceilagh MacDonald – McGill University – Canada**
- **Alan Bigelow – McGill University – Germany**
- **Emil Alberts – McGill University – Germany**
- **Annett Körner – McGill University – Canada**

Compassion, defined as a sensitivity to the suffering of self and others with a commitment to alleviate and prevent it, has been associated with numerous positive psychological outcomes, e.g., well-being, resiliency, creativity, and improved mental health. Compassion can be understood as having cognitive, affective, and somatic or embodied components, involving a multidirectional flow: compassion directed towards others, compassion received from others, and compassion directed towards oneself. Current research is limited by the availability of valid psychometric measures assessing compassion, particularly scales that assess the “flow of compassion,” i.e., compassion for others as well as compassion for oneself. Two new measures, the Compassionate and Engagement and Action Scales (CEAS) and Sussex-Oxford Compassion Scales (SOCS), have recently been developed in English to address this gap. This study is the first to translate, adapt, and validate these scales for use with German-speaking populations. The purpose of this study is to 1) translate and cross-culturally adapt two new measures of compassion from English to German, and 2) validate the translated measures with a German sample. Psychometric questionnaires have been independently forward and back translated following guidelines by Beaton et al. (2000). Final translations were prepared based on a consensus meeting between translators and scale authors, with attention to cross-cultural issues. Participants for the online validation study are currently being recruited via social media platforms. Construct validity will be assessed through Confirmatory Factor Analysis using MPlus, and correlational analyses with measures assessing anxiety, depression, mindfulness, and well-being. Results will contribute to providing valid and reliable psychometric tools for use in research and clinical practice with diverse cultural and linguistic groups.

Psychological Support for Nontraditional Students at the Latin American Integration University

Author: Leticia Scheidt

Institution: University of Limerick

Country: Ireland

The Federal University of Latin American Integration (UNILA), in Brazil, aims to provide academic and political education for the integration, through regional development, cultural, scientific, and educational exchange in Latin America and the Caribbean. The foundation of UNILA, in 2010, was the result of an international academic cooperation in the South-South perspective, where 50% of student offerings are to students from other countries in the Latin American region. The university's core values are plurilingualism, multiculturalism, interdisciplinarity, integration through solidarity and democratic management. Typically, in Brazil, higher education institutions are accessible to students from a privileged background. Nonetheless, there has been an increasing understanding that efforts must be made by the institutions, to ensure the creation of a diverse and heterogeneous community. In UNILA, there are policies for access and support for non-traditional students, as low socio-economic status, ethnic minorities, refugees and asylum seekers. There are structural, social, psychological and political arrangements that need to be in place for the successful integration of students with a disadvantaged background and a different ethnocultural identity. The psychological counselling service in UNILA is developed aiming to provide a safe place for these students, on an individual and a collective basis. The latter is based on the development of group practices, workshops, and community interventions. From these interventions, the psychologists frequently take part in the creation and follow-up of institutional policies, as the Gender Equality Policy, Support Committee for Refugees and Asylum Seekers and Support Committee for Access and Social Inclusion of Indigenous Students. From the students' narratives, we acknowledge the importance of creating and supporting an intercultural context in the university to promote well-being for the non-traditional students and consequently for the whole academic community. This can lead to successful academic performance and social inclusion, inside the university and with the larger society.

Cross-Cultural Psychology

Individual Papers

Bicultural Stress, Academic Burnout and Psychological Wellbeing in International Students

Author: Joy Nnadi

Institution: University of Prince Edward Island

Country: Canada

Co-authors:

- **Raquel C. Hoersting – University of Prince Edward Island – Canada**

Bicultural stress plays an important role for individuals who must navigate multiple cultural frames of reference. For international students, bicultural stress may compound other academic stressors that affect psychological well-being and academic success. In this study, 117 international university students living in Canada completed measures of bicultural stress, psychological well-being, academic burnout, and achievement emotions. Correlations and multiple linear regressions were performed. As predicted, the results showed that discrimination stressors were a statistically significant predictor of life satisfaction, $B = -0.244$, $t(106) = -2.17$, $p = 0.03$, $R^2 = 0.06$. A significant relationship was found between bicultural stress and school burnout ($r [108] = 0.27$, $p < .01$), and monolingual stressors significantly predicted school burnout, $B = 0.43$, $t(105) = 3.75$, $p < 0.001$, $R^2 = 0.17$. A significant relationship was found between bicultural stress and achievement emotions ($r [108] = -0.19$, $p < .05$).

Poster Session

‘Fate of the Faith Healed’ – The Role of the Thangals and Usthads in Management of Mental Illness in N

Author: Sanjana Kumar

Institution: De Montfort University

Country: India

Co-authors:

- **Raghu Raghavan – De Montfort University – United Kingdom**
- **Nadia Svirydzienka – De Montfort University – United Kingdom**
- **Asha Banu – Tata Institute of Social Sciences – India**

Background: Faith healing is a concept that religious belief can bring about healing, either through prayers or rituals. Islamic faith healers of Kerala (thangals, usthads, maulvis) commonly attribute mental illnesses to supernatural phenomenon: possession by djinn, shaitan and other demonic spirits. A study done in the Malabar region by Jalal et al. (2020) shows several drivers such as the stigma of mental illness and a paucity of medical facilities in motivating the use of services from religious healers for support/help with mental health. Method: Ten service users from lower economic strata were recruited from 2 clinics in North Kerala under the Mental Health Action Trust. Data was collected using a narrative semi-structured interview approach exploring participants’ knowledge and awareness of mental health and their pathways to care. Findings: The gathered narratives reveal that faith healers (thangals and usthads) frequently provide the first line of mental health management. Certain participants find solace in the chanting of religious texts by the faith healers and feel a dual approach of alternative management and medication helps them recover. On the other hand, discontinuation of treatment by faith healers has been linked to non-improvement of symptoms and an alarming rise of extortion and subsequent loss of life savings. Narratives reveal vacillation between different modalities of help resources, indicative of the pluralism of help-seeking behaviour in the region. The role of religious healers in the care and management of mental health issues needs to be investigated further to be integrated with already existing mental healthcare provision.

Culture and Work, Business, Organizations

Symposium

Applying What We Know About Culture and Values into Organizations' Applications

Chair: Claudio V. Torres

Institution: University of Brasilia

Country: Brazil

Motivating and Reducing Barriers to Conservation Behaviors

Author: Sharon Glazer

Institution: University of Baltimore

Country: United States of America

Sustainability and conservation are quickly becoming important campaigns for companies, as they present a great deal of value-added benefits to consumers and employees. Grounded in motivation theories, this study explored the role of individual values on engaging in conservation behaviors amongst a sample of 434 visitors to an aquarium. The study aimed to align values to increase conservation behaviors, while identifying which barriers need to be reduced. Findings indicate that self-transcendence values and openness to change values most strongly correlate with intention to engage in conservation behaviors. However, this relationship is moderated by several barriers. Equipped with this information, the aquarium can better educate and message guests about conservation behaviors.

The Xenocentric Consumption: Value's Prediction With Wine Consumers

Author: Claudio V. Torres

Institution: University of Brasilia

Country: Brazil

The concept of consumer xenocentrism is understood as an internalized belief of consumers about the inferiority of their own national products, and a propensity to prefer foreign products when compared to national products, for the purposes of social aggrandizement. The present project had aimed at obtaining evidence for validity of the consumer xenocentrism scale (C-XENSCALE) adapted to wine consumption in Brazil and Chile, and if this consumer phenomenon can be predicted by individual values. Two samples composed of wine consumers were investigated (online and paper-and-pencil questionnaires), and the scale validation process was carried out in two studies. The sample of the first study was composed of 195 participants, and in the second study 258 participants were investigated. Data were treated with confirmatory factor analyses and structural equation modeling. Main results suggest the discriminant and predictive validity for the Brazilian and Spanish versions of C-XENSCALE adapted to the context of wine consumption. The study expanded on the original one by Balabanis and Diamantopoulos (2016), on the understanding of this attitude towards a specific product (domestic wines) and offers evidence of scale validity in culturally and economically contexts different from that of the original study. It presents some evidence that the xenocentrism construct may actually occur in different cultures. An agenda of empirical research is suggested, to the understanding of the antecedents of xenocentric consumption behavior that will help Brazilian and Chilean wineries to come up with more effective marketing strategies.

Influence of Dark Personality Traits and Personal Values on Employees' Use of Guidance Sources

Author: Andre L. Athayde

Institution: Federal University of Minas Gerais - Montes Claros

Country: Brazil

Grounded in strong literature evidence from Organizational Behavior, Personality Psychology, and Social Psychology, the study tested a new theoretical framework of the internal antecedents of the use of guidance sources at work by employees while dealing with different events at work, comparing the United States and Brazil. Findings indicated that personal values and dark personality traits are highly correlated, and that personal values are better predictors of sources of guidance than dark traits. Personal values and dark personality traits were responsible for prediction of five sources of guidance in the USA, and for prediction of six sources of guidance in Brazil. The study reinforced the importance of personal characteristics on employee's behavior at work. The novel contribution of the research, in comparison to relevant prior studies, was to consider personal values and personality traits simultaneously as predictors of the use of sources of guidance at work.

Nepotism, Favoritism, or Familism?

Author: Lorena Pérez-Floriano

Institution: Universidad Diego Portales

Country: Chile

The police profession in Mexico has passed on from fathers to their children, ensuring that officers are socialized into the occupation from an early age. Stigmatized occupations are passed on from parent to their children, ensuring socialization from an early age. Theoretically, strong family links can have positive or negative effects on the efficiency of individual and organizational performance, depending on the context. We examined how kinship within a Mexican municipal police organization relates to individual performance outcomes (i.e., promotions and perceived salary); we also examined the role of family kin density in these relationships. In a sample of 565 police officers where 173 have family members who are or have been police officers and 392 non-family employees, family membership was found to be related to performance outcomes. Police officers with greater the number of family members, within the organization explained the greater the likelihood of having received a promotion, receive greater salaries and were promoted within the last 12 months. Lastly, the moderating effects of the Mexican Questionable Beliefs Scale are (i.e., greed, savvy, wariness, toughness) is analyzed; shedding light into the socialization of police officers.

Who gets Ahead? Winning and Losing in a Fair or Unfair Way in the Company

Author: Marta Fülöp

Institution: Institute of Cognitive Neuroscience and Psychology

Country: Hungary

There are very few studies that examine systematically how competitors cope with winning and losing, what winning and losing mean to them, how they react emotionally and behaviorally (Fülöp, 2015). The behavior of the competitors can be rule-abiding and rule breaking (cheating). There are very few studies that aimed at understanding how the experience of winning and losing differ in these cases (Fülöp, 2009). Tjosvold et al. (2003) studied in the organizational context the conditions under which competition can be constructive and found that competitors' rule keeping is one of the main factors. The present study examined the way Chinese and Hungarian university students of business perceive competition in the organisational setting. The goal was to reveal the „universal” psychological reactions and the ones, connected to the cultural context of the respondents. (OTKA, K-111 789) The respondents were 186 Chinese (female - 138, male - 47) and 213

Hungarian students (female - 114, male - 99). The participants were presented with two scenarios describing a fair (behaving according to the rules) and unfair (cheating) competition at the workplace and asked to identify what does the winner and loser in the scenarios feel (emotional), think (cognitive), what do they do (behavioural) and what will happen with them in the future (long term effect). The respondents gave free descriptive answers. The answers were content analysed to define the similarities and differences in coping with fair and unfair competition. The results will be presented along the emotional (activation- deactivation), cognitive (e.g. effort – ability related attributions), behavioural (e.g. engagement – disengagement with the rival) reactions and we also analysed the predictions how the fair and unfair winning and losing influences the future of the competitors. The results will be analysed in interaction with the Hungarian and Chinese cultural contexts.

Individual Papers

The Centre for Cross-Cultural Comparisons: Twenty-Five Years of Research on Explicit Leader Behavior

Author: Romie F. Littrell

Institution: National Research University-Higher School of Economics-SPb

Country: Russia

This project is developed by the Centre for Cross Cultural Comparisons consortium (www.crossculturalcentre.homestead.com). Cross-cultural leadership research has long recognized the importance of understanding cultural differences in the leadership process. Littrell (2013) discusses the background of studies of connections between leadership dimensions and societal norms and values. Many empirical studies find that members of a society develop a cognitive template of preferred leader traits and behaviors and that leaders tend to behave in a manner that is consistent with the expectations of their respective societies. Therefore, the research findings from the literature lend credence to the culture-specific view of leadership by showing societal culture as a causal variable affecting the level of leader behaviors and its role as a moderator of leadership effects. I review 25 years of output from a research project starting from an English-language version of an existing reliable and valid survey of preferred leader behavior dimensions, and producing comparable versions in the primary and official language of more than 30 societies. The aims are to determine if the dimensions defined by the survey items are common, representative leader behaviors in the societies, and if the item translations are judged by focus group participants to sufficiently and accurately represent the meanings of the English version. In all studies, a local country research manager is involved in translations, focus groups, and interpretations of analyses. The studies add to the leadership literature by advancing the development of measurement of dimensions of explicit preferred leader behavior for employed businesspeople across cultures. Littrell (2013) describes the overarching project and provides results of data collection and analyses employing the survey; this presentation will add post-2013 information. References Littrell, R.F. (2013). Explicit leader behaviour A review of literature, theory development, and research project results. *Journal of Management Development*, 32(6), 567-605. DOI 10.1108/JMD-04-2013-0053.

The Level of Trust and the Country of Origin of the Fair and Unfair Competitors in Organizations

Author: Olena Shkoliaeva

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Country: Hungary

Co-authors:

- **Marta Fülöp – Institute of Cognitive Neuroscience and Psychology – Hungary**

Competition, as an inseparable component of intra-organizational dynamics, can have constructive or destructive nature. One of the most important determinants of competition's constructiveness is the fairness of the applied means (e.g., Fülöp, Takacs, 2013; Orosz, 2013; Tjosvold, 2006 etc.). If the parties follow the rules and avoid inhibiting each other's chances for success, competition is more likely to be constructive than otherwise. Rule-breaking worsens communication and results in decreased trust level (Fülöp, Takacs, 2013). And organizational trust is known to mediate organizational citizenship (Pillai, 1999), workplace engagement (Ilyas, 2020), etc. Due to the ever-expanding geography of hiring, more and more organizations create multicultural teams. Therefore, we aim to examine the influence of cross-cultural interactions in the fair and unfair competitive context and their outcomes for the trust level. In the present research, we used two scenarios of fair and unfair competition and asked 1884 Hungarian participants to indicate the trust level between competitors before and after the competition. Participants were presented with 9 conditions, where the actors in the story compete with a foreigner (Polish, Ukrainian, Russian, German, Iranian, Turkish, Chinese, American) or another Hungarian. To analyze the possible influence of the attitudes to the foreigners on the change of trust after the fair or unfair competition, we asked 405 Hungarian students to evaluate different nationalities on 40 criteria (based on previous research) using a 7-point Likert scale. Based on the analysis of collected data, we draw conclusions about the group dynamics and cross-cultural interactions in multinational teams. We highlight changes in the trust level of Hungarians in the fair and unfair competition, depending on the nationality of the other competitor. (NKFIH-OTKA-K 135963 and ELTE Doctoral Project Grant)

Does the Observers' Power Distance Have an Impact on the Attribution Direction?

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Institution: TR

Country: Turkey

Co-authors:

- **Michael Bender – Tilburg University – Netherlands**

We set out to investigate cultural perceptions about observed abusive supervision and to understand the role of cultural factors such as power distance in the employee's reasoning process about abuse. Abusive supervision has far-reaching effects on employees' well-being and their organizational behaviors. It is important to understand how employees from different cultures perceive abuse and attribute the responsibility to whom, before examining the psychological and behavioral effects of this. We draw on Hofstede's cultural dimensions theory and Bowling and Beehr's attribution-based model of workplace harassment and present power distance as a moderator in the attribution process. We investigate two main directions that observers may attribute causality after witnessing an abuse: (1) organization-directed attribution (observer attributes the cause to the organization) and (2) supervisor-directed attribution (observer attributes the cause to the supervisor). Expanding on Bowling and Beehr's model, we also argue that the moderating effect of power distance is an important tool to understand the role of cultural context. We expected that the relationship between observed abuse supervision and supervisor-directed attribution will be greater when the subordinate's culture shows a small power distance. We also draw attention to the mediating effects of attributions. Two main workplace deviance behaviors are argued as the consequences of the attribution process: (1) organization-directed deviance behaviors and (2) supervisor-directed deviance behaviors. This abstract is a theoretical proposition about examining observers' attribution with the lens of cultural context. For practical contributions and understanding the phenomena more clearly, we are planning to collect data from two different countries, Turkey & The Netherlands.

Cross Cultural Differences in Lay Theories About Morality in Leadership: Comparing U.S. and China

Author: Shiyu Yang

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Country: United States of America

Co-authors:

- **Giongjing Hu – Zhejiang University – China**
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Morality has long been recognized as critical to leadership. However, little is known about how much importance people ascribe to leadership morality (vs. ability) cross culturally.

Moreover, whether and how much people care about the (im)morality in a leader's personal life (i.e., private morality) remains largely under-explored. The current research predicts that (a) Chinese (vs. American) culture is more likely to prioritize morality over ability; (b) concerns about leadership morality are largely bounded in the professional domain in the U.S., whereas in China they are more likely to permeate the private domain. Furthermore, we propose that Chinese (vs. American) culture is more likely to adopt a relational (vs. transactional) view of an organization and think more holistically (vs. analytically). Each of the two factors independently predicts concerns with private morality in leadership. We conducted seven studies to test the predictions (N = 2067). Study 1 (bi-culture prime) and 2 (cross-culture survey) showed that Chinese (vs. American) culture was more likely to rank morality (vs. ability) as the primary factor and view private morality as integral to leadership. Study 3 found that Chinese (vs. American) culture preferred a leader candidate with high private morality and moderate ability to a candidate with high ability and questionable private morality. To test the mechanisms, Study 4 found that a relational organizational view and holistic thinking style were associated with greater emphasis on private morality. Study 5 and 6 further established causality by manipulating organizational view and thinking style, respectively. Lastly, using a culture (China vs. U.S.) by domain (professional vs. private) design, Study 7 found that Chinese culture evaluated a leader as less effective for violations of private morality, while no cross-culture difference was found for violations of professional morality. Our findings have implications for management and I-O psychology in the context of globalization.

Best or Good Enough: Cultural and Economic Factors in Maximizing in Rural and Metropolitan Contexts

Author: Ajita Srivastava

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Country: Germany

Co-authors:

- **Ulrich Kühnen – Bremen International Graduate School of Social Sciences (BIGSSS) – Germany**
- **Klaus Boehnke – Center for Sociocultural Research, NRU, HSE – Germany**

The present study aims to understand differences in decision making among rural and metropolitan communities in a developing country. The key decision strategy under consideration is maximizing and satisficing i.e., striving for the best option, or choosing a good enough option. The past studies have investigated it on a cross-cultural level, finding higher maximizing in individualistic cultures than collectivistic. The present study attempts

to understand it within country, on a socio-ecological level between rural agrarian workforce and corporate employees of a metropolitan society. The main prediction of the study is that people living and working in a metropolitan, corporate sector will maximize more on personal choices than rural farmers, due to having higher relational mobility, perceiving their society as less tight, having higher market orientation of hierarchic self-interest and more perceived necessities compared to farmers. The study was carried out as field work in two regions of Northern India: rural region of Bhadohi and metropolitan region of Gurugram. Standardized questionnaires and four pre-tested scenarios for maximizing were administered in the native language of Hindi to 426 participants in person. The results are consistent with the broad prediction that metropolitan corporate employees maximize more than the rural farmers. The difference was related to higher levels of relational mobility in the urban region, and a greater stress on luxury, in comparison to the rural area. We conclude with a discussion of how socio-cultural, market, and economic processes impact maximizing decision-making.

Automated Content Analysis of Cultural Diversity Perspectives in Corporate Annual Reports

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Earlier research distinguishes between three organizational motives to formulate policy towards cultural diversity in the workplace. According to Ely and Thomas (2001), organizations may adopt a moral perspective ('We want to eliminate discrimination and provide equal opportunities'), a market perspective ('By having a culturally diverse workforce, our company is better able to understand and adapt to market demands'), or an innovation perspective, which implies that diversity is associated with flexibility, creativity and innovation. Over the years, it has become standard practice to include information on management of workplace diversity in corporate annual reports. We have developed an instrument, which enables automated content analyses (ACA) of such communications, generating large datasets on the prevalence of the moral, market, and innovation perspectives over time. Study 1 describes the development and validation of the ACA instrument, which consists of search strings integrated in a Python script, linked to three

matching word lists which identify possible presence of one of three diversity policy perspectives in the annual report. Reliability of the script is established in two independent samples of annual reports, by examining intercoder reliability between manual and automatic coding. Study 2 illustrates the use the validated instrument, by analyzing the longitudinal development across two decades (1998-2018) of the three diversity perspectives in annual reports of 55 large organizations in the Netherlands (n = 909 annual reports), and 75 organizations in North America (n = 1391 annual reports). Results show that the moral perspective has been dominant since 1998, in terms of the proportion of annual report that mention it. Although the market and innovation perspectives have gained significant popularity, and show increased use at a steady pace, they have not reached the level of use of the moral perspective. Future research directions are discussed.

Diversity Sensible Leadership and Cultural Diversity? – A Better Way to Make Diversity Management

Author: Petia Genkova

Institution: DE

Country: Germany

The European population is heterogeneous and multicultural due to demographic change and a history marked by immigration, although not always by integration. Socio-political challenges of recent years, such as the increased number of refugees, catalysed the spread of awareness for the diversity within the European society. The traces of these crises persist in the social and political landscape of Europe and have a corresponding impact on German companies. To ensure that individuals do not perceive diversity as a threat, organizations and especially managers must set an example of diversity and communicate this role model function. Studies indicate that the shared diversity norms strongly influence the employee's diversity attitudes (positive attitudes towards diversity). Leading staff therefore has a key function in establishing and maintaining meaningful consideration of diversity. Nevertheless, there is a lack of research considering the actual attitudes of managers and how to develop or mitigate them. The present qualitative study examines the experiences, social influences, and competencies of managers in the STEM sector, which are important for managing cultural diversity. Qualitative content analysis reveals that few of the interviewees are aware of the chances and risks of cultural diversity and the specific challenges for people with a migration background. Managers seem to highly identify with their company, taking over general policies on specific issues, like diversity management. Those, who work in a company with a higher share of migrants show better strategies and consideration of dealing with cultural differences. Moreover, results indicate a relationship between using agile project management methods, such as scrum and a culture-blind perspective, which contributes to the understanding and improvement of agile management from a

psychological point of view. The interviewees also state a lack of interpersonal and intercultural competencies among junior managers, revealing both potential for companies as well as for universities.

The Relationship between Job Crafting and Need Satisfaction: Invariance Testing Across Culture

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Institution: Tilburg University

Country: Lebanon

Co-authors:

- **Michael Bender – Tilburg University – Netherlands**
- **Jia He – Tilburg University – Netherlands**
- **Lina Daouk-Öyry – American University of Beirut – Lebanon**

We set out to investigate Job Crafting (JC), a set of proactive work activities often accompanied by desirable work outcomes, such as job satisfaction (JS), in samples of employees in the healthcare sector in three cultural contexts (Lebanon; N = 109, India; N = 115, USA; N = 139). The three samples differ meaningfully along cultural considerations (Hofstede, Hofstede, & Minkov, 2010). Specifically, we assessed nurses, a profession suffering from high levels of turnover and absenteeism. We argue that JC is particularly relevant for them as it facilitates desirable work outcomes by helping employees achieve a better fit between their jobs and their preferences. We particularly look at Basic Need Satisfaction (BNS) at work as an example of these preferences and assess their relationship to JC. Given the agentic and individualistic underpinnings of JC, and that most research around JC has been done in Western, educated, industrialized, rich, and democratic (WEIRD) (Henrich, Heine, & Norenzayan, 2010) societies (culture is entirely absent from recent overviews, see e.g., Rudolph, Katz, Lavigne, & Zacher, 2017), we argue that the concept's universality and its applicability in other contexts need to be assessed. We do so by assessing the level of invariance of JC and BNS across the three cultural groups, through Multigroup Confirmatory Factor Analysis (MG-CFA), and tested whether JC, BNS (need for autonomy, competence, and relatedness at work), and JS are similarly related across the three cultural groups. We find that only the JC dimensions of increasing social job resources and increasing challenging job demands and the basic need for autonomy were invariant across the cultural groups and that they exhibit different relations in the three samples. Our research highlights the necessity of assessing invariance prior to comparisons of JC across cultural settings and articulates avenues for more culture-informed research on JC.

In Search of Quality of Work Life: Integrating the Emotional Salary and Financial Health

Author: Luz Maria Cruz-Martinez

Institution: MX

Country: Mexico

<https://youtu.be/d2Dv1C4Yjhs>

Co-authors:

- **Mirna Garcia-Mendez – National Autonomous University of Mexico – Mexico**
- **Sofia Rivera-Aragon – National Autonomous University of Mexico – Mexico**

Balance work-life, usually consider the environment, interpersonal relationships and leadership; but the omission of compensation as a critical element in satisfaction, permanence, engagement and performance (Cook, 2016; Diener, 1984; Esmaeilpour & Ranjbar, 2018; Reyes Contreras & Santoyo Velasco, 2017; Ureña Bonilla & Castro Sancho, 2009; Venz & Sonnentag, 2015). It is a difficult subject to tackle, it triggers complications rather than solutions at the beginning. Therefore, two approaches to compensation are proposed that can provide information regarding how an emotional balance and analysis of health in finances would help organizations in this regard concerning their collaborators. The emotional salary is all those non-monetary reasons why people work happily, a crucial element for people to feel comfortable, committed and well-aligned in their jobs (Temple, 2007, Salanova, Soria & Schaufeli, 2004). Two hundred volunteers answer the Utrecht Work Engagement Scale (Salanova, Soria & Schaufeli, 2004) and the Emotional Salary Scale (Santillán, Romero, Sahagún & Cruz-Martínez 2016). They identified that the differences are noticeable with different types of work, because of compensation, and the participants who reported having a higher emotional salary had a higher average of engagement. They answer a semi-structured interview, 35 questions about money, financial institutions and debts, also economic behaviours that were productive (savings) or counterproductive (indebtedness). They find that people strive to improve their economic situation but lack of prevention in health, retirement and education put at risk their economy, this limits their financial health because more than investment or savings they focus on emergencies or paying debts. Thus, the compensation should begin to approach from the non-monetary aspects, and additionally provide support and financial protection schemes; all even before talking about changes in the salary tabs.

Development of Technological Competencies in High-Performance Teams

Author: Luz Maria Cruz-Martinez

Institution: MX

Country: Mexico

<https://youtu.be/a4ufrKEv75U>

Co-authors:

- **Jose R. Zetina Martinez – National Autonomous University of Mexico – Mexico**
- **Jorge L. Rivera Martinez – National Autonomous University of Mexico – Mexico**

Companies today are linked to Communications and Information Technology (ICT). Thus, organizations require that their collaborators are familiar with these skills at different levels, the demand that organizations and companies require from the staff that make them up is very high and critical in their process of standing out in the labour market. IT Competencies are models designed by specialists, for example, Skills Framework for Information Age (SFIA, 2018) (Von Konsky et al., 2016). The balance of digital competences with the areas of responsibility of SFIA linked to interpersonal skills, and it's required to achieve success. Soft skills are characteristics or behaviours that are related to the effectiveness or success of a given situation. We assess competencies and develop leadership skills for the past 2 years in a team of 180 high-performance collaborators in an IT company. We used management skills workshops (Reddin, 1970) monitoring technical and identify potential development. That interpersonal skills help in activities of integration to the work team, the achievement of collaborative objectives, the transmission of ideas, knowledge and cooperation to carry out their tasks or responsibilities. The current trend and linked to social transformations and generations requires people who can guide, coordinate, direct, manage or get involved with others to facilitate the achievement of objectives; this person is commonly called a manager (Guzmán, 2010). Despite this current work dynamic, the lack of interpersonal skills to manage other individuals is prevalent since sometimes people who are in positions are not trained or possess the interpersonal characteristics that help them lead their team. To the achievement of objectives, due to problems in communication, the delegation of tasks, leadership, decision-making, despite having the necessary technical skills (Contreras & Barbosa , 2013; Cook, 2016; Doerr, 2018).

Development and Validation of the Organizational Culture and Practices Dictionary (OCPD)

Author: Henrik Dobewall

Institution: FI

Country: Finland

Co-authors:

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- **Mahmut M. Ardag – Jacobs University – United Kingdom**
- **Peter Holtz – IWM – Germany**
- **Klaus Boehnke – Jacobs University – Germany**

We present the development and validation of a LIWC-like dictionary for assessing organizational culture and practices in natural language used within and around organizations. This text-mining tool was developed based on Hofstede's dimensions of organizational culture (means-oriented vs. goal-oriented, internally driven vs. externally driven, easygoing discipline vs. strict work discipline, local vs. professional, open system vs. closed system, and employee-oriented vs. work oriented). To compile a list of candidate words, we scanned various text sources from organizations and extracted any reference to organizational practices or ways of doing things that may differ from other organizations. We also scanned the most common unigrams in Google's Ngram database and the items of the most established questionnaires for measuring organizational culture. This list was further expanded by looking for synonyms. The candidate words were then coded by experts into Hofstede's 6 organizational practice dimensions. Finally, quantitative statistics for data reduction were applied on relevant corpora to derive dimensions with high internal reliability. To ensure that the developed dictionary really measures organizational culture and practices appropriately, it was validated against a "ground truth" and external variables (industry, sector, etc.). This is to make sure that the words associated with certain organizational practices actually reflect the organizational culture as measured through questionnaire. Thus, we correlated scores of Hofstede Insights' organizational culture scans with counts of references to organizational practices in (semi-)public texts of organizations (websites, annual reports, job ads, social media presence, employee reports / reviews) of the very same organizations. Depending on the results, adjustments were made to the dictionary and the mappings between phrases and dimensions. We discuss whether new ways of measuring organizational culture can make it easier for the management of companies to get an insight into their corporate culture, and to take measures to change it into a certain direction.

Cross-Cultural Approach to On-Boarding Employees to Organizational Culture

Author: Olga Tararukhina

Institution: US

Country: United States of America

Cross-cultural approach applies beyond global business activities or global presence of a transnational company. In today's world, employees often need to quickly become part of the new organization's culture: a contingent worker needs to get "plugged in" to the new client organization to effectively deliver; an employee changes companies and even careers; as an employee that remains in the same legal entity but the business goes through transformation due to the exponential pace of change and market disruption; an employee relocating to a new country; employee changing both country of residence and company. This paper outlines and discusses the concept and process of on-boarding to organizational culture vs on boarding to company. It proposes specific ways to quickly establish new relationships, quickly learn the new way of doing things, while at the same time as learning how to intentionally contribute to the diversity of the culture they are on-boarding to, in ways that strengthen and intensify that culture while enriching it (building on the concept of "culture add" vs "culture fit"). This theoretical paper proposes employee on-boarding journey from the perspectives of both employee and the company, and may be a more effective and efficient way than traditional on-boarding (which is subject to subsequent empirical testing).

Vocational Identity of Former International Students from China Working in Japan

Author: Youqi Ye-Yuzawa

Institution: Kanda University of International Studies

Country: Japan

As a new immigrant destination, Japan has changed the immigration policies to encourage skilled foreigners, especially those who were former international students hoping to develop their career in Japan to enter the local labor market. However, previous research indicated that many of these skilled migrants were encountering numerous barriers within Japanese companies and were dissatisfied with their career development in Japanese society. Thus, the present study used the Vocational Identity Status Assessment (VISA) to examine the vocational identity development of former international students from China working in Japan and to clarify the links between vocational identity and career outcomes in terms of career satisfaction, job performance, turnover intention, and yearly income. The participants

were 237 former international students from China working in Japan who completed a self-report online survey. Results revealed six vocational identity statuses that were derived by means of cluster analysis: achieved, diffused, doubtful commitment making, searching moratorium, moratorium, and foreclosed. The findings also showed that diffused and moratorium vocational identity status were associated with lower career satisfaction, job performance, yearly income, and higher intention to quit the current job. Conversely, achieved status represented the highest career satisfaction, job performance, yearly income, along with high turnover intention. The five subscales of vocational identity (career commitment making, identification with commitment, in-breadth exploration, career self-doubt, and career flexibility) were differently associated with both subjective and objective career outcomes. The current study is the first to explore the vocational identity development of former international students from China working in Japan and its effect on their career outcomes. Practical implications for their career development and future research are also discussed.

Validity Evidences for the Organizational-Cultural Socialization Scale in Brazil

Author: Hannah Haemer

Institution: University of Brasília

Country: Brazil

Co-authors:

- **Cláudio V. Torres – University of Brasília – Brazil**

The growing diversity at work is challenging for organizations and individuals. While organizations invest in cultural heterogeneous teams to promote competitive advantages, it is also known that identity and adaptation processes in those teams provoke conflicts between individuals with different cultural backgrounds. We propose that an underlying dynamic social process, denominated organization-cultural socialization, may be the solution to this paradox. Organization-cultural socialization (OCS) is defined as the process by which individual acquire values, expected behaviors and social knowledge necessary to assume an active role as a member of the organization that belongs to a foreign culture. Inasmuch aims and responsibilities are shared, this process involves peers, supervisors, and the organization as well. Further, cultural learning and adaptation to general conditions of life are indispensable. For existing scales have shown to be inadequate for the phenomenon at issue and questionable in terms of psychometric characteristics, we developed an indigenous measure that attends the phenomenon's complexity in Brazil. We built 60 items for 11 proposed dimensions, namely prescriptive strategies of socialization;

real strategies of socialization; proactivity of colleagues towards (a) tasks and (b) person; language; norms and values; power structures; task mastery; own proactivity towards (a) colleagues/peers; (b) supervisor; (c) social environment in general. These were evaluated by six specialists in psychometrics and/or organizational psychology research regarding their content and semantics. Moreover, we conducted interviews with 11 international professionals and 12 local professionals that work in multicultural teams in order to reunite additional content validity. At last, international professionals of 16 different countries answered the scale via online survey in order to access construct validity. Most of these professionals are from South American countries (44%), followed by European countries (28%), Asian countries (20%), African countries (4%) and North American countries (4%). First evidences of validity of the proposed measure will be discussed.

Learning on the Job and in Culture: A Study with Brazilian and German International Professionals

Authors: Hannah Haemer

Institution: University of Brasília

Country: Brazil

Co-authors:

- **Cláudio V. Torres – University of Brasília – Brazil**

One characteristic of globalization dynamics is the expatriation of highly qualified professionals by organizational initiative. As to those professionals may accomplish the responsibilities attributed to them, learning on the job and in the local culture is inevitable. As research on expatriation towards Latin-American countries is rather incipient and individuals report a high level of cross-cultural adaptation difficulties, this study investigated the learning process at work in German and Brazilian professionals who were transferred to each other country. Study 1's objective was to indicate learning content, by conducting twelve individual and in-depth interviews. Seven categories were identified by content analysis (Bardin, 2011) and posterior judge analysis: (1) Attributions and daily routine at work, (2) Social relations, (3) Learning and adaptation, (4) Facilitators to learning and adaptation, (5) Difficulties and barriers to learning, (6) Difficulties in language learning, (7) Family adaptation. Results suggest that the learning content is complementary across the groups investigated. Namely, individuals in both groups learn what is different to their culture and organization of origin. Thus, what differs between groups is whether individual learn formally (i.e. training) or informally (i.e. learning by doing), this is learning mode, and what kind of individual characteristics promote or inhibit the learning progress, so called learning dynamics. Study 2 sought to quantitatively verify relationships found in Study 1. Beyond

expatriates, this study also included Brazilian and German immigrants. The survey included a measure on learning strategies, one on work design, and a variety of professional and individual demographic items. The results show that cultural (German, Brazilian) and acculturation groups (expatriates, immigrants) do not differ in learning strategies. However, learning dynamics are different for every group, suggesting that organizations need to customize their practices according to the professionals characteristics.

Poster Sessions

Prevalence of Presenteeism and Associated Leadership Contexts: A Cross-Cultural Comparison

Author: Rita Berger

Institution: ES

Country: Spain

Co-authors:

- **Julia A. Reif – Ludwig Maximilians University of Munich – Germany**
- **Jan Philipp Czakert – Universitat de Barcelona – Spain**

The behaviour of working with ill-health is described by the concept of presenteeism, which is gaining increased attention in occupational psychological research due to associated productivity losses. However, the most recent relevant position paper states that more research on presenteeism is needed that addresses interpersonal factors and cross-cultural aspects to understand the complexity of the phenomenon. As leadership behaviour has been expected to exhibit the strongest interpersonal associations with presenteeism, we concluded positive leadership behaviour in the form of transformational leadership (TFL) and negative leadership in the form of passive-avoidant leadership (PAL) behaviour as contextual predictors in our study, next to stress. Building on the hypotheses that in countries with high masculine values presenteeism is more likely to occur, this study investigated the prevalence of presenteeism in Germany, Ireland, Latvia and Spain. A sample of 979 workers completed a validated online survey based on the well-established Job demands-resources model. Statistical analyses included mean comparisons and rank-correlational analyses. Cultural comparisons based on the Hofstede model were applied theoretically. Results displayed prevalence ranges between an average of 3.93 days (Ireland) to 22.11 days (Spain) over the last 12 months, contradicting and questioning the higher masculine values-higher presenteeism values hypotheses suggested in previous research. In all countries, higher job stress was associated significantly with higher level of presenteeism. Correlational analyses of leadership behaviours showed mixed results: Negative correlations between TFL and presenteeism were only significant in Germany and Spain, positive correlations between PAL and presenteeism were only significant in Germany and Latvia. In line with previous research, the job demand of high job stress trumped job resource TFL in accounting for presenteeism, supporting the psychological tendency of greater power of bad events over good ones. This study questions the influence of masculine values and emphasizes the importance of leader-follower quality in presenteeism research.

Developing a Culturally Sensitive Psychological Intervention Programme for Rescue Workers in Ghana

Author: Elias K. Kekesi

Institution: University of Ghana

Country: Ghana

The increasing spate of disasters and related emergencies and the associated psychological impacts have occasioned a heightened focus on the psychological health of rescuers. This call is further warranted by the lack of preventive measures especially in countries that have limited resources but are at a greater propensity to disasters. Ghana like most sub-Saharan African countries is not only resource-constrained but lacks occupational safety and health legislation and policy to guarantee emergency workers' psychosocial health. Personal interactions and anecdotal evidences reveal high post-traumatic challenges among this population and no existing psychological interventions. Owing to these, this presentation proposes a socio-culturally relevant intervention framework based on the extant literature and best practices from other parts of the world. The literature acknowledges the urgent need for emergency management agencies to adopt internationally established guiding principles in responding to the psychological needs of rescuers at each of the four main emergency management phases, i.e. prevention, preparedness, response and recovery. These principles may be universal but are considered to be applicable to different socio-cultural contexts. In contrast to the principles and best practice, there are no established protocols to screen and assist workers at each of the phases in Ghana. At most, psychological assistance may be merited at the recovery phase long after victims have developed maladaptive coping styles such as drug abuse. It is therefore recommended to include psychologists in the emergency response or management teams, as is the case in most developed countries. With the practice of psychology making little imprints on the Ghanaian populace, more education is needed about the relevance of psychologists especially in the emergency management chain

Culture, Traditions, Religion

Individual Papers

Connecting the Why and the How: Motivations to be Religious Predict Dimensions of Religiosity

Author: Allon Vishkin

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Country: Israel

Co-authors:

- **Pazit Ben-Nun Bloom – The Hebrew University of Jerusalem – Israel**
- **Gizem Arikan – Trinity College – Ireland**
- **Jeremy Ginges – The New School for Social Research – United States of America**

Two independent lines of research have pre-occupied the psychology of religion in recent decades: why people are religious, and what are the dimensions of religiosity. The former line of research addresses people's motivations for being religious, whereas the latter line of research addresses how religiosity is expressed, such as in belief or behavior. I propose that these two lines of research are inter-related. Leveraging insights from theories of goal constructs, I suggest that motivations for being religious are intimately tied to particular expressions of being religious. I investigate this hypothesis in a sample of religious Christians from the United Kingdom (Study 1; N = 418) and in a sample of religious Jews from Israel (Study 2; N = 505). Results reveal consistent associations between six motivations to be religious (search for significance, personal growth, seeking the sacred, affiliating with others, maintaining tradition, and preserving social status) and three expressions of religiosity (belief, public behavior, and private behavior). In particular, each motivation is associated with some expressions of religiosity more than other expressions of religiosity. For example, searching for significance is more strongly associated with belief and with private behavior than with public behavior, whereas affiliating with others is more strongly related with public behavior than with belief or private behavior. These findings suggest that previous associations between religious expressions and psychological or sociodemographic variables can be distilled to the motivations that underlie the particular expressions of religiosity.

Transmission of Cultural Domains among Immigrants and British Nationals in the UK

Author: Nachita Rosun

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Country: United Kingdom

Co-authors:

- **Michelle Kline – Brunel University London – United Kingdom**
- **Jo Holmberg-Hansson – Brunel University London – United Kingdom**
- **Aiyana K. Willard – Brunel University London – United Kingdom**

This presentation will focus on two studies which looked at how individuals learn about, maintain and transmit different dimensions of their cultures. Each study sampled 100 participants from three groups in the UK (50 British nationals including Black and White British, 25 Polish and 25 South Asian immigrants which are the largest immigrant groups). Both studies used mixed-methods surveys combining quantitative questions with freelists. We looked at 3 types of cultural groups that our participants belong to: heritage, religious and national groups. Study 1 looked at which aspects of their cultures individuals believed are important to maintain, what motivated them to do so and the consequences of not maintaining these cultural practices. Study 2 looked at the aspects of these cultures that individuals believed are important to teach to children and at what age. In both studies, we looked at how individuals have been taught about their various cultures, and what cultural domains they believed their cultural groups should, or should not assimilate from others and vice versa. We compared how these cultural domains vary in two ways: 1. based on the type cultural group and 2. across the three demographic groups we are sampling. Data analysis for these two studies is currently ongoing and will be completed in time for the presentation. Preliminary findings from the two studies show that the main sources for learning about one's culture are family (such as parents and grandparents), school, and media (TV, music and Social media). Some of the cultural aspects that are considered important fall under categories of functional domain (e.g food and music), cooperation (tolerance, acceptance, close knit ties), tradition (language, family traditions), history (of the countries, religions and movements such as immigration) and morality.

The Effects of Attachment Patterns Among Coptic Christians on Religious and Aesthetic Experiences

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Institutions: Université de Montréal

Country: Canada

Co-authors:

- **Jacob Lang – University of McGill – Canada**
- **Cupchik C. Gerald – University of Toronto – Canada**

Bowlby's attachment theory has been widely applied beyond its parent-child origins, to interpersonal relationships and the religious realm. It provides a useful conceptual framework for exploring relations between religiosity, interpersonal relationships, and ethnicity. One prominent debate in the literature that attempts to decipher this relationship is that of the correspondence hypotheses, whereby an individual's attachment style is correspondent across relationships. Objective: The current study expands on the existing empirical evidence on the correspondence hypothesis by examining attachment theory and its relationship to cultural and religious factors. Methods: Eighty-eight Coptic Orthodox Christians completed The Role of Icons in Coptic Culture questionnaire and participated in one-on-one semi-structured home interviews. The questionnaire examined participants' religious beliefs and practices and the significance of icons in their lives. In addition, creative imagination and attachment patterns in social relationships were also measured. Results: a principal components analysis was performed on survey response data, while qualitative data were transcribed and subject to a manual coding process. Quantitative results revealed that securely attached individuals had higher levels of religiosity and strong relationships with saints depicted in religious icon paintings. In contrast, insecurely attached individuals had less knowledge of icons and were more immersed in a world of expressive imagination. Qualitative results revealed a profound communication system that exists between Coptic Christians and divine individuals depicting in religious paintings. Conclusion: This study expands the existing literature on the correspondence hypothesis, whereby we explore attachment patterns and their influence on religious depth and cultural belonging.

Triguna Personality Traits (Sattva, Rajas, Tamas), Karma-Yoga Attitudes and Moral Foundations Among

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Country: India

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- **Rachana Bhangaokar – The Maharaja Sayajirao University of Baroda – India**

The Triguna theory of Indian personality maps attributes of Sattva (purity), Rajas (passion) and Tamas (inertia). Moral actions in the Dharmic, Indian worldview are interpreted with reference to laws of karma. This study examined the relationship between Triguna Personality Traits (Sattva, Rajas, Tamas), Karma-Yoga attitudes and five Moral Foundations among 160 young adults (18-35 years), both men and women, from Vadodara, India. Eighty emerging adult participants aged 18-25 years were college-going students, whereas other eighty participants (25-35 years) were employed and married. Participants were selected purposively using the snowball technique and responded to three standardized questionnaires. Statistical analysis showed gender and age differences where men scored significantly higher than women on Karma-Yoga dimensions of equanimity and Rajasic trait of passion, whereas employed participants scored significantly higher than students on Sattvic Knowledge, Karma-Yoga and Moral Foundations of Harm/Care, Loyalty/Betrayal and Sanctity/Degradation. Compared to emerging adults, employed adults scored significantly lower on Rajasic and Tamasic habits, and Rajasic traits were not correlated with any Moral Foundation or Karma-Yoga. There was a significant positive correlation between Karma- Yoga and all Moral Foundations, Moral Foundations and Sattvic knowledge and Sattvic knowledge and Karma-Yoga suggesting conceptual convergence across measures. With increasing age and social experiences, the Indian Self moves towards Sattva traits by competently fulfilling varied role-related duties and cultivating indifference to rewards of one's actions. Results support indigenous theorization on Self and morality in India.

Poster Sessions

A Thematic Study of Perception of Mental Illness Among the Residents of a Religious Town

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Country: India

Co-authors:

- **Uma Parameshwaran – De Montfort university – India**
- **Raghu Raghavan – De Montfort university – United Kingdom**
- **Nadia Svirydzienka – De Montfort university – United Kingdom**
- **Asha Soletti – Tata Institute of Social Science – India**

Background: Mental illness has been always been associated with religious superstitions. In many parts of India, people with mental illness are taken to religious institutions like temples, mosques where religious healers like priests, 'thangals' do certain rituals to cure mental illness. One such famous temple in Kerala is The Chottanikara Devi Temple, situated in Chottanikara, a small town in Ernakulam district. Rituals like prayers, offerings 'bhajans' (singing religious songs), and 'guruthi pooja' (great sacrifice) are performed in order to treat people with mental illnesses. This study is to understand the perception of mental illness by the residents of the Chottanikara, who are highly religious and connected to the temple belief system. Methodology: This is a qualitative study using thematic analysis. Data was collected from 24 participants including mental health service users, caregivers and community members who were residents of Chottanikara using semi-structured interviews. Findings The major themes that emerged from the interviews were related to aetiology and management of mental illnesses. The participants had social, personal, medical as well as religious explanations to the aetiology of mental illness. Though most of them relied on medical treatment of mental illness, participants had also mentioned alternative treatment methods practiced in the neighbourhood like praying, chanting, visiting temples, bhajans, fasting, religious offerings. In spite of being a highly religious culture, they use religious rituals as a self-help strategy to cope with the crises rather than blind belief and superstition. These practices give them confidence, reassurance and hope. Conclusion: Chottanikara a semi-urban area and a highly religious place, have a mixture of religious, cultural and medical interpretations of mental illness. Though it is a religiously oriented town, mental health is considered a medical condition that needs to be treated professionally. Religion is used effectively to help themselves in promoting mental health and preventing mental breakdowns.

Trauma-Related Appraisals and Psychological Distress Among Survivors of Jeju April 3rd

Author: Jimin Kim

Institution: King's College London

Country: United Kingdom

Co-authors:

- **Alberta Engelbrecht – King's College London – United Kingdom**
- **Edgar Jones – King's College London – United Kingdom**

'Jeju April 3rd' is one of the most prominent representations of state violence in modern Korean history. Research focusing on the long-term psychological impact such state violence had on survivors from this cultural group is diminutive. The current study explores trauma related appraisals and psychological adjustment within this population using a mixed methods approach. An elderly sample of Jeju Island trauma survivors (Total N=50; female N=28, male N=22, aged 11 – 26 at the time of the event) and currently living on Jeju Island, completed semi-structured qualitative interviews and measures assessing posttraumatic stress disorder (PCL-5), depression (CESD-K) and trauma appraisals (Public and Communal Self-Appraisal Measurement (PCSAM)). Thematic analysis was used to identify and analyse themes from survivor testimony. Seven themes emerged from the narratives: 1. Cultural memory and ceremony, 2. Social and cultural interdependence, 3. Self-concept and traumatised self, 4. External attribution, 5. Physical and psychological trauma, 6. Emotional and psychological trauma symptoms, 7. Recovery and adjustment. Findings and implications will be discussed.

Cultural Differences in Perception of Heroes

Author: Yuning Sun

Institution: University of Limerick

Country: Ireland

Co-authors:

- **Elaine Kinsella – University of Limerick – Ireland**
- **Eric Igou – University of Limerick – Ireland**

Heroes play an important role in everyday life and during societal crises. So far, research has identified the prototypical features of heroes and ways that heroes influence individuals psychologically. Using data from predominantly European and America participants,

Kinsella and colleagues (2015) identified 26 features of heroes, including central features (e.g., bravery, moral integrity) and peripheral features (e.g., humble, strong). However, it is unclear whether these findings apply to Eastern cultures. The current research seeks to address the gap. We used rigorous prototype methodology across three studies to examine lay conceptions of heroes in China (a first step in exploring Eastern perceptions of heroism). Study 1 (N = 210) used open-ended feature generation to identify important features of heroes. Independent coders (n = 4, two Chinese, two Irish) categorised the original data and 26 common features of heroes were reliably identified. The 26 features include 18 features from the original Western sample (e.g., bravery, sacrifice), and also, eight distinctive features (e.g., patriotism, righteousness) identified by Chinese participants. Study 2 (N = 298) recruited an independent sample of Chinese participants to rate the 26 characteristics (from Study 1) in order of importance. The findings show that patriotism is the most prototypical feature of heroism rated by Chinese participants. In Study 3, we combined features generated by Chinese participants and features generated by participants from Kinsella et al (2015). We used a discriminant function analysis to examine if group membership (Chinese vs. Western) could be reliably determined by the participants' centrality ratings of the combined set of features, and if so, which features best distinguish the two groups. A detailed overview of these findings will be discussed. These studies offer new insights into the cross-cultural study of heroism and will generate debate about how cultural background may affect perceptions of heroes.

Rising Individualism May be Contributing to a Disappearance of the Dead

Author: Tianrun Liu

Institution: Orange Lutheran High School

Country: United States of America

Co-authors:

- **Joshua C. Jackson – University of North Carolina at Chapel Hill – United States of America**

Death has been a universal and influential part of human culture throughout our species' history. Memories of the dead fill religions, stories, and dreams, but could these memories be disappearing? Building on recent studies of cultural change, we show new evidence of a "disappearance of the dead": the systematic decline in attention towards the dead and reverence of the dead in society. We also predict that the rise of individualism is a factor driving this decline, in particular because collectivism encourages people to include the dead in their personal identities. Three studies support our predictions. Study 1 shows a historical decline in sports statues commemorating dead (vs. living) athletes ($p = .03$). Study 2

analyses words related to collectivism and death in literature, finding that death-related words are declining over time ($p < .001$), historical changes in collectivism are positively associated with changes in death-related words in a multiple regression ($p < .001$), and changes in collectivism appear to precede changes in death-related words. Study 3 uses an experimental paradigm to show that collectivism causally increases people's identity fusion with the dead ($p < .001$), and this mediates a positive relationship between collectivism and both respect for the dead and attributions of agency to the dead. These three studies suggest that rising individualism may be leading to a disappearance of the dead.

How Rural Chinese Families Sustain Kin-based Collective Practices Through Morality

Author: Xue Jiang

Institution: US

Country: China

Recent cultural observations recognized a global increase of individualism due to sociodemographic development, yet aspects of individualism and collectivism fluctuate or persist, raising critical question upon how culture evolves at the individual level (Santos et al., 2017; Kashima et al., 2019). Investigating kin-based collective practices in rural China, a collectivism-oriented society with rapid sociodemographic transformation and migration, can offer unique insight to this question. Research has found that Chinese people are endorsing more individualist autonomy-related views and practices (Zeng & Greenfield, 2015). Meanwhile, multigenerational and cross-generational living arrangements have increased in urban and rural regions (Statistic Bureau, 1982-2010). This study sought to explore how rural Chinese caregivers choose such kin-based collective family structures. In a village located in Guizhou, 43 parental and grandparental (19:24) caregivers from 25 migrant and non-migrant (19:6) families each participated in extensive interviews. Interview questions include caregiving history (e.g. Did your grandparents take care of you when you are young?), general and specific conceptions of child-caregiver relationships (e.g. What is good care? To what extent do you think children should learn to care for the family/themselves?), and living arrangement (e.g. How your family decided childcare responsibilities?). Iterative thematic analyses suggested that in migrant and non-migrant families, grandparents and parents readily reach their agreement on childcare cooperation for mutual advantage (e.g. free parents from childcare now for future elder care, stay together for family socioemotional well-being) and altruistic intentions (e.g. personal sacrifice for the next generation, for grandchildren's future autonomy) (Saldana, 2016). These individual sense-making are consistent with Chinese traditional virtues, such as filial piety, harmony, endurance, sacrifice, indicating morality in the forms of mutualistic and altruistic cooperation maintain caregivers' collective intentions in pursuing family development

(Baumard et al., 2013). Overall, the study suggests that understanding individual's cooperative intentions can help elucidate the cultural mechanism of change.

