4-2023

Abstracts and Recorded Presentations

IACCP

Part 1

Abstracts and Recorded Presentations

The abstracts are organized in the following way: All special events (keynotes, award presentations, meet the editor, pre-conference workshops, provocation sessions, etc.) are presented first. All other presentations are organized along the Thematic Streams in alphabetical order. Within each Thematic Stream, the order follows the structure: symposia, individual papers, and posters.

All keynotes and award addresses as well as several presentations of symposia and individual papers are available on the IACCP YouTube channel (https://www.youtube.com/channel/UC3bFGbu3W62K3D6tqVxb5Iw). The links are listed in the abstracts below.

Presidential Address

Reflections on Applying Cross-Cultural Theory and Research for Social Good

https://youtu.be/LqwmP4lZMCI

Colleen Ward, Victoria University of Wellington, New Zealand

We are frequently told that our discipline of psychology can and should be applied to addressing pressing social problems. Despite our knowledge and skills, however, psychology lags behind other social science disciplines in terms of making significant impacts in social, economic and political domains. Why aren't we as cross-cultural, cultural, and indigenous psychologists rising to the challenge? This presentation considers enablers and inhibitors for applying theory and research for social good. The need for programmatic research, grounded in sound theory, conducted in the real world, and communicated beyond our peers is emphasized, and establishing community partnerships for positive outcomes is advocated. Examples of making impact in the real world through program development and policy advice are described, and in conclusion I ask: Can, should and will we apply cross-cultural theory and research for social good?

Keynotes

Next Generation Leadership: Transforming the Culture of Power to Empowerment

https://youtu.be/MOSFFsReQsI

Zeynep Aycan, Koc University, Istanbul, Turkey

Culture of power is ubiquitous and characterized by acceptance of unequal distribution of power and centralized decision-making. Growing literature suggests that culture of power is associated with negative societal and organizational outcomes, including risks to sustainability. In this presentation, I will focus on the mandate of next generation leaders to create the culture of empowerment. The idea of empowerment is not new in the leadership literature but practicing it in the culture of power requires a novel perspective. Grounded in multiple theoretical perspectives, I will first describe the key pillars of culture of empowerment. More importantly, I will present why and how there is resistance to it by

multiple actors in power cultures. I will conclude with a process model of change and ideas of practical intervention programs.

From Psycho-Analysis To Culture-Analysis: A Culturally Sensitive Revision Of Psychology
https://youtu.be/MeKqwCa73ZE

Marwan Dwairy, Oranim Academic College, Israel

Unlike people in individualistic cultures, people in collective cultures are typically dependent, possess a un-individuated collective self, and avoid self-actualization that may contradict the norms, values, and harmony of the collective. Applying psycho-analysis that reveals unconscious contents with clients from collective cultures and promotes the client's self-actualization may lead to confrontations with the family and the social environment, because the repressed contents are typically forbidden contents. In these confrontations, the client is likely to be the weakest and therefore the looser. This lecture re-examines the application of psychodynamic approach in collective cultures and suggests culture-analysis as an alternative and/or to pave the road for psycho-analysis.

Culture Change In The Pandemic: Adapting To Survival Threat And Small-Scale Social Environments.
https://youtu.be/R8foX8Yo1t8

Patricia M. Greenfield, UCLA, United States of America

What are the psychological effects of the coronavirus pandemic? My theory of social change, cultural evolution, and human development predicted and our data confirmed that, when survival concerns augment and one's social world narrows, behavior both online and in everyday life shifts towards activities, values, relationships, and parenting expectations typical of small-scale rural subsistence environments with low life expectancy. Cross-cultural study demonstrated the same effects across the globe - in the United States, Turkey, Indonesia, Mexico, and Japan. However, the impulse to return to activities and values found at a much earlier point in human history took place in a very different environment, notably an environment with sophisticated capacities for electronic communication. So we also explored how people were using this environment and its psychological effects. At the beginning of the pandemic, we found that increases in mediated communication were serving as a compensation when in-person interaction was not possible; and this compensatory effort had positive effects on people's sense of well-being and emotional state.

Explanation and Prediction of Cultural Change

https://youtu.be/rsVpAh24YFs

Igor Grossmann, University of Waterloo, Canada

How well do social scientists capture the dynamic nature of psychological and societal processes? How accurate are they at estimating cultural change? To address these questions, I will (A) review several key examples of societal changes in human psychology, (B) examine whether and how scientists made predictions about societal change at the onset of the COVID pandemic, and (C) will introduce a crowdsourcing framework - the Behavioral and Social Science forecasting Collaborate – to systematically evaluate accuracy of a host of domains at the heart of social psychology. Social scientists submitted pre-registered monthly forecasts for a year (Tournament 1; N=86 teams/359 forecasts), with an opportunity to update forecasts based on new data six months later (Tournament 2; N=120 teams/546 forecasts). Benchmarking forecasting accuracy revealed that social scientists' forecasts were on average no more accurate than simple statistical models (historical means, random walk, or linear regressions) or the aggregate forecasts of a sample from the general public (N=802). However, teams were more accurate if they had scientific expertise in a prediction domain, were interdisciplinary, used simpler models, and based predictions on prior data. Together, I hope we can discuss value of prediction (vs. post-hoc explanations) and ways to increase intuitions and reasoning about societal change in our field.

A Cultural Psychological Analysis of Cultural Change

https://youtu.be/NKrroFC4spA

Takeshi Hamamura, Curtin University, Australia

Life experience appears to be transforming in contemporary Asia. Changing life experience inevitably implicates economic activities, social structures, and cultural change. While social scientists across disciplines attempt to understand cultural change in Asia, psychology research on the topic examines changes over time in culture and people's values and behaviours. Our research focuses on individualism-collectivism cultural change in China and Japan. Most recently, we discerned cultural change through analysis of language use. Drawing on algorithms in natural language processing, we examined patterns of word similarity for words indicating individualism and collectivism in Chinese since the 1950s. This methodology enables researchers of cultural change to investigate questions that were difficult to examine before. This presentation overviews the project findings and what they mean to psychologists' understanding of culture and its influence on people's values and behaviours.

Cultural and Indigenous Approaches: Disorganized Present and Ambitious Future of Psychology in India
https://youtu.be/YX1Kq2rI8o0

Janak Pandey, University of Allahabad, India

Psychological knowledge systems were imported and planted in many former European colonial countries like India. The first Department of psychology, established in 1915 at Calcutta University, imported Euro-American psychology and served as the nucleus for spreading psychology in India. Though there was a great fascination for scientific psychology, even before India's independence in 1947, some scholars raised doubts about whether the theories and findings of imported psychology were valid under the different socio-cultural conditions. The culturally sensitive scholars attempted to build knowledge systems beyond culture-bound and culture-blind psychology. In the Indian context, enthusiasm for cultural psychology and popular indigenous psychology has taken too many paths and lacks a scientific paradigm acceptable to scholars for the proper scientific development of the discipline. This presentation aims to concisely discuss the divergent ways of doing indigenous cultural psychology and suggest ways to adopt a scientific paradigm to achieve the goal of genuine cultural and contextual psychology to serve humanity.

"Why the West is so 'Weird': The Cool Water Theory of Global Cross-Cultural Variation"
https://youtu.be/d08ZdW7r9vw

Christian Welzel, Leuphana University, Germany

There is clear evidence that the mindsets of Western people differ from other cultures in the world by exhibiting an unusually individualistic and kin-detached form of prosociality. Recent work claims that this "weird" mind-programming of Westerners derives from the medieval church's prohibition of cousin marriage and the subsequent loosening of kinship ties. We question this proposition and argue instead that the individualistic-kinfree psychology emerged under the imprint of the West's particular geo-climatic environment, which we call the Cool Water (CW)-Condition—that is, the combination of cool seasons with ubiquitous access to water. The diffuse presence of water and its derivative resources, including lush hunting and fishing grounds and moist fertile soils, leads early on to a decental management of water, land and labor. The local autonomies embodied in decental subsistence organization favor the nuclear family pattern with its reliance on consensual marriages, few children and independence from obligations towards extended kin. The West's individualistic-kinfree prosociality, thus, originates in the CW-Condition's support of an

autonomy-infused social fabric, which guided institution building towards a contractual state order with powersharing institutions. We demonstrate the validity of this CW-Theory by comparing the psychological effects of church exposure and the CW-Condition on different domains of evidence, including national populations, individuals in subnational provinces and preindustrial ethnicities. Using sequential mediation modeling, we further show that the effects of the CW-Condition operate indeed via nuclear family structures and contractual arrangements in the state-building process.

Walter J. Lonner Distinguished Invited Lecture

Trust in Government Redux: The Role of Information Environments and Cognitive Skills
https://youtu.be/o9Y7SC6-Euc

Pippa Norris, Harvard Kennedy School, USA

The concept of trustworthiness can be understood to involve an informal social contract where principals authorize others to act on their behalf in the expectation that the agent will fulfill their responsibilities, despite conditions of risk and uncertainty. When evaluating the trustworthiness of political institutions, public judgments are expected to reflect the quality of government procedures, especially the principles of competency, impartiality and integrity. The most extensive body of cross-national empirical research about these issues has focused largely on established liberal democracies, such as Nordic states, characterized by freedom of the press and media pluralism, as well as affluent post-industrial European societies with highly educated populations. This study theorizes that the accuracy of any public judgments of the trustworthiness of government procedures are likely to be mediated by the information environment in open and closed societies, as well as by the cognitive skills of citizens. To understand these issues, Part I summarizes the theoretical argument. To identify the drivers of trust, data is drawn from around 80 societies around the globe included in Wave 7 of the European Values Survey/ World Values Survey (2017-21). Part II examines individual-level data to analyze how far confidence in political institutions is strengthened by subjective perceptions about the quality of governance. For a more rigorous test, Part III compares objective performance indicators to see how far independent measures of the quality of government by monitoring agencies predict public judgments of the trustworthiness of core political institutions in each country -- and how far such relationships are condition by the type of information society, as well as by societal levels of education. Part IV highlight the key findings and considers their broader implications for understanding the conditions for trust and trustworthiness.

Early Career Award

Culture and Responses to Environmental Issues
https://youtu.be/7Kb6NMLS16w

Liman Man Wai Li, The Education University of Hong Kong, Hong Kong

Worldwide collective efforts are needed to address the intensifying environmental issues such as climate change and pollution. Recent evidence suggested a decline in environmental concern over time. Thus, it is essential to examine and identify what factors facilitate or undermine individuals' pro-environmental tendencies. Some calls have been made to encourage to have more studies on the question of how socio-cultural contexts shape individuals' responses to environmental issues. We have conducted several studies using different methodologies to address this important question in response to the calls. To illustrate the importance of considering the roles of socio-cultural contexts, I will present an overview of these studies that examined the effect of different socio-cultural factors in shaping people's pro-environmental tendencies across contexts. For example, we found that individuals' holistic thinking and dialectical beliefs predicted their pro-environmental tendencies (i.e., environmental commitment and behavior) and anticipation of climate change. We discovered that societal individualism-collectivism was related to individuals' pro-environmental attitudes in the World Values Survey. It also moderated the strength of the link between identity and environmental concern and that of the link between environmental concern and public pro-environmental behavior in meta-analyses. Some of our findings suggested that socio-cultural contexts also affected the transmission of environmental behaviors in the family setting. Our research highlights the importance of considering the socio-cultural contexts in environmental studies, which may help better cultivate pro-environmental tendencies globally.

Harry & Pola Triandis Doctoral Thesis Award

Machine Learning for Exploring Cultural Differences: A Case Study on Danceability and Negative Affect
https://youtu.be/mxhc5KX5Bvg

Kongmeng Liew, Nara Institute of Science & Technology, Japan

Cross-cultural research in psychology has traditionally followed theory-driven approaches, inadvertently embodying the sociocultural biases of the researcher. Conversely, explainable

machine learning models fit on real-world data provide for a quick and efficient method to explore cultural difference from the bottom-up. Fundamentally, we propose the use of cultural membership as the outcome variable in machine learning models. This would allow for a hypothesis-blind exploration of the magnitude of differences between two cultures, while uncovering where these differences are. By applying this method on large, international datasets (the World Values Survey), we demonstrate the potential for uncovering new effects. As an extrapolation of this approach, we can then develop indices for the relative distance between a set of cultures, and even measure the overall connectedness of a culture. Next, we provide a concrete example of how these can be used to analysing cultural products, like music, and generate novel theories. Music has an advantage in being a standardized way to measure cultural affordances without low-level confounds (such as differences in translation or language structures) that plague other comparisons of text-based cultural products. Using machine learning, we analyze 1.3 million songs from Japan and the West and identified danceability as a key feature that differed between these two broad cultures. Through several follow-up studies, we establish its robustness, and found that cultural preferences for danceable music corresponded to the prevalence of high arousal negative affect experienced by that culture. The more prevalent high arousal negative emotions (e.g., anger) are in a culture, the more likely they listen to danceable music. We proposed that discharge regulation or listening to music to cathartically release high arousal negative emotions, facilitates this effect. In sum, we show how explainable machine learning can thus be used to infer novel theories of cultural difference.

Additionally Published Presentations on IACCP YouTube Channel

Symposia

Moral Development Among Indian Adults: Insights from Indigenous Psychology (Chair: Rachana Banghaonkar) https://youtu.be/xdlhYKXg8DY

Niyati Pandiya & Rachana Bhangaonkar
Suffering and Self-Refinement: Moral Perspectives from a Hindu, Indian Worldview
Zoya Ziaali Mohammedi
The Transformative Power of Iman: An Experiential Journey Among Indian Muslim Late Adults
Anushree R Gokhale
Food, Karma and Sustainability in the Indian Moral Universe
Rachana A. Bhangaokar
Karma-Yoga: Moral Action from An Indic Psychology Perspective

Dynamics of Parenting Adolescents in India (Chair: Suruchi Bathia) https://youtu.be/eyPTiw3UvkI

Fatima Mehreen
Parenting Adolescents During the Covid-19 Pandemic
Suruchi Bhatia & Shyama Prasad Mukherji
Perceived Parenting and Self Concept of Adolescent Girls in India
Sonam Chandhok
New-Age Parenting and Digital Socialization: Challenges and Practices
Grace Tinnunnem Haokip
Parenting Values in Adolescence: Challenges Faced by Ethnic Minority Groups in Urban India
Anika Yadav
A Study on Perceived Parenting and Cognitive Distortions Among Adolescent Girls

Experimental Studies on Conceptual Learning and Gender Awareness Development in Preschool Children (Chair: Zhu Deng) https://youtu.be/Y9zAzTzZFcA

Kaixuan Zhang & Deng Zhu
Influence of Difference vs. Similarity Focus on Classification Cognition of Preschool Children
Xiaoling He, Zhang Qi, & Deng Zhu
Comparative Paradigm and Counter-Example Reference Effect in Children's Classification

Zixing Liu, Jin Jiayi, & Deng Zhu
Children's Spatial Cognition: Developing Left-Right Concepts in Different Frames of Reference
Yu Du, Xia Qihui, & Deng Zhu
The Differentiation of Children's Gender Consciousness
Jinjin Wu & Deng Zhu
Origin and Development of Children's Gender Color Metaphor
Liqin Tan, Qi Yan, & Deng Zhu
The Selective Trust of 4- and 5- Year-Old Children for Mother and Stranger

Social Change - Cultural Change? Examples From 7 Societies (Chair: Marta Fulop) https://youtu.be/a-vneHaoXc4

Klaus Boehnke
Value Development Across the Lifespan: Does Social Change Have an Impact?
William Gabrenya
Modernity and Traditionality Among University Students in Taiwan: A 31-Year Cross-Sectional Study
Márta Fülöp
The Concept of Competition: Does it Change with Social Change?
Raluca Furdui
Sociocultural Change and Epistemic Thinking Across Three Generations in Romania
Michael Weinstock
Epistemology Mediates Generational Shifts in Identity and Gender Value Among Bedouins in Israel
Parul Bansal
Resistance at Work in Young Lives; Marking the Contours of Social Change in India
Camilo Garcia
Is it Possible to Compete While Being "Prosocial"? Fifty Years of Social Change – Mexican Children

Individual Presentations within a Symposium or Individual Paper

Plamen Akaliyski
Redressing Hofstede's Individualism Scores with a New Index from Nationally Representative Surveys https://youtu.be/MkqpSPvXVvU

Andre Athayde
The Influence of Sociodemographic Characteristics on Personal Finance: USA versus Brazil https://youtu.be/OzMnvJyKs-4

Andre Athayde
The Importance Given to Work: A Cross Cultural Comparison between Brazil and the United States https://youtu.be/TCNu-OT3Wqc

Rocio Burgos
Resolution of Cross-Cultural Peer Conflict Among Socioeconomically Diverse University Students https://youtu.be/iguEd2XMQ-Q

Fengsheng Cai
Cultural Differences Between Chinese and Japanese Recognition of the Movement of Artifacts https://youtu.be/tQ9h5xEBr2Q

Luz Maria Cruz Martinez
Balance of Beliefs and Job Satisfaction for Job Tenure https://youtu.be/5wb1qhUYdfY

Mandy Gibson
Protective Effects of Community Cultural Connection And Aboriginal and Torres Strait Islander Youth https://youtu.be/vxFRCB9hMlU

Deira Jiménez
Parents' Goals of Emotion Socialization among Mayas from México and Villagers from Brazil https://youtu.be/CVwhCtdnkDk

Shagufa Kapadia
Evolving Culturally Grounded Perspectives in Psychology: Viewpoints from the South Asia Region https://youtu.be/tg4C0JvvGx8

Steve Kulich
Critical Junctures and Parallel Paradigms in Cultural Research: the IACCP at 50 and IAIR at 25 https://youtu.be/49Jlmph6mPM

Sumaya Laher
Personality Structure in South Africa https://youtu.be/7PjNQJ-_BZw

Barbara Lasticova
Legitimizing Anti-Gypsyism in Political Discourse: A Comparative Analysis From Five Eu Countries https://youtu.be/4agAIEDUpkI

Ningxi Li
Global Diversity of Authors, Editors, and Journal Ownerships across Subdisciplines of Psychology https://youtu.be/DfN_m3qfNgo

Andrian Liem
Stigma and Coping Experiences Among Marginalized Students: Preliminary Findings from Malaysia https://youtu.be/dnR-yG-EEMU

Maryam Motia
Exploring the Mental Helath of Immigrant Women in Canada: An Arts Based Study
https://youtu.be/bWsMrt0M5JY

Erika N. Clairgue Caizero
Socialization on the Move. Analysis of Changes in the Development of Refugee Migrant
Children https://youtu.be/8GkN6rkzrnI

Dilek Nur Taş
Does Observing Social Exclusion Increase Dehumanization?: The Role of Victim's
Disability Status https://youtu.be/Fsoi0k6cka4

Xinyue Pan
Integrating Evolutionary Game Theory and Cross-Cultural to Understand Cultural
Dynamics https://youtu.be/HjQJBeHR2rw

Elena Piccinelli
Foreign Born Migrants, Perceived Discrimination and Psychological Acculturation: A
Scoping Review https://youtu.be/KDar_Tf-T-0

Vladimir Ponizovskiy
Value-Based Motivations of Covid-19 Prophylactic Behavior
https://youtu.be/RGXcWErbKzM

Kanupriya Rawat
Comparison of Achievement Motivation of Indian and Polish Sport Players
https://youtu.be/Zw2fxyhWpLQ

Marco Rizzo
Religiously Flexible: Acculturation of Second-Generation Muslims in Europe
https://youtu.be/t7Bce30JRKk

Claudia Russo
How Parents' Socialization Values and Their Perception of Children's Values Guide
Parenting Practices https://youtu.be/rq7VHBMWRzE

Roomana Siddiqui
Cultural Reappropriation and National Identity in the Age of Communication Technology
https://youtu.be/b48-6DBZLz8

Judit Végh
A New Approach to the Extended Family: Transnational Families' Experience During the
Pandemic https://youtu.be/6JDJa8S3VS4

Judit Végh

How do Expatriate Families Perceive Privilege During the Pandemic? Why is it Important?
https://youtu.be/e2pycUeFZgE

Cheuk Yue Wan

Relationship Goals and Self-Presentation Strategies in American and Chinese Online
Dating Websites https://youtu.be/lvqnZdUIFfQ

Yiyi Wang

Genetic Contributions to East Asian Morality https://youtu.be/UePwSyLBIws

Illknur Yurtseven

The Role of Socio-Economic Status and Gender in Parenting Goals in Turkey
https://youtu.be/aBpDQSFXaZo

Special 50th Anniversary Events

The Past, Present and Future of Cross-Cultural Psychology
https://youtu.be/tFYgISi1IIg

Chair: John W. Berry, Queen's University, Canada

Participants: Deborah L. Best, Michael Harris Bond, Michele Gelfand, Walter J. Lonner, David Matsumoto, Janak Pandey, Ype H. Poortinga, Marshall H. Segall, Peter B. Smith, and Colleen Ward

This symposium has been organised as a way of celebrating the 50th Anniversary of the founding of the International Association for Cross-Cultural Psychology in 1972. The symposium has 11 Honorary Fellows presenting their views and comments on the theme "The Past, Present and Future of Cross- Cultural Psychology". Each Fellow has been asked to reflect on some aspect of this theme that has been of concern to them over the past 50 years. Following the Introduction by Berry, the Symposium will have three components:

1. Video Presentations (11 Fellows, four minutes each).

Each Fellow has been asked to present their views on some aspect of this theme that has been of concern to them over the past 50 years. The sequence of presentations is: Berry, Pandey, Bond, Lonner, Best, Gelfand, Matsumoto, Poortinga, Smith, Segall and Ward

2. Simultaneous Breakout Rooms (Four rooms, 20 minutes)

Each Honorary Fellow has been allocated to one room. During this part of the session, two to three of the HFs will join participants in small breakout sessions to allow participants to engage directly with the fellows. The purpose of these sessions is for participants to engage in a more intimate setting with the fellows. Fellows will not have any prepared remarks; instead, they will gladly follow the lead of the participants' questions and comments.

3. General Discussion (Plenary, 25 minutes)

Each volunteer room chair will report on the main points discussed in their rooms (2 minutes each). Then we will have open discussion with the general audience for the remaining time.

JCCP's Special Issue Contribution to the IACCP's 50th Anniversary

Chairs: Walt J. Lonner & Deborah L. West

Participants: John W. Berry, William Gabrenya, Sharon Glazer, Johnny R. J. Fontaine, Paraskevi Simou, David Matsumoto, and Amber Gayle Thalmayer

A forthcoming Special Issue of the Journal of Cross-Cultural Psychology celebrates the 50th anniversary of the founding of the International Association for Cross-Cultural Psychology (IACCP) in 1972. Authors were invited to write about their assessment and overviews of activities, accomplishments and initiatives that have helped define the connections between culture(s) and the field of Psychology during the past half century. In this symposium, eight of the leading authors will give brief presentations about the content of their articles, with topics ranging from lessons learned from applying cross-cultural psychology, to methodology and other research topics, to the leadership and research of women. This will be followed by time for discussion with authors and co-authors from this very special Special Issue.

Provocation Sessions

Culture in Cross-Cultural psychology: Confusing Past, Uncertain Present, and Challenging Future

Organizers and facilitators: Pawel Boski and Valery Chirkov

Discussants: Rolando Díaz-Loving, Vladimer Lado Gamsakhurdia, Klaus Boehnke, Ron Fisher, Ype H. Poortinga, and Zeynep Aycan

This panel invites participants of the Congress to discuss the concept of 'culture' in cross-cultural psychology. The 50th anniversary of the scholarly life of our association is a good occasion to reflect on the past of our discipline, to diagnose its current state, and to project the avenues for future development. This exercise is not a new one. Indeed, similar panels were organized during earlier congresses, back into the 20th century. However, with the scientific-technological innovations, and all-natural replacement of generations, we believe that debating the status quo and quo vadis of our discipline merits attention.

The key issue then and now is the importance of the concept of culture in our discipline. Despite the fact that the term 'culture' is in the name of our discipline, many scholars have criticized cross-cultural psychology by stating that there is no culture in it. And many agree that from the beginning of the discipline, culture was a marginal construct. On the other hand, representatives of cultural and sociocultural psychology strongly support the idea that culture should be the central construct of not only culture and psychology disciplines but psychological studies in general.

In this round table discussion, we want to give an opportunity to members of the Association to express and discuss their understandings of culture and their attitudes toward the role this construct plays (or should play) in our research agenda. We will begin with statements from invited discussants to represent various positions regarding the construct of 'culture' in cross-cultural psychology and related disciplines.

Measurement Invariance: When does it make science and when does it break science?

Organizer and facilitator: Johnny Fontaine

Discussants: Christian Welzel, Ella Daniel, Jaak Billiet, and Ronald Fischer

A round table discussion on methodological rigor and the role of bias and equivalence analyses in cross-cultural value research.

Values are a key concept that cross-cultural psychology shares with sociology and other social sciences. The question of how to deal with potential lack of equivalence and bias in values data is of concern for both individual level and population level measurement. There are two challenges. On the one hand, we may get lost in psychometric and statistical sophistication and find evidence of bias everywhere. On the other hand, we know from other domains of research in cross-cultural psychology (e.g., on cognitive abilities) that simply assuming invariance can lead to highly problematic interpretations of differences.

Unfortunately, there is not a single methodological or psychometric approach that leads to a correct solution. A too rigorous application of sophisticated data analytic approaches can prevent the identification of genuine (valid) differences; ignoring potential misrepresentation of such differences leads to false inferences and conclusions.

The objective of this Round Table is to provide a platform for discussion among researchers who lean more towards imposing strict psychometric standards and researchers who are concerned that with too much emphasis on bias the child may be thrown out with the bathwater.

The Round Table will start with prepared statements by each of the discussants (pre-recorded). Participants can propose questions, suggestions and issues to the discussants on beforehand to the chair. These will form the starting point of the debate by the discussants. The Round Table is concluded with a general discussion with the participants.

Can Academia be Apolitical?

Organizers and Facilitators: Lusine Grigoryan and Nicolas Geeraert

Discussants: John W. Berry, Özden Melis Uluğ, Shagufa Kapadia, and Rainer K. Silbereisen

This provocation session will be dedicated to the question of political participation. As educators and scientists, do we have a responsibility to engage with political events? What are the boundaries of this responsibility? On the one hand, behavioral and social sciences have unique insights to offer to policy-makers. We are often funded by governmental bodies and are expected to contribute to solving real-word problems. On the other hand, taking a stance on political issues can be seen as conflicting with the ideals of scientific neutrality and objectivity. This dilemma is further complicated when the actors are international academic organizations, not individual academics. Is keeping neutrality the right choice? If not, how do we decide when organizations ought to take a stance and when not?