Perceptions of Body Image and Plastic Surgery Among College Students of South Korean Origin

Author: Kathy Lin

Institution: Miami University

Country: United States of America

Co-authors:

- **Mallory Overberg – Miami University – United States of America**
- **Kevin McGovern – Miami University – United States of America**
- **Vaishali V. Raval – Miami University – United States of America**

The ways in which people understand body image and appearance are culturally grounded. As South Korea has one of the highest rates of plastic surgery worldwide (ISAPS, 2015), which is indicative of body image concerns, individuals of South Korean origin serve as a unique group to explore perceptions of body image. In this study, we explored the perspectives of Korean-American and South Korean international college students in the US (n = 12) through an open-ended interview about self, family, and community perceptions of physical attractiveness and plastic surgery. Interpretative phenomenological analysis was used to analyze interview data and 12 themes organized into three domains were identified. Findings highlighted that perceptions of attractiveness included physical attributes and features as well as personality characteristics. Further, societal advantages (e.g., job opportunities, self-esteem) were associated with attractiveness and such reasons seem to underlie motivations to change appearance and perceptions of plastic surgery.

Parenting Styles & Children's Performance: Differences between Religions in the Israeli-Arab Community

Author: Asin Y. Baransi

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Country: Israel

Co-authors:

- **Yossi Guttman – Haifa – Israel**

The goal of this study is to investigate intra-cultural differences within the Israeli-Arab community with regard to religious affiliation, religiosity, and parenting styles. While three distinct religions (Islam, Christianity and the Druze) characterize the Israeli Arab community, previous research has tended to approach this community in Israel as a uniform cultural group. This broad approach has created an unsettling academic reality in which almost no substantial empirical effort has been made to examine any existing intra-cultural differences within this community pertaining to parenting styles, namely if religion or religiosity played a role in parenting and child's academic and emotional performance. Participants in this study were 197 parents (60 fathers and 137 mothers) of young children. The respondents completed a self-report questionnaire seeking information on demographics, parenting (both primary and secondary styles) and child's school performance and adaptation. Although findings of this study did not reveal any significant correlation between religious affiliation and parenting style, a correlation between parents' religiosity and their parenting style was partly evident, as parents who identified themselves to be more religious exhibited a tendency towards a more authoritarian secondary parenting style. Additionally, the study disclosed cultural differences with regard to the Druze community, that was shown to be different from Christians and Muslims with regard to the influence of parenting on Children's emotional and adaptational performance. Moreover, the study revealed no significant difference between fathers and mothers with regard to their parenting styles, suggesting a changing trend when compared to studies from a decade ago. The findings are compared and contrasted with previous research on cultural differences with respect to the influence of parenting styles on child's performance.

Development, Socialization, Life-Span

Symposium

Emotion Socialization in Early Childhood in Cultural Perspective

Chair: Wolfgang Friedlmeier

Institution: Grand Valley State University

Country: United States of America

The Role of Parents in Pre-schoolers' Emotional Understanding and Reminiscing

Author: Deborah Best

Institution: Wake Forest University

Country: United States of America

Research has shown that emotional competence is an important facet of young children's socio-emotional development. In two studies, preschoolers' emotional competence, parents' views of emotional displays, and parent-child reminiscing about emotions and emotional events are explored. The first study examined differences in emotional literacy in preschoolers (N = 60) of different ethnicities and socio-economic status (SES). Children completed assessments of receptive vocabulary, emotional literacy, self-identification of emotions, and they reported how their parents responded to emotions. Parents reported their views about displaying their own emotions to their children and how they responded to their children's emotional displays. Ethnic, SES, and gender differences were found, suggesting that it is beneficial to start talking with children about emotions at an early age so they learn what is appropriate in their particular social environments. The second study further investigated parent-child emotional reminiscing, a process considered to help children develop an understanding of their own and others' emotions and that may influence children's self-perceptions and relationship with parents. Thirty eight preschoolers completed tasks of verbal ability, general memory ability, self esteem, and autobiographical (reminiscing) memory. Parents reported the importance of and frequency with which they talked with their children about emotional events. Results indicated that compared with other emotions, parents thought it was more important and they talked more frequently with children about happiness. Children of parents who felt that it was important to talk with their child about things that were "sad" and "angry" had more positive views of their relationship

with their parents. Children whose parents felt it was important to talk with their children about events that evoked "fear" provided more details when reminiscing about their own emotional events. Both studies suggest that there is benefit from parents supporting their preschool children's socio-emotional learning.

Links Between Maternal Emotion Socialization Goals and Practices in an Urban Indian Context

Author: Tripti Kathuria

Institution: Maharaja Sayajirao University

Country: India

The relationship between maternal emotion socialization goals, and vicarious emotion regulatory behavior of their young child is understudied, particularly in the Indian context. Parents in India endorse relational socialization goals such as respecting and obeying elders, and care and concern for relationships. Most emotions are thus expressed to serve the goal of maintaining social relationships and harmony. At the same time, well-educated mothers in urban India may tend to find a balance between such relational goals and individualistic goals. The study aims to compare Indian mothers emotion regulation practices in relation to their emotion socialization goals. It is expected that mothers who emphasize relational socialization goals endorse more strategies aimed to control emotions (e.g., reasoning), while mothers favoring individualistic goals may practice emotion- and problem-focused strategies. Mothers with balanced goals may endorse a mixture of these strategies. Fifty mothers of young children ($M = 25$ months) from middle class family in Vadodara, India, participated in the study. Two emotion socialization goals (relational vs. individualistic) were assessed with the 20-items questionnaire by Chan, Bowes, and Wyver (2006). Using a semi-structured interview, mothers were presented with eleven scenarios in which toddlers experience negative (e.g., fear, anger, jealousy) or positive (e.g., joy, empathy) emotions. The open answers were transcribed, translated, coded and organized into four main strategies: problem-focused, emotion-focused strategies, reasoning (training), dismissive strategies (e.g., minimizing). Preliminary analyses revealed that the majority of Indian mothers showed clear preference for endorsing balanced goals (58%) compared to mothers who prefer relational or individualistic socialization goals (about 20% each). Further, mothers with balanced goals endorsed problem-focused strategies more, whereas mothers with individualistic goals endorsed emotion-focused strategies more. The findings are discussed in regard to the relational emotion competence model that is seen as prevalent in the Indian cultural context.

Cultural Variations and Effectiveness of Maternal Strategies to Regulate Toddler's Negative Emotions

Author: Wolfgang Friedlmeier

Institution: Grand Valley State University

Country: United States of America

Mothers' regulatory behaviors are guided by their socialization goals that are embedded within their cultural context (Halberstadt & Lozada, 2011). The main goal of this study was to investigate emotion regulatory patterns and their relations with toddlers' negative emotions during a frustrating situation in three cultural groups (US, Turkey, and India). On the one hand, we expected more controlling strategies by Turkish and Indian mothers as compliance is part of social training and control in relatedness cultures (Keller, 2003), whereas supportive strategies may be more displayed by US mothers. On the other hand, more leniency toward toddlers in cultures with relational emphasis, may counter the control strategies, especially in Turkey. Additionally, we tested the effectiveness of maternal strategies in relation to child characteristics (e.g., temperament) and interactive features (e.g., extent of negative emotion). Mother-toddler dyads in US, Turkey, and India (N = 150) were observed in a delay of gratification task. Maternal regulatory attempts were coded in 5-s intervals across a 4-minute delay task. Six categories were constructed: distraction, physical warmth, verbal warmth, positive, task-appropriate, and negative control. Toddlers' emotion expressions were coded for frequency and intensity. Temperament was assessed with the Early Childhood Behavior Questionnaire (Putnam & Rothbart, 2006). The expected cultural differences in mothers' displayed strategies were confirmed: Indian and Turkish mothers showed more restraint than European-American mothers. Turkish children expressed stronger negative emotion compared to the other two groups. Regarding effectiveness, i.e., decreasing child's negative emotions in a contingent way, verbal and physical warmth were effective but distraction led to no significant change in the emotional intensity of toddlers. Furthermore, the maternal emotion regulation strategies do not function uniformly across toddlers. It seems that mothers adjust their strategies to the child's task-related characteristics. The results will be discussed in regard to cultural variations of emotion socialization practices.

Symposium

Cross-Cultural Differences in the Development of Visual Attention

Chair: Solveig Jurkat

Institution: University of Münster

Country: Germany

How Maternal Guidance of Attention Shapes Infants' Basic Visual Perception?

Author: Anna Bánki

Institution: University of Vienna

Country: Austria

Human visual perception differs profoundly between cultures. In Western cultures, the relative focus on the object versus the background of a visual scene is higher than in Eastern cultures (Masuda & Nisbett, 2001), a phenomenon coined context-sensitivity. Children's context-sensitivity increases between 4-9 years across cultures (Imada et al., 2012) and inter-individual differences are explained by parental attention guidance (Köster & Kärtner, 2018). In this electroencephalogram (EEG) study, we assess whether maternal attention guidance affects 11-12-month-old infants (N=84) context-sensitivity culture-specifically. Context-sensitivity (visual cortical processing of object versus background) could be assessed in the EEG of children by using a frequency tagging approach (Köster et al., 2017). This is, presenting object and background at different driving frequencies elicits separate evoked responses for each element. In the present study, mother-infant dyads in Kyoto, Japan (N=37) and in Vienna, Austria (N=47) were shown visual scenes with an object in front of a background. Object and background were flickered at 5.67 and 8.5 Hz (counterbalanced) while infants' visual cortical processing was measured with EEG. In a pre-post design with a training phase in between, infants observed the scenes together with their mothers. During training, mothers were instructed to point out interesting elements of the scenes. When comparing maternal attention styles between cultural contexts, we found that Austrian mothers guided their infants' attention more frequently to the object versus the background, compared to Japanese mothers ($p < 0.001$, $t = 3.9$). These results add to previous evidence about cultural influence on the early development of context-sensitivity. We will further assess if maternal attention guidance increases infants' visual cortical processing (evoked responses) to the element pointed out and if infants' visual processing changes following training. In this talk, we will present our findings on whether maternal attention guidance shapes infants' early perceptual processing in visual cortical networks.

Sociocultural Origin of Attention

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Country: United States of America

Cross-cultural differences in visual attention have been studied extensively in adults, especially by comparing members of Western/North American cultures and members of East Asian cultures. Previous studies using behavioral, eye-tracking, and neurophysiological methods provide compelling evidence that members of Western/North American cultures tend to exhibit target-oriented attention, by selectively focusing on main objects and/or people in the scene. In contrast, members of East Asian cultures tend to exhibit context-oriented attention, by dividing their attention to both targets and background, as well the relationship among objects/people. Such differences in culturally specific patterns of attention have not been explored in children until recently. In fact, research in developmental psychology typically supports the idea that young children exhibit a strong object bias in attention; however, most findings are derived from children raised in Western cultures. Understanding the developmental mechanism that supports an emergence of cross-cultural difference in attention can inform both cultural and developmental psychology. The present study examined parent-child dyadic interactions and subsequent changes in attention in preschool children across two cultural groups. We asked 3- to 4-year-old children and their caregivers in Japan and the U.S. to engage in a scene description task together. Attention in children was measured via an eye-tracker. Results provide insights into the role of social interaction and subsequent cultural diversity in the development of attention.

The Emergence of Visual Attention Styles in Three Different Cultural Contexts

Author: Solveig Jurkat

Institution: University of Münster

Country: Germany

Previous cross-cultural research distinguished between two different attention styles with a holistic style characterized by context-sensitive processing described for participants from interdependent, and an analytic style, with a higher focus on salient objects, being more typical for participants from independent cultural contexts. Developmental studies indicated that these differences become more pronounced between 4 and 9 years of age. Even though a general assumption has been that attention styles are socialized in culture-specific interactions, not much work has focused on the proximal mechanisms underlying this development. The objective of this study was to document the emergence of cross-cultural differences in attention styles in three prototypical cultural contexts, namely from urban middle-class families from Münster, Germany, and Kyoto, Japan, and indigenous-heritage families from Cotacachi, Ecuador. Furthermore, we aimed to investigate how caregivers guide children's attention to test the assumption that caregivers' attention guidance is one

of the forces driving differential development. In total, 237 children between 4 and 9 years and their mothers participated in three different tasks to assess their attention style: an eye-tracking task, a picture description task and a forced-choice recognition task. The mothers' attention guidance has been assessed via the picture description task as they were asked to describe the pictures to their children in a non-dyadic situation. Preliminary results indicate a mixed pattern: while some tasks revealed the expected cultural differences, others did not. Overall, mothers showed a more consistent attention pattern than their children. With regard to caregivers' attention guidance, we found indicators that mothers in Münster directed their children's attention more intensively to the object than mothers in Kyoto and Cotacachi, though mothers' and children's attention style was not related. The results are discussed in terms of possible developmental trajectories of culture-specific patterns and the generalizability of attentional processes across various tasks and populations.

Visual Environments as a Transmission Vector? Examining Visual Contents of Picture Books

Author: Megumi Kuwabara

Institution: California State University

Country: United States of America

Previous studies investigating cultural differences in attention and perception have shown that individuals from Western countries (e.g., the U.S.) perceive more analytically whereas individuals from East Asian countries (e.g., Japan) perceive more holistically (Nisbett & Miyamoto, 2005). These differences have been shown in children as young as three years old (Kuwabara & Smith, 2016). If we truly want to understand the cultural influences on cognition, it is important to understand how environmental factors facilitate such cultural differences in our minds from such a young age. Previous studies have suggested and investigated how differences in visual environments we encounter daily might influence our attention (Miyamoto, Nisbett, & Masuda, 2006). In this talk, I focus on one of such visual environments that young children are exposed to regularly and influence other domains of development, picture books (Horst & Houston-Price, 2015). 23 U.S. picture books and 23 Japanese picture books that target preschoolers were coded for multiple visual contents – how visually crowded by computer software from the National Institute of Health (NIH), how many nameable objects and animate characters were illustrated in a page by human coders, and animate character sizes by computer software from the NIH. Results show that the U.S. picture books are less visually crowded than the Japanese books by the software, and contained fewer objects and animate characters than the Japanese books as expected. These results align well with the cultural differences in visual environments studied in previous studies and the cultural differences in attention observed in young children in previous studies. Interestingly, for the animate character size, the U.S. picture books

contained smaller characters than Japanese picture books. The implication of the current study will be discussed in the context of visual environments as one of the potential transmission vectors for differences in attentional styles.

Visual Attention in Children from Rural versus Urban Cultural Contexts

Author: Moritz Köster

Institution: Free University Berlin

Country: Germany

Cognitive processes differ markedly between children from different cultures, with best evidence for attention to visual scenes and the activities of others. Here, we assessed 144 five-year-old children from three prototypical cultural contexts (urban Germany, rural Cameroon, and urban Japan) to investigate variations in attention across a variety of tasks. Attention to the elements of a visual scene was assessed in an optical illusion task, in picture descriptions and in an eye-tracking paradigm. Attention to and learning from others' activities were assessed in a parallel action task and a rule-based game. Some tasks indicated higher context-sensitive attention in urban Japan, while other findings indicated higher context-sensitive attention in urban Germany. Interestingly, children's context-sensitive attention across several tasks was higher in rural Cameroonian children compared with the urban samples. Following up on this initial finding, we addressed three specific questions with our further research: (i) How may cross-cultural differences in context-sensitive attention be socialized in the parent-child interaction, (ii) which impact does stimulus familiarity play in the assessment of cross-cultural differences, and (iii) how the developmental trajectories for context-sensitive attention look like in a rural versus urban sample from Brazil. Together our findings substantiate that culture has a profound influence on early cognitive development, already in the preschool years, and tap into potential mechanisms, methodological considerations, and developmental trajectories of this phenomenon.

Symposium

Children's Social Worlds in Cultural Context: A Discussion

Chair: Deborah L. Best

Institution: Wake Forest University

Country: United States of America

A Cultural Perspective on Young Children's Helping, Sharing, and Caring

Author: Judith L. Gibbons

Institution: St. Louis University

Country: United States of America

Although young children around the world help others, the ways in which they help and the conditions under which they provide assistance differ by age and context, including cultural values, parental scaffolding, and the presence of siblings. Prosocial behavior is a more inclusive term and can be conceptualized as helping, sharing, or caring (providing comfort). Here we take a developmental approach to the cultural diversity behind young children's prosocial behavior. Most of the laboratory research on children's prosocial behavior has been conducted in the minority world, but the literature outside of those contexts reveals noteworthy cross-cultural differences in a variety of domains including: what constitutes helping, the available opportunities to help, and the need to achieve developmental milestones like self-recognition as precursors to prosocial behavior. Furthermore, helping behavior is a critical component of social relationships and affords an opportunity to participate in cultural activities; for the child it may satisfy all of the three primary motives as posited by self-determination theory: relatedness, autonomy, and competence. Helping is fostered in circumstances that allow sufficient developmentally appropriate opportunities to help. Here we review the evidence for helping, sharing, and caring with respect to age, social environment, social cognition and distal cultural values. We argue for the need to understand the mechanism(s) driving cultural differences, using the developmental niche to frame future research in this area.

Japanese Preschool Approaches to Supporting Young Children's Social-Emotional Development

Author: Akiko Hayashi

Institution: Keio University

Country: Japan

This presentation is based on the chapter from a recently published book, *Children's Social Worlds in Cultural Context* (Tulviste, Best, & Gibbons, 2019). In the presentation, I will show the implicit pedagogical practices that Japanese preschool teachers use to support young children's social-emotional development. The central argument is that Japanese preschool teachers deal with children's disputes by employing pedagogical practices that work to scaffold the development of a collective rather than primarily individual locus of control. Japanese preschool teachers use the word "mimamoru" to describe a pedagogical strategy

of low intervention in children's fights. Mimamoru refers to a practice of minimal intervention, based on watching and waiting. By holding back, Japanese preschool teachers provide opportunities not only for children involved in conflict, but also the children around them, to experience strong emotions and experiment with conflict resolution strategies. This presentation will close with a discussion of the implications of Japanese preschool pedagogy for conceptions of self-regulation. One implication is that more research is needed on how young children collectively handle misbehavior and emotions in group contexts.

Parenting: Communicating with Children across Cultural Contexts

Author: Tiia Tulviste

Institution: University of Tartu

Country: Estonia

In this paper, I compare everyday family conversations with children in different cultural and interactional contexts. I focus on family conversations as a context where children's acquire language, culture-specific ways of talking as well as values deemed important in the cultural context they are growing up. Theoretical views about language acquisition and development stress the importance of language-rich environment and child's conversational experiences in one to one dyadic interactions. Comparative research on family conversations show that dyadic interactions with children and child-adjusted language use are not as common in non-Western parts of the world. Cultural differences in the importance placed on talking vs. silence, and cultural habits of talking are detected also within Western cultures. In sum, more investigations in diverse cultural contexts are needed to change our theoretical conceptions about the impact of family conversations on child development.

Individual Papers

The Influence of Multi-Informant Parenting on Identity Formation in German and Zambian Adolescents

Author: Meike Lehmann

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Country: Germany

Co-authors:

- **Jan Hofer – Trier University – Germany**
- **Holger Busch – Trier University – Germany**
- **Anitha Menon – University of Zambia – Zambia**

Lead by the question “Who am I?”, adolescents start to review and construct their own identities. Adolescents’ families have proven to be a major influence on the developmental task of identity formation. On the one hand, parents pass down their own values and thereby give their children a “starter-pack” of guiding principles. On the other hand, the way parenting is constructed and perceived can have an influence on how adolescents deal with their own identity formation. Research shows that supportive and controlling parenting are linked to identity formation positively and negatively, respectively. However, most of the studies include either adolescent-reported or parent-reported parenting but do not factor both of them simultaneously. Yet, data from different sources (i.e. parents and adolescents) are linked differently to behavioral outcomes (e.g., delinquent behavior). Furthermore, most research is conducted in Euro-American contexts, whereas research in non-Western contexts, particularly in sub-Saharan Africa, is still lacking. Our cross-cultural project aims to fill this gap by taking a closer look at the identity development of German and Zambian adolescents. Adding a multi-informant approach on parenting (Alabama Parenting Questionnaire), we expected adolescent-reported parenting to mediate the link between parent-reported parenting and identity processes (i.e. commitment making, in-depth exploration, and reconsideration of commitments; Utrecht-Management of Identity Commitments Scale). Results were in line with our expectations as adolescent-reported parenting proved to be a mediator between parent-reported parenting and most of the identity processes. As these results showed for both the German and Zambian sample, our findings highlight not only the importance of including multi-informant data but also of conducting cross-cultural research to contribute to a deeper understanding of identity formation in adolescence.

Parental Reflective Functioning as a Mediator Between Psychological Control and Child's Attachment

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Country: Poland

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- **Karolina Głogowska – Kazimierz Wielki University – Poland**
- **Nebi Sümer – Sabanci University – Turkey**
- **Özlü Aran – University of Denver – United States of America**

Previous research has found relations between a parent's capacity to reflect on their child's behavior, or reflective functioning, and attachment security. Results of these studies have indicated the importance of sensitive parenting. However, the cognitive capacity required for the intrusive and manipulative parenting tactic of psychological control has been indicative of insensitive parenting. The present study is part of the CEE-PaAtt cross-cultural project and aims to investigate the role of maternal reflective functioning in relation to parental psychological control and child attachment insecurity (anxiety and avoidance). It was hypothesized that mother's reflective functioning mediates the association between parental psychological control and child's attachment insecurity. Participants include mothers with children between the ages of 8 through 12 from Poland, Turkey, and the Netherlands (N = 758). The current study utilized three instruments to assess mother's reflective functioning (PRFQ; Luyten et al., 2017), mother's psychological control (PCS; Barber, 1996), and child's attachment insecurity (ECR-RC; Brenning et al., 2011). Reflective functioning was distinguished by the three subscales of the Parental Reflective Functioning Questionnaire, including pre-mentalizing, certainty about mental states, and interest and curiosity in mental states. Results revealed that: 1) maternal pre-mentalizing mediated relations between psychological control and child attachment anxiety, 2) maternal certainty about mental states mediated relations between psychological control and child attachment avoidance, and 3) maternal interest and curiosity in mental states mediated relations between psychological control and child attachment avoidance. Findings partially support the proposed hypothesis and follow developmental psychology research. Results also emphasize the need for future research that explores the mediating role of parenting reflective functioning as well as its practical implications in future attachment-based interventions for parents across cultures.

Relations Between Maternal Psychological Control, Negativity and Child's Attachment Across Cultures

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- **Ozlu Aran – University of Denver – United States of America**

Negative emotional climate of mother-child relation and the use of psychological control are undermining child attachment security. Their effects may vary across more and less individualistic, tight and indulgent cultures. The present study aims to analyze cross cultural differences in associations between maternal parenting negativity, intrusiveness, love withdrawal and the child's attachment quality. The study is a part of the cross-cultural project "Combination of emic and etic approach to parenting and attachment" carried out in Netherlands, Poland and Turkey. Cross-sectional data from 757 mothers and their children between the ages of 8 and 12 were collected in each country. Child's attachment was assessed using scales measuring attachment insecurity (avoidance, anxiety) and attachment security (mother as safe haven and secure base). Results of the study revealed cross-cultural differences in levels of studied variables. Furthermore, child's reports of maternal intrusiveness and love withdrawal were also found to be differently related with child's attachment avoidance across cultures. Whereas maternal intrusiveness was related with attachment avoidance only in Poland (not in Turkey and Netherlands), maternal love withdrawal was related with child's avoidance only in Turkey and Netherlands (not in Poland). Maternal parenting negativity was related with child attachment dimensions stronger in Poland than in other national cultures. Results are discussed in the light of cross-cultural research on parenting, attachment theory and the cultural fit hypothesis.

The Effects of Empathy and Mechanisms of Moral Disengagement on Bullying: A Cross-Cultural Study

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In the phenomenon of bullying, attempts have been made to understand its nature as well as possible underlying causes. Within the understanding from the moral domain, special attention has been paid to the mechanisms of moral disengagement that leads to the involvement in bullying. From the emotional perspective, empathy have been widely analyzed in bullying, however, the evidence on this relationship is contradictory for both bullying perpetration and victimization. This study examined the prediction of bullying perpetration and victimization of different dimensions of empathy and the mechanisms of moral disengagement. For a better understanding of the possible relationships established in the variables, we based on a cross-cultural design. Data were collected from adolescent in Spain (N = 1398; Xage = 13.60; DT = 1.33; 48.5 % girls) and Colombia (N = 1334; Xage = 14.20; DT = 1.89; 49.5 % girls). The specific predictions were conducted with structural equation modelling through the method of least squares estimation (LS). The results showed that the dimensions of empathy and moral disengagement mechanisms influence inversely on bullying perpetration and victimization. Despite socio-cultural differences, the results showed that the dimensions of empathy and moral disengagement mechanisms respond to similar patterns of engagement in bullying in both Spanish and Colombian adolescents. This suggests that the individual factors that lead to bullying may be similar in different cultures. Future studies should analyze whether these patterns of similarity continue in the influence of the peer group context. Because of its closer association with bullying, the findings highlight the importance that preventive programs take special emphasis on the development of emotional contagion and emotional connection with others' emotions, as well as the implementation of strategies that prevent the mechanisms of cognitive restructuring and dehumanization being activated to justify the aggressive behaviors that can lead to participation in bullying.

The Role of Caregiver Education in Family Meal Practices in the USA

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Introduction: To address health disparities in the USA, it is important to understand how the unique combinations of youths' experiences, like cultural affiliation or socioeconomic status, explain health behaviors. Immigrants to the USA are at a particularly high risk of food insecurity. Recent research indicates that deeper politically systemic factors explain access to nutrition in ethnic minorities in the USA. For instance, Hispanic, or Latino youth in the USA, have higher obesity rates than their European-American peers. Yet, Hispanic-American adults earn 70 cents for every dollar their European-American peers earn. The current investigation seeks to understand the cultural nuances of family meal practices in a rural USA community while untangling risk factors that may also contribute to poor nutrition outcomes. **Methods:** USA Youth (n = 268; 42.5% Hispanic-American) from 7th grade to 12th grade in rural Illinois were surveyed regarding their nutritional knowledge and behaviors with a special focus on 15 family meal practices. Across ethnic groups, 51.2% of youth came from families where the main caregiver completed a high school diploma or less. A series of T-tests and ANCOVAs examined the role of maternal education on family meal practices between European-American and Hispanic-Americans. **Results:** Findings suggest that there were significant differences between ethnic groups in meal practices. For instance, Hispanic-American youth had caregivers that cooked meals from scratch significantly more frequently than European-American youth. Conversely, European-American youth ate more frozen meals and watched significantly more T.V. However, additional analyses found that after controlling for maternal education, an indicator of socioeconomic status, fewer cultural differences remained. **Conclusions:** While the frequency of eating meals together as a family may be higher in Hispanic-American than European-American families, caregiver education seems to play a more important role in explaining nutrition disparities, such as food insecurity, in ethnically diverse youth within the USA.

Individualism and Collectivism as Moderators of Parental Control and Adolescent Depression in China

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<https://youtu.be/VJhu0ColYYk>

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Numerous studies have shown parental psychological control to be associated with adolescent depression (Rudy & Halgunseth, 2005; Werner et al., 2016). Moreover, the parental control and adolescent depression link has shown to be evident in a variety of cultures such as in samples of U.S. Latinx Americans, Korean, Japanese, Chinese, and Russian children (Barber & Harmon, 2002), providing support that the human need for autonomy is universally important for children in all cultures. It is theorized that the use of psychologically controlling practices inhibit the development of an autonomous self-identity (Pesigan et al., 2014) and results in depressive outcomes in children. However, it is unclear what role individualistic values versus collectivistic values play in parental control and adolescent depression. Although a few studies have shown some support for adolescents in collectivistic groups to exhibit less maladaptive psychological outcomes compared to individualistic groups, the evidence was mixed. More importantly, researchers have yet to investigate the role of individualism and collectivism in the parental control-depression link at the individual level. The current study examined individualism and collectivism as moderators of parental control and depression using a Chinese adolescent sample (n=3257) covering rural and urban areas in Southern China. Adolescents reported on demographics, perceived levels of both their father's and mothers' parental control, individualism and collectivism, and depressive symptoms. Findings showed that parental control and individualism positively predicted depressive symptoms, and collectivism negatively predicted depressive symptoms. Furthermore, the interaction between parental control and individualism positively predicted depression, whereas the interaction between parental control and collectivism negatively predicted depression. Results of our study showed that individualism and collectivism moderated the parental control-depression link and suggested that the negative effect psychological control had on adolescent well-being was amplified by an adolescents' greater endorsement of individualism and reduced by greater endorsement of collectivism.

Schools' Inclusive Attitude to Cultural and Linguistic Diversity: Qualitative Findings

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Australia's history of migration began with colonization of Aboriginal and Torres Strait Islander land over two centuries ago. Today almost half (49%) of the Australian population has a migrant background or has at least one parent who immigrated. Around ten percent of annual immigration is comprised of people from refugee backgrounds. These histories and complexities of migration and displacement interact with current multicultural frameworks. These systems impact acculturation, socialization and inclusion for youth, both at school and in the wider society. Ethnic-racial socialization (ERS) theories can provide an avenue for investigation of social inclusion of people from diverse backgrounds. ERS has traditionally been family focused. Here we broaden that focus to investigate systemic effects on cross-cultural inclusivity at school through the lens of Bronfenbrenner's ecological systems theory. This mixed-methods study included youth participants aged 15-24 from a range of refugee backgrounds, their families and educators. Data were collected and analyzed within a transformative-advocacy framework. This paper presents thematic qualitative data analysis of interviews with high school students from refugee backgrounds in Africa, the Middle East or South Asia (n=23), their families (n=19) and educators (n=22). Schools are a central site at which positive practices can be developed that contribute to inclusive celebration of diverse cultures and language repertoires. Policies of inclusion are an integral element of Australian education and in our study we found that most educators were very keen to provide positive, inclusive environments. However, findings suggest that there are implicit assumptions of majority culture normativity that can take precedence over celebration of diverse perspectives or ways of being. Positive practice may benefit from cross-cultural knowledge sharing where cultural and linguistic diversity is viewed as a strength. Diversified employment strategies around school staffing could help to develop value systems that reflect population diversity rather than reverting to normative assumptions.

Risk and Resilience in International, Immigrants, and National Young Adults

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Increasingly large numbers of adolescents and young adults are moving internationally, alone or with their families, then previous in recent history. Among these groups of migrating young people, two major groups stand out; those who move or follow their families abroad for work, or study-related reasons, and those who are fleeing war and economic or other hardships. This study looks at immigrants, international, and national young adults ($n=380$), currently residing mainly in the UK, but also in Portugal, Italy, Poland, and Germany, exploring which components serve as protective and risk factors within these groups. The participants were recruited through Prolific and through international interest network groups. Specifically, this study examines whether the impact of moving away from one's home country and social networks increase young adults' risk of developing internalising behavioural problems and whether the challenges and changes this lifestyle encompasses tend to make these young adults more resilient compared to their national counterparts. Initial results indicate that a positive family dynamic while growing up, friends and relationship satisfaction, as well as the young adults' sense of coherence, all significant predicts lower levels of internalising behaviour problems as well as higher levels of measured resilience and psychological well-being among the participating young adults.

Social Structure, Engagement & School Performance: Role of Self- Construal & Academic Identification

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Country: India

Co-authors:

- **Khushbeen K. Sohi – IIT Delhi – India**

The study of social structure is of great relevance in psychology. It has been an important area of inquiry among sociologists and other social scientists. However, social psychologists have begun to examine social structural variables and their impact on emotions, cognitions and behavior in their work only very recently. A structural variable that is attracting interest in the academic community is social class. Talking of social class, Stephens et al. (2014) suggest that different socio-cultural contexts support the development of different kinds of selves, with people from the higher classes developing an independent self and people from the lower classes developing a more interdependent self. We test this view on a sample of adolescents in India, a largely interdependent culture. This research attempts to weave together work on self-construal and academic identification to understand the social-contextual bases of students' performance & engagement. It was hypothesized that high

status and low status adolescents are likely to follow two different routes to a positive academic experience. For high status adolescents, an independent self-construal and value of learning would be important in this process, while for low status adolescents, an interdependent self and school belonging would be important. The study was conducted with 340 students from the lower and higher socioeconomic strata studying in private schools in Delhi. Results provide partial support for the hypothesized relationships. As predicted, the engagement and performance of high status adolescents was found to be indirectly influenced by independent self-construal and value for learning. On the contrary, we did not find support for the indirect influence of interdependent self-construal and school belonging on the engagement and performance of low status adolescents.

Poster Sessions

Predictor Variables of Assertiveness in Three Cultures

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Having the ability of behaving assertively most of the time depends on the cultural context in which a person grows up, even within the same culture, education, social status, gender, and age (Flores y Diaz-Loving (2004). Therefore, this study aimed at getting to know the best predictor(s) of assertiveness in three different cultural contexts. A total of 1186 participants were selected using non-probability sampling in three countries: 427 from Mexico (238 women and 189 men), 300 from Nicaragua (178 women and 124 men) and 457 from China (288 women and 169 men). The measures administered were the Multidimensional Assertiveness Scale (Flores y Diaz-Loving, 2004), the extraversion dimension from the NEO-FII (Costa & McCrae, 2008), the Emotional Regulation Questionnaire by Gross and John (2003), the SOC Scale by Ross and Mirowsky (1989) and the Need of Social Approval-Desirability scale by Dominguez Espinosa and Van de Vijver (2012). Stepwise multiple regression analyses were obtained for each country, and the respective predictive models were established. The findings show greater similarities between Mexico and Nicaragua, and differences with China. These results are discussed in terms of the importance that culture has in the development of several personality variables.

The Cultural Value Preferences of Contemporary Adolescents and of Their Immediate Social Environment

Author: Ольга А. Москвитина

Institution: RU

Country: Russia

As the young become socialised, they internalise the norms, values, dogmas and stereotypes of their cultural environment. A culture's subjective form is manifest in the

realisation of its traditions by individuals. Adolescence is when youths reevaluate these traditions, often trying to assert something new. This study asks to what extent young people's ideas about the cultural-values of their immediate environment coincide with their own. In the pilot study, J. Thousand's (L. G. Pochebut variant, 2012) test of cultural value was used to study whether respondents' orientations and their ideas about the orientation of their environment reflected a traditional, modern or dynamically developing culture. The statistics were processed by calculating the percentage ratio between the selection indicators and by applying the Wilcoxon signed-rank test to establish significant differences between respondents' answers to the same question from different positions. The study involved 54 senior year high school students aged 15–17 (average age: 16.4 years). The 29 girls and 25 boys study at a high school in Moscow Oblast. The poll showed that 81.5% of respondents identified with modern culture, 13.0% with a dynamically developing one and 5.6% with a traditional one. Of these, 66.7% say they share a modern culture with their social environment, 20.4% share a dynamically developing culture and 13.0% share a traditional culture. There were no significant differences between the cultural values of adolescents and their ideas about the cultural values of their environment in the indicators 'Time', 'Nature', 'Management' and 'Values'. There were differences in 'Purpose of life': asymptotic significance — .019. Adolescents with modern values feel these coincide with those they perceive in their environment. Adolescents claiming dynamically developing cultural values — “perfection is the goal of life” — do not believe their environment shares them.

Maternal Socialization of Children's Prosocial Behaviors in Cotacachi(Ecuador) and Münster(Germany)

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- **Joscha Kärtner – University of Münster – Germany**

It is assumed that later forms of moral thinking emerge from children's early social interactions (Carpendale, Hammond & Atwood, 2013; Keller & Kärtner, 2013). However, little is known about the processes that take place in childhood that explain the emergence of cultural differences later on. In this study, we interviewed mothers of 2-3 years old children regarding their moral views and their parenting practices to promote prosocial behaviors. We collected data in two different cultural contexts: the Kichwa indigenous community in Ecuador (N=36), where prosocial behaviors are usually viewed as a matter of communal

duty; and Münster, Germany (n=35), where prosocial behaviors are usually viewed as a matter of personal choice. The interviews consisted of three dilemmas, where a child could share, engage in a cooperative game or assist another child instead of following her/his own desire. Results showed that mothers in Cotacachi were more likely to expect their child to act prosocially, across all three situations. In both contexts, mothers viewed assisting another child as a duty, whereas engaging in a cooperative game was viewed as a matter of personal choice. Sharing was viewed as a duty in Cotacachi, and a matter of personal choice in Münster. Furthermore, mothers in Münster were more likely to use deliberate practices (e.g., negotiation, non-intervention) in case that the child would act non-prosocially, that might explain why children internalize moral behaviors later on as a matter of personal choice. On the other hand, mothers in Cotacachi were more likely to use restrictive practices (e.g., direct requests, talking about moral obligations), that might explain why children internalize moral behaviors later on as a communal duty. Overall, this study provides insights in understanding how cultural-specific moral views emerge in children's everyday social interactions.

The Development of Social Attributional Styles in Three Different Cultural Contexts

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- **Joscha Kärtner – University of Münster – Germany**

Previous studies suggest that people from the Western hemisphere tend to explain others' behavior based on a person's traits and disposition, while participants from non-Western cultural settings are more likely to refer to situational factors. From a developmental perspective, a key question is how and when children develop such a culture-specific causal theory of behaviour. It has been shown that while typical cross-cultural differences can be found in adults, there is little cross-cultural difference among 7 year-old children. So far, cross-cultural developmental studies only focused on children aged 7 years and older, though studies conducted in the Western hemisphere using more simplified testing procedures, indicate that already toddlers have a general sense of psychological causes. The objective of the present study was, first, to extend previous findings to diverse cultural contexts, namely children from urban middle-class families in Münster, Germany, and Kyoto, Japan, and children from indigenous-heritage communities in rural Ecuador. Secondly, we

intended to trace the development of culture-specific attributional patterns from a younger age using a less demanding procedure. Based on previous results, we hypothesized that Japanese and Ecuadorian children attribute in more contextual terms than children from Germany. Furthermore, we expected that these cultural differences increase with age. In total, 270 children between 4 and 9 years were shown eight simple vignettes with either positive (e.g. a child shares its cookies with another child) or deviant behaviours (e.g. a child steals a ball from another child), and were asked to explain why the child in the vignette acted as it did. Children's responses will be coded with a major distinction between dispositional and contextual references.

Attitudes toward Older Adults among Brazilian and Portuguese College Students

Author: Joana S. Neto

Institution: Universidade Católica de Brasília

Country: Portugal

The present study examined whether attitudes toward older adults vary by culture and gender among younger adults. Additionally, we explored the association of attitudes toward older men and women with religiosity and contact with older adults. A sample of 228 Brazilian participants and 203 Portuguese participants aged 18–40 rated 70-85-year-old men and women using the Refined Aging Semantic Differential (RASD). Exploratory factor analysis and internal consistency reliability statistics were employed to examine the underlying structure of the RASD. A bidimensional structure was preferred. Descriptive statistics were performed for each scale to assess of attitudes toward older men and older women among Brazilian and Portuguese students. Furthermore, correlation analyses revealed positive associations of Portuguese and Brazilian attitudes toward older men and women and religiosity, frequency and quality intergenerational contact. In both cultures, the Portuguese version of RASD may be a suitable instrument and, as suggested, further research is required.

Early Career Award

Inclusion of Indigenous Views into Cultural-Comparative Research: Towards Cultural Diverse Research

Author: Václav Linkov

Institution: CDV – Transport Research Centre / Brno University of Technology

Country: Czechia

Psychological research has long been under pressure to produce universal concepts, but give limited space for culturally unique phenomena. Some concepts are defined regionally, assuming that geographically close cultures include similar phenomena. The perseverance of such an approach is possible because cultures in the same geographical area are compared with each other less often than they are compared to Western cultures, and scholars prefer to use Western concepts over their own indigenous introspection. An example is the lexical approach in personality research that uses the same operationalization of language in all language environments while ignoring the fact that each language is organized in its own specific way. A solution to this problem might be motivating scholars to use more diverse cross-cultural experiences, for example by the incorporation of a novel scientometric evaluation of their work similar to the recently introduced Linguistic Diversity Index.

Emerging Topics

Symposium

Towards Cultural Sensitivity in Societal Development Science

Chair: Kuba Kryś

Institution: PL

Country: Poland

Theoretical Background of the Cultural Sensitivity in Societal Development Science

Author: Kuba Kryś

Institution: Polish Academy of Sciences

Country: Poland

Since the Second World War, 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 because preferences for developmental pathways likely vary between societies. In the proposed presentation, we will argue that the cultural diversity of developmental goals and the pathways leading to these goals could be reflected in a culturally sensitive 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 conceptualizing growth in a more nuanced and culturally responsive way. Furthermore, we will propose that cultural sensitivity in measuring societal growth could also be applied to existing development indicators (e.g. the Human Development Index). This innovation could ultimately help social planners understand the diverse pathways of development and assess the degree to which societies are progressing in a self-determined and indigenously valued manner.

Societal Development and Cultural Sensitivity: Selected Findings From Nine Countries Study

Author: Laura Andrade

Institution: University of Brasilia

Country: Brazil

Societal development can be defined as the improvement of living conditions in a society, and it's usually assessed through economic growth indicators. Even though quality-of-life might be correlated to the economical performance of a country, they are not synonyms. The Culturally Sensitive Paradigm for societal development proposes that development is a culturally contextualized concept and, by being so, may be perceived differently across cultures. Considering that, this study aims to explore universal and specific preferences in societal development across nine countries adopting a culturally sensitive approach. Participants were 2684 people from different macro-cultural regions of the world with an average age of 30 years (SD=11 years). Contestants were presented a quantitative measure about societal development and Human Development Indexes aims. Results indicate that understanding of what is modernization is universal, but understanding of modernization pathways is culturally diversified. Furthermore, modernizing aims can be divided into basics for modernization, welfare aims and inclusive aims, and we found that the priority order and endorsement of these modernization goals vary between countries. The findings of our exploratory study add to the discussion of societal development as a culturally dependent variable and provide a better understanding of how cultures can differ in the way development is perceived. Our findings reinforce the idea that societal development assessment should enable societies to evaluate their growth accordingly to their own set of objectives and values.

Discussion on the Idea of Cultural Sensitivity in Conceptualizing and Measuring Societal Development

Author: Alejandra Domínguez-Espinosa

Institution: Iberoamerican University

Country: Mexico

New pathways of development are discussed by scientists and politicians, but also by lay people. In the proposed symposium, we assumed that lay people are one of key actors of the new development paradigm formulation, and thus we presented findings from the study on folk theories of societal development. In the planned presentation we will show how the findings from our preliminary study can help transform the Human Development Index (HDI) into the Culturally Sensitive Human Development Index (CS-HDI); we will also propose and discuss the formula for Culturally Sensitive Modernization Index (CSMI). Our findings may carry important implications for the public debate on the future of the world development, and we will discuss these implications in the planned presentation. Finally, we will call for cultural researchers, in cooperation with development economists and other social scientists, to prepare a new cultural map of developmental goals, and to create and adapt

development indexes that are more culturally sensitive. Instead of searching for one universal pathway of development that will be effective for all countries, international bodies may start to explicitly affirm that preferred development pathways need to be different between countries

Individual Papers

Understanding Attitudes Towards Vulnerability of Autonomy: Data from Mexico & US

Author: Anneke Farías

Institution: Universidad Panamericana

Country: Mexico

Co-authors:

- **Tatiana Basanez – California State Polytechnic University Pomona – United States of America**

Labeling certain groups as "vulnerable" can cause unwarranted paternalism and discrimination (Rogers & Lange, 2013). This negative connotation may be due to the perception that vulnerable others lack autonomy and self-reliance – prerequisites of dignity & personhood (Holzhey & Mudroch, 2005). To assess this, we developed the Attitude Towards Vulnerability of Autonomy Scale (ATVAS) and surveyed samples from two countries: Mexico (n = 509) and the United States (n = 108). We are reporting the psychometrics properties of ATVAS, based on exploratory and confirmatory factor analyses. ATVAS ($\alpha = .88$ in Mx, $.90$ in USA) measured negative attitudes towards others whose autonomy is vulnerable because it is either lacking or at risk (e.g., "I am hostile against people who cannot endure their challenges," "It bothers me to coexist with people who are unaware of being in danger.") According to projection theories, people's self-conceptions tend to shape their perception of others. We examined the association between ATVAS scores and four outcome variables (e.g., generalized trust, self-esteem, self-worth, tendency to claim one's rights) hypothesizing that individuals who consider vulnerability as incompatible with self-worth would be particularly inclined to repudiate others who they perceive as vulnerable. As expected, ATVAS was systematically and negatively related to self-worth and self-esteem, but only in Mexico. There was a negative and statistically significant correlation between ATVAS and generalized trust in both samples ($r = -.35$, $p < .01$ in Mx; $r = -.22$, $p < .05$ in US). In Mexico, ATVAS was also negatively related to the tendency to claim one's rights. We discuss possible interpretations and mechanisms underlying the observed links, including the question of why those who believe that being vulnerable is synonymous with being unworthy might also believe they are less entitled to rights.

Responsibility Judgments for Outcomes Caused by AI: Japan-US Comparison

Author: Yuriko Zemba

Institution: Waseda University

Country: Japan

Co-authors:

- **Maia J. Young – The University of California, Irvine – United States of America**

The present research investigates cultural difference in the judgments of responsibility for negative outcomes caused by AI. Prior research finds that East Asians, compared to North Americans, pay more attention to indirect and distant causes and are more likely to expand responsibility beyond a direct actor. The present research examines whether this finding can be extended to outcomes caused by AI. Participants from Japan and US (600 each, aged from 20's to 60's, with balanced gender and age group ratio) participated in an on-line experiment. Participants read a scenario about a harm-inducing incident and answered questions concerning responsibility and potential solutions for the incident. The direct causal actor of the harmful incident was manipulated in the scenario (AI vs. individual vs. organization). Results indicate both cultural difference and similarity. As for cultural difference, across conditions, Japanese participants ascribe less cause and responsibility in causally proximal target (i.e., the direct actor) and greater cause and responsibility in a causally distant target (i.e. society as a whole) than do US participants. Correspondingly, Japanese participants are less likely to prefer solutions that focus on controlling the direct actor (e.g., to restrict activities of the direct actor) than do US participants. Two trends were common across the samples. First, when harm is caused by AI, people assign less responsibility to it and more responsibility to those in the position to oversee it (i.e., organizational leader, government agency), compared to when harm is caused by an individual or an organization. Second, people across cultures tend to ascribe responsibility to AI to the extent that they think AI can experience emotion. Implications of the cultural difference and similarity are discussed.

The Dynamic Interaction between Cultural Identity Styles: A Person Centered Approach

Author: Fiona Hart

Institution: Victoria University of Wellington

Country: New Zealand

Co-authors:

- **Colleen Ward – Victoria University of Wellington – New Zealand**
- **Ágnes Szabó – Victoria University of Wellington – New Zealand**
- **Caroline Ng Tseung-Wong – University of Canberra – Australia**

Managing multiple cultural identities is a significant challenge for many people in culturally diverse societies. Previous studies suggest that hybrid and alternating cultural identity styles play a key role in negotiating between multiple cultural identities. The Hybrid Identity Style (HIS) entails blending identities by combining elements from ethnic and national cultures. The Alternating Identity Style (AIS) involves performing different cultural identities across contexts. It has been suggested that although people may prefer one strategy over the other, HIS and AIS are simultaneously available to individuals and can both be engaged at high levels. However, this has never been empirically tested. The present study explores the way cultural identity styles are organized within individuals by identifying subgroups/profiles of participants based on their use of HIS and AIS. Additionally, it considers whether different configurations of HIS and AIS are related to cultural identity outcomes and psychological wellbeing in distinctive ways. Chinese Americans (N = 690; 58% female, 51% US-born) completed an online survey that included personal background information, measures of cultural identity styles, cultural identity consolidation, ethno-cultural identity conflict, life satisfaction and psychological symptoms. Latent Profile Analysis revealed five distinct profiles: 1) predominantly adopting HIS; 2) predominantly adopting AIS; 3) dual processors; 4) highly dual processors; and 5) disengaged. The profile with predominant endorsement of HIS was characterised by high levels of life satisfaction and a low level of psychological symptoms. The profile with predominant endorsement of AIS was characterised by low levels of life satisfaction and identity consolidation and high levels of psychological symptoms. The profile with extremely high scores on both HIS and AIS was notable in having a high level of identity consolidation. These findings contribute to theory on cultural identity by demonstrating how HIS and AIS are simultaneously available to individuals and are engaged in distinctive ways.

Flourishing in Australia: A Study Comparing Polyculturalism, Multiculturalism and Colorblindness

Author: Ariane Virgona

Institution: La Trobe University

Country: Australia

https://youtu.be/tAiH_k0hQD8

Co-authors:

- **Emiko S. Kashima – La Trobe University – Australia**

Diversity ideologies provide contrasted representations of ideal intercultural relations in a plural society. As an immigrant nation, modern-day Australia emphasises a multicultural ideology that values the preservation of different cultural traditions in society. In contrast, emerging research has suggested that a novel ideology, polyculturalism that emphasises mutual influences between cultural traditions, can increase positive and meaningful intercultural experiences. In the study to be reported, we compared how the endorsement of three diversity ideologies, namely, multiculturalism, polyculturalism and colorblindness, is associated with the experience of intercultural contacts and eudemonic flourishing by analyzing questionnaire responses of 255 Australians from diverse cultural backgrounds. The survey defined intercultural contact experience with ethnocultural empathy, quality, and quantity of contact, and cultural identity clarity. The results of path analysis supported our hypotheses that polyculturalism was associated with higher ethnocultural empathy and higher-quality intercultural contact, which was associated with higher flourishing. Concurrently and as hypothesised, polyculturalism was associated with lower cultural identity clarity, which was associated with lower flourishing. We found these indirect links between polyculturalism and flourishing through the three parallel pathways while controlling for multiculturalism and colorblindness. Analyses found no correlation of multiculturalism, contrary to hypotheses, and limited evidence associating colorblindness with lower ethnocultural empathy and flourishing. These findings indicate that polyculturalism potentially has both positive and negative associations with eudaimonic well-being for those who strongly endorse this ideology and suggest the increasing relevance of polyculturalism to the forum of discussion on cultural diversity in Australia and other plural societies.

Poster Session

Introducing Our New Relational Mobility Before COVID-19 Scale

Author: Masaki Yuki

Institution: Hokkaido University

Country: Japan

Co-authors:

- **Wen-Qiao Li – Hokkaido University – Japan**
- **Natsuki Ogusu – Hokkaido University – Japan**

The socio-ecological concept of relational mobility and a scale to measure it (Yuki et al., 2007) have been useful in explaining a host of differences in psychological tendencies among people in different parts of the world. However, the worldwide COVID-19 pandemic has considerably altered people's social lives. One effect of the pandemic should be a decline in relational mobility, which may or may not affect people's psychological tendencies. We devised a new version of the relational mobility scale to address this question, asking participants to report their perception of relational mobility before the pandemic. We compared the scale's predictive validity with that of the original scale, which asks about the current relational mobility (i.e., "during" the pandemic). Our online survey showed that the cultural differences in the current self-esteem and general trust, which were higher for Americans than Japanese, were mediated by the relational mobility score before, but not during, COVID-19. These results indicate the utility of the new scale and suggest that ecologically-adaptive psychological tendencies may be shaped in the long run in a given environment.

Environment & Climate Change

Symposium

Social Change, Cultural Evolution, and Human Development

Chair: Patricia Greenfield

Institution: UCLA

Country: United States of America

The Effects of Sociocultural Changes on Epistemic Thinking Across Three Generations in Romania

Author: Amalia Ionescu

Institution: UCLA

Country: United States of America

In our daily lives, we are often faced with the need to make sense of multiple and discrepant knowledge claims. Our ability to do so has been referred to by researchers as “epistemic thinking” (Kuhn & Weinstock, 2002). Research has shown that education, more so than age, is a highly meaningful factor in epistemic development. However, cross-cultural work indicates that sociocultural norms also play a key role. This current study focuses on the epistemic thinking of three different generations (ages 18-30; 45-60; 75+) that have experienced abrupt social change at different points in their lives in the last three decades in Romania. These changes have greatly diversified sources of knowledge through the spread of technology and opportunities to travel abroad. Through a mixed-methods comparison of the three generations, this study examined the changes in epistemic thinking in response to hypothetical scenarios examining two contrasting arguments about the same topic, as well as qualitative questions about everyday life that have accompanied these social shifts. We measured the types of responses that participants gave and categorized them as absolutist (most often associated with low levels of formal education, technology, etc.), multiplist, and evaluativist (most often associated with higher levels of formal education, technology, etc.). Findings show that the oldest generation produced significantly less (evaluativist) responses than the youngest $t(93)=4.302$; $p=.000$, and middle generations $t(94)=2.907$, $p=.000$. Additionally, sociodemographic data show that the oldest generation reported less usage of technological devices, social media, and traveling, with exposure to these factors much later in life than the two younger generations. This suggests that although a high level of education and exposure to technology and media are associated

with higher levels of evaluativist thinking, it is possible that there is a sensitive period for epistemological development.

Generational Shifts in Attitudes Toward Psychology Among Bedouin Arabs in Israel

Author: Sahar El-Sana

Institution: Ben Gurion University of the Negev

Country: Israel

Co-authors:

- **Michael Weinstock, Ben Gurion University of the Negev – Israel**

The Bedouin Arab community in Israel that has undergone significant social change over the course of three generations. The community had been semi-nomadic while today, in particular with imposition of social and political structures of the majority population, it has become increasingly sedentary. Whereas there is now universal education for girls with schools in settled towns, few of the grandmothers of today's high school girls had any formal education. One specific change that has accompanied the arrival of state schools in the Bedouin community is that school psychological services are now essentially available to all Bedouin schools, whereas 15 years ago there were practically no school psychology services dedicated to Bedouin schools. It is in this context of increasing contact with the practice of psychology that we are interested in intergenerational shifts in willingness to seek help from psychological services, belief in the efficacy of professional psychologists in handling a range of issues, and consideration of what types of issues belong in the realm of professional psychology. A sample of three generations in 21 families—adolescent girls, their mothers, and their grandmothers—completed a sociodemographic characteristics interview and responded to 17 dilemmas regarding the role of psychologists and how to care for behavioral and emotional issues. There were significant differences between the grandmothers and the other two generations in confidence in psychology, stigma tolerance (regarding speaking to a psychologist), involving psychologist in sexual issues (such as sex education, treating abuse), and regarding psychology as a valid source of knowledge. In each category, the mothers and adolescents were more positive toward psychological practice, the intervention of psychologists, and regarding psychologists as experts. Both generation and dilemma responses were related to a wide range of family, education, and technology-related sociodemographic characteristics showing the effect of social ecology on fostering attitudes toward psychology.

Immigration as a Context of Social Change and Developmental Shifts Between Generations

Author: Oshrat Rotem

Institution: Ben Gurion University of the Negev

Country: Israel

According to Greenfield's theory of social change and human development, people's developmental pathways represent adaptations to social ecologies. Thus, if there are changes in a social ecology, younger generations in the changed ecologies should have different social and cognitive developmental pathways than those of the older generations. Much of the research behind this theory has focused on social change within communities that have remained in geographical areas while being transformed by the introduction of schools, commerce, or technology. The current research applies the theory to immigrants from a single community representing one social ecology to one country representing a radically different social ecology. Since the early 1980s, there have been several waves of immigration of Ethiopian Jews to Israel. The social ecology for the Jews in Ethiopia was primarily rural and homogeneous, with a subsistence economy, little access formal education, and low technology. Although some changes occurred in this ecology prior to immigration, the large difference in social ecology in which the younger members of the community developed was in Israel, a highly diverse country with universal education and a commercial, technological economy, and in which the immigrant community has settled in urban areas. The study compares three generations of Ethiopian Jewish women: adolescents, mothers, and grandmothers. All of the mothers grew up, at least in part, in Ethiopia. Along with collecting sociodemographic information to document the social ecologies in which the participants grew up and currently live in, the participants were presented with vignettes of dilemmas within the community in Israel. Quantitative analyses found differences between generations regarding gender roles values and the importance of maintaining traditional ways. Qualitative analyses of the participants' responses to the vignettes illustrate the complex nature of considerations in adapting to the new ecologies while relating to experiences, practices, and values brought from Ethiopia.

Effects of Sociodemographic Changes on Social Behavior among Mexican Children from a Rural Area

Author: Camilo Garcia

Institution: Veracruz University

Country: Mexico

This study examined the effects socioecological changes on human development in a Mexican village, following Greenfield's model of Human Development (2009). Recent studies, using the marble pull and cooperation board, have shown the impact of socioecological changes in changes from cooperation to competition (Garcia et al. 2015; 2017 & 2021). In the present study there is a change from those instruments, which implicitly promoted cooperation, to the circle matrix board, to test the hypothesis that socioecological changes affect not only cooperation but competition and rivalry levels. We replicated Kagan and Madsen's (1972) experiments II and III on competition and rivalry in children from a rural population in northern Mexico. In the last century higher cooperation levels in Mexican rural areas in comparison with urban areas were reported (Lewis 1961; Madsen, 1967; 1971). Following Garcia's recent findings, we hypothesized that cooperative behavior decreases while conflict avoidance increase as a result of the sociodemographic changes that have taken place in the rural area after forty one years. Using the circle matrix board experimental procedure (Kagan & Madsen, 1971), in 2013 we examined the effects of sex, and competition and rivalry conditions in non-direct and direct interactions on 110 children of the aged 7 to 9 years old. Comparing between Kagan and Madsen's (1972) results and the current study showed: a) a decrease in the cooperative behavior, and b) an increased on competition and the avoidance of conflict as a form to avoid cooperation. According to Greenfield's theory (2009), these results can be attributed, as in previous studies on cooperative behavior done in Tlaxcala, Puebla and Veracruz (Garcia et al. 2015; 2017 & 2021) due to the sociodemographic transformations. Children seemed to be socialized according to new socioecological demands.

Shifts in Ecology, Behavior, Values, and Relationships in the U.S. During the Coronavirus Pandemic

Author: Patricia Greenfield

Institution: UCLA

Country: United States of America

What are the psychological effects of the coronavirus pandemic? Greenfield's Theory of Social Change, Cultural Evolution, and Human Development predicts that when survival concerns and mortality salience augment, life shifts towards activities, values, relationships, and parenting expectations typical of small-scale rural subsistence environments with low life expectancy. Specific predictions were: intensified mortality salience (e.g., thinking about one's own mortality); increased subsistence activities (e.g., growing food); augmented subsistence values (e.g., conserving resources); more interdependent family relationships (e.g., members helping each other obtain food); and parents expecting children to contribute more to family maintenance (e.g., by cooking for the family). All hypotheses were confirmed with a large-scale survey in California (N = 1,137) during the coronavirus pandemic; results

replicated in Rhode Island ($N = 955$). We posited that mortality salience would drive other shifts; statistical models suggested that this was the case.

Individual Papers

Historical Rice Farming Predicts Faster Mask Use in China During Early Days of COVID-19

Author: Alex English

Institution: Zhejiang University

Country: United States of America

Co-authors:

- **Thomas Talhelm – University of Chicago – United States of America**
- **George Tong – University of Washington – United States of America**
- **Xiaoyuan Li – Shanghai International Studies University – China**
- **Su Yan – Shanghai International Studies University – China**
- **Jackson Lu – Massachusetts Institute of Technology – China**

The 2019 novel coronavirus COVID-2019 has proliferated all across China since its inception late 2019 in Wuhan, China. Lack of clarity on how the virus is transmitted and its contagious properties, such as the dormant asymptomatic incubation period, has created confusion, panic, and anxiety among Chinese citizens. In efforts to curb the epidemic, citizens have been advised to wear face masks when venturing out in public. We took advantage of the unique situation and observed people in public places to examine whether they were following the recommended precautionary measure. We asked whether mask wearing behavior varied by agricultural legacies that gave historically rice-farming areas a more interdependent culture and wheat-farming areas a more independent culture. In phase one (conducted prior to the Hubei province quarantine), we observed 696 people across seven Chinese cities and found that people in rice regions wore masks more frequently than wheat – this effect was magnified by urbanization and modernization. In phase two, we observed if mask wearing behaviors changed after the Hubei quarantine was implemented (N = 651). Across all sites, people became more likely to wear masks, yet norm tightness mediated the relationship between rice farming and mask wearing. Even during times of crises, rice-wheat differences continue to shape different behaviors and everyday life, but ultimately, strict government regulation reduced rice-wheat differences.

Poster Session

How does Weather Variability Influence Self-Construal?

Author: Turing Wang

Institution: CN

Country: China

Co-authors:

- Luo Siyang – Sun Yat-Sen University – China

Weather changes affect all aspects of human life, including clothing, food, outdoor activities, and transport. How does weather variation subtly influence cultural traits? The current research assumes that people in regions with more changeable weather may develop a higher level of independent self-construal rather than interdependent self-construal. Here, this research analyzed a dataset consisting of 23589 participants from 31 provinces in the Chinese mainland, and results showed that weather variability was a significant predictor of the independent self-construal but not the interdependent self-construal at the provincial level. A hierarchical linear model analysis further revealed that the weather variability at provincial level positively predicted the independent self-construal at individual level. In addition, the representational similarity analysis (RSA) was adopted to analyze the similarity patterns between weather variability and self-construal, and we found that provinces with similar weather variability had more comparable levels of independent self-construal. Together, these results support the hypothesis that weather variability is predictive of independent self-construal. This research proposes a possible antecedent of self-construal—weather variability, thus providing a new way to understand the impact of the environment on self-construal. This research is yet another indication of the intertwined relationship between weather and culture

Ethnicity, Gender

Symposium

Cross-National Differences/Similarities in Gendered Stereotypes, Self-Perceptions & Self-Construals

Chair: Natasza Kosakowska-Berezecka

Institution: University of Gdansk

Country: Poland

Testing Explanations for Variations in Gender Differences in Self-Construal between Nations

Author: Peter B. Smith

Institution: University of Sussex

Country: United Kingdom

Gender differences in aspects of independent versus interdependent self-construal were surveyed among 29 student samples from 24 nations. Men were found to perceive themselves as self-contained rather than connected to others, while women were found to perceive themselves as expressive rather than seeking harmony. No significant differences were found on two further dimensions of self-construal, namely consistency versus variability and self-directedness versus openness to influence. Multilevel modelling is used to test the ability of a series of predictors derived from social identity perspective and from evolutionary theory to moderate these gender differences. Contrary to most prior studies, gender differences were not larger in samples from nations scoring higher on the Gender Gap Index. Gender differences were greater in samples with higher self-reported religiosity and in samples in which reported avoidance of normatively strong settings was high. The findings are discussed in terms of the need to employ predictors that are proximal to the types of sample surveyed, and the impact of contemporary culture change on gender differences in aspects of self-construal.

Manhood, Femininity & Cultural Shifts. A 45 Country Study With a Mixed Method Approach

Author: Natasza Kosakowska-Berezecka

Institution: University of Gdansk

Country: Poland

Our project examines the universality of notions of masculinity and femininity with regard to agency, communality, dominance and weakness in 45 countries. We analyze the contents of 1) descriptive and prescriptive gender stereotypes for men and 2) women's and men's self-construals across countries differing with regard to collectivism, power distance and gender equality levels. A total of $N = 20764$ respondents (8513 men) from 45 countries rated agentic, communal, weak and dominant traits on their typicality of women/men or as female/male prescriptions. Additionally, participants described themselves on these traits and answered open-ended questions about manhood. Quantitative results confirm the universality of agency-men and communion-women stereotypes, and Multilevel Modelling demonstrates that mainly the prescriptive content of gender stereotypes is moderated by culture – mostly by country's gender equality levels. However, qualitative analysis gave us in-depth overviews of manly and unmanly traits and behaviours in 6 different societies (Polish, American, Palestinian, Nigerian, Irish, and Arabic) and indicated more cultural variation than quantitative analyses did regarding what is considered manly and unmanly. This allowed for more nuanced insights into cultural models of manhood in different cultural settings.

Perceived Gender Segregation Predicts Communion and Agency in Male-/Female Dominated Occupations

Author: Laura Froehlich

Institution: University of Hagen

Country: Germany

Occupational gender segregation is a worldwide phenomenon. Research from Western regions such as the USA and Europe shows that the observation of occupational gender segregation can perpetuate gender stereotypes (social role theory; men are ascribed agentic traits, whereas women are ascribed communal traits). Less is known about occupational gender stereotypes in non-Western nations. We conducted a cross-national study with participants ($N = 1,918$) from ten Western/ non-Western nations systematically differing in gender inequality (i.e., Chile, China, Colombia, Indonesia, Japan, Mexico, Russia, Spain, Sweden, USA). The main aims were a) to test whether a selection of 12 occupations is perceived as gender-segregated (male-dominated: attorney, CEO, judge,

police officer, politician, rescue service worker, soldier; female-dominated: geriatric aide, nurse, nursery teacher, secretary, therapist) in all nations, and b) to investigate in how far jobholders in these occupations are associated with stereotypical traits of agency and communion. Results showed that the occupations were perceived as gender-segregated in all nations (overall 29% more men were perceived to be working in male-dominated than female-dominated occupations). Perceived occupational gender segregation was highly correlated with objective statistics on gender segregation in these occupations. Across nations, jobholders in male-dominated occupations were associated with agentic traits, whereas jobholders in female-dominated occupations were associated with communal traits. Jobholders' gender, but not national-level gender inequality, moderated these results. The relevance of cross-national research for understanding occupational gender stereotypes and pathways to reduce occupational gender segregation are discussed.

Men and Women's Stereotypic Characterizations: A Comparison Between Germany and Nigeria

Author: Ihuoma F. Obioma

Institution: Goethe University Frankfurt

Country: Germany

<https://youtu.be/n4MRNpu20IM>

Studies on the content of gender stereotypes have been conducted primarily in the United States, while research in other—particularly non-Western countries is scarce. Even more scarce is research on gender stereotypes in African countries. Hence, we do not only compare the content of gender stereotypes and self-characterizations between—a Western European country—and Nigeria—a West African country, but we also investigate the stereotype content within each country. To do so, we asked 403 Germans and Nigerians to rate three target groups (either men in general, women in general, or themselves) on 74 agentic and communal adjectives. Findings showed that Nigerian women were rated as more agentic and more communal than German women, while German men were rated as more communal but similarly agentic to Nigerian men. On self-characterizations, Nigerian men rated themselves as more communal than German men, but again—similarly on agency. While Nigerian women rated themselves as more agentic and more communal than German women. Within-country comparisons showed that in Germany, men and women were perceived as equally agentic and communal. While in Nigeria, men and women were perceived as equally agentic, but women were perceived as more communal (by both others and when rating themselves). Further analysis on individual characteristics of agency and communion, showed important differences in gender stereotypes and self-characterizations that were obscured when looking at the overall scales. Our results show that gender

stereotyping of oneself and others is complex and highlights the impact of culture on people's perceptions of gender.

A Fifty-Year Look at Changes in Views of Femininity and Masculinity

Author: Deborah Best

Institution: Wake Forest University

Country: United States of America

Across the past fifty years, gender roles in the United States and in a number of other countries have become more flexible and egalitarian, with more women in the workplace, politics, higher education, and competitive athletics, and more men involved in domestic activities and childcare. In the early 1970s Williams and Best used 300 person-descriptive adjectives to assess gender stereotypes and masculinity/femininity in the USA, and later they expanded the study to 26 other countries. In a subsequent study they examined self- and ideal self-descriptions of young adults in 14 countries. Views of men and women in the USA were assessed again in 1988 and 2003. Over the years, USA women's self-perceptions became more active, and stereotypes of women became more favorable and stronger. However, self-perceptions and stereotypes of men showed little change. A new look at gender stereotypes, self-perceptions, and acceptable gender behaviors has begun with updated questions and methods that permit comparison with the previous gender research. The 2020 data in the USA suggests that stereotypes of women in the USA continue to be weaker and more communal than those of men, and these differences are reflected in their self-perceptions and behaviors that are considered to be appropriate for men and women. The gender role changes that have occurred over recent years are slowly filtering down to views of women and men.

Individual Papers

Male Potential for Sexual Aggression: Hispanic and Non-Hispanic Men's and Women's Judgments

Author: Darrin Rogers

Institution: US

Country: United States of America

Fear of crime (Rader, 2017; Scott, 2003) is a common experience for women in various cultures, influenced by a variety of external (Vauclair & Bratanova, 2017) and personal factors (Özaşçılar & Ziyalar, 2015; Rader et al., 2012, Sousa Guedes, 2018). Fear of sexual assault (FOSA) is especially salient for women (Britto & Stodart, 2019; Choi et al., 2019;). FOSA levels are higher in women than strictly indicated by levels of risk; this is potentially adaptive (Britto & Stoddart, 2019; Spohn et al., 2016). Culture clearly affects FOC (and therefore FOSA; Boateng et al., 2017; Choi et al., 2016). The way FOC and FOSA are measured likely influences results (Collins, 2016). Growing evidence suggests they are strongly situationally dependent (Chataway, 2019; Chataway et al., 2017). Two studies estimated FOSA by a potentially novel method. Male and female undergraduate participants completed a computerized task in which they imagined being at a party with various social interaction decisions requiring their response. One decision was a potential sexual assault of an imaginary peer. Men completed the task “naively,” but women were asked to respond as if they were peer-aged men. The discrepancy between the proportion of men and women who chose to commit a virtual “assault” can be seen as an indicator of female-specific FOSA. In both studies, women “thinking like men” chose to commit virtual assault significantly more frequently than men. In study 1 (n=178), 53% of Hispanic women committed virtual assault versus 22% of Hispanic men. In study 2 (N=165), consisting of non-Hispanic white participants, 63% of women versus 37% of men committed virtual assault. We will argue that the over-prediction of male dangerousness by women represents a rational “better safe than sorry” strategy affected by culture as well as assessment of both risk and seriousness of assault.

Mom, Who are They? White Prevalence and White Preference in Children's Books in China

Author: Yiran Yang

Institution: Leiden University

Country: Netherlands

Co-authors:

- **Rosanneke Emmen – Leiden University – Netherlands**
- **Ymke de Bruijn – Leiden University – Netherlands**
- **Judi Mesman – Leiden University – Netherlands**

The study of the ethnicity of authors, illustrators and characters in children's books is important to the understanding of ethnic normativity messages children receive through books. However, ethnic representation in children's books has rarely been studied in Eastern countries. The present study examined the ethnic representation of authors, illustrators, and characters of books for young children that (1) won awards, or (2) were in the annual sales ranks in one of the most popular online book stores in China from 2011 to 2018. In total, 75 books and 2177 human characters were coded. Results suggest a dominant representation of East Asian authors and illustrators, while at the character level we found a dominant representation of White characters. Male characters were overrepresented, especially among East Asian characters. Some factors indicated more prominence of East Asian characters, i.e., relative representation in pages and pictures, and appearance on book covers, the latter mainly driven by females. Results on other factors, however, suggest more prominence of White characters, especially males, in terms of their role in the story, and whether they have a name. East Asian males were more often drawn with eyes without the (typically East Asian) epicanthal fold than females, but females more often had non-typical non-straight hair than males. The results shed light on an overrepresentation of White and Western authors, illustrators and figures as compared to population statistics, as well as the preference for White physical features in East Asian figures in illustrations in books for young children in China. This may supplement a form of current postcolonial globalization influences, and can help understand the potential early origins of the preference for White and Western people and culture in Eastern countries with colonial history and in current highly developed globalized market.

Making a(n American) Man: Cross-Race Variation in Masculinity Norms Affects Identity Development

Author: Adam Stanaland

Institution: US

Country: United States of America

Co-authors:

- **Sarah Gaither – Duke University – United States of America**
- **Breon Robinson – Duke University – United States of America**

Men are shaped by the pressures they experience to prove their manhood (Bosson et al., 2021; Stanaland & Gaither, 2021). In the U.S., for example, men in Cultures of Honor norms are more likely to use violence to defend their manhood than men in regions with “looser” norms (Harrington & Gelfand, 2014; Nisbett, 2018). To date, however, the psychosocial research on masculinity has tested mostly white men. We explore how race affects the development of masculinity in the U.S. We are currently recruiting 400 American men (ages 18-40) who identify as monoracial white, Black, Hispanic/Latino, and Asian American (100 per group). After completing demographic questions, participants answer the open-ended question, “What did it mean to ‘be a man’ to the people you grew up around? What kind of men and masculine qualities were admired?” Participants will also rate the extent to which they learned these definitions from (1) people in their family, (2) their communities, and (3) the media. Next, participants will rate their endorsement of stereotypical masculine norms (MRNI-SF; Levant et al., 2016) and their conformity to masculine norms (CMNI-30; R. Levant et al., 2020; Stanaland & Gaither, 2021). Drawing on economic insecurity theory, we hypothesize that men from racial groups with histories of economic insecurity and political disenfranchisement in the U.S. (i.e., Black, Hispanic/Latino) will hold more restrictive masculinity ideals— which in turn predicts more internalized pressure— than groups who have fared better socio-economically (i.e., white, Asian). We also predict that men from cultures with more communal orientations (e.g., Black, Hispanic/Latino, Asian) will have learned masculinity norms more from their communities (e.g., non-family adults) compared to white men. Results from this study will have implications for theory and practice regarding how boys and men from understudied cultural backgrounds are socialized in response to different rigid masculinity norms.

Poster Session

Reducing Gender Inequality by Highlighting Similarities between Women and Men's Cognitive Ability

Author: Martha Fitch Little

Institution: UCL

Country: United Kingdom

Co-authors:

- **Paul Hanel – Essex University – United Kingdom**
- **Ana Karla Soares – Universidade Federal de Mato Grosso do Sul – Brazil**
- **Shanmukh Kamble – Karnatak University – India**
- **Laura Smith – University of Bath – United Kingdom**
- **Greg Maio – University of Bath – United Kingdom**

It is now commonly accepted, when it comes to cognitive abilities, values and attitudes, there is little to no difference between the results of men and women (Hyde, 2005). Despite this, most psychological research has typically focused on the differences that exist rather than similarities (Fanelli, 2010). Therefore, even if indirectly, research could be contributing to perceptions of gender stereotypes and ultimately, inequalities. Across two experiments we tested whether a more balanced portrayal of research findings could improve intergroup attitudes between women and men, and increase women's self-efficacy. Participants were recruited across multiple countries: Brazil, India, UK and USA, and samples: students and the general public. The study consisted of two parts. In Study 1 ($n=1,491$), participants were shown four graphs displaying the same results of men and women, on a variety of characteristics. The graphs were either bar-plots with truncated y-axes typically found in scientific articles (difference condition), or superimposed normal distributions (similarity condition). The main dependent variables measured the degree to which participants felt men and women were similar on a variety of questions and also measured self-efficacy. A range of moderators were used to examine the impact of endorsing stereotypical views of gender on the results. In all but one population, participants shown the similarity graphs found men and women more similar, compared to those shown the difference emphasising graphs. Study 2 ($n=953$) replicated these initial findings with the addition of a control condition showing the effect existed in both directions. The longitudinal impacts of the condition assignment, and an investigation into the effect of how textual information could emphasise similarities or differences were also assessed. These results suggest that more thought should be put into how research on gender is presented, in order to ensure it does not perpetuate exaggerated beliefs about gender differences.

Harry and Pola Triandis Doctoral Thesis Award

The Relationality of Feelings – Affective Patterns in Western and East-Asian Relationships

Author: Alexander Kirchner-Häusler

Institution: University of Kent

Country: United Kingdom

Western and East-Asian cultures emphasize different ideas about relationships: Close relationships in Western cultures (e.g., the U.S. or Belgium) show a focus on the individual, and are supposed to offer a space to foster self-esteem and support personal needs. Close relationships in East-Asian cultures (e.g., Japan) show a focus on relatedness and social harmony, achieved through perspective taking and self-adjustment. As ideas about relationships vary between cultures, so should the most prominent feelings that characterize these relationships, reflecting central relational concerns and helping partners maintain relationships in culturally appropriate ways. My dissertation therefore set out to study if and how emotions in relationship may vary (systematically) across Western and East-Asian cultures. In three studies we assessed emotional experience both in daily & hypothetical social situations as well as in standardized lab interactions of adult couples from Belgium and Japan, and we compared emotions across cultures in terms of their overall levels as well as in the prevalence of certain affective patterns and (dynamic) inter-relations. We found that interpersonal situations appeared to be geared relatively more towards those affective states that are consistent with cultural relationship models, and that dynamic affective patterns also appeared relatively more frequent to the extent that they afforded more culturally valued feelings. Furthermore, a higher frequency of valued emotions, or affective patterns that afford them, was associated with more satisfied relationships across cultures. Our findings thus converge to support the idea that culture systematically and meaningfully shapes emotions and emotional patterns in social situations and relationships.

Health Disorders and Psychopathology

Symposium

Global Narratives on Mental Health and Wellbeing: Stories from India

Chair: Nadzeya Svirydzenka

Institution: GB

Country: United Kingdom

Resilience of internal migrants in India: Rethinking approaches for public mental health.

Author: Raghu Raghavan

Institution: De Montfort University

Country: United Kingdom

The World Migration Report 2015 highlights that improving urban migrants' access to quality health services and conditions in which they live and work, is a prerequisite for achieving UN Sustainable Development Goals. This paper focuses on internal migrants in India where migration from rural to urban areas is integral to population dynamics. Mental health narratives of internal migrants in India focusses on the prevalence of psychological distress, anxiety and depression; but there is scant evidence about how the migrant slum dwellers construct mental health resilience based on their culture and religion. This is a two-year feasibility study conducted in Pune, India; where we interviewed a gender-based sample of 30 adults living in a basti (Slum) community. A participatory methodology embracing the principles of co-production using community theatre was used for engagement and data collection. A key strength of theatre is its capacity to develop individual and collective narratives, but also powerfully communicating the whole spectrum of health experiences embracing their cultural and religious beliefs. Our findings indicate the need for a more holistic approach highlighting resilience as the ability to grow and develop under difficult family, social and economic conditions and the importance of being alert to a range of sometimes culturally appropriate ordinary resources for resilience, including family and inner strength. Some migrants, for example, are able to secure (and remain in) employment, and some find fulfilment in their lives in spite of the significant challenges they face. How do they do this? What are their resources for resilience? And might such insights have relevance for future mental health interventions in these and other communities around the world. This paper will discuss current understandings of mental health resilience of slum dwelling

internal migrants in India and explore culturally appropriate psychological support and interventions.

Urban & Rural Narratives of Users, Carers, & Community on Mental Health Literacy in Kerala, India

Author: Nadzeya Svirydzenka

Institution: De Montfort University

Country: United Kingdom

Good mental health is recognised as an integral part of a person's wellbeing and development embedded in all aspects of life, their beliefs, faith, culture, environment, spirituality, work, housing, education, family and community respect. The attitudes and behaviour concerning mental ill health often differ markedly in LMICs from those in high income countries and mental health literacy (MHL) is proposed as a means of enhancing tolerance, self-care, care for others and to reduce stigma. Cultural beliefs affect MHL and hence it is vital that MHL programmes are embedded in the lived experiences from local culture and societies. Our research explored how best to promote the socially and culturally appropriate MHL using participatory approaches across four Kerala districts: Palakkad, Kozhikkode, Malappuram and Ernakulam. In each district we recruited one urban and one rural site for data collection (eight primary research sites). These sites consist of villages with farming communities, tribal colonies with low income levels and living standards, and towns and cities with higher income and living standards. Narrative data was collected from service users, family carers and community members from all sites (n=160). We recruited a gender balanced sample representative equally of young people, adults, and the elderly. All interviews were conducted in Malayalam and translated to English. Using a combination of open ended and structured questions, we will explore participants' knowledge and awareness of MHL. Gathered narratives reflect users experience of their journey through mental health services; the attitudes of their families, friends, employers and their immediate community and social network contacts as well as carer and community attitudes towards people with mental ill-health. Individual narratives also highlight the vital role of spirituality in healing practice (negative and positive) and conceptualisation of mental illness in general. For success, future interventions need to accommodate and integrate services in line with spiritual and cultural views on mental health.

Co-producing Mental Health Literacy in Communities in India Using Applied Theatre Methodology

Author: Sanjana Kumar

Institution: Tata Institute of Social Sciences

Country: India

Despite the psychiatric pluralism (biomedical, ayurvedic, and religious healing practices), stigma about mental illness is still widespread in Kerala, India. Therefore, people with mental ill-health can internalize public perceptions and become resistant to approach mental health facilities. Mental health interventions embedded in local cultural, economic and social contexts are needed. Thus, we used a novel theatrical methodology, to explore and develop culturally appropriate and acceptable mental health literacy narratives in Kerala in both rural and urban communities. This interdisciplinary research adopted a participatory approach to engage and empower communities through co-production and co-creation of culturally appropriate knowledge and practice. The translation of research findings into theatrical pieces was a collaborative process that took place in different stages: (i) community mapping and rapport building, (ii) collection of narrative interviews of mental health service users and carers, (iii) relaying and staging of their personal narratives through thematic breakdown (researchers and theatre team), (iv) scripting site-specific theatrical pieces tailored to unique psychosocial needs and culturally congruent with urban /rural, religion contexts. Resulting eight distinct participatory performances were analyzed through observation, discussion and post-performance feedback and impact. Plays had considerable degree of engagement from participants within the different communities. There was a feeling of solidarity between the performers and the audience and a common affinity for regional music and dance. This inclusive methodology created a space and opportunity to discuss mental ill health and mental health literacy narratives based on their cultural norms. Performances and discussions involved cultural and religious practices, urban and rural conceptualizations of mental illness, and societal attitudes. The consensus was the need for reform in attitudes towards mental health and illness. Performances aided in community building by eliciting the existing notions of mental health and throwing light on the isolation and stigmatization attached to mental illness.

Symposium

Mental Health and Mental Illness Across Cultural Contexts

Chair: Amber Gayle Thalmayer

Institution: CH

Country: Switzerland

Metaphors and Linguistic Expressions of Severe Adversities and Trauma in Older Age: Review and Ethno

Author: Sandra Rossi

Institution: University of Zürich

Country: Switzerland

Objective: In preparing a field study with older-aged Swiss traveling people, a scoping review was conducted to explore what kind of metaphors and related expressions older adults in general use to describe extremely stressful experiences that may lead to Post-Traumatic Stress Disorder (PTSD), Complex PTSD (CPTSD), Prolonged Grief Disorder (PGD), or Adjustment Disorder (AjD). **Methods:** Relevant studies were screened in psychology, gerontology, and related databases, in addition to looking up relevant references found in the articles themselves. The studies needed to be qualitative, examine a sample of older adults and focus on pathological aspects. Eleven PTSD articles, five CPTSD, 15 PGD, and 11 AjD were collected. The quotations in the articles were then analyzed to identify linguistic expressions used by older adults to describe their experiences. **Results:** Multiple linguistic expressions could be identified. Common in all four disorders were expressions related to the body, wounds, illness, and pain. In the context of PTSD and CPTSD, moving on/leaving behind/letting go were recurring themes, as well as violence/fighting/war. Expressions related to breaking/fixing were observed both in the context of PTSD and AjD. **Conclusion:** Metaphors and related expressions often refer to the body and the theme of moving on with one's life. This may reflect attitudes of somatization and repression and might be related to cultural trauma scripts of collective traumatic experiences such as World War II. An outline of the planned study involving older-aged Swiss traveling people will be provided.

Local Idioms of Depression and Post-traumatic Stress Among Namibian Speakers of Khoekhoegowab

Author: Milena Claudius

Institution: University of Bern

Country: Switzerland

Euro-centric psychiatric conceptualizations have sometimes ignored the interplay of local and global facets in psychological suffering. Consequentially, psychologists have called for the combination of emic and etic research approaches in order to better elucidate the role

of culture in mental illness, and to provide culturally sensitive care. This study explored local idioms relating to depression (pain in the heart) and post-traumatic stress (a terrible event has entered the body and is standing inside it) among speakers of Khoekhoegowab, a southern-African click language. Semi-structured interviews were conducted with 26 participants from six urban and rural communities in Namibia. Questions probed perceptions of these types of distress, in terms of etiology, course, and risk and resilience factors from a socio-ecological framework. A directed content analysis highlights similarities and differences between the local idioms and Western constructs, as well as local norms and strategies for coping with distress. Emergent themes include 1) the close association of psychological and physical suffering, such that unintegrated emotional distress can pose physical danger, 2) compassionate attention to social and economic determinants of distress rather than locating problems inside an individual, 3) the significance of the family and community in mitigating or exacerbating distress, and 4) the centrality of Christian faith in acceptance and healing. Findings are situated in current Namibian discourse on gender-based violence and women's empowerment. Other implications, including dilemmas concerning the sharing and expression of painful emotions in culturally acceptable and role-congruent ways, are discussed.

Satisfaction with Life in Namibia

Author: Gayoung Son

Institution: University of Basel

Country: Switzerland

People with higher well-being have been found to be more productive and sociable, and to live longer and to earn more, conferring benefits to both individuals and society. The goal of the present study was to assess life satisfaction, a key component of well-being, in a nationwide community sample in Namibia ($N = 1912$), and to validate the use of the Satisfaction with Life Scale (SWLS) for research in this context. The SWLS was translated into local languages and administered with other surveys by oral interview to speakers of Oshiwambo ($N = 678$) and Khoekhoegowab ($N = 645$), and as a written survey in English ($N = 589$) in and around the capitol city. In all three languages, confirmatory factor analysis supported a unifactorial structure of the SWLS, but with significantly better fit when one item was dropped. Scalar-level measurement invariance was found across the three languages for the 4-items version, and metric-level invariance for the traditional 5-item version. Scalar-level invariance for 5-items, however, was observed when analyses were restricted to individuals with a university diploma. This suggests the significance of education profiles in measurement invariance for cross-cultural research, and one challenge that can arise when including more representative samples. On average, Khoekhoegowab- and Oshiwambo-speakers reported levels of satisfaction below the average, in the slightly dissatisfied range, while English-speakers reported being slightly more satisfied than dissatisfied. Post-hoc

analyses indicated this might be associated with living in the capital city, as Khoekhoe-speakers in Windhoek were more satisfied than those living in rural areas. Results support the use of the SWLS in Namibia, particularly when restricted to 4 items, and contribute to a deeper understanding of quality of life in Namibia.

Psychological Disorder Symptoms in Namibia: Adaptation of the Cascades Mental Health Assessment

Author: Amber G. Thalmayer

Institution: University of Lausanne

Country: Switzerland

<https://youtu.be/HVwNf2TI54I>

Objective: This project aimed to validate an inventory of disorder symptoms for use in two African languages, and provide baseline data on their prevalence and pattern of associations in Namibia including a comparative assessment of among three language groups and with data from the United States. This allows us to build on current knowledge and generate new hypotheses about more universal versus more culturally specific aspects of disorder symptoms. **Method:** Surveys measuring psychological disorder symptoms, personality traits, well-being, physical health, religiosity, and multiple demographic indicators were collected by oral interview or written survey in three languages. The analytic sample includes 645 Khoekhoegowab-speakers from throughout Namibia, 678 Oshiwambo-speakers from far-northern Namibia, and 589 English-speakers from Windhoek and surrounding areas (Age 18 to 70; $M = 33.28$; $SD = 11.13$; 55% female). **Results:** CFA results indicated good fit for the intended 9-factor structure in all three languages in Namibia. Scalar-level measurement invariance between the four Namibian groups and a large sample of American employees was observed for two subscales without modification. After releasing parameters for certain items, scalar or metric-level invariance was observed for all subscales. Item- and scale-level comparisons indicated more complaints on average among the Namibians as compared to employed Americans. The largest differences were for substance abuse, post-traumatic stress, and partner conflict. **Conclusions:** The CMHA was adapted and translated for use in three languages in Namibia. Item-level and scale-level score differences indicate directions for future exploration to assess for the particular mental health needs in the Namibian context.

Individual Papers

Facts or Feelings: Cultural Norms for Attending to Facts in a Chinese Clinical Sample

Author: Jie Chang

Institution: Concordia University

Country: Canada

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- **Jessica Dere – University of Toronto Scarborough – Canada**
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- **Qiuping Tang – Central South University – China**
- **Andrew G. Ryder – Concordia University – Canada**

Adaptive emotional norms are frequently assumed, and often go unexamined, when emotional constructs originating from the West are exported to other cultural contexts. Externally oriented thinking (EOT), usually examined as part of the broader construct of alexithymia, is the tendency to focus on factual rather than internal aspects of one's experiences. EOT has been found to have more psychometric issues when measured in non-Western cultures. The current mixed-methods study first replicated these psychometric problems in a Chinese clinical sample ($N = 276$), demonstrating poor internal consistency and model fit of items from an established EOT scale. Then, a thematic analysis of qualitative responses to the Toronto Structured Interview for Alexithymia ($n = 23$) was conducted to explain these psychometric difficulties. Results suggested that Chinese respondents demonstrated tendencies to describe and focus on factual aspects of experiences, and engaged in more consideration of norms and less explicit reflection of feelings compared to sample Euro-Canadian responses. This study provides preliminary qualitative evidence for the salience of factual-oriented information in a Chinese clinical sample. It suggests that moderate levels of EOT may be normative in the Chinese cultural context and questions the implicit assumption of adaptiveness of attending to one's internal states. These results are discussed in the context of the literature on culture and emotion, with a special emphasis on the dangers of pathologizing responses that may be normative in non-Western cultural contexts. Strengths of the qualitative approach for following up on psychometric failures revealed by quantitative data are also considered, along with some potential limitations.

A Cross-Cultural Perspective of Adherence for Ethnic Minority Women with HIV Living in the US

Author: Lunthita M. Duthely

Institution: University of Miami School of Medicine

Country: United States of America

Co-authors:

- **Sneha Akurati – University of Miami – United States of America**
- **Alex P. Sanchez-Covarrubias – University of Miami – United States of America**

INTRODUCTION: A diagnosis of HIV can be treated as a chronic disease, for those who adhere to their medication regimens and other health recommendations. However, for ethnic minorities living in the US, who face multiple barriers, this can be a challenge. For ethnic minority women, gender roles, HIV Stigma, racism, inconsistent access to healthcare, financial and food insecurity are just a few of the barriers they experience, which may interfere with their ability to adhere to medical treatment. For immigrant women, low language literacy, which is linked to health literacy, may further exacerbate these life circumstances. Large, busy clinics may need interventions that address non-adherence to HIV care. **METHODS:** We conducted 90-minute focus groups among a cohort of English-speaking and Spanish-speaking, native and non-native women with HIV, at-risk for falling out of care and living in Southern Florida. The goal was to understand the barriers to achieving optimum health status. Interviews were recorded. Data were coded manually. **FINDINGS:** A total of 38 instances generated 11 themes. Among the English-speakers (n=8), responsibilities as a caregiver, substance use, and competing priorities were the most commonly reasons for not taking their medications or missing medical appointments. Personal reasons such as forgetfulness and structural issues related to the clinic and transportation were the reasons endorsed most commonly by the Spanish-speakers (n=4) for missing appointments and doses of their medications. English-speakers were predominantly African-American; Spanish-speakers emigrated from the Caribbean, Central and South America. **CONCLUSION:** Among this cohort of women at-risk for falling out of care, distinct differences emerged when examining the data by ethnic group. Addressing the healthcare needs of ethnically-diverse women requires an understanding their unique circumstances, even amongst those with shared a medical diagnosis.

Diagnosis and Treatment of Depression in Tibetan Medicine (Sowa Rigpa)

Author: Anne Iris Miriam Anders

Institution: DE

Country: Germany

Introduction: Sowa Rigpa is based on the concepts and emotional categories of Buddhist philosophy and the subtle body concepts of Vajrayāna practice. Thus, in the course of its current commercialization and globalization it has developed being regarded a complementary medicine method. Methods: In expert interviews five Amchis were asked about their conceptualizations of mental health and their diagnoses and treatment of mental health issues, particularly of depression and trauma. Results: All mental health issues are condensed into merely one of three humoral categories, called wind (rlung). Differentiations within the category are made with respect to the quality of rlung, its movement and also its infusion of parts of the body, e.g. referring depression to heart rlung. The diagnosis of rlung diseases is mainly reached by means of interrogation and pulse diagnosis. The conceptual connection between mind and rlung showed in statements such as "When we are healthy, then our sems, our mind, controls rlung. When people get disturbed, then rlung controls the sems" [#1]. Thus, whereas disturbance in this context merely referred to an imbalance of the three humors, mind was said to somehow control the five types of rlung. As even some types of ghosts were emphasized to be causes of rlung disorders, the treatment of such was then designed to meditation masters uneducated in medicine. Conclusion: As in mainstream commercialization of Vajrayāna the role of a controlling mind is quite overemphasized. The overall picture not only showed a highly undifferentiated view on mental diseases, but also a lack of epidemiological facts of the prevalence of mental diseases in their country of work. Furthermore, the concepts neither take into account the unconscious and its effects on the mind nor the biological or biochemical aspects of diseases. Knowledge of the ICD-11 criteria was absent in all the interview partners.

Explanatory Models for Cause of Depression in Japan and Canada: A Cultural Product Comparison Study

Author: Momoka Sunohara

Institution: CA

Country: Canada

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- Yukiko Uchida – Kyoto University – Japan

- **Chihiro Hatanaka – Kyoto University – Japan**
- **Sonora Kogo – Concordia University – Canada**
- **Andrew G. Ryder – Concordia University – Canada**

[Objective] Cultural products allow us to document and analyze how culture and mind interact with each other. Cultural products such as newspaper articles represent sociocultural practices, meanings, and norms in the form of tangible, public, and “outside the head” information, which in turn allows us to study how the seemingly intangible, private mind (i.e., “inside the head”) shapes and is shaped by the local social world. In this study, we explored how depression is represented in two cultural contexts; specifically, we examined causal explanations of depression in Japanese and Canadian newspaper articles. [Methods] Data came from Japanese and English-Canadian newspapers studied using the Factiva database. Recent articles and older articles (from the 1990s) were both extracted to allow for a temporal comparison. Following Haslam’s (2003) folk psychiatry model we developed a coding scheme to analyze our data. We also sought to discover additional explanatory models that may emerge from the Japanese newspaper articles. We utilized content analysis to code our textual data. [Results] Our preliminary results revealed that Japanese newspapers were more likely to moralize, whereas Canadian newspapers were more likely to medicalize, depression causes. We also discovered additional explanations of depression in Japanese newspapers, attributing cause to broader social factors such as government policy. We also examined temporal change; results demonstrated that lay people’s beliefs about depression have significantly changed in Japan over the past several decades in Japan. [Conclusions] Our study highlights that examining newspaper articles allows us to understand how public conceptions about mental illness such as depression within a local cultural context are communicated and transmitted through cultural products. Methodological innovations include the use of a temporal comparison and the use of qualitative analysis to follow up on quantitative coding. Advantages and limitations of this approach for the cross-cultural study of mental illness beliefs are discussed.

Cultural Consensus Analysis in Cultural-Clinical Psychology: Japanese Clinicians’ Illness Beliefs

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Country: Canada

Co-authors:

- **Jun Sasaki – Osaka University – Japan**
- **Sonora Kogo – Concordia University – Canada**

- **Andrew G. Ryder – Concordia University – Canada**

[Objective] Cultural-clinical psychology requires mixed-methods approaches to study local understandings of mental illness. Cultural Consensus Analysis (CCA) represents an important contribution, allowing researchers to study shared beliefs, while quantifying the degree of sharedness and identifying individual respondents who deviate. Here, we demonstrate the qualitative phase of CCA in an investigation of how Japanese clinicians conceptualize and explain both depression and the patient-clinician therapeutic relationship. [Methods] The qualitative phase is designed to ensure that the research is grounded in local beliefs rather than the assumptions of the researchers. Following the CCA approach, we used a free-listing technique cross-checked with semi-structured interviews in thirteen working mental health clinicians, supplemented by a focus group interview with three clinical psychology students, all residing in metropolitan Osaka or Tokyo. Consensual beliefs about depression were assessed in the following domains: causes, symptoms, consequences, treatment, recovery, and barriers. We also asked participants about common challenges in the therapeutic relationship. Participants were asked to provide responses reflecting two viewpoints: their own beliefs as clinicians; and the beliefs they encounter in their patients. [Results] The free-listing data were coded and analyzed based on list length, frequency, and saliency. Our results in this first phase revealed individual and intracultural variations and yielded 20 ~ 35 and 20 ~ 40 highly salient domains for depression belief and for patient-clinician relationship, respectively. Categories extracted from the free-listing data elucidated culturally unique conceptualizations of Japanese clinicians' mental illness beliefs such as societal problems (i.e., economic recession) and lack of physical sensations as causal explanations for depression. [Conclusions] Results from this qualitative phase allow us to identify content that should be included in the quantitative phase of CCA, currently underway. Overall, CCA provides a systematic mixed-methods approach that is particularly well-suited to understanding the mental health beliefs of laypeople, clients, and helping professionals.

Relationship Between Jealousy and Anxiety in Mexico

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Parrott and Smith (1993) indicate that when jealousy occurs in a romantic relationship, it is linked to fear of defeat, mistrust, anxiety and anger. In turn, Feeney (2004) finds that anxiety in couples predicts long-term suffering and pain in the members of the relationship. For Mexico, it is hypothesized that jealousy in couple relationships (Fernández de Ortega & Reidl, 2001) is a potential source of anxiety in both men and women. In order to test the hypothesis, 312 volunteers, 154 men and 158 women with a age range of 18 to 64 years (M-30.32 DE-10.2), responded to two measures: the Jealousy Multidimensional Scale of (EMUCE) (Rivera, Diaz-Loving, Flores, Montero, & Mendez, 2017) and the State-trait Anxiety Inventory (IDARE) (Spielberger & Diaz-Guerrero, 2005). The results obtained through a Pearson product-moment correlation for each sex, show that in both men and women there is a positive and significant relationship between jealousy and anxiety. In Mexico, jealousy is linked to a misunderstood love, and when jealousy overflows in a relationship, people feel rejected or supplanted by another and anxiety emerges. Delameter (1991) states that anxiety may appear as a reaction to rejection. Once this occurs, it can be said that the appearance or presence of emotional states of anxiety, introduces to the relationship considerable amounts of tension capable of altering the perceptions, reactions and interaction of the day, nuanced it negative feelings such as jealousy (Project PAPIIT IN IN307020).

Poster Session

The Moderating Role of Perceived Acceptance on Collective Coping Behaviors among University Students

Author: Noah Philipp-Muller

Institution: University of Windsor

Country: Canada

Co-authors:

- **Angela Wang – University of Windsor – Canada**
- **Nada Hussein – University of Windsor – Canada**
- **Ben C. Kuo – University of Windsor – Canada**

The ability to cope with increased stress is an important protective factor in predicting outcomes such as school burnout and quality of life in university populations. Effective coping has been shown to be impacted by cultural context. In cultures higher in individualism, engagement and avoidance coping have been established as important protective factors. On the other hand, research within a collectivistic cultural landscape has shown collective coping to be an important mediator of academic stress and mental health. The effect of collective coping on school burnout and quality of life is thought to be contingent upon perceptions of acceptance by one's in-group members. Therefore, the moderating effect of perceived acceptance is predicted to be higher in collectivistic populations, where perceived acceptance by a person's social group might have a larger impact on mental health. To test this hypothesis, data were collected from undergraduate students ($n = 1182$) from Canada, the United States, New-Zealand, China, Taiwan, and Thailand. Participants completed questionnaires measuring coping (collective, engagement, and avoidant), school burnout, quality of life, and perceived acceptance. The data were partitioned into two groups based on the a priori assumption that participants from Anglo nations would have an Individualistic orientation, while participants from East Asian nations would have a Collectivistic orientation. Hierarchical cluster analysis was conducted with the coping scale data to confirm if the a priori partition was empirically supported. The clustering structure was strong (agglomerative coefficient = 0.994), and the clusters corresponded moderately well to the a priori grouping (entanglement coefficient = 0.597). With an empirical justification for partitioning the data, the model was tested in each subset. The model was significant in both subsets of the data ($p < .01$), though the effect size was small in both subsets of the data, and the interaction effect was not significant.

Psychosocial Predictors of Problem Gambling Behavior among Nigerian Youth

Author: Utek G. Ishaku

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Country: Nigeria

Co-authors:

- **Agnes N. Michael – University of Jos – Nigeria**
- **Gloria S. Karuri – University of Jos – Nigeria**
- **Joshua C. Gandi – University of Jos – Nigeria**

Gambling is a legally accepted recreational activity in Nigeria with up to 30% of the population engaging in some form of gambling. However, studies indicate that it is highly addictive causing significant distress and impairment in major areas of functioning, especially among young people. This study set out to investigate the factors associated with problem gambling among young people in Nigeria. A total of 115 participants comprised of 96 males and 19 females, aged 15 to 35 years from two public institutions of higher learning in Jos, Plateau State, were surveyed. Participants completed a self-report questionnaire that assessed loneliness, self-esteem, socio-economic status, and patterns of gambling behavior. The result of multiple regression analysis computed for the data revealed that both loneliness and socio-economic status significantly predicted problem gambling behavior, accounting for 20.9 % and 27.5 % of the variance in gambling behavior, respectively. These findings suggest that gambling may be utilized as a form of maladaptive coping by individuals experiencing loneliness and escape by those suffering harsh economic realities. Thus, interventions should target vulnerable individuals by addressing the underlying issues that increase young people's susceptibility to problematic gambling in order to curb the menace.

Honorary Fellow Award

Author: David Matsumoto

Institution: San Francisco State University

Country: United States of America

In this brief presentation, I offer my deepest thanks and appreciation to the IACCP for granting me a prestigious Honorary Fellow Award. I describe briefly my journey in cross-cultural psychology and my relationship with this incredible organization through its flagship journal, the Journal of Cross-Cultural Psychology, and its congresses and regional conferences. I end with three lessons I have learned from this journal and the association.

Identity, Personality

Individual Papers

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

Author: Ioanna Skoura

Institution: Brunel University London

Country: United Kingdom

Abstract 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 of 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.

Identity Experiences and Negotiations Among Young Israelis of Ethiopian Origin

Author: Liat Yakhnich

Institution: Beir Berl College

Country: Israel

<https://youtu.be/BmHLH9ILgcQ>

Co-authors:

- Sophie D. Walsh – Bar Ilan University – Israel

Abundant theory and empirical research have examined identity processes following immigration; however, scarce literature has examined how immigrants themselves identify and experience issues related to their identity. Taking a phenomenological approach, we examined a unique group of young Israelis who immigrated from Ethiopia to understand how they themselves relate to their identity and what, for them, are the salient issues involved in their identity negotiations. Ethiopian immigrants are a black Jewish minority in a predominantly white Israeli society. Their immigration and absorption were characterized by a move from a mainly rural to an urban society, discrimination, low SES, weakening of traditional community and familial structures, and erosion of the Amharic language and Ethiopian culture. As such, the Ethiopian immigrants' story provides a unique opportunity to understand how individuals make sense of their own identities and identity processes, when bridging multiple cultural realities and minority status. Nineteen (19) participants, who immigrated to Israel from Ethiopia as children and adolescents, were interviewed for this study. The findings point to a number of identity related issues, most of which highlight the interplay between society and personal identity negotiation: 1) the role of context/ society in making identity negotiation inherent (grappling with identity as an event necessitated for the individual); 2) the strive for a flexible, integrated identity in which different elements can take to the forefront in different contexts; 3) a narrative of "turning points" as a catalyst to identity negotiation; 4) society as prioritizing a collective identity over the personal and demanding from the individual to represent the collective. We suggest that these four elements may be characteristic of minority groups for whom stigma and discrimination, visibility, and minority status make identity negotiation a crucial part of the individuals experience.

“Maybe one day I will also be Almito”: Ethiopian Israelis, Naming, and Politics of Immigrant Identity

Author: Sophie D. Walsh

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Country: Israel

Co-authors:

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The issue of name change, and in particular name reclaiming (i.e., taking back a heritage name), among immigrants has been hardly studied academically, despite its centrality to immigrant identity and immigration experiences. Immigrants, in many countries, are often encouraged or pressured to change their names, but in recent years some have chosen to reclaim their heritage or original names. This article analyzes the practice of name reclaiming among young Israelis of Ethiopian heritage, a community that has experienced racial

discrimination. Data were gathered through a qualitative phenomenological study of nineteen young adults who immigrated to Israel from Ethiopia as minors. The analysis yielded two simultaneous dialogues: an internal dialogue in which individuals described their personal experience of name reclaiming and an external dialogue in which name reclaiming reflected a political and social process through which a discriminated minority could express increased feelings of power and agency. The results enrich the study of migration by showing the ways in which personal and social-political processes experienced by a discriminated minority intertwine, as vividly illustrated by the specific case of name reclaiming.