How Should we Study Culture? Interdisciplinary Perspectives on Methods at the Intersection of Culture, Mind, and Brain

Organizer and facilitator: Andrew G. Ryder

Participants: Richard Shweder and William Dressler

How should we study culture? Cultural and cross-cultural approaches to psychology use a wide range of different methods, but may nonetheless be constrained by the habits engrained through psychological training. One potentially rich source for methodological inspiration lies in adjacent disciplines. Just as the cultural and cross-cultural psychology sub-disciplines pay special attention to cultural context, so too are there sub-disciplines of the social sciences and humanities that engage with the mind. Examples include psychological and cognitive anthropology, cultural and cognitive sociology, and philosophy of mind. While we share a common concern for the challenges of jointly studying culture and mind, our methods are informed by different disciplinary commitments. Topics for discussion will include potential contributions of theoretical, qualitative, and quantitative research; promises and pitfalls of using methods developed in other disciplines; and assumptions about the relation of culture and mind implied by various methods. We will conclude by looking ahead by considering long-term prospects for sustained interdisciplinary collaboration at the intersection of culture, mind, and brain.

Meet the Editors

Online Readings in Psychology and Culture – Meet the Editorial Board

Speakers and Editorial Team: Michael Bender, Wolfgang Friedlmeier, Walter Lonner, Chuck Hill, Adrian Stanciu, Yasin Koc, and Katja Hanke

Lovely to e-meet you! Make sure to stop by to have a chat with the editorial board of the Online Readings in Psychology and Culture, the ORPC. We are the online fully open access journal of the IACCP.

The ORPC is peer-reviewed, and entirely free for readers AND authors with the intention that no one should financially gain (or loose) for their involvement. The intention is to "Give Cross-Cultural Psychology Away", and reduce global inequalities related to paywalls or other access barriers.

The ORPC caters to a wide international audience including researchers, educators, and students. It is downloaded at increasing rates across the world. ORPC contributions are typically reviews and new perspectives that reflect current trends and discussions in cross-cultural psychology and related fields, and you will see many overviews on seminal theories (Schwartz, Hofstede, etc.).

The strength of the ORPC and its Open Science approach is entirely dependent upon active contributions by many scholars and the academic community as a whole. We are actively seeking out contributions and your input is much appreciated!

Join us in this (or the other) meet the editors session and let us know your thoughts and/or ask questions about the journals!

Find out more about who we are by visiting the ORPC website, reading the mission statement and check out some of the videos we recently put together on IACCP's Youtube channel: the introduction of the editorial board, the history of the ORPC, and the purpose of the ORPC. Also see this video with Thomas Talhelm on his experience of contributing to the ORPC. Talk to you soon!

Journal of Cross-Cultural Psychology

Speakers and Editors: Sylvia X. Chen and Deborah Best

Deborah Best, the outgoing Editor-in-Chief, and Sylvia Chen, the incoming Editor-in-Chief, of the *Journal of Cross-Cultural Psychology* (*JCCP*) will discuss the aims and scope of the journal and the editorial process. Across its 50 years of publication, *JCCP* has been the leading interdisciplinary forum for the study of the interrelation between culture and behavior. The Editors will briefly describe the empirical studies, review and theoretical papers, cross-

cultural and single-culture studies that are published in *JCCP*, as well as quantitative, qualitative, and mixed methods research papers. Information from the most recent Editor's Report will be shared as well as suggestions for successful publishing in *JCCP*. The Editors will discuss mistakes found in unsuccessful manuscripts, such as authors assuming that cultural differences at the country level are responsible for the differences found at the individual level. Also, they will note that JCCP does not consider psychometric studies of test construction or validation or studies that compare scale performance or factor structure among different cultural groups. The new *JCCP* Associate Editors will be introduced and those transitioning off the Board will be recognized for their important contributions to *JCCP*. The Editors welcome questions about the *JCCP* publication process.

Perspectives on Publishing in Cultural Diversity and Ethnic Minority Psychology

Speaker and Editor: Su Yeong Kim

The journal, *Cultural Diversity and Ethnic Minority Psychology* (Impact Factor: 3.229)*,* is published by the American Psychological Association, and is a publication of APA Division 45 (Society for the Psychological Study of Culture, Ethnicity and Race). The journal seeks to advance the psychological science of culture, ethnicity, and race through the publication of empirical research, on basic and applied psychological issues relevant to racial and ethnic groups that have been historically subordinated, underrepresented, or underserved. The first part of the presentation by the Editor in Chief involves giving potential authors information on journal statistics such as submission rate, and acceptance rates, and top topics published by the journal. The second part is on common mistakes by international authors to the journal. The third part is on common things that successful authors exemplify to publish in the journal. The Editor in Chief also welcomes questions about specific questions they may have to successfully publish in the journal.

An Alternative Outlet: Best Practices of Publishing in *International Journal of Intercultural Relations*

Speakers and Associate Editors: Jaimee Stuart and Alex English

In this session two Associate Editors, Jaimee Stuart and Alex English, will share the details about the journal, including aims and scope of the journal and introduce how the journal is changing and adapting to the field of intercultural relations. This presentation hopes to provide key insights on how to best prepare your manuscript for publication and what to expect in the review process. Please come and join us if you are interested in understanding more about the journal or have any specific questions for the associate

editors.

Mainstreaming Applied, Cultural and Contextual Focus - Psychological Studies.

Speakers and Editors: Purnima Singh and Girishwar Misra

The journal of *Psychological Studies* (PS) being published in 1956 initially by B. Krishnan of the Psychology Department of the University of Mysore is one of the oldest scholarly outlets in Asia. In 1978 it shifted to the University of Calicut with M.A. Faroqui as editor. In the year 2000 became the official Journal of the National Academy of Psychology (NAOP), India. Beginning in 2009 Springer India started publishing it. In this paper, we discuss the various stages of evolution of this journal and the conceptual, methodological, applied and indigenous focus through the years. The emphasis on interdisciplinary research can also be seen paving the way for knowledge integration and development of theories, concepts, and methodologies that enable a better understanding of the diverse forms of human behavior, experiences, and mental processes. Thematic issues focusing on current debates in the field of psychology as well as contemporary concerns have been the hallmark of the Journal. We discuss the vast expanse of contributions from across the globe with a focus on developing contexts with emphasis on the science and practice of psychology as well as contributions to public policy. The emphasis on innovative and comprehensive research studies including various modes of research with emphasis on multi-method research sets it apart from other journals.

Publishing as a Psychologist in *Transcultural Psychiatry*: Perspectives from a Statistical Editor

Speaker and Editor: Andrew G. Ryder

Transcultural Psychiatry (Impact Factor: 2.221) is an interdisciplinary journal published by SAGE. The journal emerged from, and is still coordinated by, the Division of Social and Transcultural Psychiatry at McGill University in Montréal, Canada; more recently, Transcultural Psychiatry has become the official journal of the Society for the Study of Psychiatry and Culture. According to the official description, the journal focuses on, "the social and cultural determinants of psychopathology and psychosocial treatments of the range of mental and behavioural problems in individuals, families, and communities." The journal is over fifty years old; during this time, there have tended to be more contributions from psychiatry and anthropology than from psychology. This is starting to change, however. The addition of statistical editors approximately fifteen years ago marked a shift towards inclusion of quantitative research along with theoretical and qualitative pieces. Cross-cultural

psychologists interested in mental health and well-being stand to benefit from engaging with the interdisciplinary approach presented by Transcultural Psychiatry as both readers and potential contributors. For the latter, it is important to keep in mind that the journal places cultural and contextual richness at the heart of its mission.

Frontiers in Cultural Psychology

Speakers and Editors: Yulia Chentsova and Glenn Adams

Frontiers in Cultural Psychology is an open-access journal that is free for readers. Its impact factor is 4.23. Our specialty invites manuscripts that investigate cultural-ecological foundations of mind. We are particularly eager to publish work based outside the WEIRD settings that disproportionately inform mainstream psychology. Although Frontiers is a fee-based system, it offers fee stipends to many of its authors, particularly those from low-income context. Frontiers review and editing system differs from those in other journals, we will describe the process in our presentation.

Our scope is as follows: "Rather than an essentialist conception of culture as group, articles in the section employ a wide range of quantitative and qualitative methods that reflect a conception of culture as dynamic and fluid patterns. Although many articles in the section consider some element of psychological experience across cultural groups, such "cross-cultural" comparison is neither necessary nor sufficient for publication in the section. Whatever the method, successful submissions to this specialty must attempt to "unpack" (i.e., identify cultural mechanisms of) group differences or particular local patterns to illuminate more general insights about cultural foundations of mind. In the process, we expect that authors will demonstrate critical reflexivity about their own positionality and the cultural assumptions that inform their methods and analyses."

Join us at this session to ask any questions you may have about publishing your work at the Frontiers.

Publishing in SPSP Journals to Increase Geographical Diversity in Our Science

https://youtu.be/mCClJdLV5Lk

Chairs: Ayse K. Uskul and Amber Gayle Thalmeyer

Speakers and Editors: Jonathan Adler, Margo Monteith, Michael Robinson

This symposium brings together Editors of all 3 SPSP journals (PSPB, PSPR, SPPS) who will describe journal policies, type of articles they hope to publish, and initiatives taken

to making the field of social and personality psychology more diverse.

Psychological science has traditionally overlooked the centrality of culture in the development and display of human behaviour. There are many initiatives that can help avoid this inattention to the role of culture for psychological science and make our field more geographically diverse, both in terms of researchers and the populations studied. One initiative is to make psychological journals more diverse regarding editorial boards, reviewers, contributing authors, accepted publications, and populations covered in these publications. Contributing to this goal, the International Committee of the Society for Personality and Social Psychology (SPSP) has organized this symposium to discuss geographical diversity within its journals. This symposium will bring together Editors of all three SPSP journals (i.e., Personality and Social Psychology Bulletin, Personality and Social Psychology Review, and Social Psychological and Personality Science) who will describe journal policies, type of articles they hope to publish as well as initiatives taken to making the field of social and personality psychology more geographically diverse. There are two main goals of the symposium: (1) to provide information to international scholars attending IACCP about the emphases and goals of these journals, to help them make successful submissions and (2) to learn from the IACCP, which has been championing the role of culture in human psychology for decades, on how to make SPSP journals more representative of the human population. The symposium will thus include formal presentations from the editors, as well as time for questions and answers and discussion.

Personality and Social Psychology Review

Jonathan Adler, Olin College, Needham, MA, USA
Ayse K. Uskul, University of Kent, UK

The new editorial team at PSPR began their term on January 1, 2022 and have centered the goal of diversifying the journal in their work. When it comes to geographic diversity, the new Editorial Board is comprised of 23% people who work at an institution outside North America, Western Europe, or Australia/New Zealand. The Editorial Board also represents 52% scholars who are woman-identified (plus 2% who identify as transgender/non-binary), 56% people who identify as something other than white/Caucasian (recognizing those labels don't always translate globally), 22% people who identify as something other than straight/heterosexual, and 1% people who identify as having a disability. In addition, the journal is about to launch a new Graduate Student/Postdoctoral Fellow Editorial Board representing a diverse group of fledgling scholars who we hope to shape into future editorial leaders. The journal has made several changes to its editorial policies, including raising open science standards and requiring both positionality and constraints on generalizability statements for submitting authors. You can read about these initiatives and the guiding editorial philosophy of the new PSPR editorial team here:
https://spsp.org/publications/personality-and-social-psychology-review/editorial-philosophy

Social Psychology and Personality Science

Margo Monteith, Purdue University, Illinois, USA
G. Amber, Olin College, Needham, MA, USA

The Editor of Social Psychological and Personality Science (SPPS) will discuss the unique nature of this "short reports" journal and recommendations for preparing strong submissions. She will also discuss the unique collaboration among six psychological associations across the world that sponsor the journal, and what this means for diversity of the editorial board, authors, manuscript content, research samples, and readership.

Personality and Social Psychology Bulletin

Michael Robinson, North Dakota State University, Fargo, USA

The Editor of Personality and Social Psychology Bulletin (PSPB) will share insights about the process the journal has undergone since taking over as editor in January 2021 and the results so far. Specifically, they will document their efforts to seek geographical (and other forms of) diversity, which they were conscious of when creating the Editorial Board and inviting Associate Editors. They will also share statistics concerning submissions as well as discuss strategies and issues faced so far.

Pre-Conference Workshops

Methods workshop:
Critical Explorations of Culture: A Qualitative Approach

Speaker: Kumar Ravi Priya, Department of Humanities and Social Sciences, Indian Institute of Technology Kanpur, India

Exclusion and marginalization of various sections of human society, such as, women, African Americans, gays and lesbians, and the erstwhile colonized have given impetus to the need for utilizing qualitative methodology in studies involving culture-psychology interface since 1960s. Culture entails shared meaning systems shaped within the hierarchies of race, gender, religion, ethnicity, class etc. Various critical perspectives including decolonization approach, postcolonial theory, critical theory paradigm, social constructionism and postmodernism have not only pointed to the denial of voice to these sections, but have accentuated the need to recover and center the silenced or unheard human voices. The history of qualitative psychology/social science highlights the immense potential qualitative methodology has to reconstruct everyday life experiences of people within their cultural contexts.

This workshop is an invitation to co-learners to have a first-hand experience of: (a) understanding the nature of "qualitative data", (b) building a research relationship that has the potential to provide a humanizing space to the participants, (c) analyzing qualitative data (coding and memo writing), and (d) establishing the scientific rigour of the findings. The scope of the workshop is that the participants will learn along with other participants the experiential and theoretical preparation, methodological procedures as well as application of qualitative research. The workshop will involve activities and interactions based on participants' reflections on relational and cultural experiences of everyday life. Some probes for reflections will be given to the participants prior to the workshop. Research scholars and faculty members who are, or wish to be, involved in research, teaching or evaluation associated with qualitative methodology will be the most suited for this workshop.

Teaching workshop:
Teaching Taboo Topics: Strategies for Teaching about Cultural Diversity in Different Contexts

Speakers:
Johnny Andoh-Arthur, the University of Ghana

Rachana Bhangaokar, The Maharaja Sayajirao of Baroda, India
Emma E. Buchtel, Education University of Hong Kong
Yulia Chentsova Dutton, Georgetown University

When teaching about cultural psychology, certain topics may be very challenging for your students, challenging their preconceptions and expectations. Four experienced teachers of cultural psychology currently teaching in Africa, America, India and China will lead an interactive workshop. We will share the skills and tips we have learned for reaching students in our contexts, even if they might not want to hear what we are teaching. Workshop participants will also learn a bit about the surprising kinds of topics or activities that are difficult in our contexts. Specific strategies and skills will be shared that you can apply to your own classroom (after carefully considering your cultural context!). Based on audience interest, we will also discuss issues of common interest such online teaching; teaching as a minority or cultural outsider; small classes vs. large lectures; and use of different materials such as media, journals, and online sites. Come to learn from us and discuss with your co-participants in the workshop. Teachers (or future teachers) of all levels of experience are welcome.

Acculturation and Migration

Invited Symposium
Culture, Multiculturalism, and Intercultural Relations: The Past, Present, and Future
Chair: Saba Safdar, University of Guelph, Canada

In this symposium, past, current, and incoming Presidents of the International Academy for Intercultural Research (IAIR) present their work on culture, multiculturalism, and intercultural relations. The first presenter, who is past President of IAIR examines the digital divide, comparing three countries during the COVID-19 pandemic. The study focuses on the impact of inequalities in access to digital communication on the psychological well-being of participants. The second presenter is current President of the IAIR. He will discuss his research on Social Markers of Acceptance (SMA)—specifically how Japanese criteria for the social acceptance of immigrants varies depending upon their country of origin and contextual variables related to integration threat and social identity theory. The third presenter is incoming President of IAIR and is presenting on multiculturalism. The study examines the multidimensional aspects of multiculturalism and the unique relation that each dimension has with sociopolitical factors in a Canadian context. The fourth presenter who is the immediate past President of IAIR, provides a critical review of IACCP and IAIR activities as two leading organizations with a focus on cultural studies. The presentation includes current and future research agendas in the two organization.

Covid-19, Online Learning and Wellbeing in Higher Education: A Cross-National Study

David Sam, Esther Malm, Colins B. Agyemang, & Elias Kekesi, University of Bergen, Norway

This presentation highlights the psychological wellbeing of university students against the backdrop of the global surge in online learning in higher education. The presentation contends that the widening inequalities in access to digital communication wrought by the COVID-19 pandemic has impacted the psychological wellbeing of students in tertiary education globally, using the three countries of Ghana, South Africa, and the United States as case examples. The three countries were chosen because of differences in internet penetration. Inequalities in access to digital communication is broadly referred to as the digital divide and is specifically concerned with the gap between different demographics and regions of the world and their ease/difficulties in accessing modern day information

technologies. The nature of COVID-19, and the measures taken by national governments and health authorities have provided a fertile ground for further widening of the already existing digital divide. 1530 students (Ghana [n= 496]: South Africa [n = 524] and USA, [n = 492]) took part in an online survey. The mean age of the participants was 23.33 (sd = 5.22) years old. Participants reported on their psychological wellbeing (looking at psychological distress and satisfaction with life); access to the internet and electricity; ICT-literacy; degree of engagement in their education, stresses encountered with their studies since the pandemic started and the different ways adopted in keeping virus infect at bay. Preliminary analysis indicated that our predictors account for 15% of the explained variance in psychological distress and 10% in satisfaction with life. Our conclusion is that the psychological wellbeing of students in these three counties has suffered following covid-19, and this is significantly related to the increased use of online learning, and ICT-literacy. These findings are discussed looking at the digital divide among the three countries.

Divergent Japanese Criteria for Immigrant Acceptance: Social Markers of Acceptance and Social Identity

Adam Komisarof, Chan-Hoong Leong & Travis Lim, Keio University, Tokyo, Japan

Social Markers of Acceptance (SMA) are socially constructed indicators (e.g., language skills, social norms) that recipient nationals use in deciding whether a migrant is part of a receiving community (Leong, 2014). SMA collectively reflect the degree of host inclusiveness, with more markers or greater emphasis upon them implying increasingly stringent criteria for ingroup membership. Japan is ethnically highly homogenous, yet a greying workforce makes admitting migrants essential to achieve demographic sustainability—thus providing fertile ground for examining the relationship between SMA and inclusion. Research suggests that certain immigrant groups may be considered more desirable than others (Montreuil & Bourhis, 2001), with criteria for acceptance being differentially applied depending upon individual biases (Yogeeswaran & Dasgupta, 2014); therefore, it is possible that various immigrant groups face diverging Japanese expectations to fulfilling these markers. This study aimed to 1. distil the types of markers considered important by Japanese for immigrants of Chinese, Korean, Western, and South American descent, and 2. identify how such perceptions vary toward each group according to perceived immigrant threat, contributions, social status, and intergroup boundary permeability in the context of Social Identity Theory.

Multidimensional Perspectives on Multiculturalism:
A Canadian Study

Saba Safdar, Saghar Chahar Mahali & Elcin Ray-Yol, University of Guelph, Canada

In this presentation, the concept of multiculturalism is unpacked and examined from a multi-dimensional perspective. In assessing the complexity of multiculturalism, we employed the three-factor structure of the Normative Multiculturalism Scale (NMC) that consists of Multicultural Contact, Multicultural Policies and Practices, and Multicultural Ideology (Stuart & Ward, 2019). Normative multiculturalism is defined as individuals' perceptions of the three multicultural dimensions: (1) Multicultural Contact captures demographic characteristic of a nation and reflects societal diversities in terms of religion, linguistic, and ethnicity; (2) Multicultural Policies and Practices is a normative response to diversity and refers to national legislations that facilitates the fair participation of all groups in a society; (3) Multicultural Ideology refers to the degree to which the members of a society appreciate diversity and support its maintenance.

We examined the unique relation between the three-factor structure of NMC with sociopolitical variables, including neighbourhood ethnic diversity, political orientation, contact with immigrants, degrees of tolerance of minorities, and attitudes on social equality.

Participants were Canadian born (N = 234, Mage = 30.56, SD = 11.67; age range 18-74; n = 146 females) who mostly identified as White/European descent (n = 137, 58.5%). The results of regression analysis indicate that Multicultural Contact, Multicultural Policies and Practices, and Multicultural Ideology were differently related to sociopolitical factors. For example, it was found that those who had liberal political orientation endorsed Multicultural Contact but those who had conservative political ideology endorsed normative Multicultural Policies and Practices. No association was found between Multicultural Ideology and political orientation.

The findings will be discussed in relation to the literature on normative multiculturalism in the U.S. and Europe highlighting how countries' approach toward diversity (i.e., their integration policy) impacts what is perceived to be the norms of integration in such contexts.

Critical Junctures and Parallel Paradigms in Culture Research:
The IACCP at 50 and IAIR At 25

Steve Kulich, SISU Intercultural Institute, Beijing, China

As cross- and intercultural disciplines celebrate 50 years this paper examines the parallel developments of these leading cross- and intercultural organizations: IACCP at 50 years and intercultural studies reset with the forming of IAIR 25 years ago. The paper highlights

past, present, and future of "culture change" through junctures between these organizations/scholarly communities that have pushed the field forward.

Past: Starting with reviews of the overlapping histories of fields focused on the study of cultures (1) the IACCP origins are traced from the first directories of cross-cultural psychologists (Berry, 1968, 1969; Berry & Lonner, 1970, 1973), the launching of Cross-cultural Psychology Bulletin (1968-), JCCP (1970) and the 1972 Hong Kong Conference, with (2) IAIR pre-cursers that formed intercultural commissions in ICA (Sitiram, 1970), SCA (now NCA, Prosser, 1971), Communique newsletter (Hoopes' Intercultural Network, 1971-1999), SIETAR (1973), International and Intercultural Communication Annuals (Casmir, SCA/NCA/Sage, 1974-), and IJIR (Landis, 1977 with SIETAR 1978-1998) until the academy began (IAIR, 1997).

Present: Current junctures of shared yet distinct interests between both will also be considered. Most presidents of IAIR have integrated psychology in their work or been involved with IACCP (only Cushner primarily from education and YY Kim from communication studies). Both flagship journals (JCCP+IJIR) attract papers from similar research pools and show parallel impact-factor growth trajectories. As each maintains their respective focus, both organizations and journals continue internationalizing with greater inclusion of new cultures and issues, updated concepts of "culture", the COVID pandemic, heightened national/international issues, and demarcated "cultural groups" as cultures change.

Future: Potential research agendas are proposed for both to address emerging areas of culture change/confrontation, new needs for psychological/intergroup awareness, adaptation, cultural fusion, and transfer, and expanded research repertoires/methods to uncover/address novel cultural problems and virtual/real practices facing scholars and societies worldwide, including specific proposals for post-covid re-assessment, research, and relations.

Symposium
Diversity Ideologies, Acculturation and Adaptation of Newcomers
Chair: Elcin Ray-Yol, University of Guelph, Canada

In this symposium, three presenters discuss their empirical studies within the field of cross-cultural psychology, focusing broadly on diversity ideologies, acculturation and adaption of newcomers. Two of the studies were conducted in Canada, and one of them was conducted in Colombia. The first presenter discusses socio-cultural and psychological factors influencing the cultural adaptation of Venezuelan refugees living in Colombia. The second presenter examines the psychological and socio-cultural adaptation of newcomers in Canada. The third presenter discusses the link between diversity ideologies and intergroup relations in Canada.

Cultural Adaptation of Venezuelan Refugees in Colombia

Hajar Soltan and Saba Safdar, University of Guelph, Canada,
Marina B. Martínez-González, Universidad de la Costa, Barranquilla, Colombia
Jorge Palacio Sañudo, Universidad del Norte, Barranquilla, Colombia

As of 2021, over 5.4 million Venezuelans have fled their home country. Colombia has received two million of Venezuelans making it the nation host to the greatest number of Venezuelan refugees. Using the Multidimensional Individual Differences Acculturation (MIDA) model as a theoretical framework, the present research aims to examine the relations between some of the socio-cultural and psychological factors influencing cultural adaptation of Venezuelan refugees living Colombia. A series of regression analysis and mediation tests were conducted. Among Venezuelan refugees, higher Psychological Strength, lower perceived Discrimination, higher National Identity and higher Outgroup Social Support, all resulted in significantly better adjustment to the Colombian society as indicated by significantly higher scores on Cultural Adaptation. Refugees who reported high levels of Outgroup Social Support specially showed better adjustment if they endorsed Assimilation strategy. The results may inform interventions providing opportunity for social connections between members of the host and ethnic groups. Strategies facilitating refugees' psychological strength, and their better understanding of the host society are additional considerations for the jurisdictions of countries such as Colombia, receiving a large number of Venezuelan refugees.

Psychological and Socio-Cultural Adaptation of Newcomers in Canada

Elcin Ray-Yol, Saghar Chahar Mahali & Saba Safdar, University of Guelph, Canada

Canada is one of the countries with the highest migrant population globally. According to Statistics Canada (2017), the proportion of foreign-born individuals in Canada would reach between 24.5% and 30.0% by 2033. Thus, it is important to investigate the factors associated with newcomers' psychological and socio-cultural adaptation in Canada. The present study used a Multidimensional Individual Difference Acculturation (MIDA) model as a theoretical framework to investigate the adaptation of newcomers (N = 133, Mage = 36.29 years) in Canada. The majority of the participants were female (67.4%) had a university degree (53%). The results revealed that psychological strength and out-group social support had a positive relationship with the psychological adaptation of newcomers. Contrarily, ethnic identification was negatively associated with psychological adaptation. The results

also indicated a positive association of socio-cultural adaptation with cultural competence, out-group and in-group social support. The findings highlight the importance of psychosocial resources (e.g., psychological strength and cultural competence) and contextual factors (e.g., out-group support) in the adaptation of newcomers in Canada.