Personality and Psychological Adaptation Abroad: The Mediating Role of Acculturation Behavior

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Country: Germany

Co-authors:

- **Julia Zimmermann – FernUniversität in Hagen – Germany**
- **Kathrin Jonkmann – FernUniversität in Hagen – Germany**

In a globalized world, educational international mobility of high school students is an important instrument to improve young peoples' understanding of other cultures and ways of life. However, international educational mobility is also a life event that confronts high school students with many challenges, such as adapting to a new living environment abroad. Whether these cultural adaptation processes are successful is contingent upon different factors. As personality traits influence the way in which people interact with the environment, they may serve as a protective or risk factor for adjustment problems of exchange high-school students during a year abroad. In the present study, we focused on the role of personality in the psychological adaptation of high school students during an academic year abroad and investigated how host- and home-cultural behavioral engagement mediate this relationship. To that end, we analyzed data from the first four waves of the longitudinal project "MAPS - Mobility and Acculturation Experiences of Students". We recruited a sample of 1,461 German high school students who stayed abroad during the school year 2016/17. Information on sociodemographic and psychological characteristics were collected using established measurement instruments. We found positive effects of the personality traits agreeableness, conscientiousness and emotional stability as well as effects of host-cultural behavioral engagement on psychological adaptation abroad. We also found a negative effect of home-cultural behavioral engagement on psychological adaptation abroad.

Furthermore, host-cultural behavioral engagement mediated personality effects on sojourners' psychological adaptation. Theoretical implications for personality and acculturation research and practical implications for the support of student sojourners are explored.

Moderating Role of Identity Consistency between Group Participation and Well-Being in a Collectivist

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Country: India

Co-authors:

- **Grace Lalkhawngaihi – Mizoram University – India**

To explore the phenomenon of identity consistency in the context of group situations and its implications on well-being, the present study examined the moderating role of identity consistency in the relationship between group participation and different aspects of well-being among a strongly collectivistic society of Mizoram, India. Participants included 412 members of Community Based Organizations (CBOs) in Mizoram who were randomly selected in equal proportion of two gender (male and female) and two age groups- young (20 to 40 years) and older (above 60 years) adults. It was found that Mizo samples across age and gender were quite consistent in their identity presentations across social contexts; they were moderately involved in social activities and were relatively high on all measures of well-being i.e. emotional, social, psychological and overall well-being. Moderation analyses revealed that for young women who were inconsistent in their self-presentation across situations, higher participation in social groups significantly increased their emotional well-being. In contrast, there was a significant positive relationship between group participation and psychological well-being for older men who were highly consistent in their self-presentation across social situations. No significant moderation effect of identity consistency between group participation and well-being was found for young male and older female. Discussions focused on identity management in multiple social situations, culture specific factors, concepts of self-continuity and social roles in the context of collectivistic cultures.

The Effect of Priming on Independent and Interdependent Views of Self. A Cross-Cultural Study

Author: Ondřej Cerha

Institution: CZ

Country: Czechia

Self-concepts vary across cultures. The distinction between the two major contrasting views of self captures the construct of independence and interdependence. The notion of individuality and uniqueness characterizes the independent view of self. The interdependent view of self refers to the identity of connectedness with others and a tendency to think of oneself in terms of close relations. This experimental study examines the effect of priming on the independent versus interdependent view of self. An identical experimental design has been run twice; with a Czech sample (n=172) and with a Vietnamese sample (n=168). Participants from both samples (Czech and Vietnamese) have been randomly divided into three subgroups. Each subgroup was exposed to different conditions, independent-self priming, interdependent-self priming, and the control group without priming manipulation. The exposure to interdependent-self priming has shown a statistical difference in interdependency results compared to the control group. A comparison of the results reveals the same pattern in both samples. The data showed that Czech and Vietnamese participants both tended to evaluate themselves as more interdependent after the interdependent self-prime. This experiment did not detect any statistical evidence for the effect of independent priming. The lack of evidence of the independent priming effect applies to both the Czech and the Vietnamese samples.

The Effect of Chamoru Cultural Identity Clarity and Acculturation Styles on Psychological Wellbeing

Author: Vanalyn Quichocho

Institution: University of Guam

Country: Guam

A phenomenological and narrative research design surveyed 10 Chamoru residents of Guam born three generations after World War II about their cultural identity and contemporary acculturation styles. The survey findings were then compared to their perceived psychological well-being. The project was completed in two phases: Phase one involved a focus group consisting of all participants and phase two involved individual interviews with the same participants. Interview narratives were then transcribed and cross analyzed. The results suggested that all participants demonstrated Chamoru identity clarity.

The participants' survey results described two modeled acculturation styles: integration and separation. Two participants who modeled the separated acculturative style reported higher ratings of psychological well-being when compared to the sample, illustrating that closeness to the indigenous culture may predict improved well-being. Two participants who modeled the integrated acculturative style reported higher ratings of psychological well-being, highlighting that competence in understanding their dual identity as Chamoru and American may predict improved well-being. Several participants who modeled the integrated style but had conflicting ideas about either identity reported lower ratings of psychological well-being, which may predict that a lack of dual cultural clarity can harm well-being. All participants reported having a positive relationship between their Chamoru identity and their psychological well-being, which may suggest that Chamoru identity clarity can be a protective factor for psychological well-being. Individual and communal facets of Chamoru identity, cultural preservation, and cultural evolution were documented through participant narratives. Chamoru values such as family, community, respect, sanctity of land, and reconnection with the Chamoru language were discussed. Intergenerational trauma from World War II was identified both explicitly and implicitly by several participants. Participants stated that they are able to persevere due to their connection with their Chamoru identity and how they choose to express it.

National Identity, Ethnic Identity and Discrimination: The Case of Internationally Adopted Adolescents

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Country: Italy

Co-authors:

- **Sonia Ranieri – Università Cattolica di Milano – Italy**
- **Rosa Rosnati – Università Cattolica di Milano – Italy**

Internationally adopted adolescents face the crucial developmental task of shaping their identity by balancing their dual belongingness to the current cultural background and to the birth country ethnic background. This process is embedded within the social context, but research on adoption has little investigated the contextual factors that are likely to influence how adopted adolescents shape their identity. The present study aimed at exploring whether and the extent to which the experience of discrimination influences the process of ethnic and national identity construction and healthy development in a specific minority group of bicultural respondents, that is the group of adoptees. Based on the Social Identity Theory, we hypothesized adoptees' ethnic and national identification to play a protective role against

negative effects of perceived racial discrimination on psychosocial well-being. A self-report questionnaire was administered to 180 Italian internationally adopted adolescents. Preliminary results showed that adoptees who are ethnically discriminated choose to deidentify from their ethnic group and tend to react by enhancing their identification with the adoptive family's national background; this, in turn, was associated with higher level of psychosocial adjustment. Findings will be discussed in light of post-adoption intervention for adoptees and their family and social context.

A Regional Analysis of Canadian History and Identity

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- **Maya Yampolsky – Laval University – Canada**
- **Jim Cameron – St Marys University – Canada**

National historical narratives are embodied within our cultural world-views. Further, what we remember and how we choose to frame our history is informed in part by our sense of national identity (Mukherjee et al., 2017). However, national identity and historical narratives are not uniform so it's important to consider the influence of regional differences within a nation. The purpose of this study is threefold: 1) To provide a small but carefully coded database of Canadians' perceptions of important historical events; 2) To consider the cultural differences and similarities between provincial groups in recall of said events; and 3) To assess the relationship between identity and historical narrative by analyzing what role Canadian national identity plays in determining the likelihood of recalling specific events between provinces. Participants were undergraduate students recruited from three provinces in Canada: Ontario (N = 254), Nova Scotia (N = 118), and Quebec (N = 142). All participants completed a survey where they described what they considered to be the three most important events in Canadian history. Events were coded by two research assistants into one of 18 categories (e.g. Canadian Confederation, The World Wars). While there was general consistency in the types of events recalled by each provincial group, there were stark differences in the frequency with which certain events were recalled. Specifically, Quebec showed several distinctions from the other two provinces, such as recalling events related to Colonization and French Canada with greater frequency. Finally, national identity played a role in predicting the likelihood of recalling certain events. For example, participants

from Quebec were much more likely to mention a major policy as an important event if they had a stronger sense of national identity. Altogether, this work shows the importance of considering regional groups when assessing the interplay between culture, historical narrative, and identity.

Never-ending Voyage Towards a Valid Czech Scale of Individualism/Collectivism

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Country: Czechia

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- **David Lacko – Masaryk University – Czechia**

In this presentation we would like to describe our attempts to validate several scales of individualism/collectivism, resp. independent/interdependent self-construals on Czech samples. In a series of studies we tried to validate: 1) the Independent and Interdependent Self Scale (IISS) on 659 participants, 2) the Self-Construal Scale (SCS) on 352 participants, and 3) the SCS with several reformulated items on a sample of 330 participants, using CFA and other methods of reliability estimation. Additionally, we tried to establish concurrent validity of SCS with INDCOL questionnaire, which is the only method that has been already validated in Czech. We have been only partially successful in these attempts. Even though some psychometric properties of these scales (e.g. Cronbach's alpha) seem to be satisfactory, the confirmatory factor analyses usually reveal poor fit indices of the tested models. Possible reasons of these unsatisfactory results will be discussed.

“This is the only home I’ve known”: Refugee Youth and Their Parents’ Perception of Being Australian

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During cultural transition, refugees-background persons encounter uncertainty and confusion when confronted with the incompatible demands of their heritage and host cultures. For refugee-background adolescents and youth, the complexity of identity development is further intensified because they are simultaneously trying to navigate the interim phase between childhood and adulthood, and the demands of cultural transition. Identity and identity development in turn, are intertwined with feelings of belonging which enable refugee-background people to feel accepted, secure and “at home” in their adopted society. Aims. Using qualitative, semi-structured interviews with refugee-background youth, their parents and significant others, we report on a study exploring participants’ perceptions of being Australian and their sense of belonging, after migrating to Australia. Method. The study sample included a multiethnic sample of 79 participants: 46 refugee-background youth, 15-26 years and 33 parents or significant others residing in regional and metropolitan South Australia. Participants had migrated to Australia from several countries in the Middle East, South Asia or Africa, between 1-15 years ago. We used a semi-structured interview protocol and data-based thematic analysis to collect and analyse individual interviews. Results. We identified the themes of acceptance, ambivalence, confusion, and rejection of an Australian identity in both youth and parent interviews, although youth were more eloquent and nuanced in their descriptions compared to their parents. While the vast majority of participants accepted an Australian identity and considered Australia their “home” for reasons of safety, opportunities, social and welfare supports afforded to them, others opted for a dual identity combining identities of both Australia and their heritage country. A few participants rejected an Australian identity, mainly due to experiences of discrimination, but still considered Australia as “home”. Implications of study findings for future research, policy and practice, will also be discussed.

Where Does My Lineage Come From? A Descriptive Study on the Interest to Pedigree Information Service

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Co-authors:

- **Gökhan Arslantürk – Selçuk University – Turkey**

This preliminary study aims to understand Turkish individuals' (n=55) curiosity about their genealogical roots. Specifically, it seeks to clarify which factors are responsible for using pedigree information service (PIS) provided by the Turkish e-Government Gate infrastructure. PIS has been serving since February 2018, and it attracted the great attention of Turkish citizens. In its early days, most individuals were unable to access the system due to overload (Ozan & Önen, 2019). Given the fact that place is an essential constituent of one's identity (Lalli, 1992), the interest of one's ancestors cannot be thought independent of the place of origin. To figure out how place-related variables are associated with using PIS, we address several questions to our participants. Results revealed that almost everyone (94.5%) used PIS to learn where their ancestors came from. 71.16 % of our respondents posited that they tried to enter PIS in a week at the latest after it was put into service. However, only 36.5% of them were able to access the system on the first try. Respondents posited that they use PIS; a) to learn the names of their ancestors (49.3%), b) to know about their ethnicity and culture (23.9%), and c) to learn their place of origin. Most of our participants (65%) stated that they feel nothing or do not feel surprised when they learn details about their ancestors. They indicated that PIS has not sufficient information about their family members and/or they already know about these details. This finding is important since it demonstrates that individuals always seek knowledge about their past to form their identities. Their unsurprised reaction to the PIS information is also crucial because they expected to learn more about their ancestors to strengthen their social identities.

The Pursuit of Self-Esteem in Childhood: A Cross-Cultural Perspective

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Self-esteem reflects a general satisfaction with oneself as a person. Most people want to believe that they have worth and value as human beings, that they have a high level of self-esteem (Leary & Baumeister, 2000; Sedikides, Gaertner, & Toguchi, 2003). Psychologists have suggested a universal and fundamental human need to pursue self-esteem (Cai et al.,

2009; Pyszczynski et.al, 2004), however, recent researchers have also argued that pursuing high self-esteem might be counterproductive to mental health (Crocker & Park, 2004). The prevalence and correlates of pursuit of self-esteem might differ across culture, that pursuit of self-esteem be more prevalent and adaptive in individualistic cultures that emphasize the importance of the self than in collectivistic cultures that emphasize the importance of relatedness (Heine et.al, 1999). The current study investigate the nature and correlate of pursuit of self-esteem in middle-to-late childhood, when children begin to generate and pursue self-esteem actively. The Pursuit of Self-Esteem Scale for children is developed to explore culture differences in two distinct cultural groups (224 Chinese and 93 Dutch children ages 8-13, data are still being collected). Preliminary results reveal a two-dimensional structure: approach of positive self-esteem and avoidance of negative self-esteem. Results suggest considerable cross-cultural similarity: Chinese and Dutch children do not differ in their mean level of pursuit of self-esteem. Both groups report more approach of positive self-esteem than avoidance of negative self-esteem, which are both associated with increased sensitivity to peer appraisal, and higher levels of trait narcissism. Notably, results also suggest some cross-cultural difference: pursuit of self-esteem is associated with higher levels of global self-esteem and positive emotionality, and lower levels of depression, in Chinese but not Dutch children. In sum, this study introduces a scale to assess children's pursuit of self-esteem to the literature, and provides an initial, cross-cultural test of its validity.

The Dynamics of Culture and Self Co-Construction: Using a Semiotic Narrative Approach

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Institution: AU

Country: Australia

Co-authors:

- **Yoshihisa Kashima – University of Melbourne – Australia**

To understand the dynamics of culture and self co-construction, Greimas's semiotic model of narrative structure was used to answer the questions of 'What' contents and 'How' do people narrate about themselves in different cultural contexts. Three comparative studies (N = 162) using a mixed-method design were completed on the self-narratives of Westerners (Anglo-Australians) and Easterners (Singaporean Chinese). Findings indicate that a semiotic self-narrative approach is useful in investigating cross-cultural differences in self-narratives, self-narrating style, and its linkage to autobiographical memory and religion. The results showed differences in Western and Eastern self-narrative contents and self-narrating styles. Westerners present with more individual 'self-focused' contents in their self-

narratives and prioritize the individual self in the foreground, which is termed a 'decontextualized self-narrating style'. In contrast, Easterners present with more 'other-focused' contents and a self that is embedded in social context, which is termed a 'contextualized self-narrating style'. Results also indicate that the contents of key events and self-narrative structure were associated, with self-agency as a major theme of what individuals recall in autobiographical memory. Lastly, the role of religion emerged as important to individuals in both cultural groups and can now be investigated within the self-narrative structure as it influences identity and self-processes. These novel findings contribute to our understanding of cultural differences and the dynamics of how culture and self co-construct.

Poster Session

Procedures to Rescue the Big-Five Personality Data in the World Values Survey Wave 6

Author: Qing Lu

Institution: Zhongnan University of Economics and Law

Country: China

41,901 persons from 25 nations responded to the 10-item Big-Five assessment in the 6th wave of World Value Survey (WVS). However, Ludeke & Larsen (2017) concluded this data problematic as they found two items of the same trait correlate abnormally with each other. Nevertheless, after a close inspection of the WVS questionnaires and the data, we discovered a series of procedures that make this data usable. Specifically, after deleting India, Rwanda, and one 'openness to experience' item (i.e., has few art interests) that have translation problems, the remaining 9 items corrected for acquiescence bias could extract a clear 5-factor structure. Congruence coefficient analysis further excluded Bahrain, Egypt, Kuwait, Pakistan, and South Africa whose factor structures are distant from the above normative one. This study addresses Ludeke & Larsen (2017)'s concerns and justifies the use of a sample of 23,155 respondents from 18 nations in future cross-cultural research.

Does Person X Culture Match Always Pay Off?

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Country: China

Co-authors:

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- **Michael Bond – Hong Kong Polytechnic University – Hong Kong**
- **Vivian M. Lun – Lingnan University – Hong Kong**

The person x culture match hypothesis proposes that culture amplifies the positive effect of personality on subjective well-being if one's personality matches the prevalent personalities of other people in a culture. We propose that such an effect will only emerge for interpersonal- and emotion-related personality traits, such as extraversion, agreeableness, and emotional stability, since people tend to feel right and engender resonance when others are similar to them on these interactional dispositions. However, to those personality traits

that are task-related, i.e., conscientiousness, people are more likely to feel satisfied when their conscientiousness compares well with that of others. Analyses based on a sample of 22,926 respondents from 18 nations in the World Value Survey Wave 6 have largely supported our hypothesis. As hypothesized, agreeable (or calm) individuals enjoy the highest level of life satisfaction when national agreeableness (or emotional stability) is high. By contrast, conscientious persons' life satisfaction is highest when they are surrounded by less conscientious people. We did not find significant effects for extraversion. We suspect this is because extraverts' preference to stand out and win social attention undermines their social rapport. These findings are replicated when happiness is alternatively used as the outcome. Theoretical implications, limitations, and future directions are discussed.

Social Network and Multicultural Identify among Second-Generation Adults in North America.

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Co-authors:

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- **Florence Duhaime – Université Laval – Canada**
- **Sarah Girard – Université Laval – Canada**
- **Maya A. Yampolsky – Université Laval – Canada**

Second-generation individuals have the unique cultural experience of growing up in the mainstream culture of the country they live in while learning about their heritage culture from their parents and community (Sam & Berry, 2010). Relationships and interactions with people from one's heritage and mainstream cultural groups can strongly influence how individuals from migrant families identify with their diverse cultures (Leszczensky et al., 2016; Repke & Benet-Martinez, 2017). Their social network's complex structure can provide insight into how they negotiate or configure their heritage and mainstream cultural identities within their self-concept. This study examined the relationship between social network structure and multicultural identity configurations among second-generation adults in North America. The cognitive-developmental model of social identity integration (CDSMII; Amiot et al., 2007) was used to examine three identity configurations: having one predominant and exclusive identity (categorization), keeping one's identities separate from each other and context-bound (compartmentalization), and cohesively connecting several identities within the self (integration). A quantitative study using a correlational design was conducted. We assessed second-generation Americans' (N = 87) social network's structure

(interconnectivity, closeness and cultural diversity) and identity configurations. Preliminary results from social network analyses, correlations and regressions showed that greater relational closeness between participants and their peers was linked to identity integration. In addition, when participants shared the same ethnocultural backgrounds as others in their social network, they tended to identify exclusively with their heritage culture. These findings suggest that particular social network structure aspects may play a significant role in second-generation individuals' cultural identity negotiation. This study uses a more nuanced interpersonal examination of culture and social networks to understand second-generation identity experiences' complexities.

Introduction of Multilevel Model of Otherness

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Co-authors:

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The concept of otherness is as complex as vague. Generally, it can be defined as a relationship between sameness and difference. As 19th-century philosophy and psychoanalysis showed, otherness is not only attributed to other cultures or persons; it is also an essential part of one's self and identity. However, diverse disciplines, such as psychology, philosophy, sociology, anthropology, draw upon various definitions and approach otherness differently. The suggested hierarchical model tries to abstract these diverse views and take inspiration from, e.g., Hall's zones of interpersonal distance, Bogardus' theory of social distance, Waldenfels' philosophy, and Hogg's Uncertainty-Identity Theory. It is assumed that each level of otherness imposes demands on individuals. Coping with these urges on one level serves as a basis for coping on higher levels. The core of the hierarchical model consists of one's psychic home and inner otherness (i.e., unconsciousness, identity) and otherness of one's own body. On the next level lays the otherness of close and familiar others. On the third level, there are distant and unfamiliar others, and on the last level, the otherness of excluded others lies. The model was constructed with the idea that xenophobia and xenophilia are only extreme forms of relating to otherness. And to address current social issues, it seems to be essential to take into account the whole complexity of otherness.

Humility and Modesty: Characteristic Features of the Mexican

Author: Bianca Pérez Espinoza

Institution: National Autonomous University of Mexico

Country: Mexico

The main objective of this research is to provide evidence about the predictive power of "Humility and Modesty" in Mexican population about some of the manifestation of Treat Emotional Intelligence . In order to achieve this objective, the measures corresponding to Humility and Modesty were developed through reviewing scales and adapting items, ending with psychometric routines that let the construction of the measures mentioned previously. Subsequently, an online application of these developed scales, a measure of Emotional Intelligence and Self-Concept was made to sample of 338 participants from 18 to 64 years old ($M=26$ $SD=8.01$) Findings indicate that the most important contribution for the prediction of Emotional Intelligence as a whole in its four dimensions (self-control, well-being, sociability and expression of emotions) corresponds to modesty. Findings are being discussed in the light of considering modesty as a leading variable in the comprehension of psychological traits.

Trajectories of Ethnic and National Identity in First- and Second-Generation Adult Immigrants

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Country: Germany

Co-authors:

- **Renate Soellner – Universität Hildesheim – Germany**

Immigrants' ethnic and national identity, the connectedness to their country of origin as well as to the host country, has been shown to have an impact on immigrants' well-being, academic achievement or economic behaviour. While models about and studies on ethnic identity in adolescence and emerging adulthood propose and find variability in connectedness to the host country and country of origin over time, ethnic identity in adulthood is often assumed to be a stable characteristic. This assumption has rarely been investigated. Marcia's work suggests that major life events in adulthood can cause identity reconstruction. Migration is likely to be such an event. We use longitudinal data from the German Socioeconomic Panel (1984-2018) for analyses. The panel includes one item concerning ethnic and one item concerning national identity. We address the following

research questions using data from immigrant respondents who have lived in Germany for a longer period of time or are born in Germany (N=2568 1st generation and N= 317 2nd generation immigrants): How stable is cultural identity among first and second generation migrants over time? Are developmental trajectories of connectedness to host country and country of origin interrelated? Do trajectories differ in cultural groups? We further test the hypothesis about a strengthening of homeland cultural identity right after migration with a sample of immigrants who took part in the survey max. one year after immigration to Germany and for at least ten years (N=137). Multivariate Growth Curve Models are used to explore these questions. We compare linear to non-linear models and use cultural origin, sex, age at immigration and education at immigration as time-invariant variables.

Native American and Roma Cultural Identities – Sources of Empowerment, Resilience Among Academics/Professionals

Author: Antonie Dvorakova

Institution: CZ

Country: Czechia

This comparative empirical research discusses significant implications for psychological functioning of selected factors that pertain to the heterogeneous historically based socio-cultural contexts, which are intrinsic to different societies and cultures. Two interdisciplinary qualitative studies explored the subjective experiencing of 40 Native American academics in the USA and 16 Roma professionals in the Czech Republic. All these research participants have higher education degrees and maintain connections with their tribal or ethnic communities. The communities involved have been experiencing historical trauma, combined with the impact of forced assimilation, which typically results in damaging phenomena. Participants within both research samples were nevertheless able to utilize different aspects of their respective culturally-specific tribal or ethnic traditions when establishing themselves within the dominant/mainstream societies of their experiences. Many of these culturally-specific approaches, which participants employed within their educational trajectories and professional endeavours, were similar across both samples. However, thought-provoking differences were found as well. These differences concerned not only the content (regarding what the Native Americans as opposed to the Roma were emphasizing from within their traditions as beneficial also within the mainstream society) but even more importantly the ways in which the participants were conceptualizing their respective backgrounds and, by extension, their identities. This presentation will explore possible explanations for these findings using theoretical framework that emphasizes mutual interactions of humans with their environments, including the ways in which historically based socio-cultural contexts enable the distinct meaning systems that people construct, and how these systems at the same time guide the human formation of the environments.

Because the circumstance of functioning at the intersection of different, even conflicting socio-cultural contexts seems to be ever more common in contemporary increasingly diverse and at the same time globally interconnected societies, contributions to this kind of scientific knowledge are exceptionally timely.

Intercultural Communication, Language

Individual Papers

Impact of the Value System and the Relation to the Culture on Intercultural Sensitivity

Author: Valentin El Sayed

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Country: France

Co-authors:

- **Patrick Denoux – University Toulouse Jean Jaurès – France**
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The aim of this communication is to report the analyse of the effect of the prioritization of values (Schwartz, 2006) and of the individual's relation to his or her reference culture (Denoux et al., 2016) on the apprehension of cultural difference, represented here by the intercultural sensitivity of Bennett (1986). Indeed, the main question is the following: at which point these different factors impact the apprehension of cultural otherness, and so, the level of intercultural sensitivity? The role of the cultural variability is also an unavoidable element in this research. To test its impact, individuals that come from four culturally distinct countries were selected (France, Brazil, Bolivia and Sri Lanka) in order to observe differences but also potentially similitudes in the results. Consequently, a survey comprising the three main variables was distributed to participants (N=434) that come from the four countries selected. An average of 100 questionnaires by country were administrated. Through the SPSS statistics software, correlational analyses, Anovas, linear regressions and also Khi2 were employed to analyse the survey data. To answer to the different operational hypotheses, a global and cross-cultural analysis was conducted. Concerning the relationship of an individual with his own culture, we can observe a hermetic position when he's facing the cultural difference. However, the prioritization of the individuals' values influences directly the way people apprehend cultural otherness, and more indirectly, because of these values, the relation to the culture finally impacts reaction capacities to respond effectively or not to the cultural difference. Concerning intercultural relations, cultural origin was also a key element to understand the different variables at stake and potentially end in an effective intercultural communication. Besides, interculturalization (Denoux, 1994) appears like a significant process to explain some findings that impact the apprehension of cultural otherness.

Effects of Social Support on Maladaptation in Japan: Comparing Face-to-Face and Media Usage

Author: Shaoyu Ye

Institution: University of Tsukuba

Country: Japan

Previous studies have suggested that international students' (IS) social support networks (SSNs) including more different-language speakers, especially Japanese native speakers, would be helpful in decreasing their maladaptation through face-to-face (FTF) communication. This study investigates the effects of general trust on ISs' SSNs and ways of coping with stress using a two-wave panel survey to clarify whether they change or not due to different communication media (FTF and instant messaging use) and with time passes. This study conducted a self-reported questionnaire survey targeting ISs in the Kanto Region in Japan. We conducted an analysis of cross-lagged effect model based on 128 ISs' (average ages were 24.9 years) responses and the following results were observed. (a) ISs communicated with more same-language speakers than Japanese people in both T1 and T2, and the average total number of their SSNs through media was 6.31 and 6.41 (the maximum number was 10), whereas it was 4.07 and 3.83 through FTF, respectively. (b) Their SSNs through media included same-language friends and families/relatives most, who provided them with consultation/moral support and life information most. On the other hand, their SSNs through FTF included same-language friends most, followed by Japanese academic advisors who provided them with help in conducting study/research. (c) ISs with higher levels of general trust were able to form larger SSNs with Japanese people, which helped decrease their stress in Japan; however, no similar effects were found in their SSNs with same-language speakers.

Cross-Cultural Comparison of a Model of Global Citizenship: Self, Rational Compassion, and ICC

Author: Yoko Munezane

Institution: JP

Country: Japan

In this hyper-global world, mutual understanding through intercultural communication is essential, and promoting global citizenship is high on educational agenda. The primary purpose of this study is to explore the cross-cultural comparison of the structural relationships among intercultural communicative competence (ICC) and two related concepts that affect global citizenship: namely, rational compassion (Bloom, 2017) and

meta-personal self (DeCicco et al., 2007). The rationale for testing rational compassion is that although empathy has been deep-seated as a core psychological factor in the field of intercultural communication, recently, Bloom (2017) argued against empathy, and argued for rational compassion as a better moral guide for sustainable futures. Previous research has found the positive relationship between interdependent self-construal and ICC (author of this article, 2019). The next step is to test whether the new construal, meta-personal self, which concerns the conceptualization of the self as being connected with nature and all humanity, would have positive impact on ICC and global citizenship. Survey items were prepared based on previous studies. A questionnaire with a total of 45 items was set up by the researcher and was administered among 140 Japanese university students and 120 American university students. The model was constructed based on both theoretical and empirical studies, and was tested with structural equation modeling. The results indicated that meta-personal-self predicted rational compassion, and rational compassion predicted global citizenship through ICC. Rational compassion also directly predicted global citizenship among both groups. Additionally, it was found that in the model of American students, rational compassion was more strongly associated with ICC compared with the model of Japanese students. Implications of the research findings will be discussed from the perspectives of cross-cultural psychology. The presentation concludes with recommendations for designing the effective curriculum to facilitate intercultural competence and responsible global citizenship.

Intercultural Competence - a Universal Competence? - A Cross-Cultural Study

Author: Petia Genkova

Institution: DE

Country: Germany

The advance of globalization processes entails that various cultures are coming into contact with one another to an increasing degree. This increase in international orientation and mobility implies that intercultural contact situations become more widespread, so that intercultural competence gains in importance. Despite the relative popularity of the construct of cultural intelligence, there is disagreement on the interrelationship of its components (Rockstuhl & Van Dyne, 2018). In the present study, we test the applicability of the bifactor model in four European cultures (i.e., Hungary, Serbia, Germany, and the Czech Republic). Amongst the correlates that were investigated in previous studies, personality characteristics figure prominently. They found small to medium effect sizes for all the traits from the Five Factor Model of personality. Neuroticism (negative correlation), openness/flexibility and extraversion had the strongest effect amongst these five. Even

stronger effects were found for characteristics which are conceptually more closely linked towards cultural competence, namely empathy and intercultural self-efficacy. This result indicates that even for measurement instruments which were developed for intercultural comparison purposes, measurement invariance of such instruments cannot be taken for granted. When analysing the cultural intelligences scale, we found that it is best represented by a bifactor model, consisting of a general factor and four specific factors. Regarding correlates of cultural intelligences, we observed that in most countries this is associated with the quality of contacts with refugees (within each country). Concerning personality characteristics, we observed that open-mindedness is the most robust predictor across all samples, while cultural empathy was robust in most but not all cases. Surprisingly, flexibility was rarely associated with cultural intelligence. The results on measurement invariance in particular raise pertinent questions on the comparability of established scales across countries, and on the measurement of characteristics that are relevant for intercultural contact situations.

EthnoVR: Inducing Empathy towards Out-Group Through Virtual Reality Perspective Taking

Author: Daniela Hekiert

Institution: PL

Country: Poland

Over the past years, globalization has contributed to a significant increase in cultural diversity in most regions of the world and consequently to more cross-cultural interactions. Intergroup contacts in case of a high cultural distance and ethnocentrism may produce conflicts (Bennett, 2001). One way to overcome various cross-cultural misunderstandings is the ability to understand someone else's point of view. Empathy, and especially one of its components - the ability to take the perspective of another person, increases the positive evaluation of a foreign group (Galinsky & Mussweiler, 2001), and elicits the prosocial behaviors (Singer & Klimecki, 2014). Virtual Reality (VR), thanks to multisensory features, such as the immersion, the realism of being in a given place and embodiment, is a great tool for interventions that manipulate the perspective of others (van Loon et al., 2018; Bailenson, 2019). Currently, both classical methods, e.g., NPT (narrative-based perspective taking) and innovative methods, e.g., VRPT (virtual-reality perspective taking) are used to induce someone else's perspective. However, research that would simultaneously verify the effectiveness of classic and innovative methods inducing empathy in the intercultural environment is still limited. The ongoing project fills this gap by comparing the effectiveness of NPT and VRPT in the inducement of empathy and prosociality. In a laboratory experiment, Polish participants experienced the same cross-cultural misunderstanding from the

perspective of their compatriot and the perspective of an out-group (Chinese). Their levels of empathy, ethnocentrism and tendency to engage in helping behaviors were collected immediately after the manipulation, as well as in the pre-test and post-test. Results are discussed in relation to practical and theoretical implications.

An Integrative Approach to Measuring Intercultural Competence in a Russian Context

Author: Oleg Khukhlaev

Institution: Moscow State University of Psychology & Education (MSUPE)

Country: Russia

<https://youtu.be/F7OqlteyOAw>

Co-authors:

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- **Shushanik Usubyan – Moscow State University of Psychology & Education (MSUPE) – Russia**

We present an integrative approach to measuring intercultural competence (IAMICC) in a Russian context, based on the integrative analysis of 14 prominent intercultural competence tests that demonstrate good validity and reliability. First, 52 unique intercultural competence (ICC) constructs were identified. After deleting any overlapping constructs, we distributed nine resulting constructs into three components of ICC, as proposed by Leung and colleagues (2014). Of the constructs identified (N = 1024), only four factors showed a good fit in the confirmatory factor analysis. The constructs that were included in evidence-based IAMICC were: Intercultural stability, individual personality characteristics that allow a person to be resistant to stressful situations of intercultural communication; Intercultural interest, a desire to communicate with people from other cultures, an interest in culture and cultural differences; Ethnorelativism, attitudes toward respect and the acceptance of cultural diversity; and Management of intercultural interactions, the possession of a wide range of communication skills, which is important for intercultural communication. These constructs are positively associated with the Extended Cultural Intelligence Scale. People who

demonstrated higher rates on individual scales of the questionnaire were distinguished by their large number of specific intercultural achievements. Predictable correlations of the questionnaire with indicators of adaptation by foreign students and the severity of emotional burnout and self-efficacy among teachers working in a multicultural environment were also observed. With this in mind, the IAMICC can be considered a valid instrument and administered efficiently in a Russian context. The authors acknowledge the financial support from the Russian Foundation for Basic research (project № 19-013-00892).

The Role of L2 Health Communication Anxiety in Immigrants' Willingness to Use L2 Mental Healthcare

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- **Yue Zhao – Concordia University – Canada**
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Currently, more than 20% of Canadians identify as foreign born and, as a result, a large proportion of immigrant healthcare users find themselves in language discordant situations when seeking healthcare. That is, they have to use their second language (L2) to obtain services. Problems associated with language discordance might be especially critical in the context of mental healthcare, where diagnosis, treatment, and overall services are highly dependent on language. We investigated the influence of L2 health communication anxiety (HCA2m) on Russian-speaking immigrants' willingness to use their L2 (English or French) to obtain mental healthcare services in Canada. Importantly, in assessing HCA2m we controlled for L2 communication anxiety not specific to health, health communication anxiety not specific to L2 use, and L2 ability. First, the link between HCA2m and immigrants' willingness to use L2 mental healthcare services is investigated. Second, from the perspective of anxiety uncertainty management theory, we investigated predictive certainty—confidence in being able to predict how L2 interactions and treatment will unfold—and predicted outcome for mental healthcare encounters as potential elements underlying the association between HCA2m and willingness. Third, we investigated the influence of a number of first language (L1) and L2 social network variables (including network size, density, interconnectedness, number of triads, diversity, and closeness) on the mechanism underlying the association between HCA2m and willingness. Results indicated that HCA2m was negatively associated with willingness to use L2 mental healthcare services and this

relationship was entirely mediated by immigrants' predictive certainty, such that higher HCA2m was associated with lower predictive certainty, which was associated with reduced willingness to use L2 mental healthcare services. Social network variables had no effect on predictive certainty. The results indicated that HCA2m can be a linguistic barrier to mental healthcare for immigrants and that predictive certainty underlies this barrier.

Poster Session

Turning Points in Midlife

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The present study investigates the turning points of life (TUP) in four cultural samples: Cameroon, the Czech Republic, China Hong Kong, and Germany. We worked with a sample of 647 turning points in life stories of elderly persons, 60–85 years old. Participants included 163 men and women from the Czech Republic, 161 from Cameroon, 157 from Hong Kong China, and 166 from Germany. Results: For all four cultural samples, we identified nine main thematic areas to which the turning points were related. Midlife was identified as the most frequent stage of life at which a turning point takes place. The results also suggest that men and women differed in the topic of TUP. A process of affective balancing emerged from the data in TUP narratives (from a negative experience to a positive frame of TUP) that seems to be a universal mechanism across cultures. Funding: CSF 20-08583S

Intercultural Competence and Intercultural Communication Anxiety of Japanese and Chinese Students

Author: Lina Wang

Institution: Nagoya University

Country: Japan

Co-authors:

- **Xiaoyan Wu – Zhengzhou University – China**
- **Jiro Takai – Nagoya University – Japan**

Popular beliefs have it that Japanese and Chinese, have a higher level of communication anxiety. This difference has often been attributed to personality traits. However, we argue that communication anxiety cannot be rightly examined without taking into account the social context in which communication takes place. People may experience anxiety in particular situations, such as an intercultural encounter. To be confident in intercultural communication, people require not only confidence in English language skills, but also adequate knowledge of the other culture to understand, accept, and appreciate cultural differences to be considered a true global citizen. This study aims to examine the English language ability, intercultural communication anxiety, intercultural sensitivity, and global awareness of Chinese and Japanese university students, and the relationships amongst them. A total of 386 students (198 from Japan, and 188 from China) filled an online survey including the Personal Report of Intercultural Communication Apprehension Scale (PRICA), Self-perceived English Communication Competence Scale (SPCC), Intercultural Sensitivity Scale (ISS), and Global Awareness Scale (GAS). Results indicated that Japanese students' English language ability was significantly lower than Chinese, while their intercultural communication anxiety was significantly higher than the Chinese. Also, significant negative relationships between English language ability and intercultural communication anxiety were confirmed in Japanese and Chinese groups. Chinese students had significantly higher intercultural sensitivity than Japanese. Intercultural sensitivity and global awareness were negatively related to intercultural communication anxiety. English language ability mediated the relationship between intercultural sensitivity and intercultural communication anxiety, and also mediated the relationship between global awareness and intercultural communication anxiety. We discussed these results from the perspective of the need for both Japanese and Chinese students to become more apt at dealing with their rapidly internationalizing societies.

Implicit and Explicit Cultural Biases from Accent Perception

Author: Maël Mauchand

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Country: Canada

Co-authors:

- **Marc D. Pell – McGill University – Canada**

Out-group perception, especially in terms of cultural identity, affects how we evaluate other individuals both implicitly and explicitly. While a large body of research focuses on out-group biases from visual cues (e.g., faces), auditory cues such as a speaker's accent can also convey important information about their identity that may create similar effects. The present study assesses whether accent-based implicit biases exist and how they relate to more explicit biases, by examining two francophone groups with distinct cultures and accents: French and Québécois, a francophone population from Canada (also called French-Canadian). 31 French and 29 Québécois participants completed a modified Implicit Association Task (IAT) in which they categorized 24 utterances from French and Québécois speakers together with 24 Pleasant or Unpleasant written words. Afterwards, participants completed a questionnaire based on the Stereotype Content Model, evaluating how warm and how competent they perceived French and Québécois people in general. Analyzing Response Times from the IAT revealed that French participants responded significantly faster in the French-congruent condition (when French was associated with Pleasant, and Québécois with Unpleasant) than in the Québécois-congruent condition (French/Unpleasant vs. Québécois/Pleasant), suggesting an implicit negative bias towards Québécois accent. Québécois participants, however, did not show any bias. This asymmetry may be driven by accent exposure: French people are usually not familiar with the Québécois accent, while Québécois are more used to the "standard" French accent. Interestingly, implicit biases (or lack thereof) were independent of explicit attitudes towards each group: all participants rated French and Québécois as both high on the competence dimension but rated French as significantly less warm (likeable) than Québécois. These results highlight the complex role of accent recognition in person perception, but also emphasizes that implicit and explicit evaluations don't necessarily correspond: combining both dimensions is crucial to fully capture cultural biases in social interactions.

Communicating in First vs. Secondary Language: Cultural Frame Switching or Compensatory Mechanisms?

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Country: Poland

Co-authors:

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Do we behave, and are we perceived differently depending on the language we speak? Does actor's language, vocal vs. mute conditions, influence observer's perception and evaluation? We examined the impact of spoken languages, and gender on perception of

nonverbal communication, and evaluation of actor's behavior in dyadic interaction. When interlocutors belong to the same language-culture, their expressions are integrated with articulation of verbal messages. In case of bilinguals, cultural frame switch mechanism (Benet-Martinez, 2006) should operate. If second language is acquired at lower competence level, then these deficiencies may be compensated by nonverbal expressions. Study 1 examines cross-gender dyadic professional interactions conducted in Polish and in English. The ongoing Study 2 extends the scope of exploration, comparing unilingual (L1) male student dyads (Polish and Turkish) with mixed Polish-Turkish dyads conversing in English (L2). We predict smoother, more spontaneous conversations in L1 compared to L2; more gestures supporting verbal output are expected in L2. Results from Study 1 showed significantly higher intensity of nonverbal behavior when interlocutors were speaking in English than in Polish, though this effect was qualified by interaction with gender. There were, on the other hand significantly more smiles registered when conversation was held in Polish than English. Female was significantly more smiling than male. Compared to mute, vocal interview resulted in perception of more smiles. We observed compensatory behaviors that is, significantly more gestures when interlocutors were speaking in English than Polish. The opposite tendency occurred with smiles operating as interaction facilitating factor. Study 2 is being conducted now on larger samples to give our hypotheses more solid test power. We expect to replicate the reverse effects of gestures and smiles, serving compensatory and facilitating functions in L1 and L2 communication, respectively.

The Polyglot Psychotherapist: Issues of Language and Setting.

Author: Enav Or-Gordon

Institution: Charles University, Faculty of Education, Department of Psychology

Country: Czechia

"Psychoanalysis was originally a science for outsiders." Adam Phillips, *Becoming Freud*. pp. 159 Multilingual therapists have been known to work in a foreign language from the beginning of psychoanalytic practice. This phenomenon is becoming ever more relevant in today's world of immigration and multiculturalism. Language is one of the most important aspect of psychodynamic psychotherapy – the talking cure. Verbal associations and accounts of dreams make the royal road to the unconscious. Language is also a therapist's main tool and the basis of any intervention and interpretation. What happens when the therapist speaks a different mother tongue than the patient? What can we learn from foreign therapists about the role of language in therapy, and about the psychotherapeutic setting? Semi-structured interviews were conducted with 9 polyglot psychotherapists using a multitude of foreign languages in their clinic. Participants showed great personal interest in the subject, while mentioning a surprising lack of theoretical references to it in psychoanalytic literature. Analysis of the data suggests that polyglot therapists tend to have

a unique attitude to language and a unique way of listening. Thanks to their simultaneous outsider and insider perspectives of language and culture, they have a wider inner reflective space, a fresh approach to language and alternative ways of listening at their disposition. They might be more creative with language, and more inclined to explore verbal elements that native speakers tend to overlook. Beyond language, data showed interesting implications of cross-cultural situations for the therapeutic setting. This, especially when the patient is native while the therapist is a foreigner. The implications of this unique situation are explored in relation to Freud's technical recommendations, that might be interpreted as aimed at keeping the analyst foreign to the patient. This PhD. study is conducted under supervision of doc. PhDr. Miloš Kučera, CSc.

Intercultural Training

Symposium

Entering the Profession: Are Future Helping Professionals Prepared to Work with Diversity?

Chair: Valerie Demers, Maya Yampolsky, & Yvan Leanza

Institution: Université Laval

Country: Canada

<https://youtu.be/kdQgh4jr1rY>

Intercultural Training in University Helping Professions Programs in Québec (Canada)

Author: Andrée-Anne Beaudoin-Julien

Institution: Université Laval

Country: Canada

The ever-increasing influx of immigrants contributes to diversify Canada's population. Members of migrant or racialized groups are particularly at risk of suffering from mental and physical problems. Helping professionals must develop cultural competence to intervene effectively and respectfully with such a clientele. Scientific and professional organizations recommend including intercultural training to the university helping professions curricula. This qualitative study aims to describe the courses exploring intercultural issues as included in all Quebec (Canada) university programs in the four disciplines of the helping professions (psychology, social work, occupational therapy, and midwifery). Specific objectives were to identify the presence of such courses in each discipline, their mandatory or optional nature, their pedagogical characteristics and their content. Information about the courses found on university websites was compiled and courses descriptions were imported in QDA Miner, 5.0.21 version. Inductive content analysis permitted to delineate the themes pertaining to the content of the courses, grouped together according to the components of cultural competence: cultural self-awareness, knowledge and skills (Sue et al., 1992). Almost a quarter of programs do not offer any intercultural courses. The intercultural courses that are actually offered are mostly lectures, especially in psychology and social work, although as is shown in the literature, an experiential format (e.g., internship or practicum) would better help students to develop their cultural competence. Cultural knowledge is most often addressed, except in midwifery, where cultural skills are emphasised. A discussion will highlight the strengths and weaknesses of this study and offer reflections about the changes

needed to improve the intercultural training offered in university curricula and practical strategies to implement these changes.

Cluster Analyses of Cultural Competence: Associations With Acculturation Orientation and Attachment

Author: Gabriel Bernard

Institution: Université Laval

Country: Canada

Health and social work professionals must intervene more frequently with culturally diverse clienteles. This study aims to verify, among future professionals in social work and occupational therapy, how multicultural personality dimensions scores, considered as cultural competence dimensions, are associated with attitudes towards others, more specifically with their representations of others (i.e., attachment) and with their attitudes towards migrants (i.e., acculturation orientation). Students from three sites (Quebec sample: N=64, French-speaking Switzerland: N=70, and French: N=275) completed questionnaires measuring cultural competence (Multicultural Personality Questionnaire; MPQ), acculturation orientation (Host Community Acculturation Scale) and attachment (Adult Attachment Scale), in the year before their integration internship, which marks the start of their practice as (quasi) autonomous professionals. Hierarchical clustering analyses were performed using the MPQ scores. In each sample, a four-cluster solution was selected. Although the exact composition of the clusters differed for each sample, a general pattern is clear. A first cluster includes participants with lower than average scores on cultural empathy and open-mindedness scales. A second cluster includes participants with lower than average scores on emotional stability and social initiative scales. Participants in the third cluster have above-average cultural empathy and open-mindedness scores. The fourth cluster includes participants with higher than average flexibility, emotional stability, and social initiative. Each cluster is associated with both a specific acculturation orientation and a specific attachment style. These results suggest the existence of different student profiles of cultural competence prior to entering the profession. Implications are discussed, in particular the possibility of identifying differentiated targets to enhance pre-entry intercultural training, but also in-service training (i.e., interventions aimed at cultural competence dimensions).

“Disturbing” Differences: Helping Profession Students’ Encounters With People They see as “Other”

Author: Yvan Leanza

Institution: Université Laval

Country: Canada

Although intercultural training, recognized as effective, is recommended by scientific and professional organizations, it rarely appears in the basic curriculum in helping profession university programs. Yet, in an increasingly global world, being in contact with human diversity, ethnocultural or otherwise, remains a challenge. Few studies inform about the subjective experience of helping professionals with a diversified clientele. This presentation focusses on a qualitative study aiming to understand how Canadian psychology, social work, occupational therapy and midwifery university students experience their experiences with human diversity, before they began their internship (independent practice).: What are their prior meaningful experiences with people from different ethnocultural backgrounds? What kind of consequences do these experiences have for the students involved? What non-ethnocultural characteristics do these future professionals perceive as "disturbing" in the individuals they meet? Thirty-two students were interviewed. Content, sequence and cooccurrence analyses revealed that participants’ meaningful intercultural encounters took place during personal experiences (e.g., family, friends), tourism, school or work, and social involvement. These encounters lead to cognitive changes: participants became aware of their own cultural background, of their adaptability or of the (often tense) relationships between people from different ethnocultural backgrounds. These experiences also promote, on a cognitive and emotional level, participants’ open-mindedness and ability to nuance their stereotypical conception of the Other. School and personal experiences lead participants to question or affirm their identity, but professional and social involvement experiences lead them to change their behaviors (e.g., practice minimalism). Seven participants report having had no significant experiences with intercultural diversity. Content analyses also showed that all participants are troubled by non-ethnocultural characteristics, including close-mindedness, judgment and “radical” religious beliefs, especially those perceived as leading to mandatory behaviors (e.g., wearing a veil). Reflections will be proposed on how to capitalize on these experiences to better university training.

Helping Profession Students’ Experiences with Clients They perceive as “Other”

Author: Valérie Demers

Institution: Université Laval

Country: Canada

The importance of training helping professionals to develop cultural competence to work with clients from different cultural backgrounds is widely recognized. Students and professionals, however, feel unprepared and find the diversity training they received lacking. Few studies focus on how helping professionals actually experience working with diverse clients. This presentation will highlight the results of a qualitative study, which purpose is to understand how Canadian helping professions students experience working with clients they see as “Other”. The research question is: how did these students describe their emotions, thoughts and behaviors occurring during and after a meaningful intercultural event involving a client, during their internship? Thirty-one psychology, social work, occupational therapy and midwifery students were interviewed about such an event. Content and cooccurrence analyses of the interviews indicate that students experience, during and after the event, a wide range of emotions, thoughts and behaviors, interconnected in complex ways. For example, feeling negative emotions (e.g., anger, ambivalence) toward the client, as well as compassion and empathy, during the event, seem associated with relativistic thought (withholding judgement, questioning own’s attitudes and behaviors) and the ability to adopt the client’s perspective after the event. Compassion and empathy during the event also co-occur with professional learning occurring after the event, especially developing one’s cultural sensitivity and knowledge about the Other’s universe. Students having positive emotions toward the client tend to look for resources to help him or her (e.g., discuss with one’s supervisor), as well as enacting behaviors motivated by empathy (e.g., reassurance) during the event. These results underline the complexity of helping professions students’ subjective experience with diversified clients. The presentation will conclude by reflecting on students’ needs, as well as on the supervisor role as a “mentor”, and on how to improve the support students receive as almost-independent practitioners meeting human diversity.

Poster Session

Ready for a Colourful World: Micro-Interventions for Teaching Intercultural and Diversity Competence

Author: Svenja Schumacher

Institution: University of Osnabrueck

Country: Germany

Co-authors:

- **Svenja Schumacher – University of Osnabrueck – Germany**
- **Marina Schefer – University of Osnabrueck – Germany**
- **Jonas Brueggemann – University of Osnabrueck – Germany**
- **Petia Genkova – Osnabrueck University of Applied Science – Germany**
- **Karsten Mueller – University of Osnabrueck – Germany**

In a diverse world, intercultural and diversity competencies are essential for a successful career. Preparing students for the working life, is one key element of soft-skill teaching. Facing the current pandemic and the need for flexibility in time and place, most trainings have shifted to a virtual setting. Here, digital micro-interventions complement virtual teaching by providing a new possibility to connect with different cultures and diversity. Micro-interventions have been widely used in the fields of education (Leong, Sung, Au, & Blanchard, 2020) and corporate learning (Göschlberger, & Bruck, 2017). They have been shown to be effective, easy to implement, time efficient (Schumer, Lindsay, & Creswell, 2018) and can be administered online (Fuller-Tyszkiewicz et al., 2019). In this project, we develop micro-interventions facilitating intercultural and diversity competencies as open educational resources for teaching. Based on didactic models, short, digital, and self-contained training sequences are produced promoting affective, cognitive and behavioral learning. Thus, micro-interventions follow an integrative approach in skill development, supported by own simulated experience, immersion and fostering implicit attitudes. We implement micro-interventions in hybrid training concepts to experimentally test their effectiveness. Participants will consume a short video-based online micro-intervention on intercultural or diversity topics followed by a synchronous training sequence transferring lessons learned to real life (experimental group). Intercultural and diversity competencies are assessed pre- and post-training, as well as knowledge gain, and satisfaction with the micro-intervention. The control groups will either receive an un-related or no micro-intervention. From a research perspective, the study can enhance our knowledge of the processes fostering intercultural and diversity competencies. Additionally, it contributes to the growing body of research on online micro-interventions. Second, from an applied perspective, this study contributes to improving daily interactions of individuals in our global

and diverse society by applying an easy to implement, resource-efficient and globally accessible online tool.

A Field Experiment: Minimum Interventions to Increase Students Intercultural Friendships

Author: Catherine Peyrols Wu

Institution: Nanyang Technological University Singapore

Country: Singapore

Co-authors:

- **Xi Zou – Nanyang Technological University Singapore – Singapore**
- **Yuri Rykov – Nanyang Technological University Singapore – Singapore**

Prior research has suggested that the development of intercultural relationships could be challenging. In this project, we seek to identify strategies that can facilitate the development of intercultural friendships in a culturally diverse classroom setting. We propose that by providing feedback to students on their friendship networks, we can motivate them to recognize the force of homophily (McPherson, Smith-Lovin, & Cook, 2003) – the default tendency of interacting with similar others (i.e., classmates from the same culture). This feedback intervention can highlight the need to proactively reach out to classmates from a different culture, resulting in a more culturally diverse friendship network. To test our hypothesis, we used a sample of 285 undergraduates who were enrolled in a course on intercultural competence at a local university in Singapore. This sample consists of 105 (37%) international students from 27 countries. Students were assigned into one of eight classes and only interacted with classmates within their own class during the course period. Three classes were assigned into the control condition, and five to the experimental condition. In the control condition, we measured friendship network among the classmates prior to the start of the course, as well as at the end of the course. In the experimental condition, we measured friendship network at two additional time points and provided students feedback on their friendship network twice during the semester. Results show that students in the feedback condition reported a significantly larger number of friends from a different culture than those in the control condition, but the overall friendship network size did not differ between conditions. This study provides direct evidence that providing feedback on friendship network facilitates the development of a culturally diverse network.