Exploring the Link Between Diversity-Related Ideologies and Intergroup Relations in Canada

Saghar Chahar Mahali, Elcin Ray-Yol, & Saba Safdar, University of Guelph, Canada

With the rise in ethnic and cultural diversity, many contemporary societies seek to manage diversity and facilitate harmonious relationships among various ethnocultural groups. Despite this, a general consensus as how to accomplish these goals is lacking, and strategies used to manage diversity and develop related policies vary across different sociopolitical contexts. Therefore, different diversity-related ideologies have emerged, and the extent to which individuals support diversity varies across such contexts. In this study, we examined the link between the endorsement of several diversity-related ideologies and intergroup relations in the Canadian context. Specifically, we explored the association of Normative Multicultural Ideology (Stuart & Ward, 2019), colour-blindness, European interculturalism (comprised of sense of unity, identity flexibility, and dialogue) as well as Quebec's interculturalism with ethnic tolerance, attitudes on social equality, and positive evaluation of intergroup contact. A total of 234 Canadian-born individuals participated in this online study (Mage = 30.56, SD = 11.67; Range 18-74; n = 146 females). The majority of the respondents were of White European descent (n = 137, 58.5%). The results of multiple regression analysis revealed that each of the above-mentioned ideologies was differently linked to the outcomes of interest. For example, Normative Multicultural Ideology and the dialogue aspect of European interculturalism were positively and significantly related to ethnic tolerance, while colour-blind racial ideology and the identity flexibility component of European interculturalism demonstrated a negative and significant link. Despite this, the association of Quebec's interculturalism and the sense of unity facet of European interculturalism with ethnic tolerance was not significant. The endorsement of such ideologies can impact individuals' attitudes toward diversity and can have implications for intergroup relations. The results will be discussed in relation to Canada and its multiculturalism policy.

Symposium
New Advancements in Theory and Research on Cultural Identity Styles
Chair: Ágnes Szabó, Victoria University of Wellington, New Zealand

Research on cultural identity styles, i.e., the strategies biculturals draw upon to make sense of their multiple cultural identities, demonstrates that how one is a bicultural has implications for cultural identity, individual wellbeing, and intergroup relations. Previous research has distinguished between two strategies through which the integration of multiple cultural identities can occur: the hybrid identity style (HIS), which involves actively and creatively combining elements of multiple cultures, and the alternating identity style (AIS), which involves shifting identities across situations. To date, research on cultural identity styles has focused predominantly on investigating the outcomes of HIS and AIS using cross-sectional data. This symposium includes five presentations advancing theory and research on the antecedents and developments of cultural identity styles using novel approaches. The studies were conducted with Chinese biculturals in two contexts: the USA (Presentation 1-4) and Hong Kong. Drawing on developmental perspectives, the first paper investigates how the associations between AIS and cultural identity outcomes change with age across the adult life course. The remaining papers focus on the contextual antecedents of cultural identity styles. The second presentation examines the relationship between normative interculturalism (unity, identity flexibility, dialogue) and cultural identity styles. The third paper reports longitudinal evidence on the relationship of the motivation to integrate and perceived discrimination with HIS and AIS. The fourth paper further investigates the discrimination-AIS link using a semi-experimental priming approach. Finally, in the fifth paper, three studies (cross-sectional, longitudinal and experimental) with Hong Kong Chinese biculturals examine the association between cultural identity styles and disgust perceptions of mixed cultural symbols (Hong Kong-Mainland China cultural symbols) and multicultural ideologies. These five presentations provide an overview of recent advancements in research on cultural identity styles, showcasing new methods and novel approaches to understanding the processes underlying bicultural identity integration.

Age-Related Changes in the Impact of the Alternating Identity Style on Cultural Identity Outcomes

Ágnes Szabó, Victoria University of Wellington, New Zealand

Objectives: Participants in qualitative research commonly describe the alternating identity style (AIS) as an effective strategy to manage multiple cultural identities. However, previous quantitative research has consistently found AIS to be associated with increased cultural identity conflict. Most of these survey studies were conducted with either university students or community samples consisting of a large proportion of younger respondents. Young

adulthood is a period of time when identity relevant issues are salient, experiences of conflict or crises are common, and identities can shift and change more fluidly. It is possible that developmental changes characterizing the turbulent time of young adulthood make someone more likely to both engage in alternating and experience identity conflict. The aim of the present study was to investigate whether the relationship between AIS and cultural identity outcomes changes with age.

Methods: The sample included N = 350 second generation Chinese Americans whose ages ranged from 19 to 91 (M = 51, SD = 16, 50% over the age of 50 years). Hierarchical regression analyses were employed to the test the moderating impact of age on the relationship between AIS and cultural identity outcomes (conflict and consolidation).

Results: A significant interaction emerged for both outcomes. Specifically, with the advancement of age the positive relationships between AIS and cultural identity conflict weakened and became non-significant. The opposite pattern was observed with cultural identity consolidation, such that the relationship became positive and significant with older age. Subsequent analyses revealed that AIS was associated with conflict only among adults in their 20s and 30s, but not among those middle aged and older.

Conclusions: Findings suggest that the negative impact of AIS on cultural identity is influenced by developmental processes, and that cultural identity styles can change and develop over the life course.

Perceived Interculturalism Norms, Cultural Identity Styles and Intergroup Evaluations

Caroline Ng Tseung-Wong, University of Canberra, Australia

Objectives: Interculturalism (unity, identity flexibility, dialogue) has recently been proposed as a diversity ideology to improve intergroup relations (Verkuyten et al., 2021). In parallel, research on multicultural identity styles (hybrid-HIS and alternating-AIS) has found that how individuals negotiate their bicultural identity has influence not only on cultural identity outcomes and personal well-being, but also intergroup evaluations (Ng Tseung-Wong et al.,2019). HIS has consistently been associated with bicultural identity consolidation (BIC) and AIS with cultural identity conflict (CIC). The current study explores the role of perceived interculturalism norms on HIS and AIS and intergroup evaluations in a path model whereby it is proposed that interculturalism (mainly identity flexibility) activates both HIS and AIS which, in turn, are respectively associated with bicultural identity consolidation and cultural identity conflict. It is predicted that BIC is associated with ingroup evaluation but not outgroup evaluation and CIC is negatively associated with outgroup evaluation. Additionally, we investigate the direct effect of HIS and AIS on ingroup and outgroup evaluations.

Methods: The sample included 301 Chinese Americans whose age ranged from 18 to 78 (M = 37.28, SD = 15.18) and only those who have lived in the US for at least five years were considered (n = 293; age range 18-78, M = 37.40, SD = 15.24; 237 born in the US).

Participants answered an online survey with measures on Likert scales.

Results: The proposed model had an acceptable fit. There was a significant direct effect of intercultural identity flexibility on AIS and HIS. AIS was negatively linked to both ingroup evaluation and outgroup evaluation. HIS was positively linked to ingroup evaluation only.

Conclusions: The sub-dimensions of perceived interculturalism norms influence identity styles and intergroup evaluations differently. AIS was associated negatively with warmth rating of ingroup and outgroup.

Antecedents of Hybrid and Alternating Cultural Identity Styles

Colleen Ward, Victoria University of Wellington, New Zealand

Objectives: Cultural identity styles refer to the cognitive and behavioral strategies that biculturals use to manage multiple cultural identities. The Hybrid Identity Style (HIS) involves choosing desirable elements from two or more cultures and combining them in a unique way while the Alternating Identity Style (AIS) refers to shifting cultural identities depending on the circumstances. The Motivation to Integrate (MTI) and Perceived Discrimination (PD) have been identified as antecedents of these styles, with MTI predicting greater use of both the hybrid and alternating styles, and PD predicting an increase in the AIS only; however, these findings were based on cross-sectional survey data. In this research we employ a longitudinal design to examine changes in HIS and AIS over a short period of time.

Methods: A community sample of 506 Chinese Americans (55.7% female, 52.4% first generation, M age = 53.27) completed measures of the MTI and PD at baseline and again at Time 2 (approximately one month later) along with assessments of the HIS and AIS.

Results: Controlling for demographic factors and MTI and PD at baseline, the longitudinal results were in accordance with cross-sectional findings. Hierarchical regressions revealed that MTI significantly explained additional variance in the use of both the Hybrid Identity Style (ß = .17, p < .001) and the Alternating Identity Style (ß = .08, p =.023) at Time 2. PD significantly explained additional variance in the Alternating (ß = .07, p =.025), but not the Hybrid Identity Style. Along with the demographic factors (with greater use of the AIS found in younger and overseas-born Chinese Americans) and baseline controls, MTI and PD explained a total of 34.2% and 56.6% of the variance in HIS and AIS, respectively.

Conclusions: Predictive models of cultural identity styles based on cross-sectional data have been replicated in short-term longitudinal research.

Investigating Discrimination as a Predictor of the Alternating Identity Style and its Outcomes

Ben Hooper, Ágnes Szabó, & Colleen Ward, Victoria University of Wellington, New Zealand

Objectives: Cultural identity styles refer to the strategies bicultural individuals use to negotiate cultural identity-relevant issues. The alternating identity style (AIS) involves shifting cultural identities depending on context and is known to be predicted by exposure to negative socio-political factors, including discrimination. In turn, the AIS has been linked to greater cultural identity conflict, leading to poorer psychological wellbeing; however, these associations have only been examined in cross-sectional, correlational research. The current study used an experimental design to investigate whether being exposed to discriminatory comments (experimental condition) increases the use of AIS, cultural identity conflict (CIC), and psychological symptoms and decreases life satisfaction, in comparison to being exposed to neutral comments (control condition) and if the effects of discrimination on well-being are mediated, in turn, by the AIS and CIC.

Methods: Chinese American participants (N = 191) viewed a fictitious Facebook post depicting a US naturalization ceremony, along with one of two different sets of comments – discriminatory or neutral. They then completed a survey including manipulation checks, measures of AIS, CIC, psychological symptoms, and life satisfaction.

Results: Participants viewed the discriminatory and neutral comments as significantly different from each other, suggesting the experimental manipulation was successful. There were no significant differences in the AIS and life satisfaction between the two conditions, but those in the discrimination condition reported significantly more psychological symptoms and marginally higher levels of CIC. Path analysis revealed that discrimination predicted greater CIC, which mediated the effects of both discrimination and the AIS on well-being outcomes.

Conclusions: While the experimental manipulation was effective, the results highlight difficulties in capturing the use of the AIS in the here and now and suggest directions for future studies.

Culture Mixing, Cultural Identities, and Acculturation Among Hong Kong and Mainland Chinese Students

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Objectives: In three studies, we investigated how disgusted perceptions of mixed cultural symbols relate to different social identities, intergroup attitudes, and acculturation among Hong Kong-origin students and Mainland China-origin students in Hong Kong.

Methods: In Study 1, we surveyed 207 university students and measured their disgust towards mixed Hong Kong-Mainland China cultural symbols (Cheon et al., 2016) and alternating (AIS) and hybrid identity styles (HIS) (Multicultural Identity Styles Scale, Ward et al., 2018). Study 2 recruited two cohorts of Mainland Chinese first-year university students studying in Hong Kong and conducted two two-time-point studies, across 3 and 6 months respectively. Study 3 investigated how Hong Kong university students reacted to descriptions of China as multicultural vs. assimilatory, and examined the effects on emotions, social distancing, attitudes toward Hong Kong/China culture mixing, and cultural identities.

Results: In Study 1, With AIS and HIS controlling for one another, we found a negative association between HIS and disgust ($\beta HK = -.62$, $\beta ML = -.42$) in both samples, but no significant relations with AIS. In Study 2, We observed a negative cross-lagged impact of HIS ($\beta 6months = -.43$) and a positive cross-lagged impact of AIS ($\beta 6months = .53$) on disgust, as well as a negative cross-lagged impact of disgust on Satisfaction with Life (Diener et al., 1985), $\beta 3months = -.34$, $\beta 6months = -.38$. In Study 3, We found that the multiculturalism prime, through increased positive emotions, indirectly reduced social distancing from Mainland Chinese and disgust toward culture mixing, and increased Chinese ethnic identity and multicultural identity styles (both AIS and HIS); the assimilation prime had the opposite indirect effects through increasing negative emotions.

Conclusions: This project illuminated the dynamics of identity integration and attitudes towards culture mixing in the context of acculturation and cultural change.

Individual Paper Presentations

Acculturation Orientations of Sojourners in Mexico

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The aim of the study was to identify the acculturation orientations of sojourners, a specific group of immigrants in collectivist Mexico. Sojourners in Mexico include mainly students, international business employees and retirees, who in this country are regarded as a high-status group. 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 analyzing different domains of acculturation, which can be grouped in public and private areas. In addition, the model clearly distinguishes between two levels of acculturation, referred to as planes: the ideal and the real.

The sample consisted of N=363 respondents, mean age = 38,90 (SD = 17,31), 66% of women. They filled out questionnaires about their acculturation strategies in real and preferences in ideal planes. Using the Student's-t test for one sample the differences between means were checked. As predicted, sojourners were interested in maintaining their culture of origin, with an exception of retirees. For acculturation strategies (real plane), in public and private areas students and international business people adopted integration, separation or a mixed strategy of the two. However, the retirees adopted marginalization in public areas and a mixed strategy of integration and separation in private areas. Regarding the acculturation preferences (ideal plane), the choices of students and international business people coincided with the acculturation strategies they put in practice (real plane). Retirees on the other hand, opted for marginalization in public areas of life and for a mixed strategy of assimilation and integration in private spheres.

In addition data indicated, that using detailed acculturation indicators instead of a general one (without distinguishing between private and public areas) and analyzing the acculturation orientations of a particular cultural travelers' groups can bring more complex information on the acculturation processes.

Rapid Acculturation Mateship Program (RAMP): A 19-Week Peer Mentoring Intervention to Facilitate Adjustment

Andre A. Pekerti, Fons J. van de Vijver († 1 June 2019), Miriam Moeller, Tyler G. Okimoto, and Martin R. Edwards, University of Queensland, Brisbane, Australia

One of the persisting challenges facing societies and organizations is to socially integrate sojourners, expatriates, including migrants into the host culture whilst leveraging reciprocal cross-cultural learning experiences. In a quasi-experimental field study, using an embedded unequal design, incoming international students' (i-Students') adjustment processes were investigated via a comprehensive 18/19-week peer mentoring social learning cross-cultural adjustment program. Forty-three local mentors were paired with 126 i-Student mentees, and 238 i-Students served as a control group. Quantitative and complementary qualitative data were collected from mentees, mentors, and controls at three time-points. Results showed effects in intercultural communication, cultural adjustment, life skills, and well-being domains. Mentors' 360-degree synchronous evaluation of mentees showed increases in all skills measured. Post-program responses from participants confirmed the increase in communication and life skills, supporting the social learning hypothesis. Theoretical and practical implications are presented to assist individuals studying and/or working with their acculturation in foreign nations.

The Role of Higher Education Institutions in Cultural Adaptation of International Students in Poland

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With the rapid rise of international education, more and more students seek education abroad. As a result, the interest in studying in Poland increases every year, and the number of international students continuously grow. According to the Central Statistical Office data, in the academic year 2020/2021, nearly 85 thousand international students studied at universities in Poland. As a result of this process, Higher Education Institutions face new challenges that become even more complex in the Covid-19 pandemic. The main aim of the presented paper is to examine the role of HEIs in international students' cultural adaptation in Poland. The sequential explanatory design was used to research the relationship between various cultural factors and cultural adaptation processes. Furthermore, main cross-cultural challenges were identified from the perspectives of both incoming students and hosting institutions.

Using Social Networking Sites in Adaptation of Adolescent Immigrants in Greece

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Acculturation experience has changed through the creation and popularization of online Social Networking Sites (SNS). Immigrants use widely SNS 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 the motives for using SNS as predictors of immigrant students' adaptation, assessing two acculturation outcomes: sociocultural and psychological adaptation. The sample was consisted of 380 adolescents (M age= 14.4) in Greece, of which 259 were native Greeks and 121 were immigrants. A structural equation modelling analysis was used to investigate the possible relationships of motives for using SNS and the acculturation process and adaptation mediated by self-efficacy, loneliness, and nostalgia. The findings revealed that motives for using SNS predicted adolescent immigrants' adaptation. Further, a mediation model analysis applied revealed that self-efficacy, loneliness, and nostalgia mediated the relationships between motives for using SNS and adaptation. Implications of these findings for adolescent immigrants' acculturation process are discussed in the context of C. Ward's acculturation theory.

Foreign-Born Migrants, Perceived Discrimination, and Psychological Acculturation: A Scoping Review

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Objective: Perceived discrimination has been found to be a common acculturative stressor among migrants since it negatively affects their psychological acculturation process. Yet, a comprehensive review that focuses on how perceived discrimination is conceptualized and operationalized in the acculturation context is still missing. Furthermore, given that previous research has shown that subtle discrimination is as harmful as blatant discrimination, it is especially important to understand to what extent subtle forms of discrimination have been considered in the acculturation literature. Following the guidelines of the Joanna Briggs Institute, the present scoping review aims to map and systematize the literature regarding migrants' perceived discrimination in a psychological acculturation context.

Methods: We focused on the experiences of foreign-born, adult migrants. A comprehensive search was executed in three databases (EBSCO, Scopus and Web of Science). The review protocol is available on OSF [https://doi.org/10.17605/OSF.IO/AGY9P]. Of the 2.872 identified sources, 151 were included after abstract and full-text screening. A systematic coding scheme was applied to the included articles, allowing for content and thematic analyses.

Results: Three-quarters of the included studies were cross-sectional, reported a significant effect of perceived discrimination on psychological outcomes, and considered the effects of linguistic acculturation, acculturative stress, or social identification. Perceived discrimination was measured with more than different 50 scales, yet only five percent of the studies made a clear conceptual difference between subtle and blatant discrimination. A thematic analysis of the most used discrimination scales revealed that these two types of discrimination are often confused and measured ambiguously.

Conclusions: The present review identifies important knowledge gaps in the acculturation literature and draws recommendations for future research. First, future studies should adopt longitudinal and (quasi)experimental designs. Second, subtle and blatant forms of discrimination should be carefully conceptualized and operationalized. Subtle forms of discrimination, such as microaggressions, should receive more attention.

The Role of Perceived Cultural Distance in the Acculturation of Polish Immigrants in Vienna

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So far, the role of perceived cultural distance (PCD) for acculturation has been examined predominantly in studies comparing immigrants from different ethnic groups. However, since the postmodern understanding of culture stresses heterogeneous and idiosyncratic character of cultural knowledge it seems reasonable to expect also immigrants from the same ethnic group and living in the same place to differ regarding PCD between home and host country. The present study examines the links between PCD and acculturation of first-generation Polish immigrants living in Vienna (N=286). Acculturation was measured through changes in behavioural practices, values and sense of belonging. Maintenance and adoption of behavioural practices was measured in 9 domains such as eating habits or leisure activities. Changes in value importance were examined using SSVS with a modified rating scale. PCD was measured for each practice and each value. Findings showed that PCD varied strongly between participants as well as within participants regarding different practices and different values. PCD had a different effect on acculturative change in different domains of practice. In some domains larger PCD was associated with more adoption (especially leisure activities, communication style, work relations) in others with more maintenance (hospitality, family life). In general, larger PCD was associated with more changes in value importance. However, the direction of those changes differed for different values. For self-enhancement values the change was towards greater similarity with the host society, for self-transcendence values change was diverging towards greater similarity to host or home society depending on where the value was perceived to be more important. Larger PCD was associated with weaker sense of belonging to Poland. Findings show the importance of PCD for individual acculturation. The effect of PCD on acculturative change interacts with the measured behavioural domains and values, suggesting the importance of detailed analysis on item level.

Traumatic Symptomology and Belonging Over Time Among Resettled Refugees in Australia

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The global population of individuals forcibly displaced as a result of persecution, conflict, violence or human rights violations has grown exponentially over the last decade. The substantial increase in numbers of refugees poses major challenges for resettlement countries, with a key difficulty being managing health and wellbeing outcomes that may result from traumatic experiences prior to settlement. Refugees have been found to be at risk of Post-Traumatic Stress Disorder (PTSD) symptomology, and for young adults this can have major and long-term effects on both health and wellbeing later on in life if left untreated. Recent research indicates that post-settlement difficulties are as much, or even more important than pre-migration trauma in influencing trajectories of PTSD symptoms. Of note, stressors as a result of cultural integration have been found to reduce PTSD recovery over time when controlling for pre-migration traumatic exposure. The following study extends on

this research by examining the temporal associations between feelings of belonging and PTSD over time among young adults, hypothesising that a sense of belonging to the receiving society will increase adaptation longitudinally. In order to separate the within-person from the between-person variance over time, a random intercepts cross-lag panel model (RI-CLPM) was conducted. Five waves of data collected annually from 688 young adult refugees (15-25 years old) in Australia were included. Results found that greater feelings of belonging were associated with lower PTSD symptoms over time from Y1 to Y2 and Y2 to Y3. There were no other significant cross-lagged effects. Furthermore, higher degree of trauma pre-migration was associated with greater PTSD symptoms at Y1 and greater stability of symptoms at Y2. These findings are discussed in terms of acculturative processes, with the research showing the dynamic nature of change in indicators over time and highlighting potentially sensitive periods of adaptation for young adult refugees.

Majorities' Expectation of Acculturation Toward Three Minority Groups in Thailand

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Acculturation research has mainly focused on minority groups and in Western countries. The present study attempts to fill in this research gap by exploring the ways in which a majority group in Thailand (i.e., a non-Western country) expects different minority groups to acculturate (i.e., expectations of acculturation). Three nationality groups- Laotian, Cambodian, and Japanese- were chosen to represent three minority groups. The study investigated whether majorities' expectations, perceptions, and attitudes differ across these groups. Data were analyzed on a sample of Thai nationals living in Thailand (N = 267). The results revealed that expectations of heritage culture maintenance and mainstream culture adoption were not significantly different across the three nationality groups. Significant differences were found for perceived majority discrimination and for the two dimensions of stereotypes toward minorities. in particular, perceived symbolic threats were marginally higher toward Cambodians compared to Japanese. The competence dimension of stereotypes was highest for Japanese, and the warmth dimension of stereotypes was lowest for Cambodians. The patriotism of the majority was positively associated with the expectation of mainstream culture adoption. The findings suggest negative perceptions and attitudes toward Cambodians, but relatively positive perceptions and attitudes toward Japanese in Thailand.

A New Approach to the Extended Family: Transnational Families' Experience During the Pandemic

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Using semi-structured interview method, this three-phase longitudinal study aimed to examine transnational families' experience and their perception of family ties and extended family. The study was conducted with transnational families living in Malaysia.

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 second part of the study aimed to explore how the COVID-19 pandemic impacted the life of transnational families, how they (re)constructed their concept of extended family, and what kind of patterns could be observed in maintaining their relationships and connections. 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 the pre-pandemic experience of creating and maintaining a successful connection with extended family followed a well-known pattern, which they developed throughout their transnational life, including frequent visits to their home countries as well as visits of their extended family members more times a year. The COVID-19 pandemic however had a big impact on travels, therefore with all those restrictions, transnational families could not keep their well-known pattern of maintaining their extended family relationships. Moreover, there was a shift in the content of their communication as well. As a result, the importance of those family ties, and the uncertainty of maintaining the same well known processes, questioning the sustainability of the global family lifestyle as it used to be. Future research should consider to explore the new way of successful connection with extended family as well as the effective transformation of the previous pattern.

How Peer Networks Shape the Acculturation Attitudes of Immigrants

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Prior research has amply demonstrated that how immigrants position themselves regarding the host society and their origin country heavily depends on the social context. Perceptions of the host society (Roblain, Malki, Azzi, & Licata, 2017), school climate (Niens, Mawhinney,

Richardson, & Chiba, 2013) and one's family (Schachner, Van de Vijver, & Noack, 2014), for instance, all communicate norms and expectations regarding the acculturation to immigrants. In the current study we focus on the norms set by peers. Using ego-centered networks, we evaluate how social peers and structure of the social network influence acculturation. We expect the characteristics of the relationship to moderate the influence of network members on an immigrant's acculturation. Frequency of contact, physical closeness and perceived social support availability should positively moderate the link between social network and acculturation.

Students or former students from India currently living in Switzerland took part in an online survey (N =173). Social network was measured using a name generator procedure. This procedure comprises asking participants to name up to seven people (alters) with whom they had some social contact during the last 6 month. After naming these individuals, participants were asked a series of questions about each of them: importance of the alter, frequency of contact with the alter, where they live, perceived social support, alters' attitude toward host culture adoption and maintenance of origin country culture.

Data was analyzed using hierarchical linear and hierarchical logistic models to assess the effects of alters' acculturation attitudes on their own acculturation strategies. Preliminary findings suggest that frequency of contact is linked to cultural adoption and participation to host society and also that social support availability is linked to cultural maintenance. The same analyses will be run with data from a sample of Kurds and a sample of Maghrebians living in Switzerland.

Feedback and Emotional Intelligence: A Cross-Cultural Validation Study of the Role of Feedback Orientation

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While we know much about the power of feedback in affecting academic achievement from recent synthesis studies with over one thousand meta-analyses, comparatively we know too little about how to harness this power to effectively enhance learning outcomes including affective outcomes. In search of solutions, an increasing number of studies have focused on unraveling the power of feedback from a psychological perspective to examine students' perceptions of feedback. In assessing feedback perceptions, the Feedback Orientation Scale (FOS) was extended from organizational psychology to educational psychology in 2014 by the first author. The psychometric properties of the FOS in Chinese students have been consistently supported by a range of studies on its four dimensions as follows: perceived utility of feedback, self-efficacy of using feedback, accountability for using feedback, and social awareness of using feedback to maintain and enhance student-teacher relationships. This study aimed to test its cross-cultural psychometric properties with a sample of about 300 university students in Mexico. Among the four competing models (i.e.,

unidimensional, four factors, second-order, and bi-factor), the results supported the four-factor solution fits the data best as compared to other competing CFA models. To test the external validity, this study examined the relationships of the four dimensions of feedback orientation with emotional intelligence. The results showed feedback accountability and feedback self-efficacy have similarly stronger correlations with emotional intelligence as compared to feedback utility and social awareness. Theoretical and practical implications to research on feedback from the perspective of cross-cultural educational assessment are discussed.

Adoptees in Italy and France: Ethnic Discrimination, Psychosocial Wellbeing, and Moderating Factors

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Discrimination constitutes a serious risk factor for psychosocial well-being for adolescents. International adoptees, in particular, must confront multiple specific challenges related not only to their adoptive status but also to their ethnic differences, which gives visibility to their history of adoption. These factors might negatively influence psychological well-being, expose them to high risk of discrimination, as well as increase their vulnerability to the experience of being victimized. These associations and possible risk and protective factors are still inadequately investigated, and few studies have examined these relations across different national contexts in Europe.