Increasing Cross-Cultural, Virtual Teamwork Competences Through a Study Abroad and Virtually Abroad

Author: Sharon Glazer

Institution: University of Baltimore

Country: United States of America

Co-authors:

- **Rita Berger – Universitat de Barcelona – Spain**

In today's global economy, work is completed in culturally diverse teams and work environments, including the in-person workspace and the virtual workspace. Working cross-culturally requires unique competencies that can be best gained through experiential exercises. The authors set out to share results of students' professional and cross-cultural competence as a result of participating in a joint Study Abroad and Virtually Abroad Program (SA-VA-P) between Universitat de Barcelona and University of Baltimore focusing on the aforementioned competencies and results of our assessment of the utility of the program. The SA-VA-P was designed to impart the acquisition of the mentioned skills to master students working together in cross-cultural virtual teams for about 7 weeks. The aim of the SA-VA-P is to expose students to conditions of today's global, diverse, and technologically connected world of business. In the most recent of four iterations of the program, 23 Master's level students of both Universities were involved in this program. Data are currently being collected at three time points on different important aspects like Cultural Competence, Team Climate for Learning and Stress and Strain, to see whether the students' competencies increased. Time 1 data were gathered prior to the students meeting each other in person. Time 2 data were gathered just upon completion of the final in-person lecture, and the third timepoint will be gathered around March—after the program will be completed. Past iterations of the same study have shown growth from Time 1 to Time 3. Students in Spain, but particularly students from the USA, showed increases of global and local identities, openness to cultural diversity, cultural intelligence, and perceived value of the SA-VA-P from Time 1 to Time 3. Results from this year's program will extend the question of cross-cultural competence to include also information about teamwork development and coping skills improvements.

Invited Symposium

Views on Cross-Cultural Psychology: Carrying Fons van de Vijver's Legacy Forward – Part I and II

Chair: Johnny R. Fontaine

Institution: Ghent University

Country: Belgium

Part I. Cross-cultural assessment: Psychometric and methodological underpinnings

Ype Poortinga provides a brief review of Fons' psychometric work on bias and equivalence, starting in the early 1980s and how it has expanded over time, while maintaining its focus.

Jamie He addresses the perennial issue of response styles that can be characterized at the same time as sources of distortion, invalidating comparisons, and as sources of information about genuine psychological differences between national populations.

Isabel Benitez reviews recent work on the analysis of item bias (or differential item functioning, DIF), drawing attention to innovative procedures (i.e., qualitative methods) and designs that allow for investigating the causes of item bias.

Johnny Fontaine describes Fons' approach to the conceptual underpinnings of psychometric analysis. His contribution proposes a differentiation between construct, functional, and structural equivalence.

Part II

Michael Bender outlines the various ways in which Fons with several colleagues has approached research on acculturation, emphasizing important distinctions that are prominent in this work.

Byron Adams focuses on how a qualitative and quantitative approach to identity needs to be inclusive from the perspective of: (a) the multitude of identities that are involved, (b) identity as a resource, and not as a divisive element, and (c) the range of groups in studying identity, where so far non-Western groups often have been neglected.

Velichko Fetvadjeiev reviews challenges in the construction of the South African Personality Inventory (SAPI) project and what personality assessment in multi-language and multi-group contexts can learn from it.

Equivalence and Bias: A Brief Review of the Past and a Glimpse Into the Future

Author: Ype H. Poortinga

Institution: Tilburg University & Vrije Universiteit

Country: Netherlands

This presentation has three parts, reflecting on the past, the present, and the future. 1. Four decades ago, “bias” in cross-cultural psychology was a more or less amorphous concept; data were deemed either “comparable” or “incomparable”. Fons van de Vijver made contributions to the psychometric analysis of bias and to conceptual distinctions in levels of equivalence, which allowed the field to move beyond this rigid dichotomy. 2. The data-analytic tools that we have today for identifying bias are severely underutilized. Ruling out that interpretations of results could reflect bias is crucial. At the same time, perfect equivalence is out of reach and the question arises how we can demarcate sound efforts in identifying and dealing with bias from stifling overkill. 3. It is expected that cross-cultural psychology will seek a new balance between imposed measurements (instruments developed elsewhere) and local representation. Two trends are likely: (i) joint development of instruments by groups of researchers that can serve as common standards (as in PISA and other OECD projects), and (ii) emphasis on analyses of local representativeness, or content validity, of items.

Response Styles from a Cross-Cultural Perspective

Author: Jia He

Institution: Tilburg University & DIPF

Country: Netherlands

Tracing item bias in cross-cultural research - Isabel Benítez

In cross-cultural research, response styles are traditionally considered a main source of method bias that should be avoided and eliminated, whereas a more recent view takes response styles as communication styles that represent valid individual and cultural characteristics. My joint work with Fons van de Vijver on response styles aims to help create consistency in the measurement of response styles, establish their nomological network, and gauge their impact in cross-cultural comparisons. In this presentation, I review main findings from our projects, including the integration of response styles to a general factor, individual- and country-level correlates of response styles, and various correction effects based on ad-hoc procedures or survey design features. Following Fons' legacy, I propose to (1) diversify and validate the measurement of response styles; and to (2) link response styles with external validity measures beyond survey responses. These efforts are expected to further our understanding of response styles, and provide insight in how to deal with response styles across cultures.

Tracing Item Bias in Cross-Cultural Research

Author: Isabel Benítez

Institution: Universidad de Granada

Country: Spain

Item bias is the most studied bias source. Traditionally, researchers have focused on developing statistical methods for detecting item bias, widely understood as Differential Item Functioning (DIF). In the last two decades, the growing interest in improving DIF evaluation and methods of analysis has led to three main approaches: (i) recommendations for guiding the selection of DIF statistics according to research design, (ii) software development for different statistical methods, and (iii) methodological proposals for interpreting causes of item bias. In this presentation, we will review these three perspectives and their connections to the original framework of bias by Fons van de Vijver and colleagues. In addition, we will define a research agenda on item bias emphasizing innovative procedures (i.e., qualitative methods) and designs. We will also outline research questions and methods for understanding and explaining item bias in cross-cultural research. To do that, we will review recent contributions focused on investigating causes of item bias.

The Underpinnings of Measurement Invariance: Construct, Functional and Structural Equivalence

Author: Johnny R. J. Fontaine

Institution: Ghent University

Country: Belgium

Fons van de Vijver has contributed greatly to the elaboration and dissemination of the analysis of bias and equivalence in cross-cultural research. His approach recognizes the importance of psychometric analyses, which have become increasingly sophisticated over time. However, his main contribution is making clear that psychometric analyses focusing on measurement invariance are only part of the story. In his approach three concepts have been put forward on which measurement invariance is based: construct equivalence, functional equivalence, and structural equivalence. These concepts highlight two central conditions that are often implicitly assumed to be satisfied. The first is that the same theoretical variable(s) can account for various manifest behaviors across cultural groups (which justifies the use of the same theoretical framework) and the second condition is that the same manifest behavior is accounted for by identical theoretical variables across cultural groups (which justifies the use of the same operationalization). The importance of putting these two conditions in a central position for cross-cultural research is discussed and demonstrated with reference to a research project on guilt and shame.

A Pragmatic Orientation on the Assessment and Conceptualization of Acculturation

Author: Michael Bender

Institution: Tilburg University

Country: Netherlands

<https://youtu.be/4S8UWZWXV7k>

This presentation gives an overview of the contributions of Fons van de Vijver to acculturation research as an example of a pragmatic approach to dealing with the multicultural composition of today's societies. There are two basic aspects: On a methodological level, the approach has demonstrated that adequate assessment of the acculturation process and the use of standard procedures can improve validity and quality. On a conceptual level the approach has overcome shortcomings of previous (bi)dimensional acculturation models, by postulating and empirically verifying the domain-specificity of acculturation orientations and by embedding them into an acculturation framework of antecedents and outcomes. The relevance of this approach to future acculturation research is discussed.

Identity – Perspectives Across Cultures

Author: Byron G. Adams

Institution: University of Amsterdam & University of Johannesburg

Country: Netherlands

Much of what we know about identity (i.e., how people define themselves) stems from western contexts, with personal identity (continuity, aspirations, and values), relational identity (roles and relationships) and social identity (group membership) often studied separately, and argued to be distinct from each other. While Erikson's seminal work argued for the psychosocial nature of identity as a development task emphasizing the interconnectedness of identity aspects, only recently a movement started among western researchers towards integration (in particular of personal and social identity aspects). This need for integration has been recognized much longer in non-western contexts, where personal aspects of identity, such as values and goals, are often hard to examine without accounting for ethnic group membership, social class, and/or gender. Here, one of the shortfalls is the vast range of approaches and methodologies, resulting in lack of coherence in conceptualization and a clear understanding of what identity means. In this presentation, we aim to shed light on: a) what identity means and the role it plays; b) the need for either a universal or a more culture-specific conceptualization of identity; and c) the importance of methodology (such as mixed methodology, culturally sensitive methodology and analyses) for understanding identity across contexts.

Lessons from the Development of a Multilingual Local Personality Inventory, SAPI

Author: Velichko Fetvadjev

Institution: University of Amsterdam

Country: Netherlands

This presentation reviews the contribution of the South African Personality Inventory (SAPI) project, led by Fons van de Vijver, to current debates in cross-cultural research and assessment. Despite the prevailing agreement on the universality of the Big Five, recent research in various non-Western societies has identified models with greater cultural specificity. Against this background, it is remarkable that the SAPI model, derived from person descriptions in 11 different languages in South Africa, displays a structure similar to the Big Five, albeit with an expanded social-relational domain. Ongoing research suggests that the SAPI model is also applicable in non-African cultures such as New Zealand and Ireland. Furthermore, compared to proposed universal models, the SAPI offers an increased and more culturally equivalent prediction of relevant outcomes, such as prosocialness, family and political orientation, and psychological well-being. The project highlights the benefits of a decentered approach to research and assessment that starts with a comprehensive mapping of psychological constructs across cultures and languages.

Keynote Lectures

Presidential Address: Nationalism? Cosmopolitanism? In Which Direction is Europe Heading?

Author: Klaus Boehnke

Institution: Jacobs University Bremen

Country: Germany

Since 2005 there have been initiatives to establish a module in the European Social Survey (ESS) that is concerned with the question of people's attachment to their country and their attachment to Europe as a supranational entity. The initiatives were shortlisted for inclusion in the ESS on most instances. Never did they, however, make it into the rank and file of ESS surveys. Then, however, the ESS steering committee decided to include two items in the core module of the ESS from 2016 onwards with Boehnke et al. as indicative experts [https://www.europeansocialsurvey.org/docs/methodology/core_ess_questionnaire/ESS8_emotional_attachment_final_template.pdf]. This year's presidential address is the first comprehensive comparative overview of attachment to country and attachment to Europe in the countries participating in the ESS. Results from 2016 and from 2018 will be described. Findings are correlated with political leaning of the respondents in the different countries. In 2016, attachment to country is highest in Portugal (8.46 on a scale of 0-10), Poland (8.44), Finland (8.40), Hungary (8.37), and Norway (8.32). It is lowest Slovenia (7.26), Russia (7.22), Netherlands (7.19), United Kingdom (7.07), and Belgium (6.59). In the same year, attachment to Europe is highest in Hungary (7.09), Poland (6.65), Czech Republic (6.48), Norway (6.41), and Spain (6.41). At the low end we find Estonia (5.16), Ireland (5.03), United Kingdom (4.51), Israel (2.94), and Russia (2.38). The fact that three countries are at the top of the list both in attachment to country and to Europe suggests that the emotional attachment to both is intertwined. The relationship between political leaning and attachment to country is moderately positive (leaning toward the right going with higher attachment to country), whereas the relationship between political leaning and attachment to Europe is close to zero. The presidential address will also offer an insight into findings from 2018, which are similar.

From My Past to Our Present in Cross-Cultural Psychology: A Summing Up and Futurescape

Author: Michael Harris Bond

Institution: Hong Kong Polytechnic University

Country: Hong Kong

I fell in love with being a cross-cultural psychologist when I lived and worked in Japan for three years while teaching personality. This love affair has continued over my subsequent 50 years as an academic practicing in Hong Kong. During that time, I have written extensively in academic journals and edited collections on a wide variety of social psychological topics, edited books of essays in Chinese psychology, including *The Oxford Handbook of Chinese Psychology* (2010), and discussed cultural differences in cognition, emotions, and behavior, most recently as a co-author of *Understanding Social Psychology across Cultures* (Sage, 2013). At this stage of my life and career, I am trying to understand why I have taken this pathway through my life, to make sense of my development as a cross-cultural psychologist, and to anticipate a probable and useful direction for IACCP members and interested colleagues to take in their professional work. This keynote address presented at IACCP, 2020+ conveys my recent thinking on these matters.

Remote Acculturation: So Far in So Little Time, Even Further to Go

Author: Gail M. Ferguson

Institution: University of Minnesota

Country: United States of America

https://youtu.be/3jCKM0JjD_Y

Remote acculturation is a modern form of acculturation resulting from contact with a distant culture via the 4 Ts of globalization (trade, technology, tourism, transnationalism) (Ferguson & Bornstein, 2012). Remote acculturation (RA) parallels traditional/proximal acculturation (PA) commonly studied in immigrant-receiving contexts. Much has been learned about RA since it was first introduced in 2010 at ISSBD, Lusaka, Zambia. This presentation will describe the development of RA theory and research over the past decade – detailing three staggered, interlocking phases of work with illustrative examples – and will cast a vision for the future including deepening synergy with PA scholarship. RA research has developed rapidly partially because RA adapted traditional theoretical and methodological approaches from PA to study RA. Phase 1 of RA scholarship (began 2010) involved basic descriptive unidisciplinary research documenting the presence of RA and its correlates using single-culture and comparative quantitative and qualitative methods. Phase 2 (began 2015), layered atop ongoing Phase 1 efforts, has explored RA contexts, mechanisms/processes,

and associations with adaptation/health using multi-method, applied, cross-disciplinary research. In this phase research findings have been translated into an intervention to foster positive adaptation among remotely acculturating youth and parents (i.e., JUS Media? Programme). Phase 3, which is just beginning and layers atop earlier phases, will focus on scaling RA-related digital/online interventions. It will be argued that deeper interlocution between RA and PA scholarship is in the best interest of the future of acculturation psychology. For example, theoretically-speaking, RA may provide a 'purer' test of intercultural contact without confounds of immigration-related hassles. Methodologically-speaking, modern youth in diverse societies, including immigrants, are often engaged with both proximal and remote cultures, which has implications for new acculturation studies. RA and PA also share many growth initiatives including multidimensional acculturation theory and measurement, diversified methodologies, inter/transdisciplinarity, and deeper integration with developmental science.

Evidence That Young People in China are Adapting to Their Ancestors' Farming Patterns, Not City Life

Author: Thomas Talhelm

Institution: University of Chicago Booth School of Business

Country: United States of America

<https://youtu.be/FcZLI4YqGDw>

Co-authors:

- **Alexander S. English – Shanghai International Studies University – China**
- **Jianhong Ma – Zhejiang University – China**
- **Xingyu Li – Stanford University – China**

China is changing. In the year 2000, most people worked in agriculture. Now, it's 25%. Instead, people are moving to cities, getting college degrees, and working office jobs. How is this changing culture? We tracked cultural thought style in over a thousand high school grads from all over China as they moved to college. Then we asked psychologists to predict how those environments would change their thought style. Psychologists by far predicted the largest differences from moving to big cities and developed places, yet the data showed no effect. Instead, the farming heritage of the county predicted how students' thought style changed over time. China's young people are learning the cultural pathways rooted in ancient traditions of farming, even as many youngsters have never touched a plow.

When a Picture Story is Worth More than a Thousand Responses: Implicit Motives Across Cultures

Author: Athanasios Chasiotis

Institution: Tilburg University

Country: Netherlands

https://youtu.be/2x_r0TL5z9E

Co-authors:

- **Jan Hofer – Trier University – Germany**

Recent research produced impressive evidence that implicit motives represent a fundamental source to explain human behavior and psychological processes. Yet still today, little cross-cultural research is available. This is unfortunate as implicit motives are considered a basic and universal component of humans' personality. In the first part of this keynote, we distinguish self-attributed from implicit motives, the two types of motives that are typically used to explain individuals' behavior and mental processes. Thereafter, a brief outline of the history of implicit motives will be given, particularly focusing on early work in diverse cultural contexts. Although early pioneering work pointed to culture-specific but also universal aspects of implicit motives, the meaningfulness of those findings is difficult to evaluate as research might have been flawed due to the neglect of methodological issues such as the problem of measurement equivalence. Given such misgivings, we will outline recent methodological advancements in measuring implicit motives, using two widely used instruments (PSE; OMT) in diverse cultural contexts. In the second part, contemporary examples of bias-free cross-cultural research on implicit motives will be presented. A focus will be put on findings of the significance of implicit motives for human behavior in our own empirical studies in evolutionary, developmental, and cross-cultural psychology on topics like parenting and parenthood, motive development, prosocial behavior and helping, generativity, and well-being. Finally, we briefly discuss promising future research directions like motive development across cultures and automatic coding procedures. We conclude that if we want to understand and predict universal and culture-specific behavior within and across cultures, we need to combine self-report measures with implicit measures of motives.

The Role of Mass Communication in Shaping Attitudes Toward Social Minorities

Author: Sylvia Graf

Institution: Czech Academy of Sciences and Czech-Moravian Psychological Society

Country: Czechia

Prejudice and discrimination against social minorities complicate the coexistence of different groups in society. This is especially problematic given the rising ethnic diversity of populations in European countries. Prejudice and discrimination can be effectively countered by face-to-face interactions between members of different groups – direct intergroup contact. However, direct intergroup contact between minority and majority members is often limited due to low opportunities for contact, or hesitation to seize these opportunities. In such situation, mass media represent a key source of information about social minorities. Despite the ubiquitous presence of mass media news and the vast audience that mass media can reach, our understanding of the role of mass media in shaping attitudes towards social minorities remains limited. In my talk, I will present outcomes of several studies that examined how different representations of social minorities in the mass media can shape attitudes toward social minorities on the part of the majority. Mass media have different means to communicate information about social minorities. First, I will introduce the effect of distinct valence of mass media news about immigrants (i.e., positive, negative, vs. mixed). Second, I will focus on the role of language, specifically on the effect of distinct linguistic categories for immigrants' ethnicity (i.e., nouns vs. adjectives); and on the effect of distinct, but interchangeably used, labels for immigrants' status (i.e., migrant, asylum seeker, vs. refugee). Lastly, I will present how pictures accompanying newspaper articles about immigrants shape attitudes toward them. All studies feature relevant boundary conditions (e.g., participants' political orientation) and mechanisms underlying the effect of mass media news on attitudes (e.g., perceived threats and benefits from immigrants). The end of the presentation will be dedicated to implications of the research findings and their practical applications.

Psychology of Democracy: In Search for a Consensus

Author: Martina Klicperova - Baker

Institution: Institute of Psychology, Czech Academy of Sciences

Country: Czechia

Psychology of Democracy is a subset of Political Psychology, at the same time it is an interdisciplinary borrowing from various fields. Psychology can well contribute to analyses of political and sociological phenomena. The presentation focuses on the complexity of democracy, its paradoxes, and on ways, how psychology can help to explain and promote democracy, which has been in global backslide from the beginning of this century. The theoretical part stresses the conflict-resolution virtue of democracy (the democratic peace) both on the national and international level; it stresses the importance of civility (fraternity) as the most important factor from the classic yet still valid liberty-equality-fraternity trio. Civility helps to buffer the inevitable conflicts which are a natural part of democracy. After all, according to the Fundamental Paradox of Democracy, its basic principles (freedom and equality) are in a substantial conflict which, if there would not be for civility, would be destructive. The empirical part enriches the political and sociological cultural maps by a

politico-psychological insight, i.e., by empirically derived mentalities, the democratic and non-democratic characters (secular democrats, religious democrats, non-democratic skeptics, intolerant traditionalists, and authoritarian radicals) derived from the European Values Study. While these characters document diversity within the nations, at the same time, they also indicate international outreach and a potential for consensus, an axiologically unified, international „democratic mentality“ – a modern democratic demos. This democratic demos may be the ground for democratic peace and also for tackling of other global challenges, esp. climate change. Conference participants are encouraged to join the nascent international working group for Psychology of Democracy (contact the speaker, MKB).

The Cultural and Relational Dynamics of Emotion: From Cross-Cultural Variation to Intercultural Contact

Author: Jozefien De Leersnyder¹ & Michael Boiger²

Institution: 1. University of Leuven, Belgium; 2. University of Amsterdam, Netherlands

<https://youtu.be/4liMR9LYDcg>

Experiencing an emotion means taking a stance in the world: Emotions are grounded in people's interpretations of what happens around them and come with an intention to act upon them. In other words, emotions are closely connected to the social environment in which they occur. In this talk, we aim to show that this social nature of emotion makes cultural differences in emotion systematic and predictable. Because people in different cultural contexts have different ideas about what it means to have “good relationships”, different emotions should be useful for achieving these relationships. Consequently, those emotions that are consistent with culturally dominant ideals should be more prevalent and rewarding than those emotions that are not. As a first step, we show that this is indeed the case—across multiple cultural contexts and a variety of methods, such as experience sampling, content coding of cultural products, cultural fit calculations, or classification techniques. We then demonstrate how cultural differences in emotion dynamically emerge from people's daily social interactions. We show that during ongoing interactions, both romantic partners and biculturals gravitate towards those emotions that align them with the ideals or demands of their socio-cultural context. Finally, we explore what happens to people's emotional lives when different cultures come in contact. We provide evidence for the acculturation of emotions in immigrant minorities—a process that hinges upon people's social interactions and networks and that appears to be driven by micro-processes of grounding during emotional sharing. Taken together, our past and ongoing research suggests that emotions are dynamically shaped by people's relationships and socio-cultural contexts, which has important theoretical, methodological, and practical implications.

Lonner Distinguished Invited Lecture

Religious Diversity and Global Cultural Variation

Author: Ara Norenzayan

Institution: University of British Columbia

Country: Canada

Co-authors:

- **Cindel White – University of British Columbia – Canada**
- **Michael Muthukrishna – London School of Economics – United Kingdom**

How much of the world's cultural diversity in preferences and behaviors is traceable to the religious traditions found across cultures? In this two-part lecture, I present new evidence to answer this question. In the first part of this talk, I report on a global study of preferences using the World Values Survey (88 countries, N=243,118). Do people who affiliate with the same religious tradition share cultural preferences despite living in different national groups? Cultural distances between religious groups were measured. People who share a particular religious tradition (Christianity, Islam, Judaism, Hinduism, Buddhism, as well as the non-affiliated) across countries nevertheless share similar values, beliefs, and preferences. Moreover, distances between denominations within a religion echoed their shared historical descent. These results show that despite their heterogeneity, religious groups continue to support common cultural identities that persist across geographic and political boundaries. In the second part of the talk, I focus on the great diversity in the content of supernatural beliefs the world over -- which is missing from psychology's WEIRD database. In two waves of cross-cultural research (15 cultural groups, N=2228), our collaborative international team investigated whether this "theodiversity" is related to the psychology of cooperation among strangers, a longstanding puzzle of human societies. Behavioral game experiments were conducted in religiously diverse participants, combined with detailed ethnographic interviews. Holding constant a variety of demographic and ecological factors, commitment to morally concerned, omniscient, and punitive deities was associated with more impartiality towards distant co-religionists that is a feature of cooperation among strangers. These findings tell us that religious traditions are an important part of the world's considerable cultural diversity.

Media Communication, Popularization, Propaganda

Individual Papers

Influencing Culture Through Instagram: What Images do Influences from Different Countries Post?

Author: Genavee Brown

Institution: Northumbria University

Country: United Kingdom

Co-authors:

- **Maeve Brunton – Northumbria University – United Kingdom**
- **Hollie Bell – Northumbria University – United Kingdom**

Celebritization is a driving cultural force (Driessens, 2013) and celebrities can disproportionately influence culture through their large audiences (Cashmore, 2014). Instagram provides a unique platform to study the types of images, products, lifestyles, and people that celebrities (also known as influencers on Instagram) from different cultures choose to diffuse to their audiences. While some research has been conducted on selfies on Instagram (Bakhshi et al., 2014) and how the gender of selfie takers relates to measures of gender equality in different countries (Souza et al., 2015), little research has been conducted on other types of content. In one study, researchers worked with industry experts to extract photo tags from photos taken in 5 different cities and found that certain subjects were more prevalent in different cities, for example food pictures were taken more often in Tokyo (Redi et al., 2016). In the current study, we wanted to specifically look at what types of photos influencers post in the 10 countries where Instagram has the highest penetration rates (Hong Kong, Malaysia, Australia, United States, Turkey, Sweden, UAE, Saudi Arabia, Netherlands, Singapore). In each of these 10 countries, we collected 30 photos from each of the 10 instagramers with the most followers (2588 photos). Preliminary coding has been conducted on types of photos posted in each country categorized as either landscape, interior, selfie/portraits, or group photos. Influencers posted the highest percentage of landscapes in Hong Kong (43.9%), interiors in Singapore (25.2%), selfies/portraits in the Netherlands (66.5%), and group photos in Malaysia (40.5%). We are currently conducting in depth qualitative coding of the photos and will present the results from these analyses. Results will be discussed in terms of how photos posted by influencers are coherent with or divergent from existing cultural values and artistic norms in their countries.

Does the Use of Social Media Enhance or Impair Well-Being in Thailand and Canada?

Author: Tara Marshall

Institution: McMaster University

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Co-authors:

- **Jennifer Chavanovanich – Chulalongkorn University – Thailand**

Research linking active social media use to greater well-being, and passive use to poorer well-being, is limited by its overreliance on samples from Western, independent cultures. We sought to extend this literature by comparing active and passive Facebook use within a non-Western, interdependent culture (Thailand, N = 119) and a Western culture (Canada, N = 146). Results revealed that Thais used Facebook significantly more actively than did Canadians – i.e., they more frequently posted status updates and liked, commented on, and shared others' posts – but they did not differ in their passive use (i.e., browsing without interacting). Thais reported greater sadness than Canadians when others did not comment on, like, or react to the content they posted on Facebook. Furthermore, Thais were more likely to use Facebook for social validation and impression management purposes, whereas Canadians were more likely to use Facebook for communication and information exchange. These differential motives for using Facebook explained why Thais' status updates were more likely to address light-hearted and entertaining topics (e.g., TV shows, celebrities, funny personal stories) or physical health and appearance (e.g., diet, exercise, food) than Canadians' updates. Cultural differences in Facebook activity were not explained by independent or interdependent self-construal; rather, these findings may reflect the dominance of Facebook among young adults in Thailand – one of the world's largest emerging markets – and the decline of Facebook among young Canadians, who tend to favour other social media platforms (e.g., Instagram). Daily diary data that further examined the contribution of Thais' more active Facebook use to their subjective well-being will also be discussed.

Functions and Effects of New Communication Technologies to Social Relationship in Indonesia Society

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Country: Indonesia

Co-authors:

- **Zhang J. Liu – Nanjing Normal University – China**

Communication technology development is an interesting topic to discuss in Indonesia since Indonesia is one of the countries with high social media use and the internet. In the 90s, the world still considered new communication technologies had more negative impacts than positive impacts. This condition is also not much different from Indonesia. This research aims to determine the functions and effects of communication technology, especially the internet, smartphones, and social media, on the Indonesia Society's social relationship. This research uses a Systematic Literature Review from primary literature through research-based data owned by the Department of Research and Technology in Indonesia, which can be accessed in Google Scholar and obtained articles from Science Direct and Taylor & Francis. As a result, most Indonesians use communication technology to communicate with friends, parents, and teachers. It can happen because Indonesia is a country with high collectivist culture. The social relationship needs become one of the important aspects of wellbeing in Indonesian society. This communication technology is also used for marketing their products through online media as a means of learning, entertainment, calming fussy children, and hiring information. The development of communication technology in Indonesia is currently able to meet Indonesian society's needs to strengthen relationships. Due to changes in communication patterns globally among teenagers and youth adults, who prefer to communicate through communication technology, including in Indonesia. Based on Theory Uses and Gratification, the new technology keeps users active and can determine the choice and use of technology-based on users' needs. The Users take control over the use of media with different aims. Therefore, the effects of using media are other for each user.

Scientists, Speak Up: Source Impacts Trust in and Intentions to Comply with Health Advice

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We examined how different types of communication influence people's responses to health advice. Specifically, we tested whether presenting Covid-19 prevention advice (i.e., washing hands) as either originating from the government or a scientific source would affect people's trust and intentions to comply with the advice. We also tested the effects of uncertainty framing: We presented the advice as being either certainly or maybe potentially effective in reducing the virus spread. To achieve this, we conducted an experiment using largely representative samples ($N = 4,561$) from the UK, US, Canada, Malaysia, and Taiwan. Overall, across countries, participants found messages more trustworthy when the purported source was science as opposed to government. This effect was stronger for left-wing/liberal participants. Phrasing the advice as certain versus uncertain had little impact on trust and intentions. Together, our findings suggest that health advice should be communicated by scientists rather than governments.

Cognitive Strategies of Self-Tracking: A Cultural Psychological Perspective

Author: Oswald Balandis

Institution: Ruhr-University Bochum

Country: Germany

Self-Tracking constitutes a complex of technologically mediated practices based on bodily, emotionally, and socially defined parameters that are quantitatively captured, metrically interrelated and visualized. The goal of such practices is usually to facilitate self-monitoring and self-reflection of one's own behavior – and ultimately, behavior change. In research fields like Human-Computer-Interaction, the predominant psychological constructs used for the explanation of the efficiency of self-tracking devices on behavior change are various notions of self-regulation (Kersten-Van Dijk et al., 2016; Hermesen et al., 2016). But since in these research fields and practices collection and analysis of behavioral data mainly relies on information generated by self-tracking tools, the users' meaning making processes and everyday-life utilizations of such tools get out of sight. In this cultural psychological study, self-tracking gadgets and applications are understood as cultural artifacts (Cole, 1996) or tools (Vygotsky, 1981) which allows to point out conceptual and explanatory limits of self-regulation theories. Furthermore, this study advocates an interdisciplinary understanding of how requirements to change one's behavior are socio-culturally framed. The presented preliminary findings from an ongoing qualitative interview study (4 adolescents, 5 adults) in Germany exemplify how self-trackers give meaning to the integration of self-tracking technologies in their everyday lives. The analysis is based on Grounded-Theory-Methodology (Strauss & Corbin, 1996) which enables context-sensitive creation of

categories for the assessment of the cognitive strategies involved. The findings show that the cognitive strategies and meaning making processes involved in the use of self-tracking technologies facilitate cognitive decontextualization strategies through quantification and thereby makes the attainment of initial action-goals subordinated to implementations of tool mediated methodologies of $n=1$ tests. Furthermore, self-tracking tools may facilitate a continuous search for further action- and development goals, requiring a constant re-evaluation of one's behavior along social and cultural norms.

Migration, Tolerance

Symposium

Embracing Diversity: Gender, Inclusivity, and Intergroup Relations

Chair: Saghar Chahar Mahali

Institution: University of Guelph

Country: Canada

Assimilation and Reactance to Cultural Cues: Moderating Biculturals' Expressions of Narcissism

Author: Hajar Soltan

Institution: University of Guelph

Country: Canada

The degree to which biculturals integrate their host and heritage cultural identities (BII) varies. Priming of bicultural individuals in past studies, has successfully activated independent or interdependent self-construals. In addition, within-culture and cross-cultural studies have linked grandiose narcissism to independent and interdependent self-construals. Knowing about this link between narcissism and self construals, this study investigated how exposure to specific cultural cues in those identifying themselves as biculturals of South/ East Asia, will affect their levels of grandiose narcissism. Given the differences in bicultural identity integration, it was also investigated if variations in BII moderated the effect of cultural primes on biculturals' reported levels of narcissism. It was hypothesized that exposure to Canadian cultural primes will activate higher expressions of grandiose narcissism but exposure to East/South Asian cultural primes will activate lower expressions of grandiose narcissism. It was also expected that the BII scores will interact with the cultural primes such that at high levels of BII, Canadian cultural primes will activate higher expressions of narcissism but exposure to East/South Asian cultural primes will activate lower levels of narcissism. Contrary to the predictions, the results suggested no effects of prime and BII and no significant interaction between the two variables on narcissism. Implications for variations in the trends observed on bicultural identity integration, priming, and narcissism among South and East Asian participants are discussed.

Integration Ideologies: Understanding Intergroup Dynamics in Canada

Author: Saghar Chahar Mahali

Institution: University of Guelph

Country: Canada

All diverse societies face challenges to create a social climate through which various ethnocultural groups can coexist in harmony. Integration ideologies of multiculturalism and interculturalism may have different implications for intergroup relations across different sociopolitical contexts. In Europe, interculturalism has emerged as an alternative ideology to multiculturalism. It has been suggested that, compared to multiculturalism, interculturalism may bring about more positive intergroup outcomes. In this study, we examined whether after controlling for the impact of multiculturalism, interculturalism will be associated with more ethnic tolerance, attitudes on social equality, and positive evaluation of intergroup contact (e.g., to work with immigrant people). A total of 485 Canadian born individuals took part in this online study ($M = 20.28$, $SD = 3.22$, Range 18-66). The results revealed that, after controlling for the impact of multiculturalism, interculturalism was significantly and positively associated with ethnic tolerance and attitudes on social equality. Despite this, such associations were weaker than those of multiculturalism. The results further illustrated that intercultural ideology was weakly associated with positive evaluation of intergroup contact, and this association was not significant. However, multicultural ideology was strongly and significantly associated with positive evaluation of intergroup contact among Canadian born individuals. This study indicates that, in the Canadian context, multiculturalism is associated with more positive intergroup outcomes relative to interculturalism. This points to the importance of the public policy in place (i.e., multiculturalism) in creating an integrative framework that has positive implications for intergroup relations.

An Examination of the Attribution of COVID-19 Responsibility in the Canadian Context

Author: Elcin Ray-Yol

Institution: University of Guelph

Country: Canada

The COVID-19 pandemic is associated with a rise in stigma and discrimination against people of Asian descent. Specifically, the tendency to blame Asian people for the origin of COVID-19 is common. The current study's goal was to investigate the factors associated with attribution of responsibility for the COVID-19 pandemic in Canada. For this purpose,

online data from the community sample (N European Canadians = 132; N Asian Canadians = 145) was collected between June and August 2020. The results revealed that religiosity and future contact intention with outgroup members were positively associated with the attribution of COVID-19 responsibility to Asian individuals after controlling for the effect of gender and age. Contrarily, taking precautionary measures was negatively associated with the attribution of COVID-19 responsibility to Asian individuals. Additionally, it was found that although there was a positive association between fate control and attribution of COVID-19 responsibility to Asians among European Canadians, such a pattern was not found among Asian Canadians. The findings highlight the protective role of active coping skills (i.e., taking precautionary measures) and the negative role of individuals' general beliefs about the world (e.g., fate control and religiosity) in stigmatizing people of Asian descent for COVID-19.

Perception of Gender Stereotypes and Norms: A Canadian Study

Author: Rima M. Hanna

Institution: University of Guelph

Country: Canada

Gender stereotypes reflect pervasive expectations concerning men's and women's traits, behaviors, and roles, and their content is thought to be similar across cultures (Rudman & Glick, 2008; Williams & Best, 1990). The purpose of this study was to examine the prescriptions of manhood in the Canadian context. Participants were recruited from a mid-size university in Canada (n= 300) and completed an online survey. Results showed that overall, participants demonstrated a tendency to differentiate masculine and feminine traits. In particular, it was found that participants tended to prescribe men to be agentic (e.g., ambitious, leadership, competent, etc.) and women to be communal (e.g., submissive, sympathetic, cooperative, etc.). These stereotypes were stronger among individuals manifesting hostile sexism and gender essentialism.

International Students in Hungary: A Focus on EU, Chinese, and Iranian students

Author: Sara Hosseini-Nezhad

Institution: Eötvös Loránd University (ELTE)

Country: Canada

Over the last two decades, the number of international students enrolled at Hungarian universities has more than tripled (Daily News Hungary, 2020). The total number of

international students for the 2018-2019 academic year was 33,358, with the top three coming from the European Union (EU) (e.g., Germany 3,404), followed by China 2,368, and Iran 2,159 (Oktatási Hivatal, 2018-2019). The purpose of the present study is to assess the adaptation of international students in Hungary, with a focus on three groups: Iranian (N=99), Chinese (N=153), and EU (N=75) students. The results indicated that the level of stress and depression among Iranian students was significantly higher than that of Chinese and EU students. Although Chinese students displayed a lower academic adaptation level, they significantly had higher psychological adaptation compared to the other groups. Finally, EU students reported significantly higher cultural intelligence compared to their counterparts. Based on the results, recommendations will be made to universities in facilitating the adaptation of various groups of international students. *Project number K-120 433 supported by the National Research, Development, and Innovation Office of Hungary.

Individual Papers

Mental Health Outcomes of Recent Syrian Refugees in Canada

Author: Laís Granemann

Institution: Fordham University

Country: United States of America

Co-authors:

- **Ben C. Kuo – University of Windsor – Canada**
- **Andrew Rasmussen – Fordham University – United States of America**

According to the United Nations High Commissioner for Refugees (2019), there are an estimated 70.8 million forcibly displaced people globally, of whom 25.9 are considered refugees. Syrian refugees are a major group being resettled in the past decade. In Canada, more than 40,000 Syrian refugees have been resettled between 2015 and 2017. This study examines the mental health outcomes of recent Syrian refugees living in the city of Windsor, Ontario at two different time points in 2017 and 2018. There were 235 participants (116 men, 119 women) in Year 1, and 220 participants (112 men, 108 women) in Year 2. This was part of a larger multi-year longitudinal project focused on the adaptation and health of Syrian refugees in six major cities in Canada. Using an adapted version of the Perceived Control Scale with 7 items, a significant difference ($t(152) = -8.299, p < .001$) was observed between Years 1 and 2 with participants reporting more perceived control in Year 2. No significant differences were observed between Years 1 and 2 in the results of the Perceived Stress Scale (PSS), Patient Health Questionnaire-9 (PHQ-9), and Primary Care PTSD Screen (PC-PTSD). Significant gender differences were not maintained in both years for these measures. In Year 2, 89.8% of participants reported feeling happy about coming to Canada. These findings are a contribution to a growing body of literature on post-migration outcomes of Syrian refugees in Canada and provide a basis for further research on the mental health and integration of this and other refugee groups.

Social Essentialism Beliefs and Prospective Transnational Mobility of Chinese College Students

Author: Xuan Li

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- **Jing Wang – New York University Shanghai – China**
- **John Coley – Northeastern University – United States of America**

Nationality constitutes an important part of social categorization. Essentialist beliefs about nationality concepts, or the degree to which national groups are viewed as having underlying fixed essence and member uniformity, have powerful individual and social implications such as migration intentions and attitudes towards immigrants. Nationality-related essentialist beliefs may be shaped by an individual's sociocultural background and ongoing global affairs. So far, little empirical research has examined nationality-related essentialist beliefs and their consequences beyond W.E.I.R.D contexts. To fill these gaps, we investigated Chinese university students' implicit nationality-related essentialist beliefs through their understanding of international mobility regarding both in- and out-migration. We conducted semi-structured interviews with first-year students in 2018 (n=22) and 2020 (n=39) from universities in Shanghai, China, during which we asked participants to elaborate on, among other topics: 1) Characteristics of their in-group (i.e. the Chinese) and an out-group (i.e. the Americans); 2) Imagined difficulties faced by hypothetical prospective in-migrants and out-migrants (i.e., to what extent it is possible for a Chinese to become an American, and vice versa) and 3) their own migration intention. Verbatim transcripts of the interviews were analyzed following Braun and Clarke's (2006) procedure of thematic analysis. With few exceptions, Chinese college students expressed strong in-group essentialist beliefs, indicating that it is much more difficult, if not practically impossible, for Americans to become Chinese than the reverse. The main obstacles nominated migrants' (e.g., age, linguistic proficiency), home culture's (e.g., openness), host culture's (e.g., immigration policies, reluctance from local populations) characteristics, as well as the gap between home and host societies (e.g., racial differences). Such beliefs were also related to participants' own intentions for out-group migration. These findings are discussed in light of China's sociocultural history of nation-building, enduring global hierarchy, and the Covid-19 pandemic.

The Search for Home. Cultural Coping Strategies of Syrian Refugee Women in Turkey

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- **Halina Grzymała-Moszczyńska – Akademia Ignatianum – Poland**

What is the role of culture in rebuilding the lives of refugees? Is it a burden or a blessing? How are post-war identities repaired and rebuilt? In recent years, with the omnipresent reality of forced migration, two key concepts involved in refugee coping process became of special interest to psychologists – culture and identity. As the original models of coping (Lazarus and Folkman, 1984) did not pay much attention to describing the role of culture in the coping processes, it was later investigated by three major theories: Hobfoll's conservation of resources theory (1989), Aldwin's sociocultural model of coping (2007) and the cultural transactional theory of stress and coping presented by Chun et al. (2006). Similarly, Identity Process Theory (Breakwell & Jaspal, 2014) is now being used to explain the dynamics of coping with identity threats of forced migrants. In this paper, based on the 21 qualitative interviews with Syrian female refugees in the southern Turkish province of Hatay, we focus on the intersection of identity rebuilding and home-making processes. We explore the role of culture in these processes and their significance for the mental health outcomes of the female refugees in Turkey. We discuss the importance of rebuilding family roles, place identity and religious identities in the new context. We also present a variety of culture-based coping strategies applied by Syrian women of Hatay. References: Aldwin, C. M. (2007). Stress, coping, & development: An integrative perspective Breakwell, G. M., & Jaspal, R. (2014). Identity Process Theory Chun, C. A., Moos, R. H., & Cronkite, R. C. (2006). Culture: A fundamental context for the stress and coping paradigm Hobfoll SE. (1989) Conservation of resources. A new attempt at conceptualizing stress

Anti-Gypsism in Europe: Cultural Recognition, Negative Stereotypes & Underserved Benefits

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- **Ashley O'Connor – University of Limerick – Ireland**

A European Collaboration between psychologists from Ireland, Romania, Hungary, Slovakia and France (polrom.eu) led to the collection of surveys on the majority people's attitudes towards the Roma (in Hungary, Slovakia, Romania and France) and the Irish Travellers (in

Ireland), in 2019. The focus was on understanding how anti-Gypsism "looks like" based on Kende, Hadarics & Láštiová (2017). We propose a more in-depth analysis and comparison between the Irish and the Romanian survey data, to identify whether the normative character of anti-Gypsism in Romania and anti-Traveller attitudes in Ireland is reserved to any particular demographic, and if it has similar or different emotional (from empathy, to threat, anger or hopefulness) or behavioural (intentions to participate in collective action for or against the Roma) correlates. There is one similarity between the 2 representative samples (N=1044 in RO, N=1000 in IRE) in the normative acceptance of anti-Roma attitudes. Overall, in both countries around one third of the samples is blatantly expressing negative stereotypes, believe that the Roma groups have undeserved benefits, and recognize them as a distinct cultural group. This seems to be the case across all demographic groups (gender, urban/rural residence, age or education). However, the emotional and behavioral correlates of anti-Gypsism differ. Despite perceiving high threat from the Roma, Romanians do not engage in collective action against the Roma. While in Ireland, it is the political discourses hostile towards the Irish Travellers that promote collective action against the Travellers. Positive emotions' correlations to solidarity towards the Roma/Travellers also differ between the two countries. We discuss our analyses and findings within a group-position framework (Minescu, 2012), where the normative acceptance of prejudice can be explained via the direct impact of political elites as well as the widespread social consensus around Roma/Travellers as cultural threats.

What am I Doing Here? — Questions of Identity and Mental Health Refugees in Brazil

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Institution: DE

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Co-authors:

- **Lucienne Martins-Borges – Universidade Federal de Santa Catarina – Brazil**

This presentation discusses the perspectives of psychologists on refugees' questions of belonging and identity in Brazil. It is based on the preliminary results of a wider qualitative study, which aims at understanding experiences of psychotherapy for refugees in Brazil. Experiences in countries of origin, in the course of fleeing, and in receiving societies often impact refugees' well-being, as well as their sense of identity. According to the Brazilian ministry of justice, almost 80 085 people claimed asylum in Brazil in 2018. The study presented here investigates the perspectives of psychologists who are working therapeutically with refugees in Brazil. Semi-structured interviews were conducted between

January and May 2019 in various places across Brazil such as in Boa Vista and São Paulo and analysed using thematic analysis. The preliminary results show that psychologists perceive questions of identity to be a recurring issue for clients. By leaving their country of origin, many refugees seem to have suffered from a temporary “identity loss”, as they had to leave behind their family, friends, professional status, houses and material possessions. Additionally, they are confronted with a new cultural frame of reference in Brazil. Especially those who felt that they had lost their social function and their place in life are perceived by psychologists to suffer the most. Furthermore, experiences of discrimination and xenophobia were seen as the major obstacles to developing a sense of meaning in the new country, and consequentially to the integration into the new culture and mental well-being. This study points to the necessity of improving the ways in which refugees are being received in Brazil by conscientizing the population, by quickly validating professional diploma and by bettering the living conditions for refugees in general. It calls for more research based on the perspectives of refugees in Brazil and other Latin American countries.

“How do you perceive Germany?” Images of Germany Examined at Refugees and Locals

Authors: Astrid Utler

Institution: University of Bayreuth

Country: Germany

While many people may easily be able to tell where their home is, it may be a little more difficult to describe what “home” actually looks like or is supposed to look like. Nevertheless, the way how people perceive the place they live in, as well as the expectations, wishes and hopes they connect this place with may be crucial for finding peaceful ways of living together. Based on these assumptions, the research project, which focuses on locals and refugees living in Germany asks: What are the images of Germany participants of this study have? What are the wishes, expectations and hopes implicit in these images? Do the images of refugees and locals differ? Do these images change over time? The project is based on a mixed method approach: First the participants take photos with single use cameras, followed by narrative interviews, which are based on the developed pictures. This procedure is repeated after one year. The photos and interviews are analyzed using an interpretive qualitative approach, namely segment analysis (Breckner, 2010) and relational hermeneutics (Straub, 1999). In the presentation selected (preliminary) results will be discussed, focusing on an intercase analysis which shows multifaceted and diverse images of Germany: Many participants experience Germany as a place of care, freedom and diversity. The presentation is a follow-up to a speech delivered at the IACCP conference in Warsaw in 2017, where I discussed the concept, now I am able to present the latest results.

The Humanization of Refugees by Means of Disseminating the Facts

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Country: Turkey

Co-authors:

- **Gülten Ünal – Ankara Yıldırım Beyazıt University – Turkey**

The dehumanization of refugees in its explicit and implicit forms are prevalent in the society. Uniquely human features of refugees such as civility, rationality, or morality can be denied (i.e., animalistic dehumanization), their human nature traits such as emotionality, warmth, or agency can be denied (i.e., mechanistic dehumanization), or they can be associated with animals more than with humans in people's minds (automatic dehumanization). Current study attempted to reverse this probable tendency by exposing the Turkish people to the Syrians-related truths in Turkey. Participants (N = 187, Mean age = 20.99) were randomly assigned to one of three different scientific evidence conditions. The first scientific evidence demonstrated that the Turkish citizens conceived the Syrians as economic burden on the society (dependent refugee image); the second one underlined the fact that the Syrians earned their own living themselves (agentic refugee image); and, the third one was about a neutral topic unrelated to the Syrian issue (control group). Following the reading task, participants were asked to evaluate the Syrians in terms of uniquely human and human nature features (both positive and negative). Besides, their automatic dehumanization tendencies were measured via a sequential priming procedure. In comparison to control group, participants in the agentic refugee image condition attributed greater uniquely human and human nature traits (both in positive valence) to the Syrians. Contrary to expectations, participants did not automatically associate the Syrians with animals more than with humans, but they associated the Turks with humans more than with animals. Even though participants automatically humanized the Turks more than the Syrians, this main effect was independent of the experimental manipulations. The present findings indicate that learning about the refugee reality can help people get over their potential dehumanization tendencies at least on some aspects.

The Influence of Cultural Identity of a Black Individual on Poles' Attitudes towards the Outgroup

Author: Maria Baran

Institution: PL

Country: Poland

Co-authors:

- **Paweł Boski – SWPS University of Social Sciences and Humanities – Poland**

The research focuses on predictors of Poles' attitudes towards the out-group considered on two levels: individual - referring to a Black person undergoing the acculturation process in Poland (later the term actress is used) and categorial - referring to Africans and refugees. First, the role of cultural identity of the actress on her perception was examined. It was hypothesized that Polish as well as bicultural identity will have a positive influence on the actress' perception. Second, it was examined whether the exposure of cultural identity of the actress (individual level) will have an influence on Poles' attitudes towards the out-group (categorial level: Africans and refugees). Study 1 was conducted on February 2017 on a Polish national sample (1443 participants, 758 women, MAGE = 43,63; SDAGE = 15,37). Participants watched one of 3 video interviews with an actress of Polish- African descent about her life in Poland. Cultural identity of the actress was constructed as bicultural (Polish- African) or mono-cultural: Polish or African. Participants in the control condition saw a screenshot from one of the experimental videos. Then, perception of the actress as well as attitudes towards Africans and refugees were measured. As predicted, Polish and bicultural identity of the actress had a positive impact on her perception. The same effect was found in case of participants' attitudes towards Africans. The actress' cultural identity influenced Poles' attitudes towards refugees differently: a positive influence of monocultural identities: Polish and African was found. It may suggest that experiencing anxiety e.g. as a result of a certain outgroup exposure (refugees compared with Africans) inhibits the positive effect of multicultural exposure (Tadmor et al., 2012) and reinforces preferences for unambiguous social categorizations. This hypothesis was tested in Study 2 using mortality salience paradigm (TMT, Terror Management Theory, Greenberg, Solomon & Pyszczynski, 1997).

Personal Values, Positive and Negative Appraisal of Immigrants and Levels of Social Contract: A Theory

Author: Sophie D. Walsh

Institution: IL

Country: Israel

Co-authors:

- **Eugene Tartakovsky – Tel Aviv University – Israel**

The study examines a theoretical model proposing that personal values can predict levels of social contact with immigrants both directly and indirectly through their association with positive (i.e. benefits) and negative (i.e. threats) appraisal of immigrants. Using a representative sample of 1600 adults in the majority population in Israel, results showed that higher preference for anxiety-avoidance values (self-enhancement and conservation) was related to higher levels of perceived threat and lower levels of benefit, while higher preference for anxiety-free values (self-transcendence and openness to change) was related to higher levels of perceived benefits and lower levels of threat. Greater opportunities for contact and perceived benefits and lower levels of threat were related to more social contact. Higher levels of opportunities for contact strengthened the relationships between conservation values, threat appraisal, benefit appraisal and social contact. Results strengthen a theoretical conceptualization in which the relationship between personal value preferences and behavior is partially mediated by appraisal and moderated by the opportunity to attain motivational goals expressed in values. They also highlight the importance of comprehensive conceptualizations including both positive and negative appraisal of immigrants.

Changing Constructions of Japanese Identity: Social Markers of Acceptance & Social Identity Theory

Author: Adam Komisarof

Institution: Keio University

Country: Japan

Co-authors:

- **Chan-Hoong Leong – Singapore University of Social Sciences – Singapore**
- **Travis Lim – National University of Singapore – Singapore**

How can immigrants become accepted members in their receiving societies? While the concomitant embracing of host and immigrant cultures (i.e., integration) is often linked to optimal socio-psychological outcomes for immigrants (Berry & Sabatier, 2010), Leong (2014) argued that this is not achievable in every situation. Some cultural features matter more than others to gain acceptance, as hosts demand that immigrants embrace certain characteristics of the national culture. Consequently, he proposed an alternative framework using Social Markers of Acceptance (SMA) to assess inclusion. SMA are socially

constructed indicators (e.g., language skills, social norms adherence) that recipient nationals use in deciding whether a migrant is a part of the host community. SMA collectively reflect the degree of host inclusiveness, as more markers imply increasingly stringent criteria for ingroup membership. Japan provides fertile ground for examining the relationship between SMA and inclusion: it is highly homogenous, yet a greying workforce makes admitting migrants essential to achieve demographic sustainability. This study aimed to distil the SMA considered important by Japanese for immigrants to be accepted in society to the same degree as native Japanese, and to identify how such perceptions vary according to perceived immigrant threat, contributions, social status, and intergroup boundary permeability in the context of Social Identity Theory. A nationally representative sample of 2,000 Japanese completed an online survey. A split sample approach was adopted to identify latent factor structures. An EFA was performed with the sample in the first half, follow by a CFA in the latter half. The analysis identified a 2-factor solution comprising civic and ethnic markers, which were aggregated to form outcome measures. A three-step hierarchical regression was used to identify main and interaction effects for both ethnic and civic markers. The implications of the findings will be detailed for improving societal inclusiveness toward migrants in Japan.