This study aimed to investigate the association between adoptees' experience of discrimination and their psychosocial well-being in two different European countries, namely Italy and France, exploring the moderating role of adoptive identity (what does being adopted mean for adoptees, and how this fit into adoptees' understanding of self) and reflected ethnic minority categorization (the perception to be perceived by others as ethnic minority members). A self-report questionnaire was completed by adolescents (12-18 years) who were internationally adopted by Italian (n = 175) and French (n = 103) families. Findings highlighted that experiencing discrimination was associated with lower levels of life satisfaction for Italian and French adolescents, but cross-cultural differences emerged concerning the moderating role of adoptive identity and reflected minority categorization. Discrimination had a more detrimental and negative impact on psychological well-being for adoptees who reported high level of adoptive identity in France, whereas in Italy this was true for children who reported to be more perceived by others as members of the minority group. Results will be discussed paying attention to the implications for theory, practice, and future research.

Religiously Flexible: Acculturation of Second Generation Muslims in Europe

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Silvia Testa, Università della Valle d'Aosta, Aosta, Italy
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Objective. The aim of the present study was to investigate the role of religiosity, perceived discrimination, and flexibility in the existential quest and acculturation orientation (cultural heritage and mainstream orientation) of second-generation Muslims in Italy and Belgium. Methods. A cross-sectional study was conducted in two groups and data were collected through an online questionnaire (Italy, N=240; Belgium N=209). Multigroup structural equation models were used to test the associations among study variables.

Results. Results showed an expected positive association between religiosity and retention of cultural heritage and an unexpected positive and significant association between religiosity and adoption of mainstream cultural orientation in both samples. Perceived religious discrimination was negatively related to mainstream cultural adoption, while no significant association was found between perceived religious discrimination and heritage cultural retention in either sample. In the Italian sample, a positive relationship was found between existential quest and mainstream culture. Differences in the acculturation of second-generation Muslims were associated with sociodemographic characteristics, such as education level, in both samples.

Conclusions. This study provides insights into the new generation of immigrants living in two European countries and how they deal with the challenge of growing up between two worlds. The dual cultural and religious affiliations of second-generation Muslims should be an opportunity for national governments and the European Union to adopt policies in favour of cultural and religious pluralism. In addition, this study provides a starting point for further research on the relationship between existential quest and acculturation and on the role of existential quest in the link between religiosity and acculturation.

A Qualitative Exploration of Arab Acculturation Practices in Hungary: The Role of Competition

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There were approximately 12 000 immigrants of Arab ethnicity living in Hungary according to the latest Microcensus (2016). The number even has been growing since. Although the first generations of Arabs arriving in Hungary took place in the 1970s and 1980s, the research on this ethnic group in different domains is scarce and close to non-existent.

There are few studies that aimed at revealing the nature of competition and cooperation within the immigrant groups (Gryzmala-Kozlowska, 2005; Gold, 1994; Padilla, 2006) and that targeted the relationship of competition with acculturation (Büki & Fülöp, 2012; Büki, 2013).

This study has two main goals: 1. A theoretical one, to study the relationship between in-group and out-group competition and cooperation and acculturation strategies and integration into the host society; 2. To study how these dynamics appear in the Arabic community in Hungary.

This paper presents preliminary data based on 5 semi-structured interviews that were conducted with Arabs (4 men, 1 woman; aged between 37-56 years old) living in Hungary. The interviews inquired about immigration motives, areas of competition and cooperation within the Arab community and between this community and members or groups of the Hungarian society and also about the nature of the competitive processes in both contexts (constructive/destructive, the role of envy etc.) and aimed identifying the acculturation strategy that characterizes the interviewee.

A thematic/content analysis of the interviews revealed that attitudes towards the ingroup and the Hungarians were not static and changed over time depending on different variables such as length of stay, motivation, language knowledge, experiences within and outside the community and among them constructive competition and cooperation within the community strengthened separation while destructive competition and lack of cooperation weakened the in-group ties and supported assimilation or integration. The opposite was true in case of the Hungarian host society.

An Integrative Model on Migration Background, Socioeconomic Status, and Reading Competence

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A large body of research consistently has shown negative relations between migration background as well as socioeconomic status with academic competences. Although there is much evidence on these relations, there are still research gaps on how they can be explained. This study aims to gain new insights on the relations between socioeconomic status and reading competence as well as between migration background and reading competence by examining the roles of the language spoken at home, the age of entry to institutional childcare, and school belonging. This study adds to previously research by using data of the Programme for International Student Assessment (PISA) and by including the different variables in one joint model, examining the roles of possible mediating variables. Based on PISA 2018 data of Germany, we analyze this integrated model as a path model based on structural equation analyses. In this model, we also take possible influences of gender, school type, and nonverbal intelligence as control variables into account. The

representative sample consists of 5451 fifteen-year-old students of 223 schools in Germany. The results show that a higher socioeconomic status was associated with a higher reading competence. Further, we found indirect effects between socioeconomic status and reading competence via family language as well as via school belonging. Socioeconomic status was positively associated to a higher sense of school belonging. Although migration background was not associated directly to reading competence, we found indirect effects via family language as well as via the age of kindergarten entry. Students with a lower socioeconomic status as well as students with a migration background reported more often another family language than German. Children with migration background entered kindergarten at a higher age than children without migration background and a younger age at kindergarten entry was associated with a higher reading competence.

Supporting Global Emergency Victims Means Helping Without Power and Authority

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Whilst some research has been conducted on how people respond to global emergencies happening in distant countries, there is still very little scientific understanding of it. Most of the existing research examines the individual responses of those in nearby countries to the emergencies happening, based on the assumption that it is their responsibility to help victims. This research aimed to question this assumption by investigating perceptions of global emergencies, people's role in helping, and how people understand and justify their level of help. The Syrian refugee emergency was chosen as the context and fifteen in-depth interviews with British citizens were analysed using thematic analysis. Factors related to the media, attitude formation, and intergroup relations were relevant to how people noticed an event, recognised it as an emergency, and took responsibility for helping. Contextual and personal factors were more related to whether people knew how to help and took action to help. Findings highlighted a paradox of helping caused by an immense diffusion of responsibility in global emergencies. Moreover, inaction to help in global emergencies was explained by decisions of those with power and authority, which can explain the lack of individual support for global emergency victims, such as Syrian refugees.

Impact of Covid-19 and Recent Socio-Political Climate on Graduate Psychology International Students

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Katharine Daniel, University of Virginia, Charlottesville, USA
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Despite growing scholarly interest in the mental health of international health service psychology (HSP) graduate students, there is a dearth of literature on the impact of recent major world events on the wellbeing of these students. In addition, relatively less is known about the availability and effectiveness of psychosocial support for international HSP graduate students. The present study examined the unique lived experiences of international HSP graduate students in light of COVID-19 and factors in the socio-political climate, including travel and visa restrictions, the deaths of George Floyd and Breonna Taylor, and demonstrations against police brutality. Using an exploratory, mixed-methods approach, participants were recruited through email advertisements distributed to directors of clinical training using the Council of University Directors of Clinical Psychology's (CUDCP) member listserv. A total of 31 international HSP graduate students participated in an online Qualtrics survey, and 17 agreed to also participate in a 60-minute one-on-one virtual interview. Quantitative results were analyzed using SPSS. Qualitative interviews were coded using Braun and Clarke's (2006) approach to thematic analysis. Rates of endorsement and mean ratings were calculated for questions assessing difficulties experienced by international students and the level of support available or lack thereof. Participants reported facing a range of difficulties (e.g., travel ban/inability to spend time with family, visa-related concerns, racism, and discrimination). Participants reported a decrease in support received from their department and university during and following the pandemic. A total of 49 themes were identified and organized into six domains: COVID-19 Related Stress and Worry, Experiences of Racism/Discrimination, Coping Mechanisms, Support Received, Recommendations for Programs and Higher Learning Institutions, and Advice for Other International Students. International students were adversely impacted by COVID-19 and the recent socio-political climate. Implications for education, clinical practice, and policymaking will be discussed.

Do Secondary School Students' Attitudes Toward Mutual Acculturation Change Over Time

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Schools are key contexts concerning adolescents' development in modern societies. The process of acculturation plays a crucial role when migrant students are adjusting to the

country of residence and its schools. Yet, the intercultural composition of school classes leads to mutual acculturation, meaning that acculturation is experienced not only by minority but also by majority students. The aim of this study is two-fold: first, using a novel four-dimensional assessment of attitudes toward mutual acculturation, attitudes of secondary school students in Greece (N = 438), Germany (N = 345), and Switzerland (N = 377) are analyzed longitudinally over three time points (collected between 2019–2021). Mutual acculturation has been measured by assessing attitudes toward minority and majority acculturation: On the one hand, attitudes toward minority students' heritage culture maintenance and their adoption of the dominant culture; On the other hand, attitudes toward majority students acquiring cultural knowledge and toward schools enabling intercultural contact. Second, through cross-lagged panel models, the relationship of these attitudes toward mutual acculturation and indicators of psychological adjustment will be analyzed. A longitudinal assessment promises insight into the directionality of the relationship between acculturation attitudes and psychological adjustment. Implications for further research and educational practice will be discussed.

Bicultural Identity Integration and Life Satisfaction: Two Generations of Bangladeshi in the Uk

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This study aimed to investigate the bicultural identity integration between 1st and 2nd generation Bangladeshi in the UK and the relationship between various identity profiles with personal and family life satisfaction measures. In line with Boski's (2021) theoretical framework, cultural identity has been conceptualized in a theoretical three steps model. First, cultures are described on a set of values, to establish their joint and mutually exclusive characteristics. Next participants express their personal preferences on the same set of values. Lastly, each cultural identity is operationalized as a sum of products of cultural descriptors (their weights) and personal preferences. This approach is different from the conventional approach in which social identity (group membership and/or attachment to the ethnic and national culture) is considered as the cultural identity. Bicultural identity indices obtained in our model were compared and cross-validated with the Bicultural Identity Integration Scale (BIIS)-2.

1st generation (N = 36) and 2nd generation (N = 17) bicultural people were compared in cultural identity with their Bangladeshi (N = 33) and British (N = 28) monocultural counterparts.

Results showed that Bangladeshi identity was strongest among 1st generation, and not among the country's residents as predicted, while British identity dominated among British monocultural people. Exploring dimension-specific cultural identities (conservatism, interdependence and social desirability), 1st generation showed cultural fitness with

Bangladeshi identity which is conservative whereas British monocultural people were more culturally fit with British identity that is non-conservative. Cross-validation of two sets of our measures revealed only a negative correlation between the model-based biculturalism and BIIS-2 dimension of blendedness (vs compartmentalization), such that the higher model-related biculturalism, the lower the blendedness. Also, higher Bangladeshi identity was linked to higher compartmentalization. Neither of the BII dimensions predicted personal or family life satisfaction but the model-based Bangladeshi identity predicted family life satisfaction.

The Influence of Intercultural Relationships On Migrants' Acculturation and Adjustment

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Objective: When migrants are involved in a romantic relationship with a member of the new culture, are they more likely to identify with the new culture and experience sociocultural, psychological, and relational benefits?

Method: We conducted a daily diary study to examine the acculturation and adjustment of 146 romantic couples living in the UK, of whom at least one partner was a newly-arrived migrant.

Results: Migrants in an intercultural relationship (i.e., one British partner and one non-British partner), compared to those in a monocultural relationship (i.e., neither partner British), reported greater involvement in the new culture and greater maintenance of their heritage culture. While this pattern suggests maximal integration, there were mixed associations with sociocultural adjustment: involvement in the new culture drove it up whilst heritage culture maintenance drove it down. Having a British partner was not associated with migrants' psychological adjustment or romantic relationship quality. An 8-year follow-up revealed that migrants in an intercultural relationship were less likely to have left the UK than were migrants in a monocultural relationship, but they did not significantly differ in their acculturation, adjustment, or reaction to Brexit.

Conclusions: Involvement in a relationship with a member of a new culture may exert both assimilation and contrast effects: it may hasten involvement with and sociocultural adaptation to the new culture, but it may also heighten the desire to maintain one's heritage culture. We discuss the implications of intercultural relationships for migrants' initial adjustment and long-term settlement.

What Cultural Aspects Predict and Mediate Psychological Distress in Third Culture Individuals?

Thomas McLaren and Laura Altweck, Department of Health and Prevention, University of Greifswald, Germany
Tara Marshall, Department of Health, Aging & Society, Canada

Background. Previous research shows that cultural conflict as well as perceived cultural differences between the host and heritage culture play an important role in person's psychological distress (i.e., anxiety, depression, stress). However, this seems to be the case for individuals who have grown up in a single culture and less so for third culture individuals (TCIs), who have spent their formative years outside of their heritage culture and also identify with an abstract, "third" culture. We aim to examine these associations in a group of TCIs.

Methods. Data was collected through MTurk, where participants filled out an online questionnaire. Using the R package lavaan, separate mediation models predicting psychological distress were run: i) heritage, host, and third acculturation, and ii) individualism/collectivism as mediated by either a) cultural conflict or b) perceived cultural difference.

Results. The analyses were conducted with N=114 participants (M(age)= 27.24, SD(age)=7.06, 52.6%=male). Host culture acculturation and collectivism were significantly positively mediated by cultural conflict in predicting psychological distress. Greater heritage culture acculturation significantly predicted greater psychological distress. No other direct or indirect paths analyses were significant.

Discussion. Even within a TCI sample, there are important differences (e.g., age of first move, time spent abroad), making it necessary to carefully analyse predictors and mediators of distress. First, distress is predicted by host and heritage culture, not by third culture acculturation. Second, the associations between host culture acculturation as well as a collectivistic mindset and distress are both mediated by cultural conflict. This is not the case for the association between heritage culture acculturation and distress. Third, perceived cultural difference had no mediating influence. In conclusion, depending on the acculturation and value tendencies of TCIs there are different predictive effects on psychological distress, some of which are mediated by cultural conflict. This needs further examination.

Identity Construction Between the West and East - Exploring Georgianness

Vladimer L. Gamsakhurdia and Ivane Javakhishvili, Tbilisi State University, Georgia

I present the exploration of dialectics of Georgian identity construction which evolves through dynamic negotiations of contradictive social representations of conservative and traditional values and norms. Georgia is a country located at the geographic border between Europe and Asia and neighbouring Russia, making it a multicultural crossroad of different cultural systems and religions. I propose to consider identity as a dialectic system instead of its ontologisation. Therefore, identity will be considered not as something "that is" but as the process of "becoming". The results of the exploration of social representations of westernness and Georgianness will be presented. Besides, dialectic dialogue between the latter two will be discussed. Georgianness is considered a multivoiced and heterogeneous phenomenon involving its structure contradicting ideas. It is being constructed through the contradictions between such liberal values as individual freedom, female emancipation, secularisation and traditional values like familism, patriarchal values and religiosity. The presentation is based on qualitative thematic analysis of in-depth interviews with 18 respondents. Further implications of the dynamic and developmental approach to identity studies will be considered.

Acculturation and Integration of Bicultural Employees Working in Japan

Youqi Ye-Yuzawa, Kanda University of International Studies, Chiba, Japan
Reiko Nebashi-Nakahara, Meiji University, Tokyo, Japan

For a few decades, The Japanese government has continuously encouraged skilled migrants to enter the Japanese workplace. While employing foreign workers could solve the labor shortage in Japanese society, it may also accelerate the workforce's cultural diversity and enhance Japanese organizations' global competitiveness. The prior studies have highlighted that bicultural employees' acculturation styles to organizations could culminate in positive or negative consequences. However, prior studies have examined the results of bicultural employees' acculturation to the Japanese organizations without clarifying the acculturation process. Accordingly, the purpose of this study was to address this gap and explore the acculturation styles that bicultural employees adopted while working in Japan.

In this study, how bicultural employees acculturated to their workplaces in Japan was explored. Semi-structured interviews were conducted with 23 skilled migrants from China. The findings revealed that the participants adopted different acculturation styles related to behavioral and identity aspects. In particular, while the prioritizing style was followed by most of the participants, the compartmentalizing and aggregating styles related to the behavioral aspect also emerged. Furthermore, although most of the participants adopted the separation style in relation to identity, some also employed the hybridizing and aggregating styles.

This study explained why bicultural employees from China adopted different acculturation styles related to behavioral and identity aspects. Accordingly, the findings

provided new insights into the complexity of bicultural individuals' acculturation in organizational contexts in Japan. Finally, this study implied the integration and biculturalism of migrant employees from China could provide various advantages to organizations in Japan. On the contrary, negative consequences may result when employees choose to maintain their ethnic identity when being forced to adopt host-culture practices.

Poster Presentations

Perceived Opportunities and Belonging Predict Planning Emigration: Contrasting Countries and Trends

Aleksandrs Kolesovs, University of Latvia, Riga, Latvia
Dmitry Kashirsky, Russian State Social University, Moscow, Russia

The study assessed perceived opportunities for the fulfillment of personal goals and the sense of belonging to the country as predictors of considering emigration by university students. The emigration of educated people is a challenge for the sustainable development of society. Perceived opportunities channel socialization and are among predictors of mobility of young people. The sense of belonging to the country, reflecting a person-context interaction, can mediate the relationships between perceived opportunities and considering emigration. We have compared Latvia and Russia as countries with a visible contrast in the territory, population, cultural characteristics (e.g., individualism vs. collectivism), and different trajectories of post-communist transformations. Perceived opportunities for goal fulfillment were assessed for predominantly self-oriented goals (education, career, property, and personal growth) and other-oriented goals (family and relationships with friends). The sense of belonging to the country was assessed as relational belonging, including involvement and acceptance at the level of society, and a spatiotemporal commitment, emphasizing continuity of belonging to the country. Russian and Latvian samples consisted of 220 and 258 university students from 18 to 29. In both countries, spatiotemporal commitment has negatively predicted considering emigration, but relational belonging, perceived opportunities, age, or gender demonstrated no direct effect on these considerations. In the Latvian sample, perceived opportunities for other-oriented goals predicted the relational component of the sense of belonging to the country, and opportunities for self-oriented goals predicted the continuity of belonging. In the Russian sample, perceived opportunities for other-oriented goals predicted the continuity of the sense of belonging. Self-oriented goals predicted both components of belonging. However, opportunities for other-oriented goals were a more powerful predictor of its continuity. The indirect effects of self-related and other-related opportunities in the Latvian and Russian samples concur with differences in the dimension of individualism, which is higher in Latvia.

The Relationship Between Acculturation and Autobiographical Memory Characteristics in Syrian Adults

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Inci Boyacioglu-Bal, Dokuz Eylul University, Izmir, Turkey

As of today, Turkey hosts more than 3.5 million Syrian refugees. Migration experience changes the self as a result of acculturation. In the same vein, autobiographical memory, which is a type of memory that includes memories of the past experiences of the self is also influenced by migration.

The acculturation process brings along with learning the host country's language, and the previous findings demonstrate the association between bilingualism and autobiographical memory. Hence, our first objective was to understand whether being bilingual leads to differences in the autobiographical memory characteristics of Syrian adults. The second aim was to examine how the acculturation orientations predict autobiographical memory characteristics, which is a research domain that its evidence is scarce. Moreover, autobiographical memory characteristics and acculturation orientations' relationships between depression, anxiety, and psychological resilience were also investigated. Both the pre-and post-migration autobiographical memory characteristics of the Syrian participants were included. The research data were obtained by the self-report scales, and 297 Syrian adults living in various cities of Turkey participated. The findings demonstrated that while the language leads to differentiation solely in pre-migration visual imagery and future thinking characteristics of autobiographical memory; integration orientation provided the healthiest autobiographical recall. Furthermore, healthy autobiographical recollection decreased the depression levels of the participants. However, contrary to our expectations, psychological resilience was affected negatively by autobiographical memory characteristics. This study is, to our knowledge, the first study examining the relationship between acculturation orientations and autobiographical memory characteristics of pre-and post-migration of immigrants. In conclusion, findings illustrate integration orientation and healthy recollections of both pre-and post-migration memories are favorable for psychological health. Results regarding psychological resilience, on the other hand, suggest that resilience should be studied in more depth involving specific examination of the early and late periods of migration in further research.

"The Biggest Surprise Was…" Qualitative Research On Psychosocial Acculturation and Adaptation.

Ondřej Cerha, The Centre for Culture and Evolution, Brunel University London, UK

In recent years, a growing body of literature has investigated psychosocial mediators of adaptation to a host culture. In conclusion with prominent authors in the field (e.g., Geeraert, Li, Ward, Gelfand & Demes, 2019), we assume that considerable sociocultural and psychological adaptation aspects are related to personality, perceived cultural distance, and acculturation orientation.

The objective: This study examines subjective stories of psychosocial adaptation of Czech and Slovak emigrants to Canada. Despite the complexity of sociocultural adaptation, most of the current acculturation research is criticised for lacking a multimethod approach (Chirkov, 2009). Presented results complement broad combined method research investigating personality and psychosocial acculturation (Cerha, 2021).

Methods: Data were collected between the Czech and Slovak communities in Canada between April 2021 and January 2022. A sample consisted of 47 participants (32 female; Mage 45.3, SD 15.98), residents of six out of 13 Canadian provinces and territories (Alberta 6.4%, British Columbia 42.6%, Manitoba 12.8%, Ontario 25.5%, Quebec10.6%, Yukon 2.1%).

Qualitative data were analysed, grouped and clustered using NVivo 12 software.

Results: Qualitative analysis reveals both, similarities and differences between emigrants from former Communist Czechoslovakia (n=15) and emigrants from later democratic successors, the Czech and Slovak republics. The author discusses the underlying patterns in individual motivations and acculturation strategies.

Conclusions: In general, this full-bodied qualitative analysis speaks in favour of hypotheses previously captured by metric measures. In addition, it provides us with a deeper understanding of the objectives studied.

Timeline Narratives: Trajectories of Ethic Identity Development in Chinese Immigrants to Canada

Qingyao Xue and Kimberly Noels, University of Alberta, Canada

Immigrants generally undergo many acculturative changes as they adapt to their new society, including changes to ethnic identity. Most studies of immigrants' ethnic identity acculturation, however, only assess identity at one moment in time. Although some prospective longitudinal studies of identity development exist, few examine the meaning of these changes for the immigrants, especially in those who migrated as adults. To fill this gap, this interview study examines the trajectories of ethnic identity change as described in the retrospective narratives of 208 Chinese immigrants who had moved to Canada after the age of 18 years and had lived in Canada between one and fifteen years. The first objective was to analyze participants' graphic representations of ethnic identity development from their arrival in Canada to the present, and to explore how critical incidents described in their narratives related to changes in these trajectories. The second objective was to examine the relation between Chinese and Canadian identity trajectories and the implication of different

patterns of relations for biculturality. Using a grounded theory approach, an interpretive thematic analysis identified four broad categories of critical incidents that precipitated trajectory changes, including material, psychological, familial, and language incidents. There was less change in Chinese than Canadian identity, and Canadian identity showed different patterns of variation depending on the immigrants' length of residence. Immigrants' experiences of identity conflict and/or blendedness had an impact on how they represented the interaction of two identity trajectories. These results are discussed in terms of their contribution to the theoretical understanding of ethnic identity development, methodological advancements in assessing ethnic identities, and applied implications for fostering immigrants' positive adaptation and integration into the receiving society.

Knowledge and Skills of Migrant Sports Professionals in European Countries: A Comparative Study

Roberto Solinas, Mine Vaganti NGO, Sassari, Italy
Ina Vladova, NSA Sofia, Bulgaria

In these times, there is an increased globalization and professionalization within sports. Both coaches and athletes are increasingly migrating across national borders, searching for work, shaping, and living their athletic and non-athletic development in different countries. Hence, this study was conducted to compare the knowledge and skills of the migrant sports professionals in Bulgaria (n=26), Italy (n=30) and Spain (n=22), and to determine the expertise of the trainers.

In this study, the quasi-experimental research design was utilized. Paired sample T-test was used to determine whether the ETS program enhanced the level of knowledge and skills of the migrant sport professionals. ANOVA was used to determine the significant difference among the migrant's potential sport managers. In addition, Statistical Package for Social Sciences (SPSS) version 21 was used in the computation and analyzation of the data.

Significant differences were observed between and among the three countries in the knowledge and skills of the migrant sports professionals in the pretest – posttest, p=0.000 excluding administration and human resource management in sport (p=0.148), coaching and mentoring (0.155), management of sports events (0.684). Overall, it showed no significant differences (p=0.098) but Italy has the highest level of knowledge and skills compared with the other countries, (mean=4.1516).

In terms of trainers' expertise, there was significant differences between and among expertise, clarity, culturally, time management and responsiveness, all have p=0.000. When compared in the overall pretest – posttest, it showed significant difference, p=000.

In this study, result suggests that migrant professionals' knowledge and skills improved after the implementation of the ETS program.

Child Development, Socialization, and Life-Span Development

Symposium
Dynamics of Parenting Adolescents in India

Chair: Suruchi Bhatia, University of Delhi, India

India is home to the world's largest adolescent population. According to the latest Census of India (2011), one in every fifth Indian is an adolescent. Adolescence marks the transition from childhood to adulthood and is characterized by important physical, social and psychological developments. Social roles in the family and society as well as psychological constructs like identity, self concept, beliefs and values become more conceptualized and concrete around this stage. For some, it can also be a period marked by confusion, oblivion and turbulence. It is thus crucial to understand the factors that enhance as well as impede the development of adolescents. According to Bronfenbrenner, the development of a person is embedded in and affected by various psycho-social contexts and their interactions therein. Parents, family, and the home environment form the immediate context in this ecosystem. Unlike Western countries, adolescents in India are very likely to live with their parents throughout their adolescent years. Though their social circle widens and they may set out to make more independent choices, they still maintain close ties with their parents and consider them an essential part of their life. It follows then that parents and their parenting will play a significant role in the healthy development of their children especially through the transitory and often challenging adolescent years.

The present Symposium will include five presentations that look into various aspects of parenting of adolescents in India. They cover a diverse range of topics from parenting among minority groups and adolescent girls to challenges encountered by parents in the COVID-19 era and in an age of digital socialization. In addressing these issues, our aim is to develop a deeper understanding and open room for discussion on the nuances of parenting of adolescents in a country as culturally rich as India.

Parenting Adolescents During the Covid-19 Pandemic

Fatima Mehreen, Nandita Babu, & Manushi Arora, University of Delhi, India

The present study aimed to explore the dynamic nature of parenting practices in the context of Covid-19 pandemic, which provides an unusual context that disrupted the daily routine of individuals worldwide. For the purpose, in-depth semi-structured qualitative interviews were

conducted with 6 heterogeneous couples parenting at least one adolescent during these times. Attride-Sterling's Thematic Network Analysis was utilized to analyze the interview data, from which four global themes emerged, namely, Stressors Faced by Parents during a Global Pandemic, Distinction between Maternal and Paternal Sources of Stress during a Pandemic, Difficulties pertaining to dealing with an Adolescent during a Pandemic, and Parenting Practices employed during the Pandemic. A close glance at the themes revealed that these unprecedented times exposed parents to varied kind of unexampled stressors, and so, the parenting practices employed by them during these times were also diversified in many ways. Most parents employed different parenting style not just in different situations, but also while dealing with their different kids depending upon the nature, gender and the birth order of the kids. Further, the parents also compared their parenting styles with that of their own parents, and in doing so, they retained the parenting practices that they considered virtuous but modified the ones that they found punitive or strict in nature for the present generation. The study has implications for designing preventive and therapeutic interventions so as to alter the parenting practices that can have repercussions for the children's well-being. Finally, the limitations of the study are discussed and future directions are laid out to extend the present findings.

Perceived Parenting and Self Concept of Adolescent Girls in India

Suruchi Bhatia & Nandita Babu, University of Delhi, India

The dynamics of parenting get shaped and reshaped as children grow older. The adolescent years form some of the most crucial years in an individual's development because aspects of personality like self concept develop and differentiate more concretely around this stage. Unlike the West, adolescents in India are still very much under parental guidance and support. One's perception of his/her parental upbringing can therefore greatly enhance or hinder the healthy development of one's self concept. With this in mind, the present study was carried out to look into the relationship between perceived parenting and self concept of adolescent girls in urban India. 160 college girls were recruited for the study from Delhi NCR. They were administered the Parenting Scale by Bharadwaj et al. (1998) and Self Concept Questionnaire by Saraswat (1984). Data analysis was performed in SPSS and correlation was calculated. Results showed that parenting by fathers and mothers affected the self concept of adolescent girls differently. The results also show that the role of fathers in parenting must not be neglected. When both mothers and fathers take active and shared responsibility towards raising their adolescent children, it can lead to successful development of self concept.

New-Age Parenting and Digital Socialization: Challenges and Practices

Sonam Chandhok and Suruchi Bhatia, University of Delhi, India

Parents are the primary socializing agents in a child's life and play a vital role in the shaping of an individual. Good and poor parenting practices have been discussed in the past by various researchers across cultures. Each passing generation brings with itself a set of distinct challenges for parents as the social contexts change over time. In contemporary times, much of our social interactions have shifted to virtual platforms. The pandemic COVID-19 has also played a huge role in increasing our dependence over digital media. Schooling and education shifted to digital platforms, exams and evaluation techniques relied heavily on virtual settings. With fast-changing socialization patterns in the present digital era, parents face unique challenges and concerns that were not encountered by the parents of previous generations. Thus, the present study seeks to explore the challenges and practices of new-age parenting. Participants of the study were parents having adolescent children within the age range of 13 to 18 years (N=10). Data was collected using a semi-structured interview schedule. Analysis of the data was done using qualitative thematic analysis. Some of the key challenges that were reflected in the narratives of the participants were related to maintaining work-life balance; up keeping child's motivation to study during lockdown; usage and accessibility of devices; vulnerability on internet spaces; compensating for lack of tangible interactions; finding alternatives for playgrounds; and financial difficulties. The analysis also indicates parenting practices adopted by the parents to deal with these challenges. The study has implications for parents, counsellors and educators.

Parenting Values in Adolescence: Challenges Faced by Ethnic Minority Groups in Urban India

Grace Tinnunnem Haokip and Suruchi Bhatia, University of Delhi, India

The recent decades have witnessed a growing rural to urban migration in India. People have moved from villages and towns to cities in search of better education, employment opportunities, social security etc. Over time, this has brought many merits and opportunities as well as challenges of its own. Where they settle, such groups of people often comprise an ethnic, religious and/or linguistic minority. This means that parents must now raise children in a culture that is unlike their own. Adolescents who grow up in such contexts often face issues with their identity and in making sense of their world. How do parents in minority communities raise their adolescent children then? What are the challenges they encounter and how do they deal with them? These are some of the questions that the present study sought to understand. We interviewed 25 parents belonging to the Kuki tribe living in metropolitan cities of India. The Kukis are an indigenous people group belonging to North

East India but constitute an ethnic, linguistic and religious minority in the cities. Thematic analysis of the data yielded insights into the attitudes, experiences and practices of Kuki parents in cities. In particular, we see their openness towards education and employment opportunities but their desire and efforts to engrain values that are characteristic of their home culture. The observations arising out of this study can enrich our understanding of the context in which adolescents belonging to minority communities grow up. These can further guide families, counselors and mental health practitioners.

A Study on Perceived Parenting and Cognitive Distortions Among Adolescent Girls

Anika Yadav & Suruchi Bhatia, University of Delhi, India

Parenting plays a crucial role in the socialization process of a child. It affects the behavioral, cognitive as well as the affective components of an individual. As reported by WHO, the mental health of a child is also affected by parenting and family environment. Moreover, the way children perceive parenting has a major influence on their thinking patterns, both positively & negatively. Various studies and theories of the past have postulated the impact of parental behaviours and early life experiences on the various aspects of cognition. The current study is a quantitative investigation, undertaken with the objective of exploring the relationship between perceived parenting and cognitive distortions, which are the negatively biased thinking patterns. It endeavours to study different domains of perceived parenting of mothers and fathers individually in the present times. The data was collected from 100 adolescent girls (17- 19 years), using Perceptions of Parents Scale (POPS), Self-Debasing Cognitive Distortions Scale, & Self-Serving Cognitive Distortions Scale. The relationship between the variables was analyzed using SPSS. It was observed that the sub-dimensions of perceived parenting were negatively related with self-debasing cognitive distortions, whereas only involvement of mothers had a significant relationship with self-serving cognitive distortions. The results point to the importance of adequate parenting, absence of which might lead to development of negatively biased thoughts in adolescents. The findings can be useful for counsellors and parents in understanding the importance of mindful parenting.

Invited Symposium
Experimental Studies on Conceptual Learning and Gender Awareness Development in Preschool Children
Chair: Zhu Deng, Nanjing Normal University, China

The School of Psychology at Nanjing Normal University (NNU) has a long history as one of the birthplaces of Chinese psychology. From the 1902 establishment of Sanjiang Normal Institute, it was stipulated that all disciplines should offer the course Educational Psychology. In 1920, National Nanjing Higher Normal School established the Department of Psychology, the first psychological department in China. In 1921, the first psychological association in China, the Chinese Psychology Association (CPA), predecessor of the Chinese Psychological Society, was also founded here.

In this symposium, six presenters introduce recent experimental work stemming from NNU's School of Psychology, examining children's development of classification skills from different perspectives. Two streams of research describe preschool children's development of gender stereotypes, in terms of toy choice and color. Results suggest that gender stereotypes develop in strength from 3 to 6 years of age, and that children show theory of mind in perceiving what kinds of toys would be preferred by children of the opposite gender. Children's development of abstract classification skills is studied in two more presentations, testing how variables such as similarity or difference comparisons influence success. The fifth presentation examines the development of left- and right-concepts, in relation to oneself or another person's perspective. The final presentation examines boundary conditions on children's trust of mother-provided information compared to stranger-provided information, under different circumstances of information accuracy.

Influence of Difference vs. Similarity Focus on Classification Cognition of Preschool Children

Kaixuan Zhang and Deng Zhu, Nanjing University of the Arts, China

Classification is a process by which things are distinguished or combined according to the similarities and differences of a certain characteristic, which is the basis for the formation of mathematics cognition in early childhood, and is also closely related to the development of children's thinking skills. In order to discover the mechanism and influencing factors of classification for children, we investigated effects on children's performance on a classification task of the difference and similarity focus, as well as the influence of task difficulty and the differences of grades and gender when the task is completed. A mixed experiment 2 (task operating mode: difference focus and similarity focus) × 2 (task difficulty: low difficulty, high difficulty) × 2 (schoolyear: middle class, top class) × 2 (gender: male, female) was adopted. The dependent variable is the classification operation schoolyears. The results show that: (1) The classification grades of difference focus and similarity focus has no significant gender difference, but the school-year difference is obvious, the classification operation school-years of top class obviously higher than the school-years of middle class; (2) The total points of difference focus is higher than similarity focus, which have significance to a certain extent, the interaction effects of classification mode and difficulty is obvious. For low-difficulty task, the classification grades of difference focus are

much superior to similarity focus; the interaction effects of classification mode and classification feature is marginal significant. On the dimension of color, the classification grades of difference focus are much superior to similarity focus; and (3) the main effect of classification of difficulty, dimension and the interaction affect between them is obvious. On the dimension of shape, the classification grades of high-difficulty task are much superior to low-difficulty task; on the dimension of function, the classification grades of low- difficulty task are much superior to high-difficulty task.

Comparative Paradigm and Counter-Example Reference Effect in Children's Classification

Xiaoling He, Zhang Qi, and Deng Zhu, Nanjing Normal University, China

Three- to six-year-old children are in the stage of concrete and figurative thinking. A key focus of recent research is how children acquire abstract concepts. The comparison of examples can promote children's classification from superficial perceptual features to deeper abstract features to form abstract concepts. In 2 experiments, we focus on the role of sample comparison in children's classification activities, and explore the impact of comparison paradigm (similarity or difference comparisons) on children's classification and the classification characteristics of children of different school years. Experiment 1 explored the influence of comparison paradigm and the number of examples on children's classification. We chose 180 children to participate in the study. We find that both comparison paradigm and the number of examples may affect the classification performance of children. In the difference comparison paradigm and the presentation of 4 examples, children were more able to notice the abstract features of objects and perform better in classification. Experiment 2 explored how to promote the classification of children in bottom and middle classes based on abstract features through further comparison. We chose 60 children to participate in the study. We find that providing counterexample pictures with similar shapes but non-target categories may encourage bottom class and middle class children to go beyond the limitations of perception features (such as shapes) and pay attention to abstract features (such as functions) of things. Research shows that the appropriate use of counterexamples in classification can help young children identify key characteristics of the category and promote conceptual abstraction.

Children's Spatial Cognition: Developing Left-Right Concepts in Different Frames of Reference

Zixing Liu, Jin Jiayi, and Deng Zhu, Nanjing Normal University, China

In spatial cognition, the development principle is whether the individual can distinguish egocentric and allocentric frames of reference, and then form accurate representations of the positional relation and make a correct judgment. As left and right orientation are defined according to the vertical symmetry axis of the human body, their development process is closely related to the two frames. From what age can children distinguish different frames of left and right? This study aims to explore the developmental trend and influencing factors of how 4-6 years old children distinguish egocentric and allocentric frames of reference in the process of left-right spatial orientation cognition, especially when the target is dynamic. In Experiment 1, 98 subjects took part in a block judgment task with a four-factor mixed experimental design, examining variables of Frame of reference (egocentric and allocentric), Positional relationship (horizontal and non- horizontal), Judgment orientation (left and right) and Age (3.5-4.5, 4.5-5.5, 5.5-6.5). In Experiment 2, 101 subjects took part in a five- factor mixed experimental design with variables of Frame of reference, Position transformation (changed and unchanged), Rotation direction (clockwise and counterclockwise), Starting position (left and right) and Age: 4.5-5, 5-5.5, 5.5-6, 6-6.5). The overall results indicated that (1) In the static state of the target object, the left and right concepts of 3.5-4.5 years are not stable, 4.5-5.5 years can make correct judgment in egocentric reference, 5.5-6.5 years can distinguish egocentric and allocentric reference; (2) In the state of dynamic target, 4.5-5.5 years can make correct judgement in egocentric reference, 5.5-6 years can judge in allocentric reference, 6-6.5 years can gradually separate the egocentric and allocentric frame of reference, and begin to understand the conversion of the left-right concept; (3) In the process of developing spatial cognition, there is no obvious sequence difference between children's "left" and "right" concepts.

The Differentiation of Children's Gender Consciousness

Yu Du, Xia Qihui, and Deng Zhu, Nanjing Normal University, China

The differentiation of children's gender consciousness refers to children's cognition and recognition of their own gender. To explore children's development of gender consciousness we conducted research with children and parents, using the choice of toys. Study 1 examined when children chose a toy that fit gender stereotypes, examining children's gender, school year (from 3 to 5 years old), and social situation (choosing toys for self, opposite-gender, or same-gender). The results showed that there were significant gender differences in children's preference of toys, boys preferred the typical male toy picture, and the girl preferred the typical female toy picture. Besides, this kind of preference also show in choosing for others, when choosing for others in same- or opposite-gender situation, children also can choose the toys which suited the others' gender, which showed development of theory of mind. Gender consciousness differentiation also increased with age, with 4 years old being a turning period of development. Study 2 examined parents' toy preference when choosing for their children. As expected, boys' parent chose more typical male toys for them and vice versa for girls' parent. However, children showed higher

preference for gender-typical toys compared with parents, a difference that increased with age. Conclusions: First, preschool children show gender awareness in toy preference, in that boys prefer typical male toys and girls prefer typical female toys; Second, three to five year old children show theory of mind development in choosing for opposite genders; Third, children's gender consciousness is developing continuously between three to five years old; Fourth, children's parents have a certain influence on children's choice of toys, which will increase with the age of children; Fifth, through comparative analysis between parents and children's choice of toys, the study suggests that children's gender consciousness is developing continuously between three to five years old.

Origin and Development of Children's Gender Color Metaphor

Jinjin Wu and Deng Zhu, Nanjing Normal University, China

In order to explore the origin and development of gender color metaphor in 3.0-4.5 ages children and the relationship with theory of mind, we studied the gender differences in color preferences between primary and middle class children. The first study utilized a mixed experiment design of 2 (gender: male/female) x 3 (age: 3.0-3.5/ 3.5-4.0/ 4.0-4.5) × 7 (color: red/ orange/ yellow/ green/ blue/ purple/ powder) to test children's gender color preference. A second study introduced four situations (self-situation/ hypothetical situation/ same-gender / opposite-gender) to test the influence of theory of mind in children's color preference. The results showed that: (1) The gender identity of children develops continuously between 3.0 and 4.5 ages, and children give priority to self-gender cognition, and then develop the gender cognition of other people's; (2) The children aged 3.0-3.5 have not yet formed gender color metaphors, 3.5-4.0 ages children start to form gender color metaphors, 4.0-4.5 ages children have formed relatively stable gender color metaphors; (3) The gender color metaphor of children is influenced by theory of mind, which shows that the level of gender awareness in hypothetical situation, same-gender situation and opposite-gender situation is higher than that of self-situation; (4) With the growth of children's age, children formed more gender color metaphors; children at the age of 3.5-4.0 associate five kind of colors with gender, and children will associate seven kinds of colors with gender at the age of 4.0-4.5.

The Selective Trust of 4– and 5-Year-Old Children For Mother and Stranger

Liqin Tan, QI Yan, and Deng Zhu, Nanjing Normal University, China

Children's selective trust is affected by many factors. For the information provided by strangers, children are usually able to make rational trust choices based on the accuracy of

the information provider. When the mother is the information provider, are children also able to make rational trust choices based on accuracy? To this end, this study uses a classic experimental paradigm to examine 187 children's selective trust of their mothers and strangers from the perspective of information provider familiarity. Our study involves two experiments. In study 1, we use the conflict information source paradigm to explore the selective trust of 4– and 5-year-old in their mothers under different relative accuracies, and compared the differences of children's trust in their mothers and strangers. In study 2, we use a single information source paradigm to explore the selective trust of 4- and 5-year-old children to their mothers before and after independent exploration, and compare the differences of children's trust to their mothers and strangers. Our conclusions are: (1) The 4- and 5-year-old children's selective trust in the mother is affected by the accuracy of the mother. When the accuracy of the mother is unknown or has a high accuracy, the children will show trust in their mother; (2) Under the conditions of unknown accuracy and the same accuracy, 4- and 5-year-old children's trust choices in their mothers are significantly higher than those of strangers.

Symposium
Human Values in Kindergarten and Primary School: Spotlight on an Empirically Unexplored Field
Chair: Anna K. Döring, University of Westminster, London, UK

Human values are at the core of curricula in primary schools and kindergartens worldwide (e.g., OECD, 2019). However, hardly any data speak to the question of how explicit curricula as well as the school climate and relationships between children and their teachers shape children's values and behavior. This symposium will give some answers to this question, being grounded in the conceptual framework of Schwartz's (1992) theory of human values.

Thomas Oeschger presents a mixed-methods study: The value-related content of a primary school curriculum (Lehrplan 21, from Switzerland) was subject to a content analysis, based on which a questionnaire on values in the school environment was developed. Data from 108 Swiss primary school teachers who completed this survey confirm that values in the school environment are organized into values of self-transcendence versus self-enhancement, and conservation versus openness to change in a circular structure.

Ricarda Scholz-Kuhn's and Stefanie Habermann's presentation investigates value-behavior relations longitudinally over three points of measurement. Findings from 714 Swiss primary school children who completed the first values questionnaire shortly after they started primary school show differentiated value structures. Longitudinal analyses further reveal how children's behavior and the school climate predict children's values.

Einat Elizarov's presentation further broadens the age range and presents data from 120 preschoolers attending Israeli kindergartens. Value structures at this early age were in accordance with Schwartz's model. Values were found to play an important role in this educational setting, as children's self-transcendence values are suggested as protective

factor that weakened the associations between teacher-child relational conflict and externalizing behaviors.

The discussion explores how data from these different sources (curriculum, self-report data from children and their teachers) may be triangulated to allow first insights into values in early educational settings.

Value-Oriented Curriculum Content and How Teachers Perceive It in Their School Environment

Thomas Oeschger and Elena Makarova, University of Basel, Switzerland
Anna K. Döring, University of Westminster, London, UK

The transmission of values through education plays an important role (Matthes, 2014; Beck, 1990; Halstead, 1996), and empirical findings have shown that shared values correlate with indicators of the school environment (Berson & Oreg, 2016; Daniel et al., 2013; Luego Kanacri et al., 2017). A key role in the formation of values in the school environment is thereby played by the curriculum as centrally binding educational policy framework. Despite these findings, it has not yet been investigated which values are specifically reflected in curricular documents and how these are perceived by teachers in their school environment. Our mixed-methods study analysed for the first time exemplarily a national curriculum (Lehrplan 21 (CH), D-EDK, 2016) in view of its references to values based on Schwartz's (1992) model of human values. A Qualitative Content Analysis (Mayring, 2015) was conducted to reveal the value-oriented structure of the analysed curriculum. Based on this structure, a 20-item questionnaire scale was developed to survey the extent to which primary school teachers perceive the value-oriented content of the curriculum in their school environment. The Qualitative Content Analysis of the curriculum revealed a wealth of references to values, with a focus on the Higher Order Value of Openness to Change (Value types: Self-Direction and Stimulation). The validation of the developed scale using Multidimensional Scaling (MDS, Borg et al., 2018) confirmed Schwartz' structure of basic human values. The data from the teachers' survey (n=108) showed that they perceive the Higher Order Value Conservation (Value types: Security, Conformity and Tradition) the most in their school environment. The discussion will explore possible reasons for the relation between the value-oriented structure of the curriculum and teachers' perception of its relevance in the school environment during COVID-19 pandemics, and it will outline possible implications for the transmission of values in the school context.

Researching Children's Values in School: Reciprocal Relationships Between Values and Behavior

Ricarda Scholz-Kuhn, Stefanie Habermann, Royal Holloway, University of London, UK
Elena Makarova, University of Basel, Switzerland, &
Anat Bardi, Royal Holloway, University of London, UK

The interplay of basic values and behavior has been established across many studies (Vecchione, Döring, Alessandri, Marsicano & Bardi, 2016; Benish-Weisman, 2015). That value priorities are related to prototypical behaviors has been confirmed several times outside the school context (Vecchione et al., 2016; Bardi & Schwartz, 2003). To date, only a few studies have investigated children's values in the school context (e.g., Berson & Oreg, 2016). Using longitudinal data of a research project on children's value development in primary school in Switzerland, we examine the reciprocal relations between children's values and value-expressive behavior over a period of one year. To assess children's values and value-related behaviors, questionnaires were completed three times in three-to-four-month intervals during the scholastic years: primary school children (n = 714) completed the Picture-Based Value Survey for Children (Döring et al., 2010). Value-related behaviors were rated by the class teachers (n = 95) as obtained in Berson & Oreg (2016). We examined whether the findings were consistent with the hypothesis that the values and behaviors have reciprocal longitudinal effects on one another. Multidimensional Scaling (MDS) has been used in the past to investigate the value structure. First results show that the MDS of the values as well as the value-related behaviors largely corresponds with the theoretical prototype (Schwartz, 1992). Cross-lagged longitudinal models were used to investigate the possible reciprocal relations between values and behaviors. Preliminary results showed that all four higher-order values were predicted by their corresponding behavior. Children's self-transcendence and openness to change values were also predicted by supportive and innovative school climate, respectively. Furthermore, results found a reciprocal longitudinal effect for self-transcendence predicting supportive behavior.

Personal Values in the Kindergarten Class

Einat Elizarov, Maya Benish-Weisman, The Hebrew University of Jerusalem, Israel, &
Yair Ziv, University of Haifa, Israel

Early teacher-child relationships have an essential role in young children's social development, which can be for better, but also for worse. Namely, there are many indications for the associations between teacher-child relational conflict (TCRC) and children's

maladaptive behaviors starting from the early years of preschool. Hence, it is important to expand our knowledge regarding the child-factors that may intervene, as risk or protective factors, in these adverse developmental paths (Varghese et al., 2019). One example of such factors is the preschoolers' personal values, meaning, the different lenses through which they observe, justify and interpret the social situations and interactions they encounter on a daily basis (Sagiv & Roccas, 2021). Due to the limited findings in this area, we first examined the structure of preschoolers' values system and then the diverse ways by which different values interact with TCRC and moderate its associations with preschoolers' maladaptive behaviors. Study participants included 120 preschoolers (59 girls; Mage = 67.45 months, SD = 6.56). Preschoolers' values were obtained via the AVI (A 20-minute interview; Lee et al., 2017). Additionally, we measured the TCRC with the STRS (Pianta & Steinberg, 1992) and preschoolers' maladaptive behaviors with the SDQ (Goodman, 1997), both completed by the teachers. As hypothesized the values structure of 5-year-old children was in accordance with Schwartz's (1992) values model, and TCRC was positively associated with both externalizing and internalizing behaviors. Lastly, we found that self-transcendence values served as a protective factor that weakened the associations between TCRC and externalizing behaviors. Conversely, conservation values served as a risk factor that strengthened the associations between TCRC and internalizing behaviors. This study is the first to demonstrate the importance of preschoolers' values in educational settings. Moreover, it emphasizes the need to identify more child-factors which intervene in the adverse associations between TCRC and children's maladaptive behaviors.

Symposium
Value Development Through Childhood and Adolescence: The Impact of Personality, Parenting, Language
Chair: Anat Bardi, Royal Holloway, University of London, UK

Recent years have seen the emergence of a wealth and breadth of new studies on value development in childhood – a previously under-researched field. Being conceptually grounded in Schwartz's (1992) theory of human values, this symposium takes the audience on a journey of value development through novel findings on the impact of genes and personality as well as variables of the social context young people grow up in, specifically parenting styles and language spoken.

The symposium will start with an overview of current knowledge about value development in childhood, including effects of individual characteristics (e.g., gender), the social context (e.g., growing up in a religious home), and important life events and experiences (e.g., the experience of war and terror).

Then, Ella Daniel will reveal patterns of change in value priorities in childhood. Based on longitudinal data from Israeli children collected over three years, she will show how change in what children consider important reflects motivational compatibilities and conflicts according to Schwartz's (1992) value circle.

Ariel Knafo-Noam will present relationships between traits (the Big Five) and values in studies with Israeli adolescents, replicating patterns of trait-value associations found in adults and showing that these become stronger with age while pointing to overlapping genetic effects.

Claudia Russo will focus on parenting style as one social factor affecting development at an early age. Based on data from Italian parents, this study explores how parents' socialization values and their perception of their child's values are related to parental warmth and control – the two key dimensions of parenting.

Finally, Petra Auer will provide insight from a multilingual region in Italy, showing that value priorities of primary school children and their parents differ significantly, depending on the language spoken.

Middle Childhood Development in Personal Values

Ella Daniel, Avital Ben-Dror Lankry, Anat Chomsky, & Kinnerent Misgav, Tel Aviv University, Israel

As early as six years of age, children can report meaningful value priorities, that are related to important social behaviors. Such early values suggest that young children can be self-directed, motivated by internal motivations. But what motivations do they choose as guiding principles in their lives? And do those motivations shift during middle childhood? We report longitudinal data from Israeli children over three years (N = 298, mean age T1= 86.72 months, SD = 7.70, 1st and 2nd graders at T1, 54% girls). In latent growth curve analyses, values of conservation and self-enhancement decreased, while values of self-transcendence increased. No change was observed in values of openness to change. Children reporting higher levels of self-transcendence values were less likely to increase in value importance over time. More specifically, values of conformity and security (but not tradition), and power (but not achievement) decreased. Furthermore, values of benevolence (but not universalism), and hedonism and stimulation (but not self-direction) increased during those years. Interestingly, self-transcendence and self-enhancement values developed similarly across grades and genders, while the development of conservation and openness to change values varied. Second graders reported lower levels of conservation and higher levels of openness to change values than first graders. They also increased less in openness to change values over time. Boys had higher levels of openness to change, but increased in openness to change values less than girls. Moreover, boys had lower levels of conservation, and decreased less than girls over time. The results replicate previous findings from other cultures. They suggest a maturation effect, approaching growth values during middle childhood. The process of development suggests that children who report less mature levels of value importance change more than those reporting mature levels.