Poster Session

Nils, Michał and Ahmed: Attributing dehumanizing traits to ingroups and Muslims by Poles and Germans

Author: Natalia Gordon

Institution: PL

Country: Poland

Co-authors:

- **Paweł Boski – SWPS University – Poland**

This presentation focuses on Muslims' dehumanization compared to ingroup treatment by Germans and Poles. Referring to Haslam's (2006) concept of animalistic dehumanization (i.e. a denial of uniqueness separating humans from animals), a new measurement method is proposed within the IAT research paradigm. It consists of attributing linguistically animal body parts, considered as offensive (e.g. Polish word "pazury" meaning claws instead of the word nails) to humans, represented by males names in German or Polish vs. Arabic. Drawing on size differences of the Muslim population in both countries, the contact hypothesis would predict less dehumanization among Germans than among Poles. Humanism (Boski, 1999, Boski & Baran, 2018) is an opposite concept, i.e. treating other people with kindness, caring for them, forgiving and cultivating personal relationships. It should counteract dehumanization. The results revealed that Germans and Poles did not differ from each other in terms of compatible trait assignment. However, the research has shown that Germans much were much faster in assigning the incompatible blocks: positive words to the outgroup and negative to the ingroup. This means that Germans assigned positive words to Muslims faster than Poles. Furthermore, humanism turned out to be a negative predictor of the reaction times of the incompatible tasks and in assigning incompatible negative words. It was also a much stronger predictor for Poles than it was for Germans. The theoretical and methodological consequences of these results for cross-cultural studies on dehumanization are discussed.

Zero-Sum Belief as a Determinant of Anti-Immigrant Attitudes

Author: Soichiro Kashihara

Institution: Kwansei Gakuin University

Country: Japan

Co-authors:

- **Shimizu Hiroshi – Kwansei Gakuin University – Japan**

This study examined whether the effects of the Belief in a Zero-Sum Games (BZSG; Różycka-Tran et al., 2015) predicted anti-immigrant attitudes. Previous studies have indicated that Zero-Sum Belief, or perception of intergroup competition (Esses et al., 1998; Esses et al., 2001), predicts anti-immigrant attitudes. The Zero-Sum Belief in the study by Esses et al. (1998) was based on resource pressures and the presence of outgroups. However, whether either or both these sources of the Zero-Sum Belief predicted anti-immigrant attitudes had not been investigated. We conducted an online survey to clarify the relationship between anti-immigrant attitudes and Zero-Sum Beliefs using the Belief in Zero-Sum Game Scale (BZSG: Różycka-Tran et al., 2015). In addition to the BZSG, we used individual variables, including Single category IAT about foreigners, and control variables, including personal relative deprivation and general trust. We tested the hypothesis that BZSG would positively predict anti-immigrant attitudes. The participants were Japanese people (N = 390). Linear regression analysis was used for the analysis. As expected, the results indicated that the BZSG predicted anti-immigrant attitudes more than the other variables and particularly more than the foreigner SC-IAT. This finding suggests that individual differences in perceptions about resource distribution rather than the threat of foreigners predicted anti-immigrant attitudes. The BZSG has been investigated in 37 countries (Różycka-Tran et al., 2015), and its results can vary across countries and cultures. Therefore, it is expected that the prediction of anti-immigrant attitudes would differ based on the BZSG score. This study's results are entirely based on a survey conducted in Japan. However, similar effects might also be found in other countries.

Teachers and Diversity: A Qualitative Study of School Educators Working with Immigrant Pupils

Author: Oleg Khukhlaev

Institution: Moscow State University of Psychology & Education (MSUPE)

Country: Russia

Co-authors:

- **Natalia Tkachenko – Moscow State University of Psychology & Education (MSUPE) – Russia**

Cultural diversity is arguably the most important aspect of immigrants' adaptation process. This study analyzed a unique approach to diversity research in a school context: Horenczik's and Tatar's DOPA (Diversity in Organization: Perception and Approaches) model. This

model was only tested with a sample of Israeli secondary-school counselors. This research assumed that the DOPA model could be a universal explanatory model and extrapolated to the Russian cultural context. Researchers conducted in-depth interviews with 53 primary- and secondary-school teachers. Data was analyzed using interpretative phenomenological analysis based on the four approaches toward cultural diversity represented in the DOPA model: asset, problem, challenge and non-issue. Perceiving school diversity as a 'problem' was the most popular response from our respondents, while few teachers mentioned diversity as an 'asset'. Teachers often treated diversity as a 'non-issue'. Some respondents shared educational 'challenges' due to diversity, mainly related to language learning. Therefore, this study constituted an example of cross-cultural universalisation of the DOPA model. Further, it slightly modified this model, based on a clusterisation of the emerging themes identified in the interviews. This study determined four DOPA approaches created by two independent superordinate dimensions: difficulties from diversity and resources of diversity.

Other Topics

Symposium

To Socialize or Not to Socialize: A Cross-Cultural Perspective on Social Behavior During COVID-19

Chair: Samuel Tomczyk

Institution: DE

Country: Germany

https://youtu.be/CeFSi9_qkY

Weekly Activities in East and West Germany during the first COVID-19 Lockdown

Author: Laura Buchinger

Institution: German Institute for Economic Research

Country: Germany

Background. During the COVID-19 crisis all non-essential facilities and institutions were closed. This forced the population to adjust: some became enthusiastic DIYers while others shut themselves off socially. We draw on a German population sample to address whether such varying activity profiles were related to regional and psychosocial factors, considering discrepancies between West and East Germany. Methods. Using latent class analysis, this study examined self-reported weekly activities for 11 types of behaviours (social contact, social media use, watching tv, gaming, reading, arts, repairs, sports, helping family/friends, chilling, praying) measured in the special survey of the German Socio-Economic Panel during the first nationwide lockdown of the COVID-19 pandemic (N=2630; age=55.6, 60.6% female). Sociodemographic variables, region (East vs. West Germany), and psychosocial wellbeing (affective wellbeing, life satisfaction, & self-rated health) were examined as predictors using multinomial logistic regressions. Results. East Germans reported chilling, reading, arts, praying and social contacts less frequently than West Germans. The LCA identified four latent classes: "highly active" (25.7%), "highly active, no gaming" (34.5%), "no social media, low active" (16.4%), and "low active" (23.5%). Using the "highly active" class as a reference, East Germans were more likely to belong to the "highly active, no gaming" and "low active" classes. Loneliness was greater in all other classes, and the "highly active, no gaming" and "low active" classes were related to lower satisfaction with social contacts but higher health-related wellbeing. Conclusion. The examination of weekly activities during the first lockdown identified subgroups of the population that engaged in different types and

frequencies of activities, which in turn were differentially related to psychosocial and regional determinants. East Germans were less likely to engage in activities of self-expression (e.g., reading, art); such activities can provide relief during stressful periods, thus lower engagement may reveal East Germans at risk of worse psychosocial outcomes.

Socializing After the COVID-19 Lockdown: an Examination Across Individualist-Collectivist Europe

Author: Laura Altweck

Institution: University of Greifswald

Country: Germany

Background. Regulations to contain the spread of COVID-19 limited the public's social interactions. Therefore, this study explores if these regulations differentially affected individualist and collectivist countries regarding their social behaviour and indicators of mental health and wellbeing. **Methods.** The special survey of the Survey of Health, Ageing and Retirement in Europe panel data was employed to examine differences in face to face and virtual contact respectively with four contact groups (children, parents, other relatives, others: friends/neighbours/colleagues) in six European countries (high individualism: Sweden[reference], The Netherlands; middle: Germany, Spain; low: Greece, Portugal; N=11,622; age: M=70.6, SD=9.1; 56.3% female). Multivariate and univariate analysis of variance were used to examine sociodemographic, psychosocial, and country predictors (and interactions between the latter two) of the variation across as well as individual types of social contact. **Results.** Individualism appeared to be related to contact group, irrespective of medium (i.e., face to face / virtual). In respect to all three types of family members, a trend was seen where the greatest social contact was reported by the least individualist countries followed by those in the middle and then persons of highly individualist countries. In contrast, the opposite trend was seen in regard to neighbours/friends/colleagues. Self-rated health before and since the COVID-19 outbreak, nervousness, and loneliness (but not depression) were associated with variation in social contact. Only few, inconsistent interactions were seen. **Conclusion.** Even in a state of emergency individuals from less individualist countries were more likely to socialise with family members, while those from highly individualist countries were more likely to socialise with other people; likely those that they were unable to avoid. Social contacts were strongly related to psychosocial factors; the lack of interaction between countries and psychosocial aspects indicate that cultural norms determine variation in social contacts and in turn psychosocial wellbeing and mental health.

Investigating Patterns of Behavioral (Non-)compliance in the COVID-19 Pandemic Across 27 Countries

Author: Samuel Tomczyk

Institution: University of Greifswald

Country: Germany

Background. During the COVID-19 pandemic, behavioural recommendations like physical distancing, wearing facemasks, and increased hand hygiene emerged quickly as successful measures of containment. However, studies showed that compliance rates differed immensely between and within different countries. **Methods.** The special survey of the Survey of Health, Ageing and Retirement in Europe panel data was employed to examine differences in compliance with five behavioural recommendations (physical distancing, wearing a facemask, using hand sanitizer or disinfectant, frequently washing hands, covering coughs and sneezes) in persons between 50-100 years in 27 countries (N=52,052; age: M=70.6, SD=9.2; 57.5% female) via latent class analysis (LCA) within and across countries. Sociodemographic, and psychosocial constructs as well as COVID-experiences were tested as predictors of compliance in multinomial logistic regression models (MLR). **Results.** The LCA identified two (4 countries), three (16 countries), and four (7 countries) patterns of compliance. All countries had at least one class with “high compliance” across all indicators. This was the most prevalent class across most countries (around 70-95%), however, there were noticeable exceptions (e.g., Croatia, Estonia, Greece with 30-50% being “highly compliant”). Other compliance patterns included generally low compliance, personal hygiene (low physical distancing but high hand hygiene), and social hygiene (high physical distancing but low hand hygiene). Descriptive analyses revealed cultural similarities among countries with two latent classes (Netherlands, Denmark, Sweden, and Finland). MLRs showed that male gender, loneliness, and better pre-COVID subjective health, were associated with lower compliance, while COVID-experiences and anxiety were associated with higher compliance. **Conclusion.** Patterns of (non-)compliance with behavioural recommendations differed across countries but showed similarities among some cultural groups (e.g., Northern European countries). Across countries, males were less likely to comply, and the presumed compensatory association between loneliness and non-compliance with physical distancing, particularly in countries with more collectivist cultures, stress the need for culture-specific health promotion.

Symposium

Cross-Cultural Research on Intimate Relationships

Chair: Charles T. Hill

Institution: US

Country: United States of America

Measurement Invariance in Cross-Cultural Research on Intimate Relationships

Author: Charles T. Hill

Institution: Whittier College

Country: United States of America

A major issue in cross-cultural research concerns the equivalence of measures across cultures, called measurement invariance. Do the terms used in the questions have the same meaning across cultures? This issue is part of a more general concern about validity in social science research. Are you measuring what you think you are measuring? One type of validity is called "face validity." Conceptually, do the questions look like they measure what you want to measure? In cross-cultural research, this takes the form of concern about accuracy of translation, which is often addressed by back-translation. But another type of validity is called "criterion validity." Does it predict what a measure of that concept ought to predict? In cross-cultural research, this can be addressed using two types of Structural Equation Modeling (SEM) analyses. SEM Measurement Models can be used for Confirmatory Factor Analyses to determine consistency in factor loadings across cultural groups. SEM Structural Models can be used for Path Analysis to determine consistency in predictions across cultural groups. These two types of SEM analyses are illustrated using cross-cultural comparisons reported in the book *Intimate Relationships Across Cultures: A Comparative Study*, published by Cambridge University Press.

The importance of Partners' Similarity for Couples in Romania

Author: Loredana Ivan

Institution: National Univ. of Political Studies and Public Administration

Country: Romania

To reveal the importance of the socio-economic similarities in choosing a romantic partner in Romanian society today, we based analyses on studies regarding the way people have chosen their current formal marital partner and on the insights from a cross-cultural study reported in the book, *Intimate Relationships Across Cultures: A Comparative Study*. Partner similarity in Romania seems to be more important in the way couples are formed and maintained than people actually think. As the Romanian family system is very similar to the

“strong family ties” system found in Southern European countries, partner similarity is also a factor in marital success. This is also what studies conducted on couples (married versus divorced) show: similarity in family background and family support and approval are important for couple stability, and also spouses coming from more stable families have better chances and are more likely to continue to stay together.

Basic Human Values and Intimate Relationships in Brazil

Author: Claudio V. Torres

Institution: University of Brasilia

Country: Brazil

The relationship between intimate relationships and human values in Brazil was investigated as part of a larger cross-national project described in the book, *Intimate Relationships Across Cultures: A Comparative Study*. Additional analyses were conducted on 622 Brazilian participants who responded to the PVQ-21 as the measure of basic human values. Confirmatory Multidimensional Scaling (MDS) ordered the values in the motivational continuum. In general terms, the MDS supports the distribution of values as theorized, with the exception of Benevolence items, which approached the center of the distribution. Further results also suggest that the higher-order values of self-transcendence and conservation may significantly predict relationship satisfaction and commitment, whereas self-enhancement showed a negative relation with relationship commitment. Self-transcendence also correlates with life satisfaction and happiness. Results are discussed in terms of the importance of human values in intimate relationships.

A Comparison of Intimate Relationships in Turkey and Around the World

Author: Charles T. Hill

Institution: Whittier College

Country: United States of America

by Charles T. Hill, Whittier College USA, and Kâmile Bahar Aydın, Ankara Yıldırım Beyazıt University, Turkey In a cross-cultural study of intimate relationships, new data from Turkey were compared with previous data from around the world that were published in the book *Intimate Relationships Across Cultures: A Comparative Study* by Cambridge University Press. Structural Equation Modeling (SEM) used in the book identified a Comprehensive Commitment Model that was consistent across eight relationship types and nine cultural

regions. New SEM analyses found consistency between the new data from Turkey and the combined previous data from around the world. As before, the SEM analyses explored factors that predict relationship satisfaction, which predicts relationship commitment, as well as factors that predict relationship commitment independent of relationship satisfaction (in other words, whether relationship satisfaction is high or low). The same four categories of factors were found again: partner suitability, intimacy dimensions, exchange processes, and conflict resolution. Measures of the factors in these categories are explained, and SEM regression coefficients are reported.

Symposium

New Insights in the Psychology of Honor

Chair: Sheida Novin

Institution: Utrecht University

Country: Netherlands

Honor and goal pursuit: How honor can interfere with one's own and others' goal-directed behaviors

Author: Ayse Uskul

Institution: University of Kent

Country: United Kingdom

Honor means having a good reputation and self-respect. In honor cultures, people are more sensitive to threats to their moral reputation than in dignity cultures, and they respond more strongly to these threats to restore their damaged reputation. In a series of studies, we examined the role of honor concerns in one's own goal-directed behavior using a cultural psychological approach. Specifically, we examined goal delay and goal derailment after receiving a morality threat (accusation of dishonesty), a competence threat (accusation of poor writing ability), or neutral feedback among individuals recruited in two honor cultures (Turkey and the U.S. South), and a dignity culture (U.S. North). In Study 1, we measured goal delay by asking participants to indicate when they would start working towards several goals and found that participants from honor cultures (but not the dignity culture) were more likely to delay their subsequent goals after receiving a threat to their moral reputation (vs. competence threat or neutral conditions). In Study 2, we asked participants to make a choice whether or not to cooperate with the person who insulted them, where choosing to cooperate with the insulter could profit them by earning a prize. Turkish participants (but not the U.S.

Southerners) were more likely than the dignity group to avoid the person who had called them a liar (by not choosing them as a partner) and so sacrifice the possibility of earning a prize. Thus, the Turkish honor group made a potentially costly decision presumably in an effort to protect their honor. These data suggest that restoration of one's honor may become a superordinate goal after a threat to one's morality among members of honor cultures. This research is the first to examine honor using a goal conflict framework and to conduct laboratory experiments in two honor cultures.

The Understanding of Honor Across Three Different Age Groups in Iran

Author: Sheida Novin

Institution: Utrecht University

Country: Netherlands

Interest in how honor is understood and conceptualized by lay people is increasing. This information is valuable for theory development as well for studying the implications of honor within a particular society. We build on prior work focusing on adults by taking a developmental perspective in exploring the understanding of honor across three different age groups. We focused on an honor-based society (i.e., Iran), where children are likely to be socialized with honor-relevant values from a young age. Participants were 40 children (9-12 years), 62 adolescents (15-18 years) and 52 adults (30-59 years). We asked participants two questions: "What comes to your mind when you hear the word honor (sherafat)?" and "what does it mean to be an honorable person?" The data was collected via interviews (children) and questionnaires (adolescents and adults) and analyzed using both qualitative and quantitative methods. The results show all participants generated features associated with the word "honor", including children as young as nine years old. All age groups referred most often to moral behavior and caring for/helping others. Compared to children, adolescents and adults generated more diverse features and referred more often to features related to respecting others. Compared to children and adolescents, adults referred more often to features related to being conscientious and self-aware. No age differences were revealed for other honor features, such as social image. All in all this exploratory study suggests that honor is a concept that is understood in Iran from a young age, but gets more elaborated over time.

Male Support for Female Honour Norms as Ideological Mate-Guarding

Author: Pelin Gul

Institution: Twente University

Country: Netherlands

In cultures with “female honour” norms, women are expected to cultivate a reputation for purity, chaste, and loyal behaviours such as wearing modest clothes and maintaining virginity before marriage. The dominant explanation for men’s support for female honour norms is that female infidelity and promiscuity threaten men’s honour, whereby such acts reflect badly on the reputation of the husband, and damages family and community relationships. Beyond this, the literature affords little understanding of the individual-level psychological mechanisms which produce men’s support for female honour norms. We propose that men are motivated by sexual jealousy to support female honour norms as an ideological mate guarding tactic, and that male reproductive strategy (monogamous vs. promiscuous) predicts men’s concerns about female sexual behaviour. In two studies, recruiting North American heterosexual men from MTurk (total N = 536), we measured participants’ tendency to be monogamous or promiscuous using the SOI scale. Then, participants were assigned to either the experimental condition which aroused jealousy, or a control condition. Following manipulations, participants rated their support for female, masculine, integrity, and family honour norms. Men who were exposed to sexual jealousy showed stronger support for female honour norms than men in the control condition, and this effect was not observed on other types of honour norms. Furthermore, SOI predicted support for female honour norms above and beyond masculine honour norms. Results suggest that female honour norms may arise, not merely to protect masculine honour, but as a product of male reproductive strategy and male sexual jealousy, and enhance understanding of the maintenance of ideologies that enable the control of women’s reproductive behaviour.

Stereotypes on Honor Victims

Author: Yvette van Osch

Institution: Tilburg University

Country: Netherlands

Western professionals, such as police officers, lawyers, judges, health-care professionals, and social workers deal with many cases of honor-related violence (HRV). These professionals often struggle to understand what honor is, and what motivates people to commit HRV. Also, clear criteria of what should be identified as HRV are lacking. This lack

of knowledge forces professionals to base themselves on stereotypical ideas about the perpetrators, victims, and their ethnic group. To illustrate, stereotypes pertaining to typical honor cultures include that these are generally Arabic or Muslim. This might mean, for example, that domestic violence in the case of a Western couple would be difficult to interpret as honor-related, whereas domestic violence in a Syrian minority couple can be more easily interpreted as honor-related. Honor offenses, however, are also committed by members of cultures that are not considered to belong to so-called honor cultures. We present an experimental study in which we manipulated both the labelling of a crime (as motivated by honor or no specific motive), as well as the cultural background of the perpetrator and victim (Western vs. non-Western), and investigated the effects on perceived traits (morality, warmth, competence) as well as perceptions of blame attributed to the victim. We discuss implications for policy and the downstream consequences these stereotypes may have, for treatment of victims.

Symposium

Issue of Multicultural People in Globalizing Japan: (Cultural) Identity, Mental Health and “Ibasho”

Chair: Kazuyo Suzuki

Institution: Saitama Gakuen University

Country: Japan

Senses of “Ibasho” in Different Cultural and Religious Background of International Students

Author: Michiko Ishibashi

Institution: International University of Japan

Country: Japan

The Japanese term, “Ibasho” (existential place), has various positive meaning; having an “Ibasho” assures a person to have a sense of belonging to a place or space and one’s self-identity. If there is no “Ibasho,” one feels as equal as one’s existence being denied or becomes an invisible person who has no place to be. This study introduces the different sense of “Ibasho” for International students in Japan. Because “Ibasho” does not have an exact match of translated words in different languages, the research participants were asked in the survey to provide a list of places or space in which they had positive psychological and physiological connections and so on. Previous studies that have collected the common variables which associated with Ibasho from different age groups of Japanese was also

examined and compared by the response of the participants about whether they had the similar senses in Ibasho. In additions, the personal interviews were conducted for further findings. Even though “Ibasho” gives positive meaning for the International students, they have different expectations from “Ibasho” based on their cultural and religious background.

Cultural Identity and “Ibasho” of Mixed Ethnic Young People with Japanese Ancestry

Author: Kazuyo Suzuki

Institution: Saitama Gakuen University

Country: Japan

This study aims to clarify the relationship between (cultural) identity and “Ibasho” (one’s place where one feels secure, comfortable and accepted). It is part of a longitudinal study started in 1991. The participants are about 20 mixed ethnic young people with Japanese ancestry (one of their parents being Japanese, another being Indonesian) living in Indonesia (Bali). The Cultural Anthropological - Clinical Psychological Approach [CACPA] (Suzuki & Fujiwara, 1992; Suzuki, 2002, 2008) is employed between 1991 and 2019. The characteristics of CACPA are longitudinal fieldwork, respect for rapport & support, long-term/frequently repeated interviews & participant observations, and macro & micro viewpoint. Repeated interviews (semi- and non-structured interviews) are mainly carried out, and the analysis is qualitative in nature. The results show that the mixed ethnic young people with Japanese ancestry form bicultural identity (“identity as intercultural persons with Japanese ancestry”), and “Ibasho” plays an important role for cultural identity formation. Furthermore, the relationship among (cultural) identity, “ibasho” and subjective well-being is reconsidered.

Relationship between Mental Health and “Ibasho” of Third Culture Kids

Author: Yumi Suzuki

Institution: Senri Osaka International school of Kwansei Gakuin

Country: Japan

A Third Culture Kid (TCK) is a person who has spent a significant part of his or her developmental years outside the parents’ culture. The TCK builds relationships to all of the cultures, while not having full ownership in any (Pollock and van Reken, 1999, p.19). TCK has many advantages, such as foreign languages and cultural knowledge in their

socialization (Kano, 2014), but it has some disadvantages also (Gilbart,2008). Gilbard's study explored the loss and grief experiences of third culture kids. Losses that TCKs experience are often ambiguous, and the grief of TCKs is frequently disenfranchised, and many of the losses were categorized as related to persons, places, pets, and possessions. Because TCK transfers from culture to culture in childhood, it would be something rootless in their psychological status. This is related to the concept of "Ibasho" that is frequently used in public discussions concerning well-being and isolation in contemporary Japan, especially in children. This study examines relationship between TCKs psychological symptoms and "Ibasho". Participants are about 200 students in an international school in Japan (100 students with foreign experience and 100 without foreign experience). GHQ12 (a psychometric test designed to assess student mental health) is conducted, and interviews are also carried out from 2019 to 2020.

Individual Papers

The Effect of Social Axioms on the Relationship between Needs and Wellbeing

Author: Catalin Mosoia

Institution: Institute for Philosophy and Psychology

Country: Romania

Co-authors:

- **Margareta Dinca – "Titu Maiorescu" University – Romania**

The paper investigates the effect of social axioms on the relationship between basic psychological needs and well-being in two groups of adults residing in Romania and the UK. Participants aged 18 to 60 years filled in an online survey between 22 May 2019 and 1 March 2021. A sample of 425 Romanian participants ($M = 39.15$, $SD = 11.056$) answered a questionnaire written in the Romanian language, and 137 English-speaking participants ($M = 28.24$, $SD = 10.741$) answered the same questionnaire but written in the English language. In this study, we used the Basic Psychological Need Satisfaction and Frustration Scale – General Measure (Chen et al., 2015), which measured the basic psychological needs for autonomy, relatedness, and competence, the Social Axioms Survey II (Leung et al., 2012), which measured social axioms, and the 5-item World Health Organization Well-Being Index, WHO-5 (1998), which measured the subjective well-being. Analysing the relationships between social axioms, basic psychological needs, and well-being, we obtained significant results only for the variable social cynicism. We found that social cynicism mediates the relationship between the basic psychological needs and subjective well-being for both participants' samples. Also, we found that reward for application acts as a mediator but only for the English-speaking participants.

Emigration, Re-emigration and Home

Author: Magdaléna Uhmánová

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Co-authors:

- **Šimon Strakatý – NUDZ – Czechia**

- **Tereza Heřmánková – NUDZ – Czechia**
- **Justýna Kvapilová – NUDZ – Czechia**
- **Marek Preiss – NUDZ – Czechia**

This presentation is focused on perception of home from the point of two generations of people who were forced to leave their homes and emigrate behind the Iron Curtain due to Asanace operation. Some of them settled in the host country, others re-emigrated after the collapse of the communist regime. Asanace was the cover name for operation led by the Czechoslovak State Security and its aim was to force dissidents, mostly signatories of the Charter 77, to emigrate behind borders of the country. Means used within Asanace operation ranged from psychological pressure, often in combination with threats and extortion, to physical violence. Approximately 280 signatories of Charter 77 left Czechoslovakia due to Asanace operation between 1978 and 1984. Research cohort comprises 16 people, ten are direct victims of Asanace operation, six are their children who experienced emigration together with their parents. Eight people currently live in the Czech Republic, eight live in the host country. In-depth interviews were analysed using open and axial coding. Aim of this presentation is to examine how, according to people who experienced emigration, the perception of home is formed or defined and if they feel like home in the place where they currently live. It will also try to describe how it felt to leave home and start building a new one, what influenced the decision whether to stay at the host country or re-emigrate and what is their relationship to the countries where they spent part of their lives.

Relationship between Social Competence and School Climate in Spanish and Polish Elementary Students

Author: Rocío Luque-González

Institution: University of Córdoba

Country: Spain

Co-authors:

- **Eva M^a Romera – University of Córdoba – Spain**
- **Olga Gómez-Ortiz – University of Córdoba – Spain**
- **Rosario Ortega-Ruiz – University of Córdoba – Spain**
- **Robert Florkowski – AWF Poznan University of Physical Education – Poland**
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Background: The study of social competence, which endows interpersonal relationships with quality, has been the subject of several studies. Previous studies have highlighted that social

competence is related to effective interpersonal relationships. The relation between this competence and positive interactions in schools requires attention to promote a positive school climate and prevent school violence, also considering the importance of the school context, which may vary according to the culture. Aim: To examine the association between social competence and school climate in Elementary and middle School students in Cordoba (Spain) and Pòznán (Poland). Methods: The sample consisted of 485 children (50.7% girls), aged between 6 and 14 years ($M = 10$; $DT = 2$), from Elementary Schools in Cordoba (52.2%) and Pòznán (47.8%). The instruments used were the Multisource Assessment Scale of Children's Social Competence and Modified-Delaware School Climate Survey-Student for use with Elementary School students. Results: Correlation analyses showed a positive and statistically significant relationship between social competence and school climate in both countries. Cooperating skills and empathy were positively related to teacher-student relations, student-student relations, liking of school and fairness of school rules. A negative association between teacher-student relationship and impulsiveness schools' rules was observed. A negative association between teacher-student relationships and fairness was observed in both countries, but in Poland it has also been found a negative relationship between dimensions of impulsiveness and fairness in student-student relationship. Conclusions: Promoting the development of social competence and paying attention to the associated factors from a multidimensional perspective should become a priority line in educational programs to ensure the social well-being of children, improve school climate and prevent interpersonal problems. Furthermore, the differences found in the correlation analyses highlight the importance of cultural differences that may occur depending on the school context and country of origin.

What Does 'Home' Mean for Global Families in the Era of the Pandemic? Why is it Important?

Author: Judit Vegh

Institution: Doctoral School of Psychology, ELTE Eötvös Loránd University

Country: Hong Kong

Co-authors:

- **Joyce Jenkins – Expert Humans – Singapore**
- **Marie-Therese Claes – Vienna University of Economics and Business – Austria**

This study explores the concept of 'home' from the perspective of global families in light of the global disruption of the COVID-19 pandemic. Almost 600 participants took part in a longitudinal study over the course of the pandemic in 2020. A combination of qualitative and

quantitative approaches was used in the research data analysis. This presentation focuses on 20 semi-structured interviews which formed the final qualitative part of the research. Using reflective thematic analyses this study set out to explore the impact of the pandemic, focusing on shifts in the meaning of 'home', the perception of host and home country, the concept of family and the sense of belonging. Key findings indicate that the meaning of living abroad has shifted and the sense of belonging has changed as well as the perception of being local versus being a foreigner in a given country. The pandemic situation had a significant impact on the expatriates' attitude to living and working abroad, with factors such as international travel restrictions, being separated from their extended family, job security, and rights of residence playing an important role. So what does this mean for global families? As borders reopen and the world moves towards an uncertain future, what factors need to be considered and what new models for a globally mobile life will emerge?

Examining the Multiculturalism-Creativity Link from the Perspective of Challenge/Threat Appraisals

Author: Rui Zhang

Institution: Dickinson College

Country: United States of America

Co-authors:

- **Yichi Zhang – University of Southern California – United States of America**
- **Richard Lalonde – York University – Canada**

The Diversifying Experience Model (DEM; Gocłowska, Damian, & Mor, 2018) proposes whether multiculturalism experiences facilitate or impede creativity depends on the extent to which people appraise their experiences primarily as a challenge or a threat. We tested DEM by examining whether there are robust associations between individual differences in challenge/threat appraisals and performance on the remote associates test (RAT) as a measure of cognitive flexibility among Canadian bicultural university students. We first developed and validated a bicultural experience appraisals scale as well as calibrated a particular RAT version to be appropriate among our Canadian student samples. Subsequently in an independent sample, we found a small association between threat appraisal and lower performance on RAT. However, challenge appraisal was not associated with RAT performance at all. Further analyses showed the association between threat appraisal and RAT performance to be mediated by interest in the task, suggesting a motivational explanation. Finally, we replicated those findings in a preregistered study with increased power. Taken together, this work provides some support for DEM but suggests

the associations between appraisals of multicultural experiences and creativity may be smaller than expected.

Exploring Posttraumatic Growth in Sierra Leone Using Mixed Methods

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- **Aruna Kamara – Freetown Teachers College – Sierra Leone**
- **Alexandra Huber – Medical University Innsbruck – Austria**

Sierra Leone is a crisis-torn country. Its population has faced collective traumata (civil war, Ebola), i.e. the entire society showed psychological reactions to the traumatic events. Although traumatic events have devastating impact on people's lives, there is strong evidence that individuals perceive positive changes in the aftermath of suffering. The struggle with adversities is called posttraumatic growth (PTG). It has been established within a Western cultural framework and has both universal and culture-specific characteristics. Although across cultures individuals perceive PTG after adversities, the nature of PTG might be coloured by cultural factors. This study aimed to explore various PTG dimensions in a Sierra Leonean sample. We used a convergent parallel mixed-methods design: the quantitative study investigated the factor structure of a widely used measurement of PTG, namely the expanded Posttraumatic Growth Inventory (PTGI-X, Tedeschi et al., 2017). The qualitative study identified emergent PTG themes. We merged quantitative and qualitative data to outline PTG in Sierra Leone. In sum, 360 Sierra Leonean adults reported on their worst experience and completed the PTGI-X. Additionally 20 participants participated in-depth interviews. The original factor structure of the PTGI-X (five dimensions) did not apply to a Sierra Leonean population (quantitative findings). The qualitative findings showed dimensions of PTG that corresponded to the original PTG dimensions. We grouped these dimensions into the domain "individual growth" (tranquillity and trust, achievement motivation, existential apperception, emphasising on values of life, benevolence). In addition, we found a new domain "collective growth", which reflected societal changes. In addition to a personal positive transformation we found a social transformation. The findings indicated that an individualistic measurement such as the PTGI-X falls short to examine growth dimensions in non-Western cultures. A broader definition of PTG might foster the

integration of different cultural and collective manifestations that emerge in response to stressful events.

Promoting Health and Well-Being: C.H.A.T. – A Transgenerational Trauma Healing Model

Author: Karen Brown

Institution: Linc International

Country: United States of America

Indigenous populations in Australia have suffered and endured through traumatic experiences including generations of mass violence, overt and institutionalized racism, forced assimilation, marginalization, oppression, and indentured servitude that contributed to emotional, psychological, and physical problems within the Aboriginal community. Phenomenological research focused on Aboriginal recommendations for addressing effects of TGT for themselves and others? Transcendental phenomenology combined with psychology and philosophy to describe a specific phenomenon or concept occurring in a specific population group which allowed the researcher to take experiences of the same phenomenon from several individuals and formulate a concept that would provide a universal understanding of and recommendations for healing from TGT. Purposeful sampling was utilized to conduct face-to-face, semi-structured interviews with seventeen adult participants from three different generations who had experienced or witnessed behaviors contributed to TGT. Participant recommendations for healing effects of TGT were universal and included using education, community give back, and reconnecting to their Aboriginal culture and heritage. Results of this study informed and directly contributed to the creation of a Transgenerational Trauma Healing Model called C.H.A.T. The C.H.A.T. Model stands for Connections, the Holistic nature of life, Arts and creativity, and Teaching or educating themselves on traditions, rituals, and social norms long held by Aboriginal communities, and speaks to reconnecting with families, communities, the land, the cosmos, and the sense of being Aboriginal. Use of the elements inherent in the C.H.A.T. Model have been documented and shown to have resulted in a decline in partner violence, substance abuse, and Aboriginal incarceration rates as well as revealed an increase in resilient behaviors and Aboriginal pride. It is hoped that the positive results of the C.H.A.T. Model will allow for collaborative exploration in Aboriginal family kinship groups across the Continent of Australia as well as in other Indigenous populations and communities around the globe.

Competition as a Double-Edged Sword in China” Business Students Views

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Country: Hungary

Co-authors:

- **Márta Fülöp – Eötvös Loránd University – Hungary**

Early studies on the competition construct have been examined along the individualism and collectivism cultural dimension, where it was mainly associated with individualism, while cooperative tended to be linked with collectivism and less competitive desire. However, this postulation been revisited as recent research indicates that competitiveness can be associated with both individualism as well as collectivism (Fülöp, 2004; Green et al, 2012). The Chinese society today is a complex system with a changing pattern of individualism and collectivism (Tim & Wong, 2001, Green et al, 2012). Chinese young people are characterized by both individualism and collectivism (Zhang, 2004). China is the world's second largest economy with an official forecast predicting that it will become the world's largest economy in nominal GDP by 2028. This rise is owed, according to some experts, to China's competitive market strategies. (Adams,2006). The goal of the present investigation was to reveal Chinese emerging adults' own perception on the role competition plays in the Chinese society. Our sample consisted of 244 students (Females: N=201, Males=43) in a major economics and business university in Beijing. An open-ended question was used to explore the students views on competition in today's China. The qualitative analysis of the answers revealed that young Chinese preparing for the business life perceive competition as very intensive permeating both the economic, educational, technological and political life in China. They also consider competition as a necessary and constructive driving force which leads to the development of China and its citizens but parallel to this they also mention its potential non-meritocratic and corrupt nature and the negative effect of high pressure on psychological health. It seems that the still collectivistic values of the society exist parallel with the need to be getting ahead (e.g.as a member of a family) in a highly competitive societal context (OTKA-K35963).

Poster Sessions

A Cross-Cultural Study of Perceived Acceptance, Coping, Academic Burnout, and Satisfaction with Life

Author: Angela Wang

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Country: Canada

Co-authors:

- **Noah Philipp-Muller – University of Windsor – Canada**
- **Nada Hussein – University of Windsor – Canada**
- **Ben Kuo – University of Windsor – Canada**

Existing research has shown that university students identified academic concerns as a primary source of their life stress (Versaavel, 2014), and they represent a population sorely in need of mental health support (APA, 2017). Specifically, academic burnout has been associated with poorer interpersonal relationships, beliefs of incompetence, and poor academic performance (Lin & Huang, 2013). However, previous studies have also shown that positive coping strategies (e.g., engagement and collective coping) can effectively reduce academic stress in culturally-diverse university samples (Kuo et al., 2018). While the relationship between coping strategies and academic burnout has been established in the literature, more research is needed to explore potential moderators for this association and with cross-cultural samples. One notable factor of interest is individuals' perceived acceptance by friends and family, which has previously been found to bear impacts on individuals' emotional outcomes and self-esteem levels (Martin, 2017). The present study investigates the role of perceived acceptance in moderating the relationships: 1) between coping and academic burnout, and 2) between coping and satisfaction with life among university students (N = 1350) in a Canada, USA, New Zealand, Thailand, Taiwan, and China. The anticipated findings will support a negative relationship between coping style and academic burnout and a positive relationship to satisfaction with life. However, these associations are only anticipated to be significant at average or above-average levels of perceived acceptance. At low levels of perceived acceptance, coping style would not appear to be significantly associated with either outcome. These findings would suggest that positive coping strategies are a protective factor against burnout, while also amplifying overall well-being. Thus, this study highlights the importance of university student's subjective beliefs of belonging in social and familial contexts for academic and overall well-being. Implications for mental health services and interventions and future research are discussed.

Changing Parental Expectations During COVID-19

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- **Patricia M. Greenfield – University of California, Los Angeles – United States of America**

The COVID-19 pandemic led many California parents to report greater expectations for their children to help with family subsistence and their children's self-maintenance. However, the shift toward expecting more help with family subsistence was greater than the shift toward expecting children to do more self-maintenance. Accelerating help for the family collectivity supports Greenfield's theoretically based prediction of a shift in the collectivistic direction when survival concerns become more prevalent. Our poster uses qualitative analysis to uncover psychological processes behind the quantitative findings. Out of 110 parents of children between 7 and 18, 75 responded to a qualitative question; this question was a follow-up to six quantitative items concerning whether expectations for children helping with family cooking, cleaning, and laundry (family subsistence, 3 items) and taking care of themselves by preparing their own meals, keeping their own rooms clean, and doing their own laundry (self-maintenance, 3 items) had increased, decreased, or stayed the same since the pandemic onset. Prominent themes included a shift from an individualistic focus on child-centered activities toward a collectivistic focus on contributing to family needs. One parent wrote, "My kids are the perfect ages for developing solid cooking and cleaning skills. Before quarantine they were so busy with extra-curricular activities that there was hardly any time to cook or clean with them and I could only do that with them during vacations from school. Now we have more time and they are doing more." Guilt was another interesting theme; for example, one parent wrote: "Since they have more time on their hands, I don't feel guilty asking them to do more around the house (cooking and cleaning) Normally I would be expecting them to do homework or other projects but they are finishing their school work within the normal hours of the school day (at home)."

General Trust and the Judgment Accuracy of Group Members' Cooperation in a Social Dilemma

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The current study sought to examine the association between the level of general trust and the judgment accuracy of others' cooperativeness in a social dilemma. Based on data collected from 107 female first-year undergraduate students, we demonstrated that a high level of general trust was associated with a high level of judgment accuracy of others' behavior. Additional analysis also suggested that the association between general trust and judgment accuracy was present even when controlling for the participant's Big Five personality traits. These results are in accordance with previous studies insofar as they suggest that high trusters are more skilled at discerning others' trustworthiness. Further, the current study adds to the evidence that high trusters have increased cognitive skill, and supports Yamagishi's emancipation theory of trust.

Body Image and Acceptance of Plastic Surgery Among College Students in South Korea

Author: Kathy Lin

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Country: United States of America

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- **Vaishali V. Raval – Miami University – United States of America**
- **Ji-Yeon Lee – Hankuk University of Foreign Studies – South Korea**

Studied more extensively in Western societies, body image in other cultures is less researched. South Korea provides a unique context to examine body image given its flourishing plastic surgery industry, which is indicative of negative body image and plastic surgery acceptance. The current study examined whether relevant sociocultural factors in South Korea (i.e., fear of negative evaluation and filial piety) serve as underlying mechanisms in the association between body image and acceptance of plastic surgery. College students in South Korea ($n = 227$) completed self-report measures of body image, FNE, filial piety, and acceptance of plastic surgery. Students with plastic surgery experience reported greater FNE and acceptance of plastic surgery than those without. Significant total negative indirect effects of body image on acceptance of plastic surgery through FNE and filial piety and significant specific negative indirect effects of body image on acceptance of plastic surgery through FNE were found for students without plastic surgery experience. No significant total or specific indirect effects were found for students with plastic surgery

experience. Findings highlight the importance of understanding body image within a cultural context and inform culturally sensitive interventions for body image concerns in South Korean individuals.

Political Themes

Individual Papers

Bribery Across Borders – Experimental Evidence on Conditional Corruption from 21 Countries

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Large behavioral studies have analyzed individual forms of unethical behavior, like cheating, worldwide. The findings suggest that stark and relatively stable differences between countries concerning unethical behavior exist. Yet, many forms of unethical behavior are transactional and involve multiple parties, like bribery. To gain first behavioral insights that allow comparing the occurrence of bribery across and between countries, we ran large incentivized online experiments using a bribery game with representative samples (in terms of age and gender) from 21 countries (total N = 6472) across six continents. In contrast to previous research, all participants were paired with a participant from each of the other countries, enabling first, comprehensive behavioral insights into cross-national dyadic forms of unethical behavior. The results uncover vast intra-individual variation, suggestive of what we label "conditional bribery" -- people offering bribes to interaction partners from countries that are (expected to be) corrupt. Importantly, these beliefs do not correlate with reality.

Social Distance Tendencies towards Syrians and Kurds Living in Turkey

Author: Faith Özdemir

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Country: Turkey

Over 3.6 million Syrians have immigrated to Turkey to escape the ongoing war in their country since 2011, and this change has created the second largest ethnicity-based minority group in society, following about 10 million Kurds living in Turkey. Providing a peaceful social environment depends on the success of the adaptation/integration process of minority groups into society, but the social distance tendency prevents the harmonious functioning of the multi-group social structure. Accordingly, this research aimed to provide a sequentially mediational model that predicts the social distance tendencies towards Syrians/Kurds living in Turkey, using variables as identity fusion with Turkey and similarity/threat perceptions. The convenience sampling method with the snowball technique was preferred, and 428 Turkish young adults (272 females, 156 males), ranging in age from 18 to 33 years-old ($M = 22.57$, $SD = 2.91$), responded to scales/questionnaires. After controlling demographic variables, identity fusion with Turkey and threat perceptions positively; but similarity perceptions negatively predicted the social distance tendencies. Besides, identity fusion with Turkey decreased the threat perception towards Syrians through similarity perception ($B = -.06$, $SE = .03$, $t = -2.25$), and decreased the social distance tendency towards Syrians through similarity and threat perceptions, sequentially ($B = -.04$, $SE = .02$, $t = -2.24$). However, indirect effects were not significant at the sequentially mediational model focusing on Kurds. Results have shed light on the literature by suggesting that the underlying process of social distance tendency may change depending on the social group.

System Justification and Intergroup Relations in the Post-Soviet Context

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Intergroup relations are mostly defined by the existence of a hierarchy in the system, in which the distribution of resources in different spheres of social life is realized in the favor of dominant groups. The maintenance of the current tendency might be explained through justifying ideologies. Based on the System Justification Theory (SJT), people are motivated to justify aspects of existing political, gender, economic, and social systems that are reflected in the support of the status quo that legitimized the social hierarchy. The current tendency depends on dispositional and situational factors. Previous studies mostly focused on the political orientations and socio-economic status as dispositional predictors of system

justification, whereas different types of threats (death anxiety, uncertainty) as situational factors. The current study aimed to examine the role of motivational (beliefs in a just, jungle, and the dangerous world) and cognitive reasons (need for closure) of the system justification in the discrimination toward different groups in the post-Soviet context. About 1184 participants from Russia, Ukraine, Belarus, Uzbekistan, and Kazakhstan took part in the online survey. Participants completed the questionnaires of individual predictors (need of closure and openness to experience), ideological predispositions (right-wing authoritarianism, social dominance orientation, populism, system justification, attitudes toward ideal government), and scales of social distance toward different groups (e.g., migrants, gender, unemployed, alcoholics). Consistent with prior work, we indicated the common predictors of system justification, specifically, the need for closure, right-wing authoritarianism, social dominance orientation, and jungle world beliefs in all countries. However, system justification predicted social distance toward different groups depending on the specifics of the cross-cultural perspective. Taken together, the present findings indicated the empirical support of the system justification model in the post-Soviet countries, whereas the role of STJ in the intergroup relations defined the cross-cultural variety. Funding: Russian Science Foundation (grant #20-18-00142).

Contrasting Motivations for Covid-19 Mitigating Behaviors

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- **Buzea Carmen – Transilvania University of Brasov – Romania**
- **Musso Pasquale – University of Studies of Bari – Italy**
- **Radosveta Dimitrova – University of Stockholm – Sweden**

By conceptualizing the practice of Covid-19 mitigating behaviors (e.g. physical distancing, face masking) as a form of large-scale cooperation, we propose that governmental trust will moderate the motivational antecedents of practicing Covid-19 mitigating behaviors. Specifically, we hypothesize that the effect of fear of Covid-19 to predict virus mitigating behaviors is strongest when governmental trust is low, and the effect of prosocial concern

is strongest when governmental trust is high. Analyses across three studies (N=1377), five countries (i.e., Turkey, the US, Romania, Italy and China) and two stages of the outbreak (in Spring 2020 and Winter 2020/21) confirm that the effect of Covid-19 fear is strongest when governmental trust is low, and further show that Covid-19 fear and prosocial concerns operate in a compensatory way. Governmental trust enhanced the effect of prosocial concern to engage in Covid-19 mitigating behaviors when fear of Covid-19 was low, suggesting that prosocial motives mobilize individuals' behaviors most when they feel both personally and socially safe. Implications of the current research are discussed, and avenues for how to mobilize the public best for cooperating against the Covid-19 outbreak and other large-scale threats are outlined.

Identity and Political Processes on Quality of Intergroup Relationship with Outgroups in South Korea

Author: Evelyn (Hye Kyung) Jeong

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Country: South Korea

Co-authors:

- **Anca Mineescu – University of Limerick – Ireland**
- **Rita Guerra – ISCTE-Instituto Universitário de Lisboa – Portugal**

Based on the experience of the colonial rule under Japan during World War II and the national division during the Cold War, South Koreans have formulated multifaceted national identities and developed intricate relationships with their neighboring states, Japan and North Korea. However, there is little research that examines the particular context of South Korea's intergroup relationship from sociopsychological perspectives despite the robust psychological research on intergroup conflicts and relations. Thus, the paper examines the role of political and identity processes on the quality of intergroup relationships in the context of South Korea. Using an experimental online survey with 195 South Koreans, we investigated the cognitive, affective, and attitudinal aspects of intergroup relationships with two salient outgroups, Japan and North Korea. Based on the Social Identity Theory (Tajfel & Turner, 1986) and Group Position Model (Butz, 2009), we also measured the identity processes and political positioning processes involved in intergroup relationships with the outgroups. The results of multivariate regression analysis showed that different identity and political processes explained the qualities of intergroup relationships with Japan and North Korea. The participants' identity processes explained the quality of intergroup relationships with Japan more than that with North Korea. Unlike identity processes, overall political processes were shown to account for the quality of intergroup relationships with both Japan

and North Korea. However, the perceived military threat from Japan was a critical predictor for the intergroup relationship with Japan whereas the stance on the political spectrum explained the most for the relationships with North Korea. This explorative nature of the study brings psychological insights into understanding South Koreans' intergroup relationships and fills the gap in the social psychological research on intergroup relations.

South Korea's Qualities of Intergroup Relationship with Two Salient Outgroups, Japan and North Korea

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Due to the experience of the colonial rule under Japan during World War II and the national division during the Cold War, South Korea's international relations with its two neighboring states, Japan and North Korea, have been deeply rooted in historical grudges. Despite the robust social science research on intergroup relations and outgroup attitudes, there is a lack of social psychological research on attitudes towards different types of outgroups. The study focuses on different intergroup relationships with salient outgroups in the context of South Korea. Using an experimental online survey with 195 South Koreans, we investigated the cognitive and affective aspects of intergroup relationships with Japan (colonizer outgroup) and North Korea (former-ingroup outgroup). We also measured the identity and political processes that involve in predicting the intergroup relationships with two different outgroups. The results from t-test and multivariate regression analysis showed differences in intergroup relationships with two outgroups, North Korea and Japan. The participants had different perceptions of national images, affective responses, and social closeness towards the former-ingroup outgroup, North Korea, and the colonizer outgroup, Japan. They had more sympathetic and accepting attitudes towards North Korean defectors—once a part of the ingroup, who shares the same language, long history, and ethnicity—whereas they had heightened anger and perceived the image of an imperialist towards Japanese. Moreover, the intergroup relationship with the former colonizer was coherent and simple but the relationship with the former-ingroup outgroup was shown to be ambivalent and sensitive to changing political contexts. This exploratory study not only fills the gap in the social psychological research on outgroup differences but also expands the psychological

understanding of East Asian intergroup relations, providing insights into peacebuilding in the region.

Majority Friendship and Support for Social Change Among Indigenous Minorities in Chile

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While positive intergroup interactions like majority friendship usually predict harmonious intergroup relations, majority friendship may also undermine support for social change among minority group members. This study examines when majority friendship is – and when it is not – associated with decreased support for social change among indigenous minorities in Chile. We expect that when – and only when – minorities perceive that their majority friends do not value their friendships with minority in-group members, majority friendship will predict less support for social change. We also expect this sedating effect of majority friendship on support for social change to work mainly via minority-group distancing, i.e., via reduced minority group identification. Drawing on two waves of longitudinal data among indigenous peoples in Chile over two years ($N = 1856$, age range = 18-65), we tested (fully) cross-lagged models with majority friendship, valuation of minority friendship by majority friends, and their interaction as predictors at T1, ethnic and political minority group identifications as mediators (T1) and support for social change at T1 and T2 as outcomes. As expected, indigenous minorities with more majority friends at T1 showed less support for social change at T1 and T2 (i.e., two years later) but only when their majority friends did not value their having minority friends. And this effect was indeed mediated by minority group distancing: they reported lower politicized and ethnic identification when valuation was low. Overall, our findings shed new light on the so-called sedating effects on majority friendship for social change, by focusing on indigenous minorities as a relatively under-represented group, and by showing that majority friends who value minority friendships can be compatible with minority support for social change.

Values and Group-Specific Meanings: Motivational Basis of Attitudes towards Trump

Author: Vladimir Ponizovskiy

Institution: Bremen International Graduate School of Social Sciences (BIGSSS)

Country: Germany

People with different worldviews often have different interpretations for the same object. Freedom fighters for some are terrorists for others; immigrants can be seen as posing a threat or needing protection. Donald Trump is a similarly divisive figure, seen by some as an aspiring despot, and by others as a liberator from the leftist hegemony. Such differences in perspective, in conjunction with personal value priorities, should play an important role in forming motivations for relevant attitudes and behavior. We propose a construct of value-instantiating beliefs (VIBs) to capture perceived consequences of actions or events for a comprehensive list of basic human values, such as security, benevolence, and self-direction. We hypothesize that VIBs act as moderators of the relationships between personal values and attitudes. For example, we expect the value of security to motivate people to vote for Trump only if they believe that Trump would promote their security. In a preregistered mixed-methods study, we assessed personal value priorities, VIBs toward voting for Donald Trump, and intentions to do so of 2038 US citizens. The results robustly confirm moderation of value-behavior relationship by the VIBs. In contrast with liberals, who saw voting for Trump mostly in light of its negative consequences for universalistic values, conservatives reported that voting for Trump would promote their self-direction (making their own choice, not the choice dictated by the establishment) and security (citing economic and immigration policies), but at the cost of disapproval from close ones and society at large

Poster Session

Cultural Membership and Civicness: Cultural Self-Awareness, Identification, and Civic Motivation

Author: Queenie Wan Rui Lim

Institution: Nanyang Technological University

Country: Singapore

Co-authors:

- **Ching Wan – Nanyang Technological University – Singapore**

Civic participation is a sign of individuals' positive engagement with the society that they live in. Strong collective identification drives participation in the collective and actions beneficial for the collective. Civic motivation facilitates civic participation as participation aligns with individuals' personal values and their concern for society. This research sought to understand how individuals' awareness of their connection with their culture might influence the effects of collective identification and civic motivation on civic participation. Individuals with high cultural self-awareness are highly aware of how their cultural experience has played a role in who they are. As such, these individuals would have higher clarity of the connection between their self and the society, becoming more cognizant of their collective identifications and motivations. Such clarity could then strengthen the relationships that collective identifications and civic motivations have with civic participation. Hence, we predicted that (1) collective identification and civic motivation would both positively predict civic participation, and (2) the effects of collective identification and civic motivation on collective identification would be stronger for individuals with high cultural self-awareness. 144 Singaporean young adults completed an online questionnaire at their own convenience. The questionnaire assessed the participants' cultural self-awareness, strength of community and national identification, self-oriented and other-oriented civic motivation, and civic participation both online and offline. Results showed that cultural self-awareness moderated the relationships between collective identifications and civic behaviours, and between civic motivation and civic behaviours. The relationships were stronger for individuals with higher cultural self-awareness. The results were consistent across online and offline civic participation. With increased awareness of how the self connects with one's culture experience, individuals' cognizance of their collection identifications and civic motivation could then strengthen both identification-behaviour and motivation-behaviour links.