Integrating Traits and Values in Adolescent Personality: Genetic and Environmental Effects

Ariel Knafo-Noam, Dana Katsoty, & Louise Twito-Weingarten, The Hebrew University of Jerusalem, Israel

Values and traits, two core aspects of personality, are often seen as independent constructs. Nevertheless, research has demonstrated that traits (e.g., Agreeableness) correlate systematically with values (e.g., Benevolence, Power). Meta-analyses largely support the generality of these associations. A recent longitudinal study found that although there was support for bidirectionality, traits predicted values more strongly than the other way around, in adults (Fetvadjiev & He, 2018). However, less is known about the developmental processes leading to these associations, especially in the important transitional period of early adolescence, and on the origins of the value-trait association. In study 1, 600 Israeli adolescents (age 13-18) reported on their values with Schwartz's Portrait Values Questionnaire and on their traits with the Big-Five Inventory (John et al., 2001). Results largely replicate the value-trait associations found with adults. Importantly, as hypothesized, associations became stronger with age. Our next objective was to study the values-traits association using a longitudinal design, enabling exploring the origins of this association. Specifically, we relied on our twin study to investigate the relative contribution of genetics and the environment to the values-traits association. In Study 2 500 monozygotic and dizygotic 11-year-old twin pairs participated and were asked to participate again when they were 13 and 15 years old, using the same measures as in Study 1 as part of the Longitudinal Israeli Study of Twins (Vertsberger, Abramson, & Knafo-Noam, 2019). Again, associations between values and traits replicated findings found previously and correlations tended to become stronger with age. Multivariate analyses indicated that most of the association between traits and values reflected overlapping genetic effects, although these effects varied by trait and value. We conclude that common underlying genetic and environmental factors give rise to values and traits. The role of traits in the emergence of adolescents' value system is discussed.

How Parents' Socialization Values and Their Perception of Children's Values Guide Parenting Style

Claudia Russo, Daniela Barni, Università degli Studi di Bergamo, Italy, Ioana Zagrean, Libera Università Maria SS. Assunta, Rome, Italy, Francesca Danioni, Università Cattolica del Sacro Cuore di Milano, Milan, Italy

Parents' values should occupy a more central place in the study of the family because of their potentially relevant role in shaping parenting and education styles (Kikas et al., 2014). Recent studies have shown that parents differentiate between their personal values and their socialization values, namely the values they want their children to endorse (Barni et al., 2017; Benish-Weisman et al., 2013). Parents' socialization values are based on parents' own ideas of what is good and desirable for the child, rather than on direct input from the child (Knafo & Galansky, 2008). Consistently, previous studies have found that parents' socialization values are more closely associated with their perception of children's values than with children's actual values (Whitbeck & Gecas, 1988). Although socialization values reflect the goals to be achieved in upbringing and socializing children, to the best of our knowledge, no studies have examined their relationship with parenting styles. This study aims to overcome this gap by analyzing how and the extent to which mothers' and fathers' socialization values and their perception of children's values are related to parental warmth and control. Warmth and control are relevant dimensions of parenting in all human societies and are related to many aspects of individual and culturally organized expressive behaviors (Rohner & Rohner, 1981). Participants were 418 Italian parental couples with at least one adolescent child (girls: 60%) aged between 14 and 19 years (M = 15.22, SD = 1.23). Parents were asked to individually complete a self-report questionnaire. The questionnaire included the 21-item Portrait Values Questionnaire (Schwartz et al., 2001) adapted to measure parents' socialization values and their perception of children's values, and the Parental Acceptance-Rejection/Control Questionnaire (Rohner, 2005). Data analysis is still in progress. The study's findings, practical implications, and future research developments will be discussed.

A Study on the Relationship Between Children's Values and First Language in a Multilingual Context

Petra Auer, Free University of Bozen-Bolzano, Italy

The few existing studies investigating the relationship between language and values indicate that on the one hand values differ between respondents from different sociolinguistic backgrounds, and on the other hand they differ within bilingual individuals based on the language used in the survey situation. Therefore, language appears to have an impact on values, which might be explained by the anchoring of values in the language individuals use every day and the connectedness of language and culture. To find out more about the relationship between language and values research needs to be conducted with bi- or multilingual respondents or within bi- or multilingual contexts. The Autonomous Province of Bolzano, a Northern Italian border region, which since ancient times is cohabitated by three different sociolinguistic groups, and since the last decades due to new forms of migration became linguistically even more diverse, provides the circumstances to venture into this under-researched field. Within a larger doctoral dissertation project based on Schwartz's

Values Theory, the values of 450 primary school children and 385 of their parents have been measured by means of PBVS-C and PVQ respectively. The relationship between children's values and their first language as well as between parent's values and their first language was analysed by a one-way ANOVA. Results show that, based on their first language, children do differ in the importance they attribute to specific higher order values, e.g., openness to change $F(5, 444) = 6.03$, $p < .001$, $\omega2 = .05$), and so do their parents. Possible explanations for these results will be discussed against the background of the socialization of values in childhood and the connectedness of language and culture. Finally, an outlook on possible future research and a discussion of (a) more suitable research design(s) will be dared.

Individual Paper Presentation

Emotional Fit of Immigrant Adolescents and Their Parents: Emotional Socialization in A New Context

Andrea Schlesier-Michel, Friedrich Schiller University Jena, Germany

How people react emotionally, which emotional displays are adequate in which situations, and the meanings attached to certain emotions, are not only biologically determined or a feature of individual predisposition, but also regulated by culture. Emotional socialization within the family is crucial for the transmission of emotional meaning, but also other socializing agents, such as peers, teachers and media play a role. Immigrant children and adolescents might thus differ in their emotional conduct from their parents – who have been fully socialized in another culture and usually acculturate more slowly to new contexts - more than their native peers might. The aim of this study is to examine the emotional fit of native and immigrant parent-child dyads, and the role of individual-, acculturation- and family-related variables, such as age, language use, and family climate. Data collection will take place in April-June 2022. First insight into study results on the degree of emotional fit within native and immigrant parent-adolescent-dyads will be ready and provided for this conference. Emotional fit will be assessed by questionnaire using dyadic profile correlations of individual emotional reactions to vignettes. Predictors and outcomes will be assessed using established age-group appropriate instruments. It is expected that immigrant parent-adolescent-dyads will show less emotional fit than native dyads, and that a higher degree of emotional fit in immigrant families is associated (for example) with a younger age of the child, more heritage language use, and a warmer parent-child-relationship. Conclusions will be drawn with regard to cultural change processes, and strengths and vulnerabilities of immigrant families.

The Role of Turkish Mothers' Self Construal On Adolescents' Emotion Socialization

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Nebi Sumer, Sabancı University, Tuzla, Turkey

There is growing evidence that mothers' socialization of child anger and sadness are influenced by cultural values. Cultural values about autonomy and connectedness in relation to others, defined as culturally mediated self-construal (Markus & Kitayama, 1991), might affect parent's socialization goals and practices. However, most extant research has focused on child characteristics (e.g., temperament), mother characteristics (e.g., efficacy), and sociodemographic characteristics as predictors of emotion socialization, ignoring the role of mothers' self-view on their responses to children's emotions. To fill in this gap, the present study investigated the role of maternal self-construal on emotion socialization above and beyond maternal education, parenting efficacy, and adolescents' temperament. Participants were 135 Turkish mothers (Mage= 42.20, SD = 5.28; 77% with at least high school degree) of adolescents (Mage = 12.97, SD = 1.88). Mothers completed questionnaires to report on their parenting efficacy (Abidin, 1997), self-construal (Kagitcibasi, et al., 2006), adolescent temperament (Buss & Plomin, 1994), and their supportive as well as non-supportive reactions to adolescents' anger and sadness expression (Magai & O'Neal, 1997). Results of hierarchical regression analyses indicated that mothers with higher scores on autonomous-relational self-construal utilized non-supportive reactions to adolescents' anger (β = -.20, p < .05) and sadness expression (β = -.20, p < .05) to a lesser extent, whereas they endorsed supportive reactions to sadness expression to a higher extent (β = .27, p = .001), even after controlling for family demographics, parenting efficacy, and adolescent temperament. Mother's autonomous self-construal did not significantly predict any of the outcomes. These findings are discussed in relation to the importance of maternal self-construal on socialization in general and on adolescents' emotion socialization in particular within the context of Kagitcibasi's psychological interdependence family model.

Different Domains of the Theory of Mind Development in Preschool Left-Behind Children in Rural China

Cong Xin, Binzhou Medical University, Yantai, China

Previous studies have attempted to explore children's theory of mind (ToM) from a social domain perspective, and have mostly focused on a specific domain (personal or moral), while lacking comprehensive evidence across domains. Based on the social cognitive

domain theory, this study is the first in our knowledge to explore the developmental characteristics of the ToM within different domains of left-behind preschoolers in rural China. This study used a mixed experimental design of 3 (age groups: 4-, 5-, 6-year-old) × 2 (left-behind status: left-behind, non-left-behind) × 3 (domain types: moral, conventional, personal) with 231 rural children aged 4–6 years, combined with a story–question approach to explore the developmental characteristics of their ToM in moral, conventional, and personal domains through tasks, such as rule awareness and false beliefs. The results showed significant main effects of age group, left-behind status, and domain type. Moreover, the interaction effect of age group and domain type was significant. The following conclusions were obtained: (1) the developmental level of the ToM in moral, conventional, and personal domains of left-behind preschoolers in rural areas increased with age; (2) the experience of being left behind was detrimental to the development of children's ToM in each domain; (3) there were differences in children's development in the moral-, conventional-, and personal-related ToM tasks, with the personal domain ToM developing more slowly; and (4) the older children had a more accurate and comprehensive understanding of the rules and ToM in each social domain, and the understanding of the social rules in each domain influences the development of the ToM in that domain.

Parents' Goals of Emotion Socialization Among Mayas From México and Villagers From Brazil

Deira Jimenez-Balam, Intercultural Maya University of Quintana Roo, Mexico
Bianca Fonseca, and Lillia Cavalcante, Federal University of Pará, Belém, Brazil

Parents' goals of emotion socialization imply the expectations that parents have about the emotional development of their children. These goals are related to human's necessity of autonomy and relatedness. Cross-cultural research has identified two prototypical cultural models in contrasting cultural contexts: A cultural model of autonomy where parents promote a self-reliant individual, and a cultural model of relatedness where parents encourage a socially interdependent individual. However, little is known about how autonomy and relatedness are present in contexts with apparently similar characteristics. The aim of this work is to present and to compare the goals of emotion socialization among Yucatec Maya parents from Mexico, and parents from a district of agricultural villages in Brazil. A questionnaire and a scale were used to interview 82 participants, 50 Mayas parents and 32 villagers with children up to 36 months. We found that both Maya parents and villagers expect goals associated with emotional expression, joy, confidence, and happiness. Maya parents highlighted goals of self-control of emotions (anger, fear, sadness), while villagers encourage emotionality, where the establishment of intimacy, emotional bond and relationships are important. All parents attribute to themselves the

responsibility to promote these goals. Brazilian villagers emphasized conditions centered on the context, whereas Maya parents mentioned a child-centered approach since they expect children to be responsible for their emotional development. Moreover, it was observed that all parents considered education and orientation as ways of promoting such goals. The scale revealed that there is not a prevalence of some prototypical cultural model among the two contexts researched. In conclusion, this research was carried out in two traditional contexts, similarities and finer differences were identified, suggesting different ways of how cultural models of autonomy and relatedness frame emotion socialization goals that conduct specific pathways of emotional development.

Positive Parenting Program (Triple P) to Reduce Temper Tantrums in Children with Language Disorder

Elvina F. Chandrawijaya, and Johanna Natalia, The University of Surabaya, Indonesia
Johanna Natalia, The University of Surabaya, Indonesia

Temper tantrum seems a normal phenomenon in early childhood. However, it is counted as clinical disorder if happens too much or too frequent. Children with language disorder usually find difficulties to express their needs or feelings. On the other side, parents also seems difficulties to understand their children needs or feelings. As a consequence, both children and parents get frustration easily. When get frustration, children tend to do temper tantrums. However, their parents seem more frustrated because they are confused by their children temper tantrum. This study proposes Positive Parenting Program (Triple P) to help parents to reduce temper tantrum in their children who have language disorder. Five principles will be applied in the Triple P program: creating a safe and enjoyable environment, creating a positive learning environment, applying assertive discipline, having realistic expectation, and self-caring as parents (Armstrong, etc., 2014). Four steps of Triple P will be given to parents: pre-test, intervention, post-test, and follow up. This study uses quantitative and qualitative methods in order to gain the more comprehensive data. The final result of this study is predicted gained in May 2022.

Socialization On the Move. Analysis of Changes in the Development of Refugee Migrant Children

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Lucía Alcalá, California State University, Fullerton, USA
Rubi Vasquez Meneses, Universidad Iberoamericana Tijuana, Mexico

This is a preliminary qualitative analysis of changes in the socialization of asylum seeking families' children headed for the US. The southwest US-Mexico border has become a waiting point for families fleeing the insecurity in Central America and southern Mexico.

During the pandemic, the wait time for immigration procedures increased as did the need for asylum. Derived from a broader study on transformations in children's development due to changes in sociodemographics and the post-pandemic period, this analysis aims to illustrate elements of parenting before migration and the pandemic, en route to their destination, as well as their development expectations once obtaining a refugee status. We employed a content analysis of narratives by 11 mothers and 7 fathers of children from Honduras, Guatemala, and the Mexican state of Michoacán awaiting resolution for asylum in the US in a shelter in Tijuana, Mexico during the summer of 2021. We explored present, past, and future moments of the children's development. The thematic analysis focused on the parenting during the three periods, values promoted, and adaptations made on the journey and arrival at the shelter, as well as the expectations upon arrival in the United States. We used Atlas.ti to code the data and select the most illustrative quotes. The results are in the process of analysis. So far, we have found the following: caregivers prioritized child safety; during the journey they promoted faith and hope for coping with danger; and families were concerned about post-traumatic effects on their children. Facing the emergency, parenting planning is put on the back burner, especially due to instability and uncertainty, but the assumption prevails that it will be resumed upon arrival in the U.S., where development is thought to be positively affected. We will analyze the results considering theories on child development and changes experienced by migrant children.

Towards Understanding Risk and Protection Perspectives of Young Bedouin Children in the Naqab

Ibtisam Marey-Sarwan, The Arabic College for Education, Haifa, Israel

In recent years, sociologists of childhood and the U. N. Convention on the Rights of the Child (CRC) have focused their attention on including children in academic, practical, political, and social discourse. This has brought about a change in the manner in which investigators comprehend the world of the child. This attitude is fundamentally different from the former approach, which studied children, but not on based on the children themselves.

This study is based on a participatory, context-informed study that examined perception of 'risk' and 'protection' among 30 Bedouin children aged four to five. It was conducted in the Bedouin unrecognized villages — Southern Israel and utilised photography, drawings, and verbal explanations. The study set out with the assumption that young children from excluded populations living in the periphery have their own attitudes and opinions regarding what is occurring in their environment and that they have the right and the ability to express them. Hearing their voices and including their point of view in the context of risk and protection on public academic forums is likely to contribute to

strengthening their ability to cope and effect change in their society. The analysis yielded seven themes representing children's perceptions of risk and protection. It indicated that children facing extreme adversity were aware of numerous risk conditions, including a lack of infrastructure and the fear of losing their homes, thus adversely affecting their well-being. The children's photos and drawings succeeded in describing their efforts to subsist in their home surroundings and might hopefully serve to raise awareness of the villages' situation and gain support for their residents' struggle. Children's insights, and suggested modes of protection, as the study findings reveal, are crucial for promoting children's welfare

Transformations in Family Collaboration Across a Generation in a Mayan Community

Itzel Aceves-Azuara and Barbara Rogoff, University of California Santa Cruz, USA

Research has indicated that Indigenous children of the Americas often collaborate more skillfully than middle-class children from several highly schooled backgrounds (Alcalá et al, 2018; Chavajay & Rogoff, 2002; Mejía-Arauz et al., 2007). However, with globalization, there have been dramatic community changes that may relate to changes across generations in ways of collaborating. Many Indigenous American communities have increased schooling, widened access to digital technologies, and decreased family size and Indigenous language use (Rogoff, 2011; Rogoff, Correa-Chavez & Navichoc-Cotuc, 2005). The present study examined generational change in family collaboration, by comparing the interactions of the same Mayan family groups across 30 years using the same procedure as was videotaped 30 years earlier. Twenty-two mothers and a related 1- to 2-year-old toddler and 3- to 5-year-old child were videotaped exploring novel objects during a home visit in 1990. In 2020, the toddler/child generation of the 1990 families was videotaped in the same situation with their related toddler and 3- to 6-year-old. The mothers in the 2020 cohort were also asked about community changes in child-rearing practices across the generations. This study examined whether the two cohorts differed in the extent to which all three people (mother, toddler, and 3-5-year-old) were engaged together. In line with expectations, the results indicated that the 2020 cohort families spent less time with all three people (mother, toddler, and 3- to 5-year-old) in collaboration than the 1990 cohort (M= 38% vs 73% of the time segments, respectively). In sum, on average, Mayan family triads in 2019-2020 tended to collaborate less as a triad than their own families did 30 years before, although some families who participated less in globalized practices and more in traditional Indigenous practices that have been traditional seemed to maintain the collaborative approach of their relatives of the prior generation.

Biculturalism as a Double-Edged Sword: Perspectives of Mexican American Emerging Adults

Jessica McKenzie, Cindy T. Lopez, Shehazana Virani, Meng Thao, Shelby Ford, and Nancy Dionicio, California State University, Fresno, USA

Most research examining biculturalism enters with presuppositions about the nature of the experience. Questionnaire-based studies that prioritize researcher-chosen domains have yielded important insights, including by pointing to the adaptiveness of biculturalism—especially in multicultural environments (Chen & Padilla, 2019; Schwartz & Unger, 2010). Less is known, however, about how young people themselves experience biculturalism and about related domains that they deem important (Ferguson et al., 2020). This study explores the perceived valence, advantages, and challenges of biculturalism among Mexican American emerging adults residing in multicultural Central California.

Twenty-six Mexican American participants (ages 18-27 years, M = 22.35) took part in in-depth interviews in which they discussed their experiences of biculturalism. Of all participants, 85% were born in the U.S. and 96% had at least one parent born in Mexico. The overwhelming majority (95%) of participants believed biculturalism to be mostly or exclusively positive. Thematic analysis revealed that participants deemed the key advantage of biculturalism to revolve around perceived opportunity as a Mexican American living in the United States (including especially educational opportunity, the opportunity to accrue financial capital, and the opportunity to assist others via language brokerage). Although participants generally reported having close relationships with their family, a challenge commonly perceived as related to their biculturalism was that of a cultural gap in values and beliefs within the family due to differing levels of acculturation. Another salient challenge discussed was that of discrimination— particularly within-group discrimination—which threatened both their heritage and American cultural identities.

On the one hand, findings echo quantitative research that points to the adaptive nature of biculturalism. On the other hand, the current inductive approach reveals how and why biculturalism is adaptive from the perspective of bicultural youth, and points to important challenges that warrant further investigation.

The Role of Socialization Goals On Parental Psychological and Behavioral Control in Turkey

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The objectives: Parenting ethnotheroies, including parenting socialization goals (SGs) and beliefs about children's traits and characteristics, shape parents' child-rearing behaviors. We examined how implicitly assessed family types based on parenting SGs are associated with parents' psychological and behavioral control practices.

Methods: Parents (N=488) were asked to report the most important goals among 18 SGs that they would like their children to have (i.e., self-confident, independent, virtuous, respectful to elders), and completed a series of parental behavior measures assessing psychological and behavioral control. We first classified parents into three family types: autonomous (N=127), autonomous-related (N=145), and relational-cultural (N=192) considering Kağıtçıbaşi's (2005) conceptualizations, and the matching between these family types and the priorities of SGs. Then, we compared three groups of families on the dimensions of psychological (i.e., invalidation, shaming/overprotection) and behavioral control behaviors (i.e., behavioral control for appropriate moral and religious behaviors, indirect control, and parental knowledge)

Results: The results of ANCOVAs, controlling for the effect of parents' gender and educational level, indicated that the three family types significantly differed on the dimensions of psychological and behavioral control. Parenting psychological control and indirect control were higher in the relational-cultural families than the autonomous and autonomous-related families. The parental knowledge dimension of behavioral control was the highest in the autonomous family type. The results further indicate that three groups differed in using behavioral control for appropriate moral and religious behaviors with the highest level in the relational-cultural families.

Conclusions: The findings suggested that three types of families were still common in Turkey, and their parenting controlling behaviors are rooted in their parenting SGs with large within culture variation. Collectivistic-relational families seem to endorse higher levels of psychological control and culturally rooted forms of behavioral control, whereas the autonomous families endorse specific behavioral controlling practices such as parental knowledge.

Parents' Perceptions of Normative Parenting in Poland, Turkey, and the Netherlands

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The present study targeted interview-based parenting behaviors related to warmth and demandingness, which may be indicative of intensive parenting, and considered by parents as normative in the three different countries of Poland, Turkey, and the Netherlands. In

recent years intensive parenting, typically described as helicopter parenting or overparenting, has gained traction, specifically in the United States and across select cultures (e.g. Asian "tiger" parents). Additionally, parents in certain cultures, such as Turkey, may use parental involvement and control not as negative child-rearing tactics, but as culturally normative behaviors. The cultural normativity of intensive parenting is still in question. This study aims to explore the normativity of intensive parenting in mothers' and fathers' parenting behaviors. We hypothesized that parenting in the Turkish and Polish groups will be more intensive than in the Dutch group of parents. Participants include parents with children aged 8 through 12 from Poland (N=211), Turkey (N=228), and the Netherlands (N = 218). Parents were asked to rate how typical various parenting behaviors were of contemporary mothers, or fathers, in their given cultural context. Indicators of intensive parenting were analyzed separately for mothers and fathers in the three cultural groups. Results revealed significant differences in various intensive parenting behaviors in each cultural context. In Turkey, there were overall higher mean scores for behaviors related to intensive parenting. For example, Turkish parents found using behavioral control and interfering in the child's activities as more normative compared to Poland and the Netherlands. However, in both Poland and Turkey the pressure to learn was higher than in the Netherlands. These results emphasize the need for future research that explores the norms of parenting behaviors in a culturally-nuanced way. This study extends the understanding of intensive parenting norms beyond the typical North American context and practical implications include culturally-tailored parenting interventions.

General and Long-Term Socialization Goals of Parents and Grandparents in Turkey

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The objective: Rapid social change and associated transformations in Turkey's family structure and values have changed parents' socialization goals (SGs) and their expectations from their children. Using a mix-method design, we examined parental SGs in-depth among parents and grandparents having children/grandchildren.

Methods: First, we qualitatively examined parenting SGs and expectations from children among parents (N = 204; mothers = 123) and grandparents (N = 97, grandmothers = 58). Then, based on the reported goals and expectations, we developed two culture-sensitive measures: one assessing the general parental SGs with 20 items (e.g., independent, virtuous, confident), and the other assessing long-term SGs with 13 items (e.g., has a good education, religious). In the second study, we had a large sample (N =

5334) and asked parents/grandparents first to choose the top five most important characteristics that children should have from the general SGs list. Then, using the long-term SGs list, choose the five most critical characteristics they would like their children to have when they are 25 years old.

Results: Regardless of the parent's or the child's gender, SES, or education level, parents/grandparents' top SGs for their children were "confident," "compassionate," "expresses what they want/do not want," "virtuous," and "can make their own decisions." Interestingly, typical individualist goals, such as independent and collectivistic goals, such as obedient/agreeable, were among the least selected characteristics varying from 8% to 24% depending on the SES of parents. The primary long-term characteristics participants would like to see in children were "standing on their own feet," "having a good education," "being religious," "not violating anyone's rights," and "being useful to the country/nation."

Conclusions: Findings suggested that the central SGs reflect a unique combination of autonomy, relatedness, and virtue-based values, and these SGs seem to shape the prevalent parenting attitudes and child-rearing practices in Turkey.

Parents' Evaluation of Appropriateness of Children's Lies in Indian Culture

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Lying behaviour in children has a strong cultural connotation. Appropriateness and acceptability of lies depend upon the culture within which the child is reared. Further, parents play a very important role in children's lives and are usually the first hand witness of their lies. The objective of the study was to assess Indian parents' categorization and evaluation of acceptability of different types of lies children tell. Parents of 8-10 years old Indian children were the participants. Three types of lies were studied, antisocial (lying for one's own benefit), prosocial (lying for others' benefit), and boastful lies (lying to glorify self). Parents were given different situations in the form of vignettes, where the child protagonist told different types of lies. Further, in a particular type of lie, the vignettes differed with respect to benefit, harm and no effect of lies on others and self. Parents were asked to read the vignettes and, (a) categorize whether the child protagonist told a lie or truth, and, (b) rate on a 5-point likert scale, how appropriate telling that lie was in that situation in Indian culture. Results show that most parents were able to distinguish correctly whether child protagonist was telling a truth or a lie. However, parents evaluated prosocial lies as more appropriate and favorable in Indian culture than antisocial or boastful lies. Further, lies that hurt someone were evaluated culturally inappropriate than lies that benefit or have no effect on others. The findings indicate that in a collectivistic culture like that of India, lying for others' benefit is favorable and even desirable. The study has implications for child rearing practices in Indian culture. It sheds light on conditional parental disapproval of lie telling in Indian culture.

Parental Socialization Goals in Five Countries: Impact of Education and Urbanization

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Socialization goals are informed by the parents' culture. It was traditionally assumed that parents in western countries (like the US) value independent socialization goals (self-development and autonomy) more and that interdependent socialization goals (like collectivism, obedience and filial piety) are more pronounced in eastern countries (e.g. China, Russia). Previous research on socialization goals in different cultures is inconclusive. Some studies do not find differences regarding the value of independent goals between e.g. China and the US, other studies do find higher valuation of independent goals in the US-compared to Chinese parents.

In Kagitcibasi's model, the importance of education and rural or urbanized living surroundings on socialization goals is pronounced. If and how education and urban vs. rural living surroundings were considered in the analyses so far might have led to inconsistent results.

We survey independent (social development goals, autonomy goals) and interdependent (filial piety, obedience, collectivism) goals in an online study with parents in the USA, China, Russia, Mexico and Germany (n=100 per country). We first test for measurement invariance of the scales in the five countries. We then test the impact of country, education and urbanization on socialization goals. We expect Native Mexican, Native Chinese and Native Russian parents to value interdependent socialization goals higher than European American and Native German parents. We further expect parents to value interdependent socialization goals lower when they have higher education. Finally, we expect parents in rural living surroundings to value interdependent socialization goals higher than parents in urban living surroundings.
Data collection will start in March 2022 and is expected to be finished in May 2022.

A Qualitative Scoping Review On Adult Relationships and Culture in Child Maltreatment Survivors

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Child maltreatment (CM) can have severe repercussions for survivors, including negative impacts on their attachment security and their interpersonal functioning both in childhood and adulthood. Moreover, researchers have identified an intergenerational cycle of CM. While several scoping reviews have synthesized the literature on the parenting and

relationship experiences of survivors of child sexual abuse (CSA), few exist for survivors of nonsexual CM. Thus, to understand how nonsexual CM survivors experience adult relationships and how their cultural contexts may play a role, the current scoping review synthesized the qualitative literature on adult relationship experiences (i.e., with intimate partners, children, family members, and friends) of nonsexual CM survivors across cultures. PsycINFO, MEDLINE, and Web of Science were searched. Peer-reviewed studies or conference proceedings with qualitative results on the relationship experiences of adults with a history of nonsexual CM were included, with samples from all cultural backgrounds. Studies on the experiences of survivors of CSA alone were excluded, along with other reviews, books/book chapters, or theses/dissertations, and studies written in a language other than English or French. Forty-two qualitative articles were included in the scoping review, with samples from 12 different countries (e.g., Australia, Canada, Israel, Mexico, South Africa). Articles mainly explored family-of-origin, intimate partner, and parenting relationships. Across cultures, adult survivors of CM expressed lacking knowledge of how to maintain healthy relationships, having difficulty trusting others, and lacking social support. Several articles touched on how the participants' culture impacted their ability to overcome relational difficulties both positively (e.g., providing them with a community) and negatively (e.g., normalizing violence). Few articles explored participants' experiences in other significant relationships, such as with extended family, siblings, or friendships. Findings are discussed regarding attachment theory, the intergenerational cycle of CM, and cultural considerations regarding CM and its impacts on relationship functioning.

Maternal Regulation Strategies and Toddler's Affect During A Delay of Gratification Task in An Urban

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Wolfgang Friedlmeier, Grand Valley State University, Allendale, USA

Delay of gratification is a key self-regulatory skill that develops during toddlerhood and preschool years. The aim of the study was to investigate the relation between maternal emotion regulation strategies and children's negative affect during a waiting task in an urban Indian context. Studies involving mother-child interactions outside of US and Western Europe is limited. Prior studies showed that distraction is effective to downregulate child's negative emotion (Mirabile et al. 2009). Comforting and control rather increases negative affect. We assumed that more maternal distraction may be related to less negative affect of the child for this age group similar to other studies (Friedlmeier et al. 2019). As compliance is an important feature in Indian socialization (Saraswathi & Ganapathy, 2002), we expected that mothers' positive control may be related to less negative affect of the child. Similar to prior studies, physical and verbal comfort as well as negative control will be positively related to negative affect.

N=50 mother-toddler dyads from India were observed in a waiting task. Children had to wait for a reward until the mother completed a survey for four minutes. Maternal regulatory strategies were coded for their presence versus absence in 5 second intervals leading to 48 epochs. Toddlers' emotions were coded for frequency and intensity in each interval. Preliminary regression analyses showed that distraction was not predictive for child's negative affect. However, positive control was marginally significantly predictive of child's lower negative affect (beta = -.190, p = .06). Two maternal strategies predicted higher negative affect of children: verbal warmth (beta = .517, p < .001) and task-oriented control (beta = .580, p < .001). These preliminary results point to commonalities and differences compared to studies in Western cultures. The results will be discussed in broader cultural-contextual orientation in Indian context related to three predictions mentioned above.

How Rural Chinese Caregivers Practice Autonomy and Relatedness Caregiving Ideals

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Growing research has recognized the limitation of categorizing cultural differences using prototypic collectivism and individualism and emphasized autonomy and relatedness as fundamental human capacities that characterize individual development across societies (Kağıtçıbaşı, 2009; Ryan & Deci, 2009). For instance, different from traditionally defined China-Collectivism, America-Individualism prototypes, research found that both American and urban Chinese caregivers endorse individualistic and collectivistic values and childrearing goals (Liang et al., 2021; He et al., 2021). However, systematic cultural differences exist in the degrees, and perhaps domains, of autonomy and relatedness socializations that may explain divergencies between Eastern and Western child development. Focusing on rural China, this study explored how caregivers socialize autonomy and relatedness caregiving ideals. Forty-five caregivers from 25 families located in rural Guizhou were interviewed about their childrearing ideals. Their interactions with their children (n=30) at home were also recorded to unravel their childrearing practices. Interview questions included but not limited to conceptions of childcare, definitions of a brilliant child (e.g. What is good care? To what extent do you think children should learn to care for the family/themselves?). Iterative thematic analyses suggested that by emphasizing personal effort in education, fulfilling personal preferences and desires, promoting psychological well-being, caregivers aimed at raising children to be independent, self-reliant, self-control, and self-care—a promotion of one's self-governed capacities. By emphasizing conformity, imparting interpersonal virtues (i.e. honesty, respect, care, fairness), teaching social etiquettes (i.e. calling hierarchical titles, hosting guests), caregivers expected children to be a nobel being with fine social reputations and harmonious relationships—a promotion of interpersonal connections. Further, caregivers expected teaching household chores responsibilities and skills can fostering children's self-reliance and family ties. As such,

autonomy and relatedness socializations were domain specific (i.e. moral, education, health), indicating the empirical possibilities of detailing such models in advancing cultural understanding of child and family development.

Parenting and Children's Self-Control: A Comparison Between the Netherlands and South Korea

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Objective: Self-control is related to various positive outcomes in life such as health-related behaviors, interpersonal success, and mental health. Parents from independence- or interdependence-oriented cultures may employ different parenting styles to support children's self-control development. The focus of previous literature has been on mother's parenting, and how it affected children's self-control, but less is known about father's parenting. The current study investigated how paternal control and warmth are related to children's self-control in different cultures (i.e. South Korea and the Netherlands).

Methods: Data from Generation R (n =2,136), a population-based prospective cohort study of Dutch children, and the Panel Study on Korean Children (n = 1,468), a prospective cohort of Korean children's development, were used. Paternal warmth and control were measured when children were 3 years old, and children's self-control problems were measured at 5 years old using ASEBA self-control. A multigroup structural equation model was used to test the effect of paternal parenting on self-control by allowing path coefficients to vary between the two countries. Children's sex and age, parental age, family income, parental education level, and living arrangement were included as covariates. The details of the research plan are pre-registered on the Open Science Framework (osf.io/3v8yd).

Results: We found the following preliminary results: 1) Dutch parents reported more self-control problems in children compared to the Korean parents; 2) the negative effect of paternal control on self-control was stronger in Dutch children than in Korean children; 3) the positive effect of paternal warmth on self-control was stronger in Korean children than in Dutch children.

Conclusions: Paternal warmth seemed to play a more important role in Korean children's self-control than paternal control, while paternal control and warmth were equally predicting self-control in Dutch children.

Poster Presentation

Arab Youths' Expectations of Parents and Perceptions of Child Neglect

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Neglect of children and youth by their parents severely affects children's development. Unfortunately, literature on child neglect focuses on professional discourse while rarely examining the views of children and youth themselves. This lacuna is interwoven with the broader issue of children's expectations of their parents, which are also scarcely studied. This study aims to gain a more nuanced understanding of youth life experiences, focusing on two related and complementary issues: their expectations of parents and their perceptions of child neglect. The study employed a qualitative paradigm focusing on the meanings and interpretation of social phenomena and social processes in context. Data were gathered via focus group discussions from a total of 31 youth, through purposive sampling according to age (13 and 14) and ethnic affiliation (Muslim Arabs in northern Israel), and thematically analyzed.

The data analysis showed that youth expectations of their parents reflect their perceptions of neglect. Four themes arose: emotional wellbeing, responsibility and supervision, guidance and companionship, and providing material needs. The findings highlight the need to include voices representing diverse groups in the population, as part of context-informed perception in discourses of parenting and child neglect. These voices provide a platform for examining the complexity inherent in negotiating neglect in the unique context of youth, and the importance of recognizing their unique perceptions. The voices raised the importance of emotional and psychological needs for the youths' wellbeing and development to a greater extent than material and physical needs.

The Intergenerational Transmission of Self-Compassion in A Chinese Society

Wilbert Law and Chi Wang So, The Education University of Hong Kong, Hong Kong, China

Self-compassion has been shown to be a predictor for a range of mental health outcomes in Western societies. Little effort has been made to study the antecedents of the development of self-compassion. This study aims to investigate on the intergenerational transmission of self – compassion in a Chinese Culture and testing parent socialization as a possible mechanism of such transmission. Particularly, we examined two parenting strategies, parent conditional regard and quality listening as possible mediators.

117 secondary school students ranging from 12 – 15 years old in 5 different schools were invited to participate in the experiment with their parents. Both parents and their child completed a questionnaire consists of the Self – Compassion Scale (SCS), Parent Conditional Regard Scale, Facilitative Listening Scale.

Results of the study indicated an indirect effect between self – compassion of parents and children, with quality listening being the mediating factor. Parent self-compassion promoted more quality listening toward their kids which in turn increased child self-compassion. Parent self-compassion also showed a trend toward negative parental regard which associated with lower child self-compassion.

The results demonstrated the link between parent-child self-compassion and its transmission mechanism. The results are discussed in terms of positive and negative parental socialization that will foster or reduce child's ability to be kind to themselves during difficult times.

Diagnosis of Giftedness of Schoolchildren in Kazakhstan

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In our study, we decided to develop and test a new method for identifying giftedness among Kazakhstani schoolchildren. The object of the study was the giftedness of students in grades 3, 7, 10, its types, substructures of intellect. The purpose of study was to develop a new methodology "Assessment of giftedness by an expert"

4 types of giftedness and their parameters were identified. Academic endowments: quickness of mind; semantic memory; active participation in projects related to the protection of animals; always up to date with the latest scientific discoveries; rapid development of digital platforms Kundelik.kz, Zoom. Creative talent: the ability to plan one's own activities;

the presence of artistic abilities; the presence of musical abilities; active participation in concerts; ingenuity; great interest in sports; interest in literature; dance ability; artistic ability; prevailing oratorical quality. Social giftedness: easily adapts to a new environment; able to quickly resolve conflict; enjoys prestige among his peers; mostly shows empathy for others; shows interest and organizes many events; quickly finds a common language with strangers; able to understand the feelings of another person; most friends in the environment consider him sociable. Intellectual giftedness: can think logically and consistently; quickly remembers and understands what is read; can quickly switch and hold attention; quickly finds alternative solutions; has a creative mind; always shows curiosity; quickly catches the connection between objects; has a rich vocabulary; quickly adapts to new conditions; performs mental tasks with ease.

The methodology "Assessment of giftedness by an expert" was carried out among 400 schoolchildren of the 3rd grade, 400 schoolchildren of the 7th grade and 400 schoolchildren of the 10th grade from 14 regions of Kazakhstan.

The significance of work lies in the fact that for the first time the methodology "Assessment of giftedness by an expert" based on national standards was developed.

Cognition, Emotion, and Motivation

Symposium
Contrasts Between Groups Emphasizing the Cultural Logics of Dignity, Honour and Face
Chair: Peter Smith, University of Sussex, UK

In this symposium, we explore the utility of distinguishing nations in terms of individuals' relative emphasis upon dignity, honour or face as a basis for interpretation of persons and events around them. Although an increasing number of studies are being conducted that contrast these types of cultural emphasis, we still lack consensus as to what are the most valid ways of representing them empirically. Data are drawn from student respondents within 31 nations. We first address the question of whether cultural emphases are best mapped in terms of individuals' self-reports or their perceptions of norms. How much of the variance in the measures thus obtained is attributable to individual differences and how much concerns sample-level differences? The distinctive relevance of each cultural logic is then tested in relation to respondents' reports of recent interpersonal conflicts. Cultural groups that emphasise each of the cultural logics differ in terms of the mobility of personal relationships. The third presentation explores who low relational mobility that is characteristic of groups reliant on the logic of face has distinctive relevance to mental health. Finally, the hypothesis that gender differences in self-percepts will be more divergent in honour cultures is tested. The symposium underlines the utility of exploring cultural differences in terms of measures related to dignity, honour and face, in preference to the overworked contrast between individualism and collectivism.

Is it Preferable to Use Self-Percepts or Norms to Characterise Cultural Differences?

Peter Smith, University of Sussex, UK
Yasin Koc, University of Groningen, The Netherlands, &
34 members of the DHF Cultural Project Team

Most studies of cultural differences have followed the procedure pioneered by Geert Hofstede of characterising nations in terms of structures derived from the aggregation of individual-level self-percepts. In other projects, researchers have preferred instead to ask respondents to rate aspects of their cultural context. Both procedures have weaknesses. Individuals may vary in the criteria against which they choose to characterise themselves. Respondents may be unaware of aspects of their own cultural context. In this study, both

types of measure are employed and compared in terms of their ability to predict relevant dependent measures. It is further proposed that differences between the two sets of data can be interpreted in terms of the social desirability of presenting oneself in particular ways in a given cultural context. Three hypotheses tested: (1) where dignity norms are salient respondents will report themselves as more concerned with face than those around them; (2) where honour norms are salient, respondents will report themselves as less concerned with honour and more concerned with dignity and face than those around them; (3) where face norms are salient, respondents will report themselves as less concerned with dignity and face then those around them. In further data analyses, individual-level self-percepts are found to be more predictive, and the extent to which group-level norms moderate these effects is tested.

Effect of Perceived Norm Violation and Cultural Norms on Face Negotiation in Interpersonal Conflict

Miu Chi Vivian Lun, Lingnan University, Hong Kong
Peter B. Smith, University of Sussex, UK, &
34 members of the DHF Cultural Project Team

Face negotiation in interpersonal conflict has typically been examined in terms of the contrast between individualistic and collectivistic cultures. In this analysis, we examine how perceived norm violation by a relational partner predicts negotiation in contexts with varying normative emphases on dignity, honour, and face logics. Concern for self-face was positively predicted by perceived norm violation and negatively related to cultural norms emphasizing dignity. Concern for other-face was negatively predicted by perceived norm violation. Higher concern for other-face was found in cultural contexts with less emphasis on dignity and a stronger emphasis on the logic of honour. Surprisingly, the cultural norm of face did not significantly relate to either of the face concerns in interpersonal conflict. These findings show how the cultural norms of dignity, honour and face are useful in enhancing our understanding of negotiation in interpersonal conflict situations.

The "Social Cure" for Depression Revisited: Relational Mobility as a Boundary Condition

Lusine Grigoryan, The University of York, UK
Matthew J. Easterbrook & Peter B. Smith, University of Sussex, UK

A growing body of evidence suggests that membership in multiple social groups is beneficial for individuals' mental health. We tested the relationship between multiple group

membership (MGM) and depression in student samples from 29 cultural groups (N = 5,174). Respondents from these samples also rated group norms for the cultural logics of dignity, honour and face. We hypothesized that MGM negatively predicts depression only if people have the freedom to choose their membership groups, i.e., in contexts with high relational mobility. Relational mobility was found to be positively related to reliance on the cultural logic of dignity and negatively related to reliance on the cultural logic of face. Overall, MGM predicted lower depression and this effect was mediated by social support, replicating earlier findings. However, the link between MGM and depression was not found in contexts with low relational mobility. Importantly, this effect was not driven by individuals in low relational mobility contexts receiving less support: in fact, they received more support from their groups. Instead, it was driven by lower effectiveness of this support in reducing depression. This study contributes to the growing literature on the benefits of social groups for mental health in differing cultural contexts, and shows that these benefits can be reaped only when individuals are free to choose the groups to which they belong.

Gender Roles are Distinctively Relevant to the Identification of Honour Cultures

Hayla A. Selim, King Saud University, Riyadh, Saudi Arabia
Peter B. Smith, University of Sussex, UK, &
17 members of the DHF Cultural Project Team

Cross-cultural psychologists typically define national cultures on the basis of sampling individuals whose demographic profile is controlled, either by representative sampling or by the use of statistical controls. However, many types of demographic differences are likely to define distinctive subcultures within nations and their significance will be lost if they are simply averaged. It is likely that the social networks within which men and women spend most time will differ somewhat, especially in cultures in which gender roles are more distinctively defined. Consequently, respondents' perceptions of cultural norms are likely to vary by gender. This paper explores the role of gender differences in relation to the cultural logics of dignity, honour and face. Conceptualisations of dignity and face make no explicit reference to gender. However, within honour cultures distinctive roles are traditionally postulated for men and for women. When men and women in honour cultures are asked to rate the norms in their cultural context, the results are therefore more likely to differ between genders than they are in dignity or face cultures. This hypothesis is tested within the fifteen nations contributing to the project discussed in the present symposium whose samples included adequate representation of each gender. The results are discussed in terms of the prevalence of gender differences and of their relevance to the valid measurement of cultural norms.

Symposium
Culture and Cognition: Recent Advances in Student Research on the Interplay Between the Two.
Chair: Anna Medvetskaya, Université du Québec à Montréal (UQAM), Canada

Existing research demonstrates unequivocally that many processes including perception and cognitive strategies should not be considered without taking culture into account. Recently, more nuanced research unpacking the mutual influence of culture and cognition is gaining momentum. In this symposium, we address this culture-cognition interplay by focusing on differences in perception, creativity, and attention as well as in national identification and inclusivity. Plouffe-Demers and colleagues examine differences in expectations about the intensity of pain facial expressions. They find that compared to Westerners, non-Westerners need more signal to discriminate between subtle differences in the intensity of pain expressions and may be less efficient at using the information conveyed by the facial features of pain expressions. Gingras and colleagues explore whether previously demonstrated differences in facial visual perception can be extended to non-face objects in Westerners vs. non-Westerners. Their investigation finds no difference in visual strategies implied in object and scene recognition, suggesting that faces may serve specific social functions. Bockelmann and colleagues' comparison of cognitive flexibility in multicultural and monocultural individuals shows that multicultural people perform better on switching, creativity, and attentional control measures of cognitive flexibility. Stora and colleagues examine the relationship between psychological flexibility and national self-identification along with well-established alternative predictors: attitudes towards cultural groups and intercultural personal contact. They find that more flexible individuals have stronger feeling of national identity. Finally, Medvetskaya with colleagues explore the relationship between psychological flexibility and perceived inclusivity of national identity. Their findings suggest that psychological flexibility might be an important antecedent of ethnocentrism, which mediates the relation between flexibility and perceived inclusivity. These presentations provide deeper understanding of the mutual influence of cognition and culture that deserves further detailed investigation.

Impact of Culture on Expectations and Decoding Strategies of Pain Facial Expressions Intensity

Marie-Pierre Plouffe-Demers, Camille Saumure, Daniel Fiset, and Stephanie Cormier, Université du Québec en Outaouais, Canada
Ye Zhang, Dan Sun, M. Feng, and F. Luo, Hangzhou Normal University, Hangzhou, China

Miriam Kunz, University of Groningen, The Netherlands
Caroline Blais, Université du Québec en Outaouais, Canada

Objective. Communication of pain has been tied to the evolution of the human race, as it increases its chance of survival. Facial expressions are one of the most specific forms of behavior associated with pain. However, it remains unclear how one's cultural environment might influence communication of pain. The goal of this project was to explore: 1) people's expectations about the intensity in which facial expression of pain is typically conveyed and 2) the visual strategies they deploy to decode pain intensity in facial expressions.

Methods. The present study used a data-driven approach to compare two cultures, namely East Asians and Westerners. In that respect, observer-specific mental representations of pain facial expressions (Experiment 1, N=60; Experiment 2, N=74) have been measured using the Reverse Correlation method. The visual information utilization during the discrimination of facial expressions of pain of different intensities (Experiment 3; N=60) was also measured using the Bubbles method.

Results. Findings reveal that compared to Westerners, East Asians expect more intense pain expressions (Experiments 1 and 2), suggesting that differences exist in the intensity with which they typically express pain. Moreover, East Asians need more signal to discriminate between subtle differences in the intensity of pain expressions and they are less efficient at using the information conveyed by the facial features of pain expressions located in the lower part of faces (Experiment 3).

Conclusions. Together, these findings suggest that the social norms governing the intensity in which pain should be conveyed might be subject to cultural variations. These differences of expectation and decoding strategy could potentially lead to miscommunication of pain, especially in a multicultural setting, the reason why it should be explored in more depth.

Cultural Differences in Spatial Frequency Use Do Not Generalize to Scenes and Object Stimuli

Francis Gingras, Daniel Fiset, Amanda Estéphan, Michael N'Guiamba, and Marie-Pierre Plouffe-Demers, Université du Québec en Outaouais, Canada
Ye Zhang and Dan Sun, Hangzhou Normal University, Hangzhou, China
Camille Blais, Université du Québec en Outaouais, Canada

Objective. Many studies have aimed to evaluate how culture affects visual perception. It has been shown that culture can influence even low-level visual strategies during face perception, namely spatial frequency use (SF; Tardif et al., 2017). East-Asians tend to rely on lower SF (low-granularity information) than Westerners, who tend to use finer details

extracted in higher SF. The goal of this study is to examine if these differences generalize to other classes of visual stimuli.

Methods. In experiment 1, 50 participants (25 Canadian; 25 Chinese) saw 1530 filtered stimuli pooled from 360 non-face objects split across 6 categories (3 living, 3 inanimate). In experiment 2, 45 participants (21 Canadian; 24 Chinese) saw 1575 filtered stimuli pooled from 1050 visual scenes split across 7 categories (4 man-made, 3 natural). In both experiments, participants had to identify the category of the presented visual stimulus. SF were randomly filtered using the SF Bubbles method (Willenbockel et al., 2010). It is assumed that SF needed for correct categorization were present if categorization was successful. Adjusted with the QUEST (Brainard, 1997) algorithm, White noise was added on top of filtered images to maintain performance mid-way between chance and perfect performance.

Results. No significant differences between cultures were observed for both scene and object stimuli. However, we found that Canadian participants had on average a significantly higher amount of noise on their stimuli compared to Chinese participants (Experiment 1: $t(48)=-2.13$, $p=0.04$; Experiment 2: $t(43)=-3.46$, $p=0.001$), suggesting that they found the task to be easier.

Conclusions. We did not manage to generalize previous findings of cultural differences in SF use to object and scene stimuli. Possible explanations for these results will be discussed, theorizing on whether they are due to the specific social function of faces or to differing low-level visual properties between stimuli categories.

The Relationship Between Exposure to Multicultural Environments and Cognitive Flexibility

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Thomas Djossou and Andrew Ryder, Concordia University, Canada
Karl Looper, Samuel Veissière, and M. Webb, McGill University, Canada

Objective. Our research aimed to assess the relationship between exposure to multiple cultural environments and cognitive flexibility (CF) capacity. CF is the ability to adapt to situations in creative ways and shift attention between responses or perspectives. This is a field of growing importance in a world where globalization and multiculturalism dominate. Though CF has been hypothesized to be enhanced by language switching, results are inconclusive and currently multi-cultural exposure shows the most promise as an explanatory mechanism.

Methods. We compared CF capacity performance between a multicultural and a monocultural participant group across three higher and lower order CF measures: the Task Switching Paradigm Test (TSPT), the Alternative Uses Task (AUT), and Divergent Association Task (DAT). Lower-order CF refers to more simplistic, brain-based functions

related to executive functioning while higher-order CF refers to more global, complex, brain functions. A sociocultural demographics survey categorized participants as Multiculturals, those who lived in at least three different countries and monoculturals, those who have lived in one country. We utilized the theoretical framework of inconsistency resolution which suggests reconciliation between conflicting viewpoints may confer CF advantages. Our sample was psychology undergraduates (N = 111); (n = 51) monocultural and (n = 60) multiculturals.

Results. Data analysis with independent sampled t-test showed trends of multiculturals scoring higher than monoculturals on all three higher and lower order CF measures yet only multicultural performance on a component of the TSPT was significantly different which measures attentional control.

Conclusions. Future studies are needed to confirm the pattern of findings with a larger sample size. The environments from which participants are recruited need to be more controlled to ensure true multicultural and monocultural exposure. Our study shows malleability in CF capacity and highlights the potential of the inconsistency resolution framework to be an explanatory model for CF strengthening.

The Role of Psychological Flexibility and Intercultural Personal Contact in Cultural Identification

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Objectives. Different cognitive abilities such as perception, attention, and attributions have received deserved attention in the field of cultural psychology. In contrast, psychological flexibility (PF) – a set of dynamic processes that describes a pattern of interacting with the environment – is only starting to be explored, especially in the domain of intergroup relations, adaptation to cultural differences and integration. PF's relation to creativity, culture value gaps and bilingualism has been documented. However, little is known on whether PF plays a role in negotiating culturally diverse environments, above and beyond that of well-studied factors such as intercultural contact and cultural attitudes. This project explored the relation of PF to national identification along with well-established alternative predictors: attitudes towards cultural groups and intercultural personal contact.

Methods. Inhabitants of Montreal, Quebec (N=349) responded to online questionnaires. Participants were coded into majority group (born in Canada and White), and minority group (born outside of Canada or born in Canada and not White).

Results. In line with past findings, personal contact with Quebecers and being part of the majority group were positively associated with levels of identification with Quebec. In addition, PF was a positive independent predictor of Quebec identification. Further, there was a significant interaction between group and feelings towards immigrants on Quebec identification: colder feelings towards immigrants were associated with higher Quebec

identification in the majority group, but not in the minority group.

Conclusions. The findings suggest that psychological flexibility as an individual difference may be an important contributor of cultural identification, above and beyond well-established predictors, such as personal contact and place of birth. Further research is needed to unpack the exact mechanisms of PF in cultural adaptation.

Psychological Flexibility and Inclusivity of National Identity: The Mediating Role of Ethnocentrism

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Objective. This project aimed to explore the relationship between psychological flexibility (PF) and inclusiveness of national identity. PF is broadly defined as the ability to shift mindsets and engage in adaptive behavior appropriate to the current context. A multicultural environment is challenging to navigate, and it may require enhanced flexibility to deal with cultural inconsistencies between different cultural groups. In multicultural Canada, the Quebec identity (QI) stands out as being anchored in the French cultural heritage and French language and often is perceived as fragile in the predominantly anglophone context of North America. Whether this Quebec identity is inclusive of multiple cultural groups may depend on the level of ethnocentrism, which in its turn may depend on individual psychological flexibility.