Research Methodology and Research Ethics

Symposium

Can Anyone Tell Me What Are Actually Measuring? Challenges to Establishing Measurement Invariance

Chair: William K. Gabrenya

Institution: Florida Institute of Technology

Country: United States of America

Revisiting the Relativism-Universalism Debate

Author: Johnny Fontaine

Institution: University of Ghent

Country: Belgium

The relativism-universalism debate has played and is still playing an important role with cultural psychology identifying oneself more with the relativism pole and cross-cultural psychology (in the narrow sense) more with the universalism pole. What these two poles consist of (else than believing in the profound impact of the cultural context on psychological functioning or believing in the universality of psychological processes and traits) has seldom been made explicit. This hampers attempts to come to a cumulative science on culture and psychological functioning. A framework is proposed that integrates the broad relativism-universalism distinction with methodological developments on bias and equivalence, as well as on multilevel modelling. Based on three successive questions: (1) is a psychological domain organized according to the same underlying traits and processes across cultural groups; if yes, (2) do universal traits and processes emerge in a similar way in the observable behavioural repertoire across cultural groups; if yes, (3) are quantitative differences in the behavioural repertoire organized in the same way across individuals within cultural groups and at cultural group level, a distinction is proposed between four prototypical scenarios going from full cultural specificity, over functional equivalence and behavioural repertoire equivalence, to isomorphism. The aims of this framework are to allow a more refined discussion about what is different and what is similar between cultural groups, to bring very different views on speaking terms, and to allow for focused empirical research questions. The framework is applied to recent cross-cultural research on guilt and shame episodes.

Testing Ideological Asymmetries in Measurement Invariance

Author: Jamis H. Jia

Institution: Tilburg University

Country: Netherlands

People with different ideological identities differ in their values, personality, and psychological motivations. These differences are the central node tying together theories about the psychology of political ideology; however, they rest on a critical untested assumption: The measures are invariant across ideological groups. Here, we propose to test this assumption across 28 measures in data from the United States and the Netherlands. If measures are invariant across ideological divisions, we will have increased confidence in the results from this research area. If measures are not invariant, then previous research on ideological differences cannot be interpreted because it is unclear whether differences are due to variation in the target construct or methodological factors unrelated to it. Measurement invariance itself may be an indicator of psychological differences that may point towards meaningful systematic variation across ideological groups and how they interpret the world. We will use the moderated nonlinear factor analysis to flag items with differential item functioning across political ideology groups and compare the relationships before and after accounting for these noninvariant items.

Measurement Invariance and Social Structural Variables: Challenges to Nation-State Sampling

Author: William K. Gabrenya

Institution: Florida Institute of Technology

Country: United States of America

<https://youtu.be/vAfQcX6SCIs>

It is widely accepted that valid cross-cultural comparisons require measurement invariance (MI) between sampled cultunits, usually nation-states in modern research, although this fundamental requirement is often not tested. However, variation in values and beliefs as a function of social structural variables, such as social class, urban residence, religion, gender, and political ideology, is often greater than between-nation variation. We examined the extent to which a popular instrument, the Social Axioms Survey, evidenced MI across social structural variables within several national samples. MI was not found for social structural variables in some nations, suggesting that researchers must address difficult questions about the construct validity of their measures. Social axioms subscale means differed between social structurally defined groups within nations as well. These observations indicate that the continued use of nation-states as cultunits in cross-cultural research is

overly simplistic and may not be justified outside of studies that address clearly nation-level constructs such as legal and political institutions.

Effect Size Estimates for Item Bias – An Exploration of Different Approaches

Author: Johannes A. Karl

Institution: Victoria University of Wellington

Country: New Zealand

The detection of measurement bias has been a major challenge for cross-cultural research. Common forms of measurement bias detection rely on statistical significance testing (e.g., chi-square difference tests) and assessment of relative fit indices using relatively arbitrary cut-off values. This then leads to dichotomous decisions about whether an item (and a test) is biased or not. The link to significance level given the dependence on sample size makes such decisions vulnerable to misinterpretation. We assume a continuous approach to bias by drawing upon the effect size literature and recent developments in measurement models. We present a simulation study and a case study based on real data comparing CFA and IRT based effect size estimates of item bias that show the utility of quantifying the degree of measurement bias in individual items. We present R code and a proto-package as well as a conversion table that helps to translate CFA to IRT metrics. We demonstrate that it is both important and feasible to quantify the extent to which an item performs differently across two or more groups and provides more nuanced insights into both measurement properties and cultural processes in cross-cultural research.

Symposium

Diverse Methods for Assessing Cultural Identity

Chair: Jessica McKenzie

Institution: California State University, Fresno

Country: United States of America

A Vignette Approach to Understanding Cultural Identity in a Maya Community in Mexico

Author: Adriana Manago

Institution: University of California, Santa Cruz

Country: United States of America

<https://youtu.be/uaKzvf4-9CY>

In forming cultural identities, people make decisions about their allegiances to particular communities and ideologies, a process that has become increasingly complex with globalization (Jensen, 2011). Quantitative research suggests that “hybridizing” styles of multicultural identity are beneficial for psychological well-being compared to “alternating” styles (e.g., Szabo & Ward, 2015) but does not describe how distinct ideologies are integrated during sensitive periods for cultural identity development. To better understand the meaning-making process of cultural identity development in a globalized digital age, the current study presents a mixed-method approach to assessing cultural identity through people’s responses to short stories told in interview settings. The research takes place before and after a communication tower was installed in a Maya community called Zinacantán that has been shifting from a more isolated, agricultural-based ecology to one that is more integrated into a global market economy. A total of 80 adolescents were interviewed in 2018 and presented with vignettes, short stories constructed from ethnographic observations in 2008-2009, before the communication tower. Each of the eight vignettes present two opposing views: one based on traditional beliefs and values such as ascribed gender roles, the other based on modern beliefs and values, such as personally chosen gender roles. Adolescents are asked who they agree with and why. Responses can be quantified to measure the extent to which people align with traditional or modern cultural identity orientations across different situations, and also analyzed qualitatively to understand interpretive schemas in their worldviews. Quantitative analyses are underway examining commitments to modern vs traditional cultural identity orientations among Zinacantec adolescents in 2018 compared to adolescents who responded to the same vignettes in 2009. Inductive qualitative analyses are also underway to explore how adolescents are contending with different worldviews in their cultural identification and commitments.

Identity Mapping Centers Youth Perspectives of Biculturalism: The Case of Hmong and Latin Americans

Author: Jessica McKenzie

Institution: California State University, Fresno

Country: United States of America

Growing up bicultural is increasingly common in the U.S. due to the acceleration of immigration, yet little is known about how minority youth internally manage heritage and American values to construct their cultural identities. This study examines the psychological experience of biculturalism among youth in Fresno, CA—among the most racially and ethnically diverse cities in the U.S. (McPhillips, 2020). Fifty self-identified bicultural participants (24 Hmong American, 26 Latin American, Mage=22.14) took part in this study. Of all participants, 90% were born in the U.S., and 96% had at least one parent born outside of the U.S. In addition to completing the Multigroup Ethnic Identity Measure (Roberts et al., 1999), participants constructed an identity map which represented the meaning of biculturalism to them, and described their maps in detail during a one-on-one interview. Quantitative analyses revealed that Hmong American youth were less committed to their ethnic/cultural identity than were Latin American youth. Qualitative analyses of participants' identity maps and accompanying discourse aids in interpreting these quantitative results. Latin Americans commonly represented Latino and American values as convergent, or as distinct but complementary. Among this participant group, heritage cultural values (e.g., family, respect, hard work) were portrayed as facilitating American values of academic and occupational success, openness, and acceptance. Hmong Americans commonly represented Hmong and American values as distinct and contradictory, portraying heritage cultural values (e.g., gender roles, intergenerational caretaking, religion) as antithetical to American values of equality, independence, and academic success. Findings suggest that Hmong youth may be less committed to their cultural identity because heritage values are deemed incompatible with American values. Latino/a youth, though, typically experience heritage and American values as intertwined. Participant-driven identity maps center the perspectives of Hispanic and Asian American youth, clarifying how bicultural identities are integrated and pointing to the origins of integration-related challenges.

Measure Me, Draw Me, Tell Me: Cultural Variability in Southeast Asian American Hip Hop Identity

Author: Jacqueline Nguyen

Institution: University of Wisconsin-Milwaukee

Country: United States of America

Many Southeast Asian youth have multicultural identities, including a hip hop identity which is rooted in cultural identity flexibility and expression of identity pluralism (Authors, 2019). To better understand how Southeast Asian American (SEAA) youth manage their unique combination of multicultural identities, a mixed methods study employing three innovative modes of inquiry was conducted. The role of cultural variability (CV) in this process was explored, meaning the extent to which an individual adjusts the influence of a single cultural identity on daily behavior and social interactions. Method 1: Participants who identified with

at least three cultural identities (SEAA, White/mainstream American, and hip hop; N=40) completed an adapted version of the 10-item Cultural IDentity Influence Measure (Authors, 2016; e.g., “Please indicate how much the music you listened to was influenced by XX ethnic/cultural identity today”) to determine high/low CV. Methods 2 & 3: Identity drawing & interpretive phenomenological analysis (IPA). Interviews were conducted with a subsample of participants with high CV scores (above median; n=6). Participants drew up to three cultural identities using Venn diagram-like circles. Semi-structured interview questions guided participant descriptions of their drawings: “Let’s look at each of these parts of your cultural identity—please describe each one and tell me a little more about that part.” During the interview, participants manipulated their identity circles, by moving or enlarging/minimizing them. Drawings, interview and field observations, and narratives were analyzed using IPA. This paper elaborates upon the ways a combination of these innovative methodological approaches contributed to a deeper understanding of 1) the phenomenology of CV and, 2) the management of multicultural identities. Use of the combined methods revealed that cultural identities were played up/down independently but also were interconnected. In particular, hip hop was important, stable cultural identity with lower CV that youth use to bridge their other identities.

Individual Papers

Decolonising Identity Research: A Case Study of Multicultural Identity in Mauritius

Author: Nachita Rosun

Institution: GB

Country: United Kingdom

Co-authors:

- **Nelli Ferenczi – Brunel University London – United Kingdom**
- **Aiyana K. Willard – Brunel University London – United Kingdom**

This presentation will be discussing decolonising methodology in the study of cultural identities by focusing on preliminary findings from a case study set in Mauritius. The purpose of this study is to understand how Mauritians develop and make sense of their multiple cultural identities in a society containing several ethno-religious groups constantly in contact with one another. Although there currently exists several theories and scales measuring social identity, most of those have been developed in American or European contexts. These models mainly focus on immigrants' experiences and measure identification with a heritage culture versus the mainstream culture. These models have not been validated in inherently multicultural societies outside of Euro-American contexts. In line with qualitative perspectives preferred in decolonising methodologies, we approached the Mauritian identity through individual-centered case studies. These case studies use a two part cultural narrative method whereby participants write about personal experiences affecting their multiple cultural identities and later discuss these experiences in further detail during an interview with the researcher. This methodology allowed us to understand how Mauritians develop and make sense of their identities within the society that they are part of. Data from this study is being analysed thematically and using IPA(interpretative phenomenological analysis). This presentation will also touch on implications for researchers' current approach to non-WEIRD (western, educated, industrialised, rich and developed) populations, the methods used to study these cultures as well as suggestions for improvements.

Beyond the East-West: Machine Learning Cultural Differences for Exploratory Cross-Cultural Research

Author: Kongmeng Liew

Institution: Nara Institute of Science and Technology

Country: Singapore

Co-authors:

- **Takashi Hamamura – Curtin University – Japan**
- **Vipul Mishra – Nara Institute of Science and Technology – Nepal**
- **Lean Franzl L. Yao – Nara Institute of Science and Technology – Philippines**
- **Zhiwei Gao – Nara Institute of Science and Technology – China**
- **Joshua C. Jackson – University of North Carolina, Chapel Hill – United States of America**
- **Alethea H. Koh – Kyoto University – Singapore**
- **Eiji Aramaki – Nara Institute of Science and Technology – Japan**
- **Yukiko Uchida – Kyoto University – Japan**

Current research in cultural differences generally follows top-down, theoretical approaches. Accordingly, several important theories (such as interdependence-independence) follow Western-centric observations of cultural differences, often with East Asian countries. This has resulted in an overrepresentation of East-Asian versus US cultural comparisons in the psychological literature. We present a solution to this problem: to use machine learning for bottom-up, exploratory research into cultural differences. Using 10 Schwartz value items from 30 countries included in both Waves 5 and 6 of the World Values Survey, we demonstrate that this computational approach reveals both the magnitude of cultural difference between any two countries, as well as interpretations regarding the underlying effects. Our research consists of two sections. We first examined US – Japan, and US – China comparisons, and demonstrate that this approach yields results that are consistent with past research. Furthermore, comparisons between Japan and China show that strong cultural differences exist between these two countries that were generally assumed to be similar in the literature. The second section builds on the notion that machine learning can indicate the magnitude of cultural difference between any two countries. Across machine learning models conducted on dyadic comparisons of all 30 countries, we used network graphs analyses to visualize and cluster these cultures. From this we identified 2 main clusters across waves that differed significantly on historical threat indices (e.g., territorial threats, tuberculosis), GDP, and Hofstede's Power Distance and Indulgence. Broadly categorized, Cluster A (e.g., US, Chile, Australia, Germany, Japan, etc.) had lower historical threat and Indulgence, but higher Power Distance and GDP than Cluster B (e.g., China, Ukraine, Malaysia, Turkey, etc.). Overall, this suggests that current US-Japan or US-China comparisons are grossly insufficient at accounting for global variation in cultural values, and

that machine learning holds much potential for understanding cultural differences from the ground-up.

Cross-Country Scale Invariance of Hofstede's Values, Implicit Culture Belief, and Need for Closure

Author: Melody M. Chao

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Country: Hong Kong

Co-authors:

- **Ho Ying Jeanne Fu – The Hang Seng University of Hong Kong – China**
- **Chun To Roger Luk – Nanyang Technological University – Singapore**
- **Pun Zee Pamsy Hui – The Hong Kong Polytechnic University – China**

Measurement invariance is essential to warrant meaningful comparisons of mean scores of latent factors across groups (Bollen, 1989). However, prior cross-cultural research does not always report measurement invariance statistics across countries. This study examines the measurement invariance of several commonly used scales in cross-cultural research: Hostede's five dimensions of cultural values (23 items, Hofstede, 2001; Yoo et al., 2011), implicit culture belief (8 items, Chao et al., 2017) and need for cognitive closure (NFC) (15 items, Roets & van Hiel, 2011; Webster & Kruglanski, 1994) across 10 countries: China, India, Indonesia, Italy, New Zealand, Singapore, South Africa, South Korea, United Kingdom, and the United States. We collected data from 1732 full-time workers through an online platform. Instead of multi-level modeling that requires a larger number of countries (Hox & Maas, 2001), we ran a multi-country CFA for the three scales using maximum likelihood estimation. We tested three levels of measurement invariances: configural invariance (equal factor structures across countries), metric/weak invariance (equal factor loadings across countries), and scalar/strong invariance (equal factor loadings and equal item intercepts across countries). Following the literature, we configured a five-factor model for cultural values, a one-factor model for implicit culture belief, and a one-factor model for NFC. Results showed that partial scalar invariance was established (Rutkowski & Svetina, 2014) in the cultural values scale ($\Delta CFI = .010 < .020$), with intercepts of 11 items relaxed from the equality constraints and in implicit culture belief ($\Delta CFI = .011 < .020$), with intercepts of 2 items relaxed from the constraints. For NFC, only metric invariance, but not scalar invariance, was established ($\Delta CFI = .019 < .020$). Overall, meaningful cross-country comparisons using Hofstede's cultural values and implicit culture belief can be made.

Immigrant Background? Deconstructing Ascribed and Self-Reported Labels through Comparative Analysis

Author: Jana Vietze

Institution: Erasmus University Rotterdam

Country: Netherlands

Co-authors:

- **Miriam Schwarzenthal – University of Potsdam – Germany**
- **Ursula Moffitt – Northwestern University – United States of America**
- **Sauro Civitillo – University of Duisburg-Essen – Italy**

In educational and psychological research in Europe, samples are often divided into individuals “of immigrant and non-immigrant background”. These ascribed labels are often used inconsistently, may reinforce Othering, and mask the heterogeneity of students “of immigrant background”. The present study aims to empirically explore the impact of dividing the same sample according to “immigrant background” versus more narrowly defined groups (e.g., generation, religion, self-reported cultural identity). Across subsamples, we (1) explore both the theoretical and empirical overlap, (2) test possible mean differences on frequently used variables in research on youth “of immigrant background” (i.e., perceived discrimination, national identity), and (3) investigate differences in relations between these variables and participants’ school-related intrinsic motivation. We draw on questionnaire data from 1335 adolescents in Germany (48% female, Mage = 14.69 years, SDage = 0.74). Of all students, 52% were “of immigrant background” (i.e., at least one grandparent was born abroad). Cross-tabulation analyses reveal large heterogeneity within this group regarding demographics as well as cultural self-identification. Regression analyses and multigroup SEM show that group mean differences in perceived discrimination and national identity and group differences in relations with intrinsic motivation are typically bigger when the sample is divided according to more narrowly defined groups (e.g., generation, religion) as opposed to “immigrant background”. Our results highlight the diversity within the students “of immigrant background”, the many other meaningful ways of grouping a heterogeneous sample, and how much important information is lost when relevant group differences go unexplored. We conclude with a step-by-step recommendation for sampling decisions in future research.

Development and Validation of the Particularism vs Corruption Tolerance Scale: Using Rasch&BSEM

Author: Frank T. -F. Ye

Institution: Education University of Hong Kong

Country: Hong Kong

Co-authors:

- **Emma E. Buchtel – Education University of Hong Kong – Hong Kong**

[Development and Validation of the Particularism vs. Corruption Tolerance Scale: An Application of Rasch Analysis and Bayesian Structural Equation Modeling] In this talk, I will introduce how we utilized Rasch modeling and Bayesian structural equation modeling (BSEM) to develop and validate the Particularism vs. Corruption Tolerance Scale (PCTS; Buchtel et al., 2021). The PCTS is a scenario-based, self-reported instrument that measures participants' acceptability of two types of stories regarding breaking the rules: particularism and corruption. First, in two pilot studies, 19 pairs of scenarios (a total of 38 items) were generated that represent the two types of behaviors. Next, in Study 1, these pairs were rated by a total of 499 participants (Mainland =283, Hong Kong =216). We utilized Rasch analysis to examine the scale functioning and to conduct item selection based on item fit indices. In addition, Differential item functioning (DIF) was used to exclude items that were perceived differently across cultures. As a result, Study 1 retained 8 pairs of scenarios (16 items) for the PCTS final version, which demonstrated good construct validity, internal consistency, and discriminant validity. Finally, in Study 2, the 16-item PCTS were rated by 991 adult online participants (Hong Kong = 455, Mainland China = 536). Because the assumptions of frequentist CFA are considered too restrictive, less practical, and often lead to model rejection (Asparouhov et al., 2015; Sellbom & Tellegen, 2019), we utilized BSEM to examine the measurement model, approximate measurement invariance, and external validity of the PCTS. In BSEM, trivial model misspecifications and random noise (i.e., cross-loadings, correlated residuals) were estimated with small informative priors. The results supported the construct validity, partial scalar invariance, and discriminant validity of the scale.

Poster Session

Cultural Bias in Parental Reports on Their Children's Mental Health

Author: Ronja A. Runge

Institution: DE

Country: Germany

Co-authors:

- **Renate Soellner – Universität Hildesheim – Germany**

Children of immigrants might be at elevated risk for developing mental health problems. To assess the need for specific preventive interventions and treatment programs, a reliable instrument for measuring mental health problems is needed. For younger children in general parent reports are used to assess their mental health status. However, widely used parental report screening instruments for children's mental health have been questioned as to providing comparable scores. Reasons for the lack of this measurement invariance could be differing response styles, impression management effects or differing socialization goals in immigrant and native parents. One way to assess and adjust for biases in self-reports is the use of anchoring vignettes, brief texts depicting hypothetical individuals who manifest the trait of interest (e.g. mental health) to a lesser or greater degree. Differences in ratings of the vignettes indicate response biases. We use vignettes of children that show externalizing or internalizing problem behaviour in an online survey. Parents (German native, Turkish and Russian origin parents, approximately N=100 per group) of underage children rate the problem severity of the behaviour in the vignette and their own children's mental health via items from the Strengths and Difficulties questionnaire. We further examine if impression management (Parental Stress Index subscale: Defensive Responding) and socialization goals mediate the effect from culture of origin on response behaviour. We additionally test, if the response scale (7 pt. Likert scale vs. 3 categories, random assignment) influences the impact of bias, expecting the bias to be more pronounced when using a category response scale. Repeated measures MANCOVA, Mediation Analysis with Process in SPSS and the Anchors package in R are used to test hypotheses.

Stereotypes, Prejudice, Discrimination, Minority

Symposium

Collective Action for Gender Equality — Cross-Cultural Perspectives

Chair: Natasza Kosakowska-Berezecka

Institution: PL

Country: Poland

Masculinity Threat and Motivation to Engage in Protests Among Chilean Men.

Author: Anna Włodarczyk

Institution: Universidad Católica del Norte

Country: Chile

Anna Włodarczyk (Universidad Católica del Norte, Chile) Natasza Kosakowska-Berezecka (University of Gdansk, Poland) Tomasz Besta (University of Gdansk, Poland) Jennifer Bosson (University of South Florida, USA) Joseph Vandello (University of South Florida, USA) Magdalena Zawisza (Anglia Ruskin University, UK) Magdalena Żadkowska (University of Gdansk, Poland) Abstract Several recent studies have documented that the precarious nature of masculinity and compensatory behaviours resulting from threats to it can be extended to general attitudes toward gender roles and collective action supporting gender equality movements. Therefore, in the context of a widespread of the feminist movement at Chilean universities this 2018, we intended to explore whether the demands to eliminate sexist practices and gender gaps may pose masculinity threat and decrease motivation to engage in protests among male university students. With a broad online sample of 300 Chilean university students our results show that those who reported being threatened by increasing women's rights manifested lower support for gender equality movements and reported even stronger endorsement of more traditional gender roles. Yet closeness to women who had been targeted by gender prejudice significantly predicted actual participation in collective action and greater motivation for gender equality. Implications of these findings for future efforts to mobilize men in protests for gender equality are discussed.

Allies Against Sexism: The Impact of Men's Egalitarian Versus Paternalistic Confrontation on Women

Author: Lucia Reina

Institution: University of Granada

Country: Spain

Lucía Estevan-Reina (University of Granada, Spain) Soledad de Lemus (University of Granada, Spain) Jesús L. Megías (University of Granada, Spain) Maja Kutlaca (Osnabrück University, Germany) Marta Belmonte-García (University of Granada, Spain) Julia Becker (Osnabrück University, Germany)

Men as advantaged group members can be involved in actions against inequality. Previous research has shown two motivational processes that may lead men to be involved in actions against gender inequality, namely egalitarian and paternalistic motives. But how do women experience men's confrontation of sexism? We examine how women perceive men's egalitarian versus paternalistic confrontation of sexism. We hypothesized that women would be more likely to report empowerment and well-being (i.e., more happiness and less anger) after egalitarian confrontation than after paternalistic confrontation, which should increase their future intention to confront sexism. Using hypothetical scenarios, the results of three studies conducted in Spain, Germany, and Mexico confirmed our hypotheses. They also highlighted that empowerment (but not happiness) triggered by egalitarian confrontation, as well as anger triggered by paternalistic confrontation, lead women to express greater future intention to confront sexism. Despite the hypotheses were confirmed across studies, some country differences appeared. The results in 3 countries confirmed that empowerment experienced after men's egalitarian (vs. paternalistic) confrontation led women to express greater future intention to confront. However, the more anger women experienced after paternalistic (vs. egalitarian) confrontation also pushed them to confront in Spain and Germany (but not in Mexico). Importantly, men's egalitarian confrontation of sexism was as empowering as when women themselves confront in Mexico, whereas women's confrontation was more empowering than men's egalitarian confrontation in Germany. Our findings suggest that male confronters motivated by egalitarian reasons are more likely perceived as allies of women because they not only make women feel better but also empower them to keep fighting. Further, women may react against men motivated by paternalistic reasons (especially if they are strongly identified as feminist or endorse low benevolent sexist beliefs). Implications for activists, policymakers, and practitioners are discussed.

Country-level and Individual-level Predictors of Men's Support for Gender Equality in 42 Countries

Author: Natasza Kosakowska-Berezecka

Institution: University of Gdansk

Country: Poland

Natasza Kosakowska-Berezecka (IP, University of Gdansk) Tomasz Besta (University of Gdansk, Poland) Jennifer Bosson (University of South Florida, USA) Paweł Jurek (University of Gdansk, Poland) Joseph Vandello (University of South Florida, USA) Previous studies show that men withdraw support for gender equality movements when their individual gender status is threatened. Here, we expand the focus of this phenomenon by examining it cross-culturally, which has not been done before, to demonstrate that both individual- and country-level variables predict men's collective action intentions to support gender equality. We tested a model in which men's zero-sum beliefs predict lower support for gender equality movements, indirectly via increases in their hostile sexism. We also examined whether this negative effect of zero-sum beliefs on men's collective action intentions was especially strong in countries higher in gender equality. Multilevel modeling on 6,781 men from 42 countries yielded support for the mediation model. Both country-level gender quality indices and individual-level, subjective mindsets about women's gains can independently reduce men's willingness to take action for gender equality.

Symposium

Building Careers in Cross-Cultural Psychology – Research from IACCP Culture & Psychology School

Chair: Saba Safdar

Institution: University of Guelph

Country: Canada

The experiences of indigenous & non-indigenous students at a multicultural university in Costa Rica.

Author: Melissa Arce

Institution: Earth University

Country: Costa Rica

Melissa Arce Chinchilla & Jorge Barahona, EARTH University, Costa Rica Matthew J. Easterbrook, University of Sussex, UK EARTH University is a boarding, agricultural school that teaches a single degree in Agricultural Science. It has a multicultural community with students from a range of countries, socio-economic backgrounds, and cultural characteristics. EARTH has developed a range of educational and emotional supports, particularly geared towards supporting students from rural communities. We were interested in comparing the social and academic performance of indigenous and non-indigenous students at EARTH University, as evidence suggest indigenous students can struggle to integrate in the university life in Latin America. We analysed the academic performance and progression of indigenous and non-indigenous students at EARTH University, and investigated their experiences of university by conducting 4 focus groups (n = 25), and an anonymous online survey (n = 150). The initial survey results indicate that indigenous students have lower levels of academic self-efficacy, feel less similar to their teachers, perceive less compatibility between their background and doing well at university, and experiencing higher levels of stereotype threat. Despite this, indigenous students reporting feeling more comfortable at EARTH University than non-indigenous students, and had equal levels of self-reported belonging, effort, and educational role models. In the focus groups, indigenous students indicated that being successful at university depended on them maintaining their values, their family relationships and support, and on successfully balancing personal and academic life. They also mentioned that EARTH offers good conditions to succeed in the university: formal tuition, peer to peer programs, and free access to internet and technology. In contrast, non-indigenous students tended to refer to life projects, academic performance, and discovering self-knowledge as important to success. Our results suggest that, despite some concerns about fitting in at university, EARTH University supports indigenous students to feel comfortable and perform well.

Powerlessness & Empowerment: Human Rights & Evolving Notions of Identity Among the Chroti People.

Author: Daniel Bagheri Sarvestani

Institution: University of Kansas

Country: United States of America

Daniel Bagheri Sarvestani University of Kansas, USA Gesa Duden University of Osnabrueck, Germany Brent Metz Faculty at the Department of Anthropology University of Kansas, USA This research aims is to investigate if and how notions of cultural identity, belonging and indigeneity has evolved among the Maya Chorti peoples of Honduras with the implementation process of the relevant Indigenous Peoples Rights Discourses(IPRD) and the indigenous rights movement between 1990 and 2000. The answer to these

questions can have important implications in how we evaluate the social impacts of IPRD. The Maya Chorti people, an ethnic community that is indigenous to the border regions of Honduras and Guatemala, derive their cultural heritage from the classical Mayan civilizations of Copán, Honduras. Historically, the Mayan population in Copan have faced longstanding structural racism and discrimination. Consequently, Indigeneity, or ethnic identification with Indigenous groups, has had negative connotations attached to it. These negative associations are often reflected in the way speech is/was used to refer to one's own, or others', sense of identity or ethnic belonging. However, with the advent of the indigenous rights movements, the Maya Chorti ethnic group has demonstrated renewed resurgence as more communities actively self-identified and aligned themselves with the Chorti cause. Based on this, it might be hypothesized that the sense of ethnic belonging to an indigenous community has shifted towards more positive associations. To investigate these changes in identity and ethnic belonging, we are analyzing 15 interview/transcripts for each one of 3 datasets (1990's, early 2000's and 2018-2019) using content analysis and MAXQDA software. Preliminary results point to four major categories: Pride, Shame, Disinterest, and Empowerment. When comparing the categories across the time periods, a trend is observed, pointing to changes in notions of identity among the Maya Chorti from shame and disinterest, towards pride and empowerment. We discuss these findings in relation to IPRD; providing new perspectives on the impacts of rights discourses and how they can fundamentally influence constructions of ethnic identity.

Social Representation of Formal Education of the Cree of Eeyou Istchee: a Comparative Analysis

Author: Joyce Ottereyes

Institution: Université de Sherbrooke

Country: Canada

Over the last 40 years, indigenous people in Canada reclaim the ownership of their education system. The Cree of Eeyou Istchee have been taking ownership of their education system through the treaty of the James Bay and Northern Quebec Agreement (JBNQA) in 1975. Researchers increasingly acknowledge the importance of indigenous knowledge, language and cultural identity in indigenous education and its role in academic success. Although, integrating indigenous views into formal Western education models can prove difficult and involve on-going process of cultural negotiation in which the community play a key role. This study aim is to investigate the social representation of formal education and its evolution among various Eeyou / Eenu cultural associations, political and administrative organizations. Three specific objectives were identified: to describe the elements of the central core and the peripheral elements of the representation of formal education according to the Abrić's central core theory, to explore the stability of the representational component

across twice periods for four participating institutions and finally, provide a preliminary modelling from the results. Data were collected from 27 focus groups held between 2012 and 2016. The textual data were analyzed using a lexicometric approach that sequentially cross-referenced the components of discourse with various relevant contextual variables (such as community of origin and categories of stakeholders). The DTM-Vic software allows the use of a factorial correspondence analysis model to isolate stable discourse markers, conceptual elements characteristic or specificities of discourse and offer bootstrapping techniques to control for errors in projecting conceptual components. Three distinct components of social representation were identified in the discourse of the participants: instruction, socialization and qualification. The results can also shed light on social practices related to formal education within an Indigenous education system.

Symposium

Relations between Majority and Social Minorities: Discrimination, Tolerance, and Prejudice

Chair: Sylvie Graf

Institution: Czech Academy of Sciences

Country: Czechia

Intergroup Contact Is Linked to Discrimination against Minorities through Threat and Attitudes

Author: David Lacko

Institution: Czech Academy of Sciences

Country: Czechia

Direct and mass-mediated intergroup contact with minority members challenges majority's prejudice against social minorities. However, contact effects on discriminatory intentions are comparatively less established. In Czech majority (N = 7498), we first validated a new measure of discriminatory intentions (e.g., contact avoidance) on the case of Czech Vietnamese, the most salient immigrant minority in the Czech Republic. We split the sample randomly into two datasets and investigated the psychometric properties of the discrimination scale with exploratory and confirmatory factor analyses. Internal consistency as well as model fit of the hierarchical three-factor scale were satisfactory. The final solution was cross-validated using the other half of the sample. Next, using the structural equation modelling, we estimated the effect of positive and negative, direct and mass-mediated

intergroup contact of Czechs with the Vietnamese on discriminatory intentions of Czechs towards the Vietnamese. In the model, we employed threats perceived from and attitudes toward the Vietnamese as mediating mechanisms, with participants' age and gender entered as covariates. Positive direct intergroup contact with the Vietnamese was associated with lower discriminatory intentions toward the Vietnamese both directly and indirectly through lower threat perceived from and more positive attitudes toward the Vietnamese. Negative direct intergroup contact was associated with higher discriminatory intentions toward the Vietnamese both directly and indirectly through higher threat and less positive attitudes. Positive mass-mediated contact was linked to discrimination only indirectly through less threat and more positive attitudes toward the Vietnamese. Negative mass-mediated contact was associated with higher discriminatory intentions both directly and indirectly only through perceived threat. This research brings new evidence on the role of intergroup contact in majority's intentions to discriminate against social minorities, considering the role of perceived threat and prejudice.

When Are Minorities' Practices Tolerated? The Role of Intergroup Contact and Prejudice

Author: Tibor Žingora

Institution: Czech Academy of Sciences

Country: Czechia

The study examined the link between Czech majority's tolerance of behaviors performed by Vietnamese in the Czech Republic and intergroup contact of the majority with Vietnamese Czechs. Tolerance is often referred to as a positive perception of outgroup behavior. However, an acceptance of negatively perceived behavior is a more accurate term since positively perceived behaviors do not have to be tolerated. This implies that tolerance can be only observed when outgroup behavior is perceived negatively. Prejudice against the Czech Vietnamese was employed as a mediator of the link between intergroup contact and tolerance. Structural equation modelling on a Czech majority sample (N = 7,498) corroborated the established link between contact and prejudice in that positive contact was linked to prejudice negatively and negative contact positively. Prejudice against the Vietnamese was linked to tolerance negatively. Thus, the more Czech participants liked Czech Vietnamese, the less they were willing to tolerate negatively perceived behaviors of Vietnamese. Consequently, the indirect link from positive intergroup contact to tolerance through prejudice was negative, whereas the indirect link from negative intergroup contact to tolerance was positive. These results speak to the paradoxical effect of intergroup contact when reduced prejudice after positive contact is not associated with an acceptance of negatively perceived behaviors. Similarly, increased prejudice after negative contact is not associated with intolerance of such behaviors. Future research should validate our results

in other intergroup contexts, use longitudinal or experimental design, and examine why positive intergroup contact does not enhance tolerance for other groups. While intergroup contact typically influences prejudice, it may not affect the belief that outgroup members have the liberty to behave as they want when this behavior is perceived negatively.

Contact with Vietnamese Is Linked to Behaviors to Roma via Prejudice: The Role of Multiculturalism

Author: Mirjana Rupar

Institution: Czech Academy of Sciences

Country: Czechia

Social majority often avoids contact with stigmatized minorities, which hinders improvement of prejudice. Majority's prejudice against stigmatized minorities can be improved by positive experiences with other minorities whereby reduced prejudice against the encountered minority after contact generalize also onto prejudiced against a less encountered minority – the secondary transfer effect of intergroup contact. However, little is known about the effect of negative contact and whether positive contact with one outgroup relates to outcomes toward other outgroups that are more closely related to behaviors such as contact intentions or avoidance tendencies, which may be crucial for integration of stigmatized minorities into the society. Addressing this gap, we investigated whether both positive and negative contact of Czech majority with the Vietnamese, a positively perceived minority, generalize not only to behavioral intentions toward the Vietnamese but also toward the Roma, a stigmatized minority, examining the underlying mechanisms (participants' prejudice) and boundary conditions (endorsement of multiculturalism) of these effects. In a Czech majority sample ($N = 2296$), positive direct contact with the Vietnamese was positively associated with contact intentions toward and negatively with contact avoidance of the Roma through generalization of prejudice from the Vietnamese to the Roma, especially in participants who were low on multiculturalism. The indirect effects of negative contact on lower contact intentions and higher avoidance of the Roma were only evident in majority participants who scored high on multiculturalism. Creating situations that enable majority members to engage in contact with a positively perceived minority represents a promising avenue for promoting contact with a stigmatized minority, potentially reducing its social exclusion. Importantly, such interventions may be particularly effective in individuals who do not endorse ideas of multiculturalism. Critically, negative experiences with one minority can generalize to avoidance of other minorities, even in those endorsing multiculturalism.

The Attitudes of Muslim Minority toward Specifics of Life in the Czech Republic

Author: Jiří Čeněk

Institution: Masaryk University

Country: Czechia

In the past several years, mass and social media extensively covered topics related to Muslims in connection to the recent wave of Middle-East migration. This religious group is a common subject of stereotypical views and prejudice in the Czech Republic. Despite that, Muslims living in the Czech Republic are a relatively unexplored minority. Therefore, our study focused on perceived discrimination in relation to sociodemographic variables and selected faith- and identity-related attitudes in a sample of Muslim immigrants living in Czech Republic for minimum of one year ($N = 143$). The sample consisted of respondents from multiple national and ethnic groups. We used a shortened and adjusted version of questionnaire previously conducted by Berlin Social Science Center (WZB) that originally compared socio-cultural integration of Turkish immigrants in six countries. We adapted the questionnaire into three languages (English, Arabic and Czech) that were subsequently administered online. The results showed that there is a great variability in the strength of both participants' identity and religious attitudes. Their faith- and identity-related attitudes toward various topics related to Islam such as wearing headscarves, other gender related issues, teaching Islam in schools, or building Mosques also highly vary within the sample. Regressing perceived discrimination on faith-related attitudes, we found no significant relationships among the variables. This result suggests that perceived discrimination among Czech Muslims are not a function of faith-related attitudes. Additionally, we performed a regression of perceived discrimination on sociodemographic variables. The country of origin was the only significant predictor of subjective perceived discrimination. Participants from the EU, Egypt, and Middle East reported the highest perceived discrimination. Analysis of qualitative data shows that access to housing is perceived as the main source of perceived discrimination.

Individual Papers

Stereotype Accommodation Concerning Older People and Well-Being of Immigrants

Author: Adrian Stanciu

Institution: University of Vechta

Country: Germany

The stereotype about older people comprises beliefs about older people's traits (e.g., sociable and incompetent). Whether young or old, each individual member of society holds a variation of the stereotype (more negative or more positive beliefs) which is shaped by the cultural normative belief existent in the individual's country. According to the existent literature, these beliefs can impact the psychological and physiological well-being of people in their old age. However, no previous research has addressed the fact that some individuals emigrate and must consequently acculturate into stereotypical beliefs about senior citizens that may differ from the predominant beliefs in their origin cultures. In the presentation, I argue that immigrants can integrate such novel content into preexisting stereotypes (stereotype accommodation) and that this impacts their well-being. I present results of two studies based on multinational cross-sectional datasets (European Social Survey and World Value Survey) where I operationalize stereotype accommodation as immigrants' (in-)accurate perception of the stereotype prevailing in their host and origin cultures. Among the results is the finding that meaningful cross-cultural differences in stereotype content predicted more accurate perceptions of the host-cultural stereotype of older people, which contributed to the life satisfaction of late-adult immigrants and to the subjective health of older immigrants. I use these findings to propose possible theoretical bridges to immigrants' socio-cognitive adaptation and well-being due to cultural learning.

The Effect of Vicarious Cultural Contact on Outgroup Attitudes: Experimental Evidence from the UK

Author: Hisham Abu-Rayya

Institution: IL

Country: Israel

Co-authors:

- **Rupert Brown – University of Sussex – United Kingdom**

This research project takes the novel approach of integrating Acculturation Theory, the Intergroup Contact Theory, and a rigorous experimental research design to come up with a solid and advanced perception regarding the relationship between cultural integration endorsement and intergroup relations. Over previous decades, acculturation theory and the intergroup contact theory were deployed as segregated frameworks serving cultural and social psychologists, respectively, interested in intergroup relations and prejudice reduction. Very rare attempts have been made to integrate recent advancements in contact research into acculturation theory to provide researchers with a way forward, develop, and rigorously test acculturation theory's claims about minority and majority members' intergroup relations. The current study project develops, implements an experimental design, and evaluates an acculturation integration endorsement strategy through vicarious contact to promote intergroup harmony between British Muslims and White Britons. The study identifies and contrast possible mediators of the acculturation integration strategy effects on intergroup relationships to understand the mechanism through which the cultural integration strategy works. This pioneer study has significant theoretical and practical implications to the acculturation theory. To the committee: Please note data gathering for this project had started and will complete in March/April.

Perceived Discrimination and Collective Self-Esteem Among Paralim People as an Indigenous Minority

Author: Niesya R. Harahap

Institution: University of Sumatera Utara

Country: Indonesia

Parmalim is an indigenous religion community drive from ancient Toba Batak and has been categorized by the government as one of the "local" religions in Indonesia. The religious knowledge and practice are divided into Parmalim core values and customs such as Tona (Religious teaching), Poda (Commandment), Patik (Canon) and Uhum (Law). They have been struggling in keeping their community accepted among society. Furthermore, they oftentimes made a comparison between their group situation with other "formal" religious groups in terms of the institutional treatment regarding their civil data administration, the religious studies in the school, the building progress of the worship house and their job opportunities. This study examined the impact of perceived discrimination and stigma on the collective self-esteem of Parmalim people as an indigenous religious minority group in Indonesia. Six participants completed the semi-structured interview measuring collective self-esteem and perceived discrimination. The result of this study had shown that Parmalim

people with low collective self-esteem are more likely to perceive discrimination. The emotional reaction towards perceived discrimination also differs from female and male. The female member of the Parmalim group felt sad while the male member felt disappointed and angry.

Making Inferences About Beliefs and Status from Membership in Social Groups

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Country: Germany

Co-authors:

- **Christopher Cohrs – Philipps University Marburg – Germany**
- **Klaus Boehnke – Jacobs University Bremen – Germany**
- **Matthew J. Easterbrook – University of Sussex – United Kingdom**

Ingroup bias is often treated as the default outcome of intergroup comparisons. We argue that the mechanisms of impression formation depend on what information people infer from groups. We differentiate between belief-indicative groups that are more informative of their members' beliefs and affect attitudes through ingroup bias and status-indicative groups that are more informative of their members' status and affect attitudes through preference for higher status. In a cross-cultural factorial experiment conducted in four countries (Armenia, Australia, Brazil, India; Study 1, N = 1281), we manipulated target's membership in belief- (e.g., religion) and status-indicative (e.g., income) groups. Belief-indicative groups affected attitudes via ingroup bias, whereas status-indicative groups—via preference for higher status. These effects were moderated by socio-structural context. In Study 2 (N=296), participants in Australia and India evaluated the informativeness of ten groups for beliefs and status. The distribution of group evaluations supported our theorizing. Understanding what information people extract from groups will help us make better, more contextualized predictions about intergroup attitudes.

Status Ascriptions and Salary in a Nationally Diverse Society

Author: Angela T. Maitner

Institution: America University of Sharjah

Country: United Arab Emirates

I explore characteristics linked to status and expected salary for individuals whose national identities place them in different economic strata in the United Arab Emirates, a highly diverse and internationally stratified society. In Study 1 ($n = 245$), participants reported the extent to which they perceived various characteristics to influence an individual's salary, as well as the extent to which they perceived the system as just and fair. Participants high in the economic hierarchy perceived achieved markers of status to play a larger role influencing an individual's salary than inherited markers of status. Across groups, the more individuals believed that inherited or social markers of status influenced pay, the less fair they perceived the system to be. In Study 2 ($n = 440$), participants evaluated the nature of status characteristics, identifying characteristics that reflect ascribed, achieved, and social/relational characteristics. Participants high in the economic hierarchy again perceived achieved characteristics to play a larger role influencing an individual's salary than inherited or social markers of status. Implications for system stability are discussed.

Anti-Atheism in Poland and Czech Republic – A Cross-Cultural Comparison

Author: Małgorzata M. Jakubowska

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Country: Poland

Co-authors:

- **Aleksandra S. Fortuńska – SWPS University of Social Sciences and Humanities, NEUROHM – Poland**

Anti-atheist prejudice is one of the most scientifically neglected types of discrimination. After all, atheists do not form a coherent group nor are they visible in the society. Yet, there is evidence that non-believers suffer mostly from social exclusion and distrust (e.g., Edgell et al., 2006; Gervais et al., 2011; Edgell et al., 2016), especially in countries with religious majorities, Poland being one of the main examples (91% of believers according to Bożewicz, 2020). We will present a cross-cultural study, comparing Polish and Czech attitudes towards believers and non-believers. The comparison of these two nations is of special interest as they differ greatly in terms of their religious composition – Poland being dominated by Catholicism and the Czech Republic being one of the most atheistic countries worldwide. In this online study, we assess indirect attitude towards atheists and Christians via response time to measure confidence of respondents' answers on a sample of 190 Poles and 216 Czechs. As predicted, attitudes in the two countries differed, especially with regard to

contamination to in-group as well as in-group safety and reciprocity. These results will be discussed through the lens of the sociofunctional approach to prejudice. Present research is amongst the first cross-cultural studies of anti-atheism conducted on European samples and further highlights the need to examine it in greater detail. As modern societies are becoming more diverse than ever and religious heterogeneity is steadily increasing, acquiring a better understanding of anti-atheist prejudice and religion-based prejudice at large is necessary to alleviate their repercussions.

Intercultural Liking, Behavioral Valence, and Cultural Attribution

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The present study explores cultural attribution of outgroup members' behaviors. We focused on two types of cultural attributions—cultural stereotypes and cultural norms. Cultural stereotypes are stable, generalized internal dispositions of members of a cultural group. Attribution of outgroup members' behaviours to cultural stereotypes suggests internal attribution, as outgroup behaviours are attributed to the generalised trait-like stereotypes of the outgroup. In contrast, cultural norms are external expectations of behaviors that members of a cultural group might be subjected to. Attribution to cultural norms suggests external attribution, attributing outgroup members' behaviours to the external outgroup cultural norms that the outgroup members are exposed to. Past research on causal attribution suggests that expectancy consistent behaviors are more likely to result in internal attribution rather than external attribution. Expectancy consistent behaviors refer to positive (negative) behaviors exhibited by members of liked (disliked) cultural outgroups. Therefore, we expected that liking-consistent behaviors exhibited by outgroup members would be attributed more to cultural stereotypes than to cultural norms. 158 Singaporean Chinese first reported their liking of the culture of Mainland China. Then, in the positive (negative) behaviour condition, participants read three behaviour vignettes where a Mainland Chinese behaved positively (negatively). These behaviour vignettes were presented in a random order. Participants rated their attribution of each protagonist's behaviour to personal characteristics, the environment, cultural stereotypes, and cultural norms. Results supported our prediction that liking-consistent behaviours would be attributed more to cultural stereotypes than to cultural norms. Individuals with higher liking of outgroup culture attributed positive outgroup behaviours more to cultural stereotypes than to norms. Also, individuals with lower liking of outgroup culture attributed negative behaviours more to

cultural stereotypes than to norms. Implications of the findings for the understanding of group attribution and intergroup relations will be discussed.

Ethnic Identity, Perceived Ethnic Discrimination and Well-Being: A Study Among India's Northeastern

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Country: India

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This study aimed to elucidate the role of ethnic identity in the relationship between perceived ethnic discrimination and well-being among non-residents in four metropolitan cities of India. The participants comprised of 190 (95 male and 95 female) non-resident Mizo ethnic members from Mizoram residing in each of the four cities (190x4= 760 participants). The results of the study generally indicated that stronger ethnic identity was directly conducive to mental well-being and better psychological adjustment. However, strong ethnic identity exacerbates rather than buffer the effects of perceived ethnic discrimination on the mental well-being and psychological adjustment of the non-resident population of this study. Further, the most distinguishing features of people with achieved ethnic identity as opposed to diffused ethnic identity were their better mental well-being, their interdependent self-construal and better psychological adjustment. The study finds support from Asian migrant studies but contrary to Western migrant studies. Keywords: ethnic identity, perceived ethnic discrimination, well-being, psychological adjustment, self-construal, migrants

Discrimination and Distress Among Immigrants to Canada: The Role of Bicultural Identity Orientations

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Country: Canada

Co-authors:

- **Kimberly A. Noels – University of Alberta – Canada**

Although the multidimensionality of bicultural identity has long been recognized, different dimensions of bicultural identity have rarely, and only recently, been examined in relation to perceived discrimination and psychological distress. Furthermore, these constructs have usually been studied in isolation, but their intersection is essential for understanding intercultural relations in today's multicultural societies. Using cross-sectional data from 1,143 undergraduate students from immigrant families in Canada, this study explored direct and indirect associations between perceived discrimination and psychological distress through multiple orientations of bicultural identity. The results of structural equation modeling indicated that perceived discrimination was associated with higher levels of psychological distress and hybrid, monocultural, alternating, and conflicted orientations but lower levels of complementary orientation. Alternating and conflicted orientations were related to higher psychological distress. Two indirect paths emerged: perceived discrimination > alternating orientation > psychological distress and perceived discrimination > conflicted orientation > psychological distress. The results are discussed in light of the previous theorizing on identity integration, rejection-identification, and acculturation. Implications for educational practices are also discussed.

Prosocial Behavior in Urban Context – Two Inside Culture Studies

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Country: Romania

We analyze the prosocial behavior in urban context starting from a classical Cross-Cultural Psychology study conducted in UK and Iran by Collet & O'Shea (1976), but we are comparing helping strangers strategies inside the same national culture, in relation with the regional identity of the 'help-seeker' subjects. The studies have been organized in Timisoara (Western Romania, Banat region). The first behavioral scenario ("Could you help me to find the place"?, N=307) is asking the naïve subjects to give direction to a place even if they do not know its whereabouts. The independent variable is "regional belonging" (Banat, Transylvania, Oltenia, Wallachia and Moldova) and the dependent variables are the availability of pointing the way to a fictional place and the emotional expressiveness. As "problematic" the regional identities are considered by the reference-point identity (Banatian one) in the previous ethno-psychological studies, as less generous openness to others is activated (both in terms of decisions and emotions expressed). In the second scenario ("Quick-hand passerby", T1-2011, N=274; T2-2019, N=313), a middle-aged man modestly dressed "lost by mistake" a bill in front of a market area. The independent variable is "the value of the note" and the dependent variables are the incidence of returning money and the number of words spontaneously produced in a standardized post-experimental interview by

the naïve subject. Combining quantitative and qualitative methodology we have observed the same patterns in terms of correctness along of almost a decade: as valuable is the note, as likely is to “steal” it and as less normative are the involved behavior, as likely to use more words to “cover” it. The results provide a comparison with other similar studies from different national cultures within the paradigm of social capital and cultural dimensions and critically assess the pertinence of homogeneity of “national culture” construct in Cross-Cultural Psychology.

Mental Health and Life Condition Changes in Pandemic of Migrants, Drug Users and Homeless in Tijuana

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Country: Mexico

<https://youtu.be/VsqvQhExj7U>

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We present a mental health and life conditions analysis on users of a health services facility for minorities in Tijuana, Mexico, during the first six months of pandemic. International reports show the increase in vulnerabilities of people living on the streets and asylum seekers (Dalexis & Cénat, 2020, UNHCR, 2020). Likewise, some of the street dwellers are stigmatized as drug users and do not have access to health services (Volkow, 2020). Tijuana, Mexico is experiencing a migration crisis that occurred prior the pandemic, due to the hardening of US immigration policies that made it difficult for populations to move (Odgers and Olivas, 2019) During COVID-19 pandemic, people living in shelters and on the streets could suffer further deterioration in their mental health (Martín et al., 2020). The purpose of this work is to show the changes in the living conditions of minorities during the pandemic and their mental health problems. We used a sample of 67 users of services from a non-profit organization located in the Tijuana red zone (high rates on criminality, homeless people, drug trafficking, commercial sex, and the greater concentration of shelters and aid centers in the city). We verbally applied a 110-question questionnaire, lasting about an hour, to explore changes in income, housing, health services access, depression, anxiety and sleep disturbances, during pandemic. A descriptive analysis showed the decrease or

disappearance of their economic income, no access to public health services, lack of adherence to health recommendations, presence of clinical depression in migrants, high levels of anxiety in the population without documentation and high uncertainty in general. Results reflected the international situation experienced by the homeless and migrant population, even prior to the pandemic. Governments are called upon to focus on addressing asylum policies and allocating resources to mental health care for the most disadvantaged.