Methods. Students in a francophone Quebec university (N=199, Mage=26.9, SD=7.5) were recruited and completed questionnaires online. Mediation model tested the indirect association between PF and perceived inclusiveness of QI via ethnocentrism controlling for gender, age, immigration status and language proficiency.

Results. Data analysis showed that ethnocentrism was indeed a mediator between psychological flexibility and perceived inclusiveness of QI (ADME=0.2, p<.001). However, the total effect was non-significant.

Conclusions. Psychological flexibility may play an important role in the willingness to include different cultural groups in one's vision of the national identity. This role, however, is indirect and may pass through other variables such as ethnocentrism. Future research should consider PF as a precursor of prejudice and stereotypes formation, which, in their turn, affect inclusivity.

Symposium
Uncertainty Moderated the Relationship Between Pandemic Fear and Holistic Thought
Chair: Alexander English, Zhejiang University, Hangzhou, China

The global COVID-19 pandemic has been one of the most uncertain and unpredictable times as it has shut down entire countries and upended lives for over two years. During this time period, human beings have encountered uncontrollable stressors that might impact emotional well-being and mindset. In the face of a pandemic, fear is a natural and primitive emotion that alerts us to the presence of danger. Fear can become chronic when a threat is unknown and ongoing. Without a doubt, the present coronavirus (COVID-19) pandemic has created uncertainty in almost every aspect of people's life, altered emotional states and could influence changes in the ways of thinking. In this symposium we aim to tackle an important question: can uncertainty be a key factor between pandemic-related fear and cognition? Across three studies we aim to explore this phenomenon. In the 1st presentation, we provide a cross-cultural study in the naturalistic "uncertain" situations posed by COVID-19 in the United States and China. Researchers found that during the early days of the pandemic in the United States, more fear was associated with higher levels of other-focused descriptions, the same effect was not significant among Chinese participants. In the 2nd presentation, researchers report the in-depth coding procedures outlined for Study 2 and Study 3. Using a detailed coding structure, three coders analyzed 'self-focused' and 'context-focused content in participants' narrative recall (Study 2) and critical incident recall (Study 3) during the pandemic in China. In the 3rd presentation, researchers present casual evidence for fear-related emotions and holistic thought by priming fearful pandemic situations. In Study 4, we present longitudinal evidence for predicting the effect of fear-related emotions on holistic cognition change over a 3-month period. This symposium will end with discussions on the relationship between pandemic fear, uncertainty and holistic cognition.

Cultural Group Difference in Attention-Focus During the Early Stages of the Pandemic

Jingpeng Fu, Xiaoyu Zhou, Kaiping Peng, and Alex English, Zhejiang University, Hangzhou, China

This study aims to examine the relationship between pandemic-related fear and holistic cognition, and whether this relationship is distinguishable between Chinese and American groups. Previous studies found that the pandemic increased the level of fear due to perceived uncertainty. Chronic uncertainty will lead to higher levels of systematical information processing and may induce holistic thinking. According to studies across cultures, East Asians have a preference in holistic thinking and show more attention to others and context, while Westerners have a more analytical thinking style and mainly attend to the self and focal objects. We propose an examination of this cross-cultural difference within the context of fear and uncertainty, in order to find out whether it remains consistent regardless the pandemic. We recruited 306 Americans and 314 Chinese participants (45% female; Mage = 33.23, SD = 9.43) from wjx.com and MTurk separately, from May 4 to 5,

2020. At that time, China had 1-2 daily confirmed new cases (National Health Commission of the People's Republic of China, 2020), the U.S. had 26,804-25,755 daily confirmed new cases (Coronavirus Research Center at Johns Hopkins University, 2020). Therefore, the pandemic situation was more uncertain in the U.S. than China. Participants rated their fear level during a typical week. The holistic cognition was measured according to Chua et al. (2005). Each participant read a diary which described a woman (the main character) who encountered several daily social events involving multiple other characters. Participants needed to rate the extent to which they thought the passages were about other characters (holistic cognition). The results showed that the moderation effect of culture on the link between fear and other-focus was significant. Specifically, fear was only positively associated with other-focus in the American group, but not in the Chinese group. The results provide preliminary evidence to support the positive link between fear and holistic attention in an uncertain context, for which we used culture as a proxy.

The Measurement of Attention Focus, Fear and Uncertainty

Bolin Chen, Xinyi Zhang, Xiaoyuan Li, and Xiaoyu Zhou, Zhejiang University, Hangzhou, China

This presentation will highlight coding procedures for presentation 3 and 4. Through a rigorous coding process (adapted from Masuda & Nisbett, 2001), holistic cognition was measured by counting different categories of content mentioned in participants' narrative responses. The meaningful part of responses were categorized as a) self-focus, b) other-focus or c) context/environment-focus, each of which included simple descriptions (e.g., "I", "my friends"), event attributes (e.g., "very", "at home"), emotional feelings (e.g., "worried", "shock"), behaviors (e.g., "sleep", "influence"), thoughts (e.g., "it's a terrible nightmare") and relation-to-others categories (e.g., "with my parents"). Without acknowledging the full purpose of the study, six trained researchers (3 in study 3 and 3 in study 4) were asked code each participant's responses according to the coding protocol. Inter-rater reliability (Cohen's Kappa) test showed reliable coding agreement among the coders of each study. Additionally, fear and uncertainty were also rated in study 4. Fear was defined as the number of keywords associated to fear, including strict keywords (e.g., "afraid", "panic") and related keywords (e.g., "torture", "jittery"). The uncertainty level of each narrative was rated by the coders on a 7-point scale consisting of 3 items: "How well do you(i.e., the coder rates participants) understand what is happening in the situation", "How unsure are you about what is happening in the situation", and "How well can you predict what will happen in the situation?". Again, inter-rater reliability was confirmed by Cronbach's Alpha Kappa Statistics.

Pandemic Fear Leads to More Holistic Description: An Experimental Study

Haoran Shi, Xiaoyuan Li, and Xiaoyu Zhou, Zhejiang University, Hangzhou, China

Recent studies have found that fear is associated with sense of uncertainty and that chronic uncertainty leads to higher level of holistic thinking. Pandemic-related fear might lead to more uncertainty. We experimentally investigated the casual relationship between fear-related emotions and holistic cognition by manipulating participants into a fearful uncertain situation. In December 2020, we recruited 153 adults (86% female; M_{age} = 36.69, SD = 6.40) in China when COVID cases remained low. Participants were randomly assigned to one of two conditions that manipulated fear (adapted from Tiedens & Linton, 2001): 1) Pandemic-related fear condition: participants were asked to recall a fearful event during this pandemic; 2) Control condition: participants were asked to recall a daily routine event. Then, they rated their level of current fear-related emotions (fear, nervousness, and anxiety). Next, three coders coded self-focus and context-focus content from the participants' recall. Context-focus content were used to represent holistic cognition. Inter-rater reliability was satisfactory (Cohen's Kappa > .75). The results showed significant moderation of uncertainty on the relationship between fear-related emotions and one content category of context-focus (context-relevant behaviors) (B = -.19, SE = .09, 95% CI [-.37, -.0007], R2 = 0.24). Specifically, fear was only positively associated with context-relevant behaviors in the pandemic-primed group (B = .44, SE = .13, 95% CI [.19, .69]), but not in the control group. No significant interaction regarding self-focus and uncertainty was identified. The results provide further evidence to support the positive link between fear and holistic cognition in a fearful uncertain situation.

Uncertainty Plays a Moderating Role Between Holistic Thought Change and Pandemic Related Fear

Huimin Chen, Xinyi Zhang, & Alex English, Zhejiang University, Hangzhou, China

This longitudinal study examined the predicting effect of fear-related emotions on holistic cognition change. We aimed to investigate whether uncertainty plays a moderating role between fear and holistic thought through a longitudinal study. The sample consisted of 549 Chinese college students who were requested to complete a serial questionnaire in a three-wave design - October 2020 (Time 1), November 2020 (Time 2), and January 2021(Time 3). The questionnaire involved pre and post tests of holistic thinking (Time 1 and Time 3), and an open-ended narrative survey (Time 2) that asked respondents to recall a most

challenging social event since the pandemic outbreak in China, and their emotional feelings during the incident. Both participants and coders were not aware of the purpose of this three-wave research. All narratives were coded by the raters. The results showed that fear-related emotions and holistic cognition change (T3 minus T1) was moderated by event uncertainty: B = .03, SE = .01, 95% CI [.005, .05], R2 = 0.01.. Specifically, fear-related emotion positively predicted an increase of holistic cognition only when the level of uncertainty was high (at the 84th percentiles, B = .06, SE = .03, 95% CI [.001, .11]), but not when it was low or medium (at the 16th or 50th percentiles). The current findings are consistent with previous findings that uncertainty moderates the relationship between fear and holistic thought.

Individual Paper Presentation

Ambivalence Is for Adapting: Cultural Differences in the Social Functions of Ambivalent Attitudes

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Objective: Historically, research on attitudinal ambivalence was conducted primarily with individualistic European Americans and focused predominantly on its downsides. The current research examines whether attitudinal ambivalence is functional for the social adaptation prioritized in non-Western, collectivistic cultures.

Methods: In Study 1, individual differences in cultural orientation and ambivalence toward eight objects were assessed among 201 Americans. In Study 2, ambivalence toward eight new objects and the perceived social value of attitudinal adaptation were assessed among 159 European Americans and 147 Indians. In Study 3, 110 European Americans and 148 Asian Americans read a target person's attitude toward a travel tour, which was either univalent or ambivalent, randomly assigned. They then rated the social skills of the target. In Study 4 (pre-registered), 87 Asian and Hispanic Americans and 71 European Americans were asked to choose between a partner who exhibited univalent attitudes and one who exhibited ambivalent attitudes to work with on some problem-solving tasks.

Results: In Study 1, collectivistic (vs. individualistic) participants expressed more ambivalence toward objects. In Study 2, Indian (vs. American) participants expressed more ambivalence toward objects, and this was mediated by the higher social value they placed on attitudinal adaptation. In Study 3, Asian Americans (but not European Americans) judged the ambivalent (vs. univalent) attitude holder to be more socially skillful. In Study 4,

European Americans (but not Asian and Hispanic Americans) were more likely to choose the univalent (vs. ambivalent) target as the partner for problem-solving tasks.

Conclusions: The present investigation advances theorizing about functions and characteristics of attitudes by demonstrating cultural differences in the prevalence of attitudinal ambivalence and the social consequences of holding univalent vs. ambivalent attitudes. Contrasting with the prevailing view that having an ambivalent attitude is paralyzing, attitudinal ambivalence can be conducive to social adaptation and foster harmonious interdependence in collectivistic cultures.

Responding to Social Transgressions Across Cultures

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Theoretical work suggests that antisocial transgressions are regulated differently in dignity, face, and honor cultural contexts. Using animations that depicted perpetrators taking resources from victims, we conducted two studies investigating how participants expected a victim to respond, how they appraised different responses when enacted, and how emotion functionally regulated those behavioral responses. In Study 1, 1,589 participants from 10 countries watched the animation and reported how the victim was likely to feel, and how it should respond. In Study 2, 2,020 from 10 countries additionally viewed how the victim responded, reporting their emotional reactions after both the violation and the victim's response, as well as their personal appraisals of the victim's action. Across cultures, participants most reported that the victim should rectify the social transgression by alerting other victims, next by alerting authorities, and next by retrieving stolen resources. Cultural differences in preferred responses only emerged when looking at participants' least preferred behavioral responses. In dignity cultures, participants reported that the victim should do nothing more than that it should physically retaliate and evaluated doing nothing as more fair when enacted. In face cultures, participants evaluated those two behaviors equally. In honor cultures, participants reported that the victim should retaliate physically more than that it should do nothing and evaluated retaliation as fairer. Across cultures, anger was associated with desires to alert others and take resources back and was reduced when that action was indulged. Shame was associated with desires to physically retaliate in face and honor cultures and was reduced across all cultures when that action was indulged. Results suggest similarities and differences in expectations about how social transgressions should be rectified, and in how emotions functionally elicit and regulate behavioral responses across cultures.

Inferring Goals and Traits From Behaviors: The Role of Culture, Self-Construal, and Thinking Style

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People make spontaneous inferences from others' behaviors, such as spontaneous trait inferences (STIs) and spontaneous situation inferences (SSIs). Behaviors, however, are shaped by people's goals as well, which are determined by their internal characteristics (e.g., traits) and by contextual factors (e.g., social roles). Research shows that people make Spontaneous Goal Inferences (SGIs) from others' behaviors; however, the factors that influence this tendency (e.g., cultural background) have been understudied. As goals are more context-dependent than traits, we predicted that individual and cultural differences in people's focus on contextual information can influence their SGI and STI tendencies. Specifically, we examined whether self-construal, cultural background, and holistic thinking were associated with SGIs and STIs. In each study, participants completed a false recognition task, in which they first saw photos of people matched with sentences describing their behavior. Next, participants saw the same photos; however, the photos were matched with single words (goal or trait). Participants indicated whether they saw these words in the behavior descriptions of the respective people; their tendency to falsely recognize goal or trait words meant that they spontaneously made goal or trait inferences from people's behaviors. Consistent with our predictions, the more people defined themselves interdependently and viewed the causality of events holistically, the more they made SGIs (Study 1). Moreover, Asian American participants (interdependent) made SGIs but no STIs from people's behaviors, whereas European American participants (independent) made both (Study 2). Finally, participants primed with interdependence made SGIs but no STIs, whereas those primed with independence made both (Study 3). This research shows that people's self-construal, thinking style, and cultural background may determine the type of automatic inferences they make from others' behaviors. These findings can have implications for culturally diverse settings and shed light on the differences between people in their impression formation.

Perceived Social Expectations Promote Prosocial Effort in Teamwork Among Japanese

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From the perspective of self-determination theory, others' expectations reduce individuals' agentic motivation to engage in a task. However, this may not be the case in interdependent cultural contexts, where people internalize the expectations of close others. To test the effect

of social expectations on prosocial effort in teamwork, a 2 (social expectation: low vs high) by 2 (culture: Japan vs U.S.) online scenario study was conducted in Japan and the U.S. Adult participants (N = 560) imagined having the opportunity to help a target by putting effort into a common task, and evaluated the amount of effort they would put if they were asked to cooperate (prosocial effort). Social expectation was manipulated between-subjects by changing the content of the message sent from the target to the donor. Results of moderated mediation analyses revealed that social expectation indirectly increased prosocial effort through the mediating effect of perceived social expectation. However, the indirect effect was significant only among Japanese. This result suggests that Japanese may more readily adjust their behavior depending on their perception of others' expectations.

Cultural Differences Between Chinese and Japanese Recognition of the Movement of Artifacts

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The Asian countries of China and Japan have been bound together by deep ties since ancient times, and their cultures have inevitably influenced each other, absorbing different features and products and developing their sensibilities. However, recent studies comparing China and Japan have sometimes pointed out differences in sensibility between the two. In this paper, to investigate whether there are differences between Japanese and Chinese people in the impressions and evaluations of product design and their movement, and if so, what kinds of differences there are, we conducted an experiment using three novel artifacts imitating the forms and movements of three plants: wheat ears, dandelions and water lilies. Eighteen Chinese（Sixteen Mainland Chinese and Two Taiwan Chinese）and twenty-two Japanese participants were randomly assigned to two groups: a motion observation group and a static observation group. After observing the lighting fixtures installed in a space, they filled out questionnaires about their impressions of the space and lighting fixtures. The results showed, first, that there was an interaction between the nationality of the participants and the presence or absence of movement in the space. This suggests that there was a difference between nationalities in the perception and evaluation of the impression of space in the presence or absence of the movement of artifacts. Second, there was an interaction between the nationality of the participants and the presence or absence of movement in the evaluation of product impressions. This suggests that there is a difference in the evaluation of products and movements between Chinese and Japanese people in the presence or absence of movement of artifacts.

What We Can Learn About Emotion by Talking with the Hadza

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Instances of emotion are typically understood as internal mental experiences centering on individuals' subjective feelings. This conceptualization has been supported by studies of emotion narratives, or the stories people tell about events that they understand as emotions. Yet these studies, and contemporary psychology more generally, often rely on observations of educated Europeans and European-Americans, constraining psychological theory and methods. In this paper, we present observations from an inductive, qualitative analysis of emotion narratives of the Hadza, a community of small-scale hunter-gatherers in Tanzania, and juxtapose them with those drawn from Americans from North Carolina. While North Carolina narratives largely conformed to the assumptions of psychological theory, Hadza narratives foregrounded embodied actions involving social others, focused on the sensory environment and immediate needs, and worked outward from situated events as the motivation for behavior. These observations suggest that subjective feeling and internal mental experience may not be the organizing principle of emotion the world-around. Qualitative analysis of emotion narratives from outside of an American (and western) cultural context has the potential to discover additional diversity in meaning-making, offering a descriptive foundation on which to build a more robust and inclusive science of emotion.

Predictors of International Students' Academic Adaptation Before and During Covid-19 Pandemic

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The study aimed to investigate the predictors of the academic adaptation of international students, of how well they manage at the school and in their studies. It also aims to reveal if the COVID-19 pandemic brought any changes in the predicting factors.

Online survey method was used among international students in Hungary with the participation of 528 students before and 251 students during the second wave of the pandemic.

Results of regression analysis showed that prior to the pandemic, age, better English skills, integrated education (attending classes together with local students), international friendly campus (Wang et al., 2014), and the positive evaluation of the cultural gap between the educational systems of the country of origin and that of the host country predicted the academic adaptation of international students. During the pandemic, international friendly campus, depression (negatively), and cultural intelligence proved to be predictors of academic adaptation.

The findings call attention to the important role of the international friendly campus in the successful academic adaptation of international students.

Prior Experiences Affect Asians More Than Americans On Time Prediction

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Time is important in our lives. We frequently predict how long an activity will take us. Before we perform a task (e.g., a school assignment, housework, or shopping), we make plans and allocate time accordingly. However, people often predict time inaccurately.

Prior research found that some environmental factors (e.g., attention focus, motivation) may affect time prediction. The present research focuses particularly on the effect of prior experiences and social consequences. Westerners and Asians perceive past experiences and social relationships in different ways. For example, Asians tend to generate behavioral lessons from their past failures, whereas Westerners tend to focus more on favorable, flattering feedback from their past. In this sense, we expected that when people refer to their prior experiences for predicting the completion time needed for similar new tasks, Asians would be more conservative and predict longer completion times than Westerners.

We recruited 446 participants from America and China. Participants took an online survey in which they were randomly assigned to one of the three conditions: control, lesson-learning (participants were reminded to recall relevant past experiences), and social-consequence (participants were told negative consequences to others caused by their failure of prediction). In all conditions, participants predicted time for ten daily tasks (e.g., grocery shopping, cooking meal), respectively.

The results showed that both American and Chinese participants predicted longer times in social-consequence and lesson-learning conditions than in the control condition. Though the increase of predicted time from control condition to social consequence condition was similar among both cultures, Chinese predicted even longer time than Americans when they were both reminded to recall their relevant past experiences immediately prior to prediction. The present research further confirmed the effects of prior experience and social consideration in time prediction and shed light on the role of culture plays in this process.

Defining the Emotion 'Moe' in A Cross-Cultural Perspective

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'Moe', a concept originally established in Japanese subcultures, captures the idea that we feel a strong affection for non-human entities (e.g., novel and video game characters). These entities do not physically exist in the world, but we feel connected when we respond to them in our mind. This unique emotion is observed across both Asian and Western continents; however, it has been ignored in previous psychological research concerning relationships/emotion. Ongoing work aims to define the emotion Moe in a cross-cultural perspective. In Study 1, two large group samples of Japanese and British individuals through online survey were recruited (total N = 1,249). We observed that Japanese respondents feel Moe frequently towards animated characters whereas British respondents feel it more towards human or 'real' type characters. The results of Study 1 revealed that Moe would be a universal emotion; however, the entities chosen as Moe differed by culture. In Study 2, Japanese participants (N=476) through online survey were recruited to examine the components of Moe emotion. The results of Study 2 revealed that Moe consists of 5 components (love, healing, like, precious and desire to protect). We have an ongoing work (Study 3: N=500 collected) to explore the strength of feeling 'Moe' and the related personalities.

The most important contribution of this study is to understand a new emotion by different cultures and the mechanism of new relationships. Moe can be used for broader domains of building a strong relationship with characters.

Right Vs. Left: Ideology and Psychological Motives in the Chinese Cultural Context

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This research examines the content as well as underlying psychological motives of ideology in East Asia. Adopting a mixed methods approach utilizing data from national samples in mainland China (N = 509) and Taiwan (N = 417), qualitative content analysis and correlation analysis results reveal that in both samples: (a) overall, participants had some understanding of the left-right ideological spectrum, commonly associating the Left with liberty/change, and the Right, conservatism/tradition; (b) notwithstanding, most participants placed themselves at the Center; and (c) elective affinities between epistemic motives and political ideology exhibited the most consistent association. Findings shed light on the

political psychology of ideology in authoritarian regimes as well as in new democracies. Findings were also discussed in the cross-cultural psychological context. Altogether, they contribute to our understanding of the nature of ideology beyond the West.

Emotion Brokering in U.S. Latinxs: Associations with Mental Health and Stress

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Introduction: As global migration rises, social interactions between individuals from different cultures are increasingly common. In addition to language-barriers, cultural differences in emotions may also cause intercultural misunderstandings. Bicultural youth frequently help their families navigate intercultural misunderstandings (typically studied in the context of language brokering, i.e., the interpretation of language for others). An unstudied brokering process is emotion brokering: the interpretation of emotion norms for others.

Objectives: We examined (a) the experience of emotion brokering, and (b) how one's emotional experience when emotion brokering predicted negative psychological outcomes.

Methods: Study 1 used an open-ended survey to identify instances when participants (N = 68) reported that a relative misunderstood emotion norms and participants brokered emotions. In Study 2, participants (N = 139) reported their emotion brokering frequency, emotions experienced while emotion brokering, depressive symptoms and acculturative stress. Participants in each study were predominately second-generation immigrant (i.e., U.S. born participants with at least one non-U.S. born parent) Latinxs (individuals residing in the U.S. with Latin American heritage) living in California.

Results: In Study 1, qualitative thematic-coding revealed three common situations involving emotion-based misunderstandings and emotion brokering. Specifically, individuals brokered emotions when their relatives did not understand (a) another's emotion expression, (b) what elicited another's emotional expression, or (c) how someone regulated their emotion. Study 2 revealed that embarrassment moderated the relationship between emotion brokering frequency and depressive symptoms (p=.03): feeling greater embarrassment and brokering more often predicted greater depressive symptoms. However, pride moderated the relationship between emotion brokering frequency and acculturative stress (p=.03): feeling greater pride and brokering more often predicted less acculturative stress.

Conclusions: These novel findings indicate that emotion brokering plays an important role in helping others with intercultural communication. Furthermore, results highlight the role of discrete emotions when considering how emotion brokering relates to psychological well-being.

Adapting An Emotion Annotation Guide From the Us to Poland and Lithuania

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Objective: We created an emotion annotation scheme for social media to better understand the role of emotions in social media (e.g., virality of messages, differences in emotions on discrete topics). Previous social media research concerns text-based input and largely relies on automated keyword lists that are simply translated across languages. We sought conceptual equivalence and the ability to annotate multimedia, including video and images. Method: We first iterated this scheme in English, but then conducted a concept- and theory-driven adaptation for Polish and Lithuanian cultural and linguistic contexts. Results: This presentation describes those emotion constructs that were easily adapted (e.g., love, fear, anger), those that were challenging and how (e.g., wonder, empathic pain), and how we unpacked a non-English construct, kama muta (a heartwarming emotion evoked by cute content), across all three cultures. We present coder reliability data and lessons learned from our adaptation process and coder training. With this method, coder reliability was, with a few exceptions, adequate for these emotions (intraclass correlations >.70) and higher than for comparable emotion annotation schemes. Conclusion: This presentation emphasizes best practices in cross-cultural annotation methodology while challenging the status quo of a great deal of emotion in social media work; It also suggests differences and similarities in particular emotion constructs across the three languages and cultures.

Cultural-Ecological Foundations of Relationship: Implications for Experience of Closeness and Envy

Ting Ai and Glenn Adams, University of Kansas, Lawrence, USA
Fangfang Wen, Central China Normal University, Wuhan, China

People feel envy when they compare unfavorably to a relevant person in a relevant domain, but emotional closeness to the comparison target can mitigate feelings of envy. This suggests a differential closeness hypothesis that the difference in envy toward (distant) acquaintances versus (close) friends will be greater in cultural ecologies of abstracted independence, which afford an emphasis on emotional closeness as a determinant of

relational connection, than in cultural ecologies of embedded interdependence, in which emotional closeness is less prominent as a determinant of relational connection. The purpose of the current work was to investigate these ideas by comparing feelings of envy among participants in two countries, U.S. and China, that researchers have associated respectively with cultural ecologies of abstracted independence and embedded interdependence. Participants read vignettes about protagonists who experienced worse outcomes than a comparison target. We manipulated relationship proximity by varying whether the target was a close friend or distant acquaintance. Across two studies, we found participants reported less envy towards friends than psychologically distant others. This tendency was stronger among U.S. than Chinese participants. In Study 2, we further found cultural variation in relative emotional closeness (i.e., between friends compared to distant others) mediated respective cultural variation in relative envy. Discussion focuses on cultural-ecological variation in dynamics of closeness and cautious ambivalence toward friendship in cultural ecologies of embedded interdependence.

Cognitive Malleability: Longitudinal Study Among East Asian Students in the Uk

Toshie Imada, Brunel University London, Uxbridge, UK

This study aimed to examine whether individuals' cognitive tendencies would change after moving to different cultures. Participants of the study were international students in the UK (n = 76), all born and raised in East Asian countries (e.g., China, South Korea, Japan). Participants' cognitive tendencies were assessed by both conscious self-report measures (e.g., how they view themselves) and automatic behavioral measures (e.g., visual attention and categorization). Approximately 6 months later, the same participants were assessed again for the same measures. Obtained data were examined for the types of measures separately, and