The Role of Culture in Mental Illness Perspectives in the Quebec Population

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Institution: CA

Country: Canada

Co-authors:

- **Stine Linden-Andersen – Bishop's University – Canada**

Introduction: Each culture adopts a belief system which influences how mental illness will be diagnosed, treated, and its related psychological consequences (Gersten, 1997). Generally, mental illness is perceived negatively which contributes to stigma, a negative perception of mental illness (Taylor & Dear, 1981; Knaak, Mantler, & Szeto, 2017). Canada, and more particularly Quebec, welcomes thousands of immigrants every year and is considered an ethnodiverse nation (Duffin, 2019). It is believed that as individuals live longer in a culture, they become more acculturated to it (Cheung, Chudek, & Heine, 2011), thus we posited that as individuals lived longer in Canada they would tend to have a perspective towards mental illness that resembled that of born and raised Canadians. The goals of the study were to investigate variations in perceptions regarding mental illness and those suffering from it based on cultural origin and level of acculturation to the Quebec culture as well as identify factors that were associated with negative and positive perspectives towards mental illness (e.g., gender, age, and religious affiliation). Method: An anonymous survey was presented to students and faculty in a small liberal arts university in Quebec as well as in community and immigration associations. The study sampled 293 individuals living within the province of Quebec, targeting a culturally diverse sample. Results: Significant differences in perspectives towards mental illness emerged for cultural background based on ethnicity, time spent in Canada, and cultural identification, for knowledge, and multiple personal factors. Conclusion: The results provide a more comprehensive view of variations based on cultural background and personal factors associated with mental illness stigma in the Quebec population. The study contributes to a broadening of awareness and sensitivity towards mental illness in the Quebec public.

Poster Sessions

Maternal Social Dominance Orientation, Maternal Socialization Goals, and Children's Ethnic Prejudice

Author: Daudi van Veen

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Country: Netherlands

Co-authors:

- Rosanneke Emmen – Leiden University – Netherlands
- Ymke de Bruijn – Leiden University – Netherlands
- Fadime Pektas – Leiden University – Netherlands
- Judi Mesman – Leiden University – Netherlands

Social dominance orientation (SDO) refers to the preference for social hierarchy (Pratto et al., 1994). Research shows that parental SDO is related to White majority children's ethnic prejudice (e.g., Duriez & Soenens, 2009). Similarly, studies suggest that parents' attitudes towards parenting — such as their socialization goals — underlie the transmission of parental attitudes regarding social hierarchies to White adolescent children (e.g., Duriez, Soenens, & Vansteenkiste, 2008). However, it is unclear if parental socialization goals also underlie the transmission of parental attitudes regarding social hierarchies to young children. We examined if hierarchical socialization goals (e.g., obedience, thrift) mediate associations between maternal SDO and young children's ethnic prejudice towards White, Middle-Eastern, and Black children in the Netherlands. Additionally, we tested whether this mediation would be stronger in White Dutch families than Turkish-Dutch and Afro-Dutch families. The sample consisted of White Dutch (N = 143), Turkish-Dutch (N = 74), and Afro-Dutch (N = 56) mothers and their 6-8 year old children. Mothers filled in questionnaires on SDO (Pratto et al., 1994) and maternal socialization goals (WVS; Inglehart et al., 2014). Young children's ethnic prejudice was measured with the Multi-response Racial Attitude task (MRA; Doyle & Aboud, 1995). We found that maternal SDO is positively related to maternal hierarchical socialization goals ($\beta = .24$, $p = .0001$, 95% CI [0.12, 0.40]) and children's ethnic prejudice towards Black children ($\beta = .13$, $p = .0422$, 95% CI [0.02, 1.27]). Maternal hierarchical socialization goals mediated associations between maternal SDO and children's ethnic prejudice towards Black girls ($\beta = .04$, 95% CI [0.005, 0.09]). Ethnicity was not a significant moderator. In conclusion, maternal SDO is (directly and indirectly) associated with children's ethnic prejudice towards Black children. Future research should examine which parenting practices may underly the transmission of parental attitudes regarding social hierarchies to young children.

Is Ignorance Indeed Bliss? How Does Raising Awareness about Racial Microaggressions in Everyday Life

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- **Karolina Mazurowka – SWPS University of Social Sciences and Humanities – Poland**

In the past decades overt discriminatory actions have become more likely to be morally rejected by society which is why prejudice has been more often perceived in a subtle, ambiguous, unnamed, and tenuous form. Nevertheless, this has shown to be still harmful to individual's subjective wellbeing. Therefore, scholars have increasingly drawn attention to the need to academically address the cumulative consequences that the perception of subtle prejudice and discrimination has for minority groups. In this context, the concept of microaggressions has been proposed which is defined as insults, offenses, or mistreatments, either consciously or unconsciously perpetrated towards minority groups. Due to the subtle nature of microaggressions, not all members of social minorities may be aware that they occur which protects them from their negative effects. This creates a dilemma in regard to awareness-raising interventions about microaggressions. By drawing on the rejection-identification model, this study aims to better understand the underlying psychological processes that may ultimately protect minority members from the detrimental effects of becoming more aware about racial microaggressions in everyday life. Black Brazilian adults were randomly assigned to either an intervention or control group. The different conditions instructed participants to pay attention to the occurrence of either racial microaggressions in everyday life (intervention group) or stressful events in everyday life (control group). Participants responded to pre-and post-intervention questionnaires including wellbeing and social identity measures. The results suggest that social identity processes are a promising coping mechanism. This study contributes to a better understanding of the complex racial issues that characterize the Brazilian context and can inform future awareness-raising interventions related to subtle discrimination and microaggressions.

Discrimination and Negative Affect among Older Latinxs: The Role of Constraints on Personal Control

Author: Irene Escobar

Institution: US

Country: United States of America

Research has acknowledged racial/ethnic discrimination as a chronic stressor associated with detrimental outcomes on mental health and an augmented physical stress response. Previous studies have explored the relationship between racial/ethnic discrimination and potential moderators that may attenuate or exacerbate the negative mental health outcomes that discrimination often entails. However, very few studies have considered the role of perceived personal control and its relationship with mental health outcomes among individuals who report experiencing racial/ethnic discrimination. Data from the 2014 wave of the Health and Retirement Study (HRS), was used to study the impact of discrimination and constraints of personal control on the negative affect of 803 community dwelling Latinx individuals ages 50 and older. Using a regression analytical strategy, both discrimination ($\beta = .314, p < .001$) and constraints on personal control predicted negative affect ($\beta = .302, p < .001$). The cross-product interaction term of discrimination and constraints on personal control additionally added to the prediction of negative affect ($\beta = .103, p < .001$). For generally non-college educated Latinx older adults, both the direct and the multiplicative effect of greater constraints on personal control and greater discrimination worsen negative affect. Findings suggest mental health interventions that enhance cultural resilience and individual sense of agency may be beneficial in older adult Latinxs who experience racial/ethnic discrimination.

Value Systems and Ageism: Findings from Egalitarian and Hierarchical Cultures

Author: Adrian Stanciu

Institution: University of Vechta

Country: Germany

Older individual members of society must deal with the challenges posed by their age—not only do they have problematic health but they are also targets of prejudice and discrimination, ageism, in other words, shown by younger individual members of society.

What explains ageism toward older people? Several answers exist in the literature but none have addressed the possibility that people are only expressing a form of ageism that has been altered by motivational forces. I argue that value systems are sources of internal and external motivational forces that can suppress or justify subtle and blatant forms of ageism shown by populations of young adults (45 and younger). Using data from the European Social Survey and the World Value Survey, which comprise egalitarian and hierarchical cultures, I find that self-transcendence values can bypass the negative effects of threat perception and negative stereotypes, resulting in less negative forms of ageism. Unexpectedly, I also find that self-enhancement values can also provide motivational strength for the suppression of blatant forms of ageism, however, this seems to be specific for hierarchical collectivistic cultures. I discuss how my findings can contribute to further developing existing strategies of combatting ageism by tackling appropriate long-term value change in young adults.

Direct and Extended Intergroup Contact in Families of Different Ethnic Backgrounds in the Netherlands

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Institution: NL

Country: Netherlands

Co-authors:

- **Rosanneke A. Emmen – Leiden University – Netherlands**
- **Judi Mesman – Leiden University – Netherlands**

Ethnic diversity and interethnic contact are increasing in Europe. Intergroup contact theory and the extended contact hypothesis suggest that both one's own experiences as well as exposure to examples of interethnic contact might improve interethnic attitudes. For young children, parents are particularly important examples, but little is known about whether and how parental interethnic experiences relate to prejudice in children. The present study therefore examined the extended effects of maternal interethnic contact on child outgroup rejection among 249 mothers (White Dutch, Turkish-Dutch, Afro-Dutch), and their 6-to-10-year-old child ($M = 7.52$, $SD = 4.91$). In addition, based on intergroup contact theory, mediational pathways through maternal attitudes toward child interethnic contact and child actual interethnic contact were examined. Mothers reported on their interethnic contact, attitudes toward child interethnic contact and child actual interethnic contact in questionnaires. Child outgroup rejection was measured using a social preference task, in which participating children were presented with pictures of children with different ethnic appearances and asked who they did not want to sit next to and play with. Analyses were run separately per outgroup, and moderation of ethnicity on intergroup contact effects was

tested. Results showed no support for the extended contact hypothesis: direct effects of maternal interethnic contact on child outgroup rejection were not significant or even emerged in opposite directions. The only significant indirect effect based on intergroup contact theory was also in an unexpected direction. Findings illustrate that intergroup contact processes in mother-child dyads of different ethnic backgrounds and in the context of different ethnic outgroups are complex. The results also suggest that there might even be some negative effects of extended and direct intergroup contact. Future research into these complex processes and potential hindering factors with increased precision in instruments is necessary.

Teaching Cross-Cultural Psychology

Individual Paper

Use of Student Poster Presentations on Cultural Psychology for Diversity Education

Author: J. Hannah Lee

Institution: Indiana University Northwest

Country: United States of America

Increasing diversity awareness is a goal shared by many American colleges and universities, but achieving this goal in the everyday classroom is hard to do. One challenge is having students actively participate in class discussions on the topic. Students often display a hesitance to share their thoughts when it comes to topics on cultural or racial differences, a hesitance that may be associated with anxiety or discomfort and a lack of actual knowledge in related topics. In an attempt to overcome these challenges and promote students' engagement in diversity learning, we used a poster presentation method related to cultural psychology. Specifically, twenty-two students in a cultural psychology course created posters summarizing published research articles on cultural psychology, displayed their posters as an open-to-public event, and discussed real-life applications of the findings with the audience. Outcomes were measured by anonymous surveys: students' reflection toward the poster activity and pre-/post-test of diversity attitude compared to a control group (53 students in other psychology courses). Results indicate that students in the cultural psychology course enjoyed the poster event and increased their knowledge and confidence in communicating with others on diversity. The results of Two-Way Mixed ANOVA show that their diversity attitude improved at the end of the semester (versus the beginning) as compared to the control group. Our findings show the value of using a poster presentation and cultural psychology for diversity education. We intended to help students to not only obtain a deeper understanding of human diversity from a scientific perspective but also to foster excitement when talking about diversity in general. To help our students to be ready for a globalized society, teachers and institutions should continue in their efforts to develop more effective methods for embracing openness to diversity, and share their wisdom with others who have the same goal.

Poster Session

Development of Multicultural Counseling Competence Training for Japanese Mental Health Professionals

Author: Aya Yuasa

Institution: JP

Country: Japan

This study aimed to review Japanese multicultural counseling competence (MCC) researches in order to clarify its current status and issues, and to develop an MCC training program for mental health professionals. Its social contribution was to help the mental health professionals to acquire MCC, which was an important competence, and to support them to become functional professionals in a diversified society. We considered that it is important to develop the prospects of previous research, to develop MCC education programs suitable for Japanese culture, and to provide new academic and practical viewpoints and knowledge. We considered the necessity of an original MCC training program, which was suitable and appropriate to Japanese culture. In addition to existing MCC, The study found the four needs of consideration of MCC in Japanese mental health field as following: 1) awareness of self-identity, 2) awareness of diversity of own society, 3) awareness of own bias, and 4) knowledge and awareness of differences in counseling preferences depending on culture. Based upon these findings and considerations, we tried to develop and evaluate an MCC training program according to the program development procedure. The content and subject design selected from the existing textbooks and included the findings obtained from the previous studies. Regarding the content evaluation, we developed an evaluation list based on existing guidelines and evaluation criteria, and collated it with the program. Through the development and evaluation processes, we recognized the originality of this study due to the program contents specifically focusing on acquiring MCC, and the capability that encompassed the content needed for Japanese professionals in multicultural societies. However, the biased selection in the contents, the lack of methods that improved the relationship factor of MCC, the multiple effect issues between the program's developer, facilitator and evaluator, were considered as our future issues.

Developing Cross-Cultural Competence and Revealing Biases: The Value of International Experiences

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- **Sharon Glazer – University of Baltimore – United States of America**
- **Rita G. Berger – Universitat de Barcelona – Spain**

This study compares four groups of students (N = 116) who participated in an international experiential learning program. Students were either at a university in Spain or USA and either participated in a short-term study abroad program (SAP) with a virtual project component or in a virtually abroad program (VAP) delivered via synchronous and asynchronous computer-mediated platforms. In 2015 and 2016 students in Spain and USA participated in the VAP, whereas in 2019 and 2020 students participated in the SAP. We expected that students in the SAP would generally show improved cross-cultural competence in the areas of openness to diversity (5 items), cultural intelligence (CQ; 8 items), and global identity (5 items) compared to students who participated in the VAP. With the exception of 2015, students in Spain were enrolled in a graduate course on organizational diagnosis, whereas the US students were enrolled in three different graduate courses. Paired samples t-tests were used to determine if there were significant changes from Time 1 to Time 3 by participating in an international experience and if those differences were affected by the type (VAP/SAP) and country (Spain/USA). Our findings show that the US VAP group's openness to diversity decreased slightly ($p < .11$), but global identity increased significantly ($p < .05$). In comparison, the Spain SAP group's openness to diversity decreased slightly ($p < .10$). Although based on limited data, our results suggest that an international experiential learning program might improve global identity for US students, yet openness to diversity decreased for both groups. We surmise that the change was not due to decreased openness, but increased self-awareness of unconscious implicit biases after participation in the international experiential program. Additionally, that there were no improvements in cross-cultural competence for students in Spain may be due to many being international students in Spain.

Values, Morality and Ethics

Symposium

Value Change Across the Life Span: Cross-Cultural Evidence

Chair: Maya Benish Weisman

Institution: CZ

Country: Israel

Stability and change of basic personal values in early adolescence: A 2-year longitudinal study

Author: Michele Vecchione

Institution: Sapienza University of Rome

Country: Italy

We report results of a longitudinal study examining patterns of change and stability in the whole set of ten Schwartz values over two years during early adolescence. The study involved six waves of data and a total of 382 respondents (43% female), who completed the Portrait Values Questionnaire repeatedly throughout the junior high school years (from 10 to 12 years of age). The study investigated multiple types of stability in the ten values: mean-level, rank-order, and ipsative (or profile) stability. At the mean-level, openness to change and self-enhancement values increased in importance. The increase appeared to be most pronounced for self-direction values, perhaps reflecting the growing desire for independence and autonomy during adolescence. Conservation and self-transcendence values did not change with the exception of tradition, which decreased slightly. Rank-order stability coefficients were mostly in a moderate range, although with some variability across the ten values. After correcting for measurement error, the two-year stability coefficients ranged from .39 (Hedonism) to .77 (Power), with a mean of .57 (SD = .14). Regarding profile stability, correlations between value hierarchies measured two years apart were $\geq .85$ for 75% of respondents, and $\leq .12$ for 5% of the respondents. Thus, we found moderate to high consistency over time for most participants. Yet, a small proportion of participants experienced a marked change in the relative importance they ascribed to the ten values. Results of the study will be discussed and related to earlier findings on patterns and magnitude of value change during other periods of the life span.

Does Age or Birth Cohort Explain Country-Level Value Change?

Author: Hester van Herk

Institution: Vrije Universiteit

Country: Netherlands

Both age and birth cohort effects produce change in personal values. Maturation within individuals causes age effects. Significant historical events (e.g., political, economic events), especially those that occur during the impressionable pre-adult years, produce birth cohort/generation effects. Both effects can lead to differences in values between countries and across time. However, they are often confounded. We provide evidence of the importance of birth cohorts in the study of values. In eight waves of the European Social Survey over 15 years (2002-2017), we find distinct differences in country value profiles. Wealthy Western countries emphasized openness more and protection values less than former communist countries. This difference remains stable over time. More striking are value differences between birth cohorts, differences that show strong stability over time. Older birth cohorts emphasize social-focused values more and openness values less, whereas more recent birth cohorts emphasize openness values more and social-focused values less. Birth cohorts in all countries do not differ in their emphasis on protection values. Importantly, the value profiles of birth cohorts are remarkably stable over time; they are almost unchanged across the 15 years of our study. Our findings challenge the claim that individuals' values change over the whole lifespan. Instead, they suggest that values become stable after early adulthood and that value change occurs at the country level as younger birth cohorts gradually replace older birth cohorts. We discuss factors that drive value differences between, rather than within, the stable birth cohorts. We consider historical events, noting how the effects of these events may change country-level values over time.

Longitudinal Relations between Values and Well-Being during University Studies in Three Countries

Author: Anat Bardi

Institution: Royal Holloway University of London

Country: United Kingdom

Personal values and well-being are somewhat related, but how does the relationship unfold throughout time? Does having particular values predict an increase in well-being over time or does high well-being predict the strengthening of particular values? It is important to examine such questions within a specific life context and to find out whether such processes of change generalize across cultural contexts or show culture-specificity. We studied this research question during adjusting to a common life transition – university studies, and in

three different cultures -- China, Hong Kong, and the United Kingdom. We assumed that university studies encourage independent thought and high achievements. The perspective that value-fit should lead to increased well-being imply that students who value openness to change and self-enhancement when they enter their studies should become happier as time goes by. The broaden-and-build theory (Fredrickson, 2001), which suggests that high well-being broadens the mind for discovery and creative ideas implies that happiness on entry to university would be conducive to strengthening openness to change values. Perspectives that view high well-being as a resource that enables people to function in a way that would lead to rewards, imply that happier students will increase pursuit of self-enhancement values with the likely rewards of achievements in their studies. In all three longitudinal studies, the initial levels of values did not predict later well-being, but initial levels of well-being predicted some subsequent value change in the proposed directions. We interpret variations in the effects found across the three studies as potentially stemming from the different nuances of values encouraged in school in comparison to university in the perspective countries. The findings highlight the importance to reconsider the role of well-being, not only as a desired outcome, but as a facilitator for value change in the process of adaptation to different social environments.

The interplay Between Self-Direction Values and Self-Esteem: Two Longitudinal Studies in Adolescence

Author: Ella Daniel

Institution: Tel-Aviv University

Country: Israel

Self-direction values of independence and curiosity are some of the most important values to people world-wide (Schwartz & Bardi, 2001) as they promote change and progress. However, it is still not clear what factors support their development. We propose that self-esteem is a facilitator for developing self-direction values because feelings of self-worth provide one with the confidence needed for the independent pursuit which is at the heart of self-direction values. As both independence and self-esteem develop substantially during adolescence, we investigated this proposal by examining the longitudinal associations between self-direction values and self-esteem in adolescents, seeking to replicate the results in two longitudinal studies. Study 1 (N = 527, 55.6% girls, initial Mage = 16.24, SD = .71) included two annual waves of data collection. Study 2 (N = 520, 55.4% girls, initial Mage = 13.76, SD = .52) replicated and extended it in four annual waves. In study 1, cross-lagged panel models and in study 2, random intercept cross lagged panel model showed that self-esteem predicted a longitudinal increase in self-direction but not vice versa. Adolescents who feel worthy are more likely to increase the value they ascribe to independence in actions and thoughts. Yet, adolescents who aspire for self-direction do not necessarily increase in

self-esteem, possibly because such increase depends on the success of their independent endeavors. This conclusion is strengthened by replicating the results across longitudinal studies of varying duration and across measures. The meaning of the results for the development of self-direction specifically, and values in general, is discussed.

Symposium

Values in Text: Opportunities and Challenges

Chair: Ella Daniel

Institution: Tel Aviv University

Country: Israel

Taking a Value Perspective to Study Meaning in Life and in Work

Author: Sharon Arieli

Institution: The Hebrew University of Jerusalem

Country: Israel

Sharon Arieli¹, Dana Cohen², Sari Mentser¹, & Sonia Roccas² ¹The Hebrew University of Jerusalem ²The Open University of Israel The quest for meaning motivates individuals since the dawn of history. So far, research has mainly focused on the extent to which individuals obtain meaning. We advance this line of research by considering the content and goals that provide meaning. We take a value perspective, because values serve as a sense-making system, functioning as guiding principles in people's life. We study meaning in life generally, as well as in one of the most prominent life-domains -- at work. In both cases, we incorporate content-analysis of self-reported narratives and evaluation of vignettes. In Study 1 (N=362), participants recalled a meaningful event from their lives. These narratives were content-analyzed according to the extent to which they reflected agentic versus communal content, as well as the extent to which they reflected values of openness, self-transcendence, conservation and self-enhancement. Results supported the hypothesized correlations between personal values and the content expressed in the narratives. In Study 2 (N=199), we built on the narratives from Study 1 to develop vignettes describing various events and asked participants to evaluate them in terms of meaningfulness. The vignettes varied in the value dimension they emphasized and covered three diverse life-domains (studies, work, and family). Participants rated stories reflecting values that are especially important to them as more meaningful. In Study 3 (N=127) we asked participants to recall a meaningful event in their work, and developed a tool for self-analyzing this event in terms of values. Finally, in Study 4 (N=130) we developed vignettes in the form of mocked employment ads and

measured anticipation for meaning and identification. The results of both studies showed that employees gain meaning from events that allow them to express their most important values. Advantages and challenges in using content-analysis will be discussed.

Examining Value Expression in Verbal Accounts of Tourism Experiences

Author: Joanne Sneddon

Institution: University of Western Australia

Country: Australia

Joanne Sneddon, Julie A. Lee, the Centre for Human and Cultural Values, University of Western Australia Sheng Ye, East China University of Science and Technology There is some evidence that suggests people's values influence how they make sense of their experiences. For instance, experiments show that people pay attention to informational cues that relate to their value priorities. However, no studies were found to examine whether people's value priorities are expressed in accounts of their real life experiences. In this study, we explored whether people's verbal accounts of a tourism experience reflected their personal value priorities. Three focus group discussions were conducted onsite, at a wildlife tourism destination. People with similar value priorities, based on their most important higher order value (self-transcendence, openness to change or conservation), were assigned to the same focus groups to allow for comparison within and between groups. This approach was employed to explore how people with similar and different value priorities described the same tourism experience. The Constant Comparison Method (see Boeijie, 2002) was used to analyze focus group discussions as this approach emphasizes the use of comparison to identify commonalities and differences across and between interviews. We found evidence that people's verbal accounts of the same tourism experience reflected their value priorities. Specifically, people with similar value priorities (i.e., within-group) shared similar verbal accounts of their experience that reflected the content of their value priorities. However, as expected accounts of the same experience differed across value priority groups. These findings highlight the importance of applying different methodology to examine value-expression in everyday experiences.

Value Narratives and Children's Understanding of the Social World

Author: Kinneret Misgav

Institution: Tel Aviv University

Country: Israel

Kinneret Misgav and Ella Daniel, Tel Aviv University Values are learned within a social context. At the same time, values mold our associations with the social world around us (Hitlin & Piliavin, 2004; Schwartz, 2012). These processes are especially important among children, who shape their values as they grow (Döring et al., 2010; Döring et al., 2015). Children's values were found comparable to those of adults in priorities, inter-relations and value-behavior associations (Abramson et al., 2018; Döring et al., 2016; Vecchione, et al., 2018). However, no research examines how children use values to guide interpretations of the social world. We test this question by asking children to share stories about their values. As people are storytellers by nature, narrative is a rich source of data to explore subjective internal meanings (Lieblich et al., 1998; McLean et al., 2007). In the study, N=270 first and second graders ranked their values using the Picture Based Value Survey for Children (PBVS-C) (Döring et al., 2010), and told two autobiographical stories, about values most and least important to them. Themes present in the narratives were coded by two trained coders. From the stories, we extract children's perception of the social fabric: communal or competitive? Coercive or enabling? Moreover, we investigate associations between value priorities and social relations understanding, with self-transcendence values more likely associated with a communal understanding, and self-enhancement with a competitive one; conservation values more likely associated with a coercive understanding, and openness to change with an enabling one. We are also interested in children's perspectives regarding the role of the social world in the creation of their personal values: do values align with the social environment (transmitted), or derived from within the self, in contrast to others (idiosyncratic). These complementary questions deepen the understanding of values' role in social perception, and open a window to children's formation of values.

Values in Autobiographical Narratives: A Transcendental Information Cascades Approach

Author: Ronald Fischer

Institution: Victoria University of Wellington

Country: New Zealand

Ronald Fischer^{1,2}, Johannes Karl¹, Velichko Fetvadjeiev³, Adam Grener¹, Markus Luczak-Roesch¹ ¹ Victoria University of Wellington, New Zealand ² Instituto D'Or de Pesquisa e Ensino, Rio de Janeiro, Brazil ³ University of Amsterdam, The Netherlands Autobiographical narratives are rich sources to analyse the value structures of individuals. What individuals include in their autobiographical narratives and how they tell personally salient episodes provides a window into the central motivations and beliefs of a person. To date, qualitative analysis of narratives represents the gold standard with automated content analyses becoming available only recently. We expand on these recent developments by presenting

a Transcendental Information Cascades approach that allows a temporally sensitive analysis of narratives, moving beyond simple count statistics of value dictionaries. This approach allows us to probe the dynamic and emergent structures in narratives. We present a series of proof of concept studies. Study 1 used two short autobiographical narratives (positive event, challenging event). The results show good internal validity of the textual analysis, but weak overlap with self-report values and the sensitivity of value profiles to changes in the dictionary and data processing. Study 2 used an experimental design to examine how autobiographical recall tasks influence emerging value structures and profiles. These patterns are compared with extractions of value profiles from non-autobiographical tasks (study 3). Overall, we demonstrate the utility of temporally sensitive network structures for the analysis of value content in narratives and highlight areas for further research and development.

Symposium

The Whole is Greater than the Sum of its Parts: The Interplay between Values and Cultural Context

Chair: Sharon Arieli

Institution: The Hebrew University of Jerusalem

Country: Israel

Values and Creativity: Personal and Cultural Drivers for Thinking Outside the Box

Author: Sharon Arieli

Institution: The Hebrew University of Jerusalem

Country: Israel

Values serve as guiding principles in people's lives. Ample research has demonstrated the association between values and behavior across cultures and behavioral domains. The current research focuses on creativity. Creativity is often associated with personal and professional success and is considered a desired skill in the workplace. Consequently, there is growing interest in identifying factors and circumstances that amplify or attenuate creativity. We propose and show that creativity can be affected by both individuals' tendency to seek autonomy, as well as by the cultural orientation towards autonomy. First, we show that the chronic tendency to emphasize openness-to-change (vs. conservation) values leads to higher performance in tasks requiring creativity and novelty. These results were

consistent across a context-free task that requires general tendency to express novelty (Study 1, $N = 143$), as well as in tasks that pose a business problem and call for novel solutions (Study 2, $N = 221$; Study 3, $N = 217$). We then turn to show that priming cultural autonomy in the immediate context can also amplify creativity. We draw on culture-as-situated-cognition theory, and the conceptualization of cultural mindset as a malleable cognitive schema (Oyserman, 2017). In two studies focusing on Arab bilinguals in Israel, we used language to induce the cultural mindset of autonomy versus embeddedness. Drawing on past research, we expected Arabic to prime a cultural mindset of embeddedness and Hebrew to prime an autonomous mindset, thus giving rise to differences in generating novel ideas. As expected, participants (Study 4, $N = 151$) expressed higher levels of novelty when performing a divergent thinking task in Hebrew than in Arabic. Similarly, participants (Study 5, $N = 74$) coped with a business problem more creatively in Hebrew than in Arabic. Together, these studies show that situational cues priming cultural autonomy can re-create the effect of personal values of openness on creativity.

When Guiding Principles Don't Guide: The Effects of Cultural Tightness on Value-Behavior Links

Author: Andrey Elster

Institution: Technion – Israel Institute of Technology

Country: Israel

Ample research documented the effects of guiding principles in people's lives, as reflected in personal values, on a variety of behaviors. But do these principles universally guide behaviors across all cultural contexts? To address this question, we investigated the effect of cross-cultural differences in the strength of social norms (i.e., tightness-looseness) on value-behavior relationships. In a multi-national sample from 24 nations ($N = 38924$; 51.40% female; $Mage = 44.98$, $SD = 16.87$), a multi-level analysis revealed that cultural tightness moderated the effects of individual differences in personal values on behaviors from different life-domains. As hypothesized, the relationships between self-transcendence, universalism, and conservation values with their corresponding behaviors (i.e., civic involvement, pro-environmental, and religious behaviors, respectively) were significantly stronger in loose cultures – cultures that have weak norms and high tolerance towards deviant behavior. In contrast, the relationships between personal values and their corresponding behaviors were almost nonexistent in tight cultures – cultures that emphasize strong norms and low tolerance towards deviant behavior. These results were highly consistent even when controlling for individualism-collectivism or GDP at the national level. Despite the common belief that people behave in line with their guiding principles, our findings suggest this might not be the case in cultural contexts that put a strong emphasis on norms. Thus, when developing practices aimed at encouraging a particular behavior, policymakers should

carefully consider the strength of social norms at the cultural level to focus either on personal values or other social factors that might be more influential in tight cultures.

Values and Empathy: Taking a Cross-Cultural Perspective

Author: Sari Mentser

Institution: The Hebrew University of Jerusalem

Country: Israel

Why do some people sustain their marriage while others get divorced? We investigate the role of both personal and cultural values in the dissolution of marriage. Divorce entails dramatic social and emotional changes in people's lives, exposing individuals to new challenges and opportunities. In some cultural groups, divorce is perceived as a threat to the collective and as such it is highly discouraged. Analyzing archival data ($N = 104,107$, 49 countries) with hierarchical linear modeling, we point to the interplay between individual- and cultural-level values. As hypothesized, emphasizing values that express the motivation for maintenance of the status quo, norm adherence, and self-restraint (i.e., tradition and conformity values) correlated negatively with viewing divorce as justified and with the odds of being divorce. By contrast, being motivated to change and seek indulging and exciting experiences (i.e., emphasizing hedonism, stimulation, and self-direction values) correlated positively with both. Also as hypothesized, in countries stressing self-expression and individuality (autonomy values) as opposed to stressing submission to rules (embeddedness values) divorce was perceived as more justified and divorce rate was higher. Finally, our prediction for a cross-level interaction was supported: In countries that encourage individuals to express their personal values (autonomous as opposed to embedded cultures) the magnitude of the relationships between personal values and divorce was larger. This study expands our understanding of the motivations underlying the decision to divorce and sheds light on the interplay between personal and contextual influences.

Values and Well-Being: Links at the Level of General Tendencies and Momentary States

Author: EWa Skimina

Institution: Cardinal Stefan Wyszyński University in Warsaw

Country: Poland

Skimina, Cieciuch, Schwartz, Davidov, and Algesheimer (2018) differentiated value-traits (general importance assigned to values) and value-states (value importance in real-time

behaviors). In this study, we analyzed the relationships between well-being (both lasting for a month and momentary) and values (both value-traits and value-states). A Polish sample of 486 individuals aged 17 to 57 ($M = 24.40$, $SD = 5.62$, 79.6% females) completed the PVQ-RR, measuring their value-trait preferences, and the MHC-SF, measuring well-being during the past month, and then reported their value-states together with current affect 7 times per day for 7 consecutive days in an experience sampling procedure ($N_{level1} = 20,273$; 36 to 49 measures per person with a mean of 41.71). The analyses at the level of dispositions revealed low associations between values and well-being during the last month: positive links with growth values (self-transcendence and openness to change) and negative links with self-protection values (conservation and self-enhancement). At the level of momentary states, we obtained three main results: (1) The positive association between growth values and well-being was replicated, however (2) the effects were stronger than in the case of dispositions (low to moderate). Moreover, (3) some effects of value-states on affective states were moderated by relevant value-trait preferences: the stronger the value-trait importance, the more positive association between the value-state and current affect. To conclude, the results of this study showed that growth values are positively related to well-being. Whereas this association is weak in the case of value-traits (at the between-person level), it becomes more substantial in the case of value-states (at the within-person level), where value-traits serve as moderators.

Individual Papers

Moral Conformity or Social Desirability: Majority Influence Among American and Turkish Respondents.

Author: Beyza Tepe

Institution: TR

Country: Turkey

Co-authors:

- **BEYZA TEPE – Bahcesehir University – Turkey**
- **Sevim Cesur – Istanbul University – Turkey**
- **Diane Sunar – Istanbul Bilgi University – Turkey**

In the current study, we examined how majority opinion (permissive vs. moralizing) interacted with social desirability to affect moral wrongness judgments among Turkish and American participants. Results revealed that the majority's position had an influence on Turkish participants with a higher level of social desirability. Neither social desirability nor the majority's position had any effect on the American participants' judgments. Bayesian approach was used to examine the findings obtained from two cultural groups. Results revealed no majority influence in the American sample, but support for the alternative hypothesis in the Turkish sample also by showing moderate effects of social desirability. Implications of the current research are discussed, and avenues for future research are recommended.

Interface of Religion and Morality among Hindu, Muslim and Christian Adults of Vadodara, India

Author: Rachana Bhangaokar

Institution: The Maharaja Sayajirao University of Baroda

Country: India

Co-authors:

- **Aishwarya Ganesh – The Maharaja Sayajirao University of Baroda – India**

The study explored the relationship between religion and morality in participants belonging to three religious groups from Vadodara city. A total of 96 participants-32 each from Hindu, Muslim and Christian religion, belonging to middle/upper class families, residing in urban settings, employed, married, educated and between the ages of 30-50 years were selected purposively using the snowball technique. The study employed a mixed methods approach using quantitative measures and in depth qualitative interviews. By measuring values, ethics and moral foundations using the EVA (Ethics Values Assessment scale, Padilla-Walker & Jensen, 2016), CADS (Community, Autonomy and Divinity Scale, Haidt & Graham, 2012) and MFQ (Moral Foundation Questionnaire, Haidt, Graham & Nosek, 2008) scales, the study examined the relationship within and between dimensions of the scales and group differences, if any, with reference to age, gender and religion. The study also examined whether and how the Ethics of Divinity mediated moral reasoning by analysing real life moral dilemmas reported by the participants. Results indicated that Ethics of Autonomy and Community were used together and more by older participants. MFQ scale had high scorers in the moral foundations of Harm/Care, Fairness/Cheating and Purity/Degradation. Participants who understood common humanity as the basis of religion used the moral foundations of fairness/cheating, loyalty/betrayal and purity/degradation (corresponding with all three ethics) significantly differently than others who understood religion only as a set of beliefs or practices. Moral dilemmas were interpersonal in nature concerning work, career, marriage and duties to others. Majority of these dilemmas were resolved using a combination of the Ethics of Autonomy and Divinity, followed by the Ethics of Autonomy and Community. Specific to the Ethic of Divinity, many participants evoked the Indian concept of "Shraddha"- a generalized trust in divine concepts, existence and goodness. Religion propelled pro social moral behaviours and Shraddha reinforced common divinity.

Word-Deed Contradictions of Higher-Status People Are Seen as Worse in the United States than China

Author: Mengchen Dong

Institution: Max Planck Institution for Human Development

Country: Germany

Co-authors:

- **Jan-Willem Van Prooijen – VU Amsterdam – Netherlands**
- **Paul A. Van Lange – VU Amsterdam – Netherlands**

Status holders across societies often take moral initiatives to navigate group practices toward collective goods; however, little is known about how different societies (e.g., the United States versus China) evaluate high- (vs. low-) status holders' transgressions of

preached morals. Two pre-registered studies (total $N = 1,374$) examined how status information (occupational rank in Study 1 and social prestige in Study 2) influences moral judgments of norm violations, as a function of word-deed contradiction and cultural independence/interdependence. Both studies revealed that high- (vs. low-) status targets' word-deed contradictions (vs. non-contradictions) were condemned more harshly in the U.S. but not China. Mediation analyses suggested that Americans attributed more, but Chinese attributed less, selfish motives to higher-status targets' word-deed contradictions. Cultural in(ter)dependence influences not only whom to confer status as norm enforcers, but also whom to (not) blame as norm violators.

Multiculturalism Centrality, Distinctiveness Threat, and Outgroup Attitudes

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Institution: Nanyang Technological University

Country: Singapore

Co-authors:

- **Ching Wan – Nanyang Technological University – Singapore**

Distinctiveness threat occurs when the ingroup and outgroup are perceived to be insufficiently differentiated, which may prompt increased outgroup prejudice in ingroup identity defence. This research investigated the moderating effect of multiculturalism centrality on the effect of distinctiveness threat on outgroup prejudice. Drawing from self-affirmation theory, multiculturalism as a central value to ingroup identity could restore ingroup distinctiveness. Furthermore, multiculturalism promotes outgroup acceptance. Therefore, whereas distinctiveness threat should lead to increased outgroup prejudice when multiculturalism is not a central value to the ingroup, the effect of distinctiveness threat could be reversed when multiculturalism is central to the ingroup. With high multiculturalism centrality, we would expect distinctiveness threat to result in less outgroup prejudice. 146 Singaporean undergraduates participated in the study. They first reported the centrality of multiculturalism to the Singaporean identity. Distinctiveness threat was experimentally manipulated by showing participants bogus summary personality profiles comparing Singaporean students (ingroup) and international students (outgroup). In the high (low) distinctiveness threat condition, the two groups' personality profiles were highly similar (different). For the outcome measures, participants rated their envious prejudice and facilitation and harm behavioural tendencies towards international students. Results partially supported our predictions. At high multiculturalism centrality, high (versus low) distinctiveness threat resulted in lower envious prejudice towards international students. At

low multiculturalism centrality, distinctiveness threat unexpectedly did not affect envious prejudice. Our findings support the prediction of self-affirmation theory, where the integrity of the ingroup can be protected from threat experienced in one domain (identity) by emphasising distinctiveness in another domain (values). However, the lack of effect of distinctiveness threat at low multiculturalism centrality could suggest a limited effect of the manipulation on explicitly expressed prejudice. Future research could strengthen the distinctiveness threat manipulation by threatening a more central domain of the ingroup identity.

What is Socially Responsible During the Pandemic? A Qualitative Comparison between Italy and Greece

Author: Irene Giovanetti

Institution: National and Kapodistrian of Athens

Country: Greece

Co-authors:

- **Maria-Nefeli Dimopoulou – National and Kapodistrian University of Athens – Greece**
- **Vassilis Pavlopoulos – National and Kapodistrian University of Athens – Greece**

The COVID-19 pandemic is having a huge impact on people's lives. At the moment, adherence to preventive measures is key to decreasing the number of cases. Previous literature shows how adherence can be seen as a duty or not, as a moral action or not, and how the pandemic can lead people to experience dilemmas about how to behave. We used semi-structured interviews to explore and compare the meanings given to the concept of social responsibility during the pandemic by Greek and Italian university students. We interviewed 26 participants (13 per country) until thematic saturation was reached. Data were inductively analyzed through thematic analysis. In both countries, social responsibility related to being considerate of others, but dilemmas on how to act were often reported. A common solution to dilemmas was to create compromises, sometimes negotiated with others, for example between the importance of compliance, the need for maintaining the social self and dealing with pandemic fatigue. A difference across countries in the meanings of social responsibility concerned the salience in the importance of respecting externally imposed rules. Italian participants often mentioned respecting rules as a key characteristic of being socially responsible, together with expressions of tolerance towards politicians. Differently, Greek participants stressed also the importance of critical thinking when it comes to deciding if and how to respect rules, together with criticism and mistrust towards the

government. To conclude, while most participants mentioned the importance of being considerate of others as a way of being socially responsible, perceptions of externally imposed rules varied across countries. We discuss these findings in light of the value profiles of Greece and Italy, as well as of their relative ranking in the corruption perceptions index. The link between adherence to rules and trust in governments suggests the importance of cultivating trust to inspire compliance.

Corruption and Virtue: Do “Caring” Virtues Make Us More Unfair?

Author: Emma E. Buchtel

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Country: Hong Kong

Co-authors:

- **Xiao-xiao Liu – Xiamen University – China**
- **Yanjun Guan – Durham University – United Kingdom**
- **Hagop Sarkissian – Baruch College CUNY – United States of America**

Do certain types of virtues make us susceptible to unvirtuous behavior? For example, does the Confucian virtue of filial piety-- and its requirement to "love with distinction"-- encourage corruption? Despite the intuitively appealing nature of the accusation, we argue that being highly filial, as a virtue, should in fact protect one from temptations to participate in corruption; but conversely, it may morally motivate one to help particular others in one's social circle (particularism), especially if the social institutions of one's surroundings are inadequate. In a series of studies in Hong Kong, Mainland China, and the USA, we find that while "cold" virtues (such as being principled) make one less likely to engage in particularism, "warm" virtues (such as being sympathetic and caring, or being filial) have more ambiguous effects. By themselves, all virtues are negatively predictive of both particularism (such as giving in to a relative's request to be given an advantage over others) and corruption (such as accepting a bribe to give an advantage to one person over others), and those who are high in "warm" virtues also tend to be high in "cold" virtues. But when controlling for one another, only cold virtues are protective against the temptation to engage in unfair actions, while warm virtues are not. The results suggest that not all virtues are alike. Compared to virtues that specifically endorse universalistic fairness, which are consistently associated with refusing particularistic or corruptive requests, caring and filial virtues are less protective. Unfair behavior may be prompted by genuine moral conflict.

Enhancing Intercultural Tolerance through the Training of Perspective Taking

Author: Makoto Kobayashi

Institution: Tamagawa University

Country: Japan

This study aims to develop a teacher training programme at a member school of ASPnet (UNESCO Associated Schools Network), which focuses on the nurturing of intercultural tolerance in pre-service teachers through the training of perspective taking. UNESCO promotes Global Citizenship Education (GCED) as a key educational programme for attaining the goals of SDGs. Global Citizenship Education is directed to the nurturing of global citizenship as an identity in the mind of learners; for this goal 1) cognitive, 2) socio-emotional, and 3) behavioural competencies constitute three main learning domains. Perspective taking is regarded as a crucial cognitive competence which fosters intercultural tolerance and mutual understanding between different ethnic, national and religious groups, particularly when there are some conflicts between those groups. In the pilot project for the GCED teacher training programme, learners (undergraduate students majoring in education) are confronted with several moral-dilemma cases in which each party proclaims justice contrary to another justice of the other party. The learners were urged to describe the situation from the perspective of the contrary party and to play the role of the contrary party (role playing) in successive sessions. As a result, a significant enhancement of tolerance level towards opposed value orientation was found among the majority of the learners. The effect of training was especially salient when the learner possessed clear view about the humanity and clear perception of the connectedness between oneself and the human community. Implications for the transformation of learners' identity were discussed. Furthermore, the relationship between the acquisition of meta-cognition concerning the opposition of justice in the world community and the establishment of one's own cultural identity was brought into further analysis.

Covid-19, Existential Insecurity and Value Change in Japan

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Inglehart's modernization theory links cultural values to the underlying subjective sense of existential security ('scarcity hypothesis'). Values are also considered stable once individuals reach adulthood ('socialization hypothesis') but an acute existential crisis such as the Covid-19 pandemic may challenge this assumption. We test how the existential insecurity related to the pandemic relates to emancipative and secular values in four different analyses. First, we test whether values have changes during the pandemic compared to five months earlier using representative surveys for the population of Japan (WVS wave 7 and VIC survey). Second, we test whether prefectures more severely affected by the pandemic experienced stronger value change. Third, we assess if individuals objectively affected by the pandemic differ in their values from the rest of the population. Lastly, we examine if individuals subjectively experiencing adversity also emphasize values related to existential insecurity more strongly. At all levels of analysis – national, regional, and individual (objectively and subjectively measured) – existential insecurity was associated with weaker emancipative and secular values, that is, stronger traditional, intolerant, and religious values. These findings support the scarcity hypothesis but disconfirm the socialization hypothesis as we provide evidence that values can change even within a negligibly short time period.

The Psychology of Filial Piety and Moral Decision-Making in Chinese People

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Filial piety has served as a guiding principle of Chinese patterns of moral socialization for millennia. However, interpretation of the values and behaviors emphasized by filial beliefs has evolved with socio-political demands. In this presentation, we first review the foundations of filial piety in Chinese culture and discuss the connection with relational identity and Confucian ethics. Next, we focus on the psychology of filial piety and examine the ways in which filial piety is enacted in modern Chinese societies. We use the case of elder care to demonstrate how indigenous psychological research and tools can allow governments to coordinate with local values and beliefs in developing effective social policy,

and we indicate how insights from the dual filial piety model may be used to by education and counseling professionals to address important social issues.

Cultural Differences in Children's Recommended Punishment of Moral Transgressions

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The study of culture has contributed significantly to our understanding of how individuals develop their moral code, and respond to moral dilemmas (Rachels, 1986). Studies of morality in different cultures have refined our understanding of moral concepts and shown how culture influences our perception of moral standards (Vasquez et al., 2001). Different cultures embody different values, thoughts and ideas that they view as important (Haste & Abrahams, 2008). The purpose of this research was to examine the severity of punishment recommended by children for moral transgressions. Using Hofstede's (1980) distinction between individualism and collectivism, we examined the severity of punishment recommended by eight to twelve year old children for moral transgressions that violated a cultural value or norm. Participants were children of various nationalities enrolled in a summer camp on the island of Mallorca, Spain. The children were classified as either individualist or collectivist using the Children's Self-Concept Scale (Lewis, Maras, and Simonds, 1999). Each child responded to nine moral transgressions, two of which were classified in a pilot study as universal, for example lying, and seven of which reflected transgressions that were classified as being more or less morally repugnant from either an individualist or collectivist perspective. For example, stealing something that benefits one's self could be seen by a collectivist as more reprehensible than stealing something for the group. Similarly, cheating to help out one's cousin might be less reprehensible for a collectivist than cheating to help a less well-connected pupil. The results indicated that children classified as collectivists recommended harsher punishments for transgressions of collectivist values, whereas individualists did not vary in their recommended level of punishment for transgressions against both collectivist and individualist values.

I Have Shraddha (Faith, Trust) in My Karma (Actions): Ethics of Divinity in a Dharmic, Indian World

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This qualitative study was part of a larger project on indigenous moral perspectives, Indian personality traits of Satva, Rajas and Tamas and Karma Yoga attitudes. A sub sample of participants from the larger project representing different personality traits of Satva, Rajas and Tamas were purposively selected to understand indigenous concepts of karma and shraddha with reference to moral reasoning about issues of life and death. In-depth interviews were conducted with 21 young adult (18-35 years) participants, both men and women, using a hypothetical trolley dilemma about equally compelling duties (kartavya / dharma). Qualitative analysis revealed uniformity in decisions to resolve the dilemma by prioritizing one moral duty over another and supporting it with corresponding Dharmic justifications. Across interviews, the concepts of shraddha and karma were always used complementarily, where in participants conveyed a clear understanding of causal, karmic laws governing actions of all living beings. They simultaneously evoked ideas of shraddha or belief in divinity that enabled individuals to cultivate equanimity and indifference to rewards of one's actions. Shraddha and karma converged meaningfully, purporting confidence in one's moral actions guided by good intentions and faith in divinity. Participants were optimistic that such an attitude to moral challenges would bring positive outcomes for the self in future and ensure psychological well-being. The concept of Shraddha was central to the ethics of divinity in India and illuminated critical aspects of a Dharmic worldview.

Worldviews and Ideas about Self-hood: Tracing Narratives of Dharma among Indian Adults

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Worldviews shaped by culture and socialization inherently influence moral reasoning and behaviors among individuals. The Indian moral worldview has dharma (righteous living) at its core—a universal moral order that is eternal and at the same time specific to situations and contexts. In a qualitative study, 30 Indian adults (ages 35- 55 years) were asked about their moral views on topics such as the nature of humanity and their understanding of God. Grounded theory method was used to analyse responses. Results illustrate the use of dharma as one's inner moral compass that helps navigate everyday life, adult roles and relationships. Additionally, results throw light on how the constituent concepts of dharma such as kartavya (duty), karma (action or the spiritual principle of cause and effect), god concepts, belief in transmigration of souls and suffering become moral imperatives for Indian adults.

In Pursuit of Pleasure, Meaning or Spirituality? A Comparison of Cultural Orientations and Happiness

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In order to improve well-being, understanding humans' inner motivations and what are they are striving for is essential. Yet, much of this is embedded in a cultural context. The very concept of well-being is a complex one. The study of subjective well-being, which originated in western cultures, traditionally focused on the individual hedonic dimension of well-being and happiness, instead of the collective, eudaimonic one. This research addresses this gap and investigates how different orientations to happiness vary across 7 different countries and among 1517 individuals, representing various cultural backgrounds. We measured life satisfaction outcomes and the endorsement of three ways to explore happiness: through pleasure, meaning and spirituality. Preliminary findings suggest that, regardless of the cultural mindset and context, the meaning dimension of happiness appears as a much more important driver for happiness than the pleasure one. Accordingly, we suggest that adding an eudaimonic dimension in the measurement of individual well-being and happiness may result as a more culturally-stable account of the constructs. This research contributes to the

ngoing debate on challenging traditional views of cultural differences based on geographic borders and cultural values.

Poster Session

Relationship between Critical Consciousness and Multiculturalism? A Comparison across Four Countries

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Multiculturalism Ideology (MCI) describes the “appreciation of the value of cultural diversity for a society, and a need for mutual acceptance and accommodation that promotes equitable participation” (Berry, 2016, p. 416f). The aim of the present study was to explore if and how diversity-related attitudes and the perception of less privileged members of society are linked and thus contribute to the growing body of research on social inequity awareness. Whilst some studies have focused on MCI and minority rights, awareness of structural discrimination and lowering prejudice, few have focussed specifically on Critical Consciousness (CC), the reflection about inequalities in society and action taken to address them. Components of CC include Critical Reflection (Perceived Inequality and Egalitarianism), Political Efficacy (Internal and External), and Critical Action (Socio-political Participation). The present study draws on a quantitative design. An online questionnaire was launched in four countries, France, Luxembourg, Hong Kong and Malaysia, which differ in their approaches in dealing with diversity. Measures included the Critical Consciousness Scale, the Political Efficacy Short Scale with the subscales regarding internal and external political efficacy and the Multicultural Ideology Scale (MCI). The questionnaire was made available in English, French and German. The total sample comprised 120 participants (68.2% female, Mage = 26.40, SDage = 9.71). Results indicate that MCI was highly positively correlated with Perceived Inequality and Egalitarianism and negatively with External Political Efficacy. Mean scores for CC components and MCI did not statistically differ across the four countries, while the correlation patterns between CC components and MCI were different. This finding suggests that CC may develop quite independently of cultural influences, as perception of unequal treatment and status differences between groups is an issue prevalent in all societies. More detailed results and implications as well as limitations of the present study will be discussed.

Moral Circle Depends on Relational Model: Responsibility to be Fair Includes More Negative Entities

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The “moral circle” specifies the entities toward which a person feels moral responsibility. Different relational models imply different types of responsibility, e.g., to take care of, guide, obey, share equally, or allocate proportionally, which may alter an entity’s placement. A total of 596 university students in three countries/cultures (Turkey = 395, US = 122, Czech Republic = 99) rated 35 target items on a scale of 0 (no moral responsibility at all) to 6 (feel very strong responsibility) in response to questions framed in terms of the different RMs.

A 3x5 ANOVA showed a main effect of RM, $F_{4,581} = 6.41$, $p < .001$, $\eta^2 = .04$. The Equality Matching (EM) frame produced more feeling of moral responsibility, followed by MP, than the other frames. EM implies responsibility to share equally, reciprocate, and protect rights to equal treatment. That is, fairness concerns produced the highest ratings. Culture/language also showed a main effect, $F_{2,581} = 20.62$, $p < .001$, $\eta^2 = .07$ (Turkish > English > Czech, $p < .01$). There was no significant interaction between RM and culture.

Scores for targets rated low in closeness were compared across RMs and cultures using 3x5 ANOVA, which showed a main effect of RM, $F_{4,581} = 5.57$, $p < .001$, $\eta^2 = .037$, as well as a marginal effect of culture, $F_{2, 581} = 3.03$, $p = .049$, $\eta^2 = .01$, and a significant interaction, $F_{8, 581} = 2.42$, $p = .014$, $\eta^2 = .032$. Responsibility ratings for low closeness targets were significantly higher in EM than in other relational models (EM did not significantly differ from MP, $p = .496$).

Conclusion: EM framing of moral responsibility leads to a wider moral circle than other frames, specifically by including more targets rated as low in closeness.

Workshops

Dancing with Politics – The Global Voice of IACCP

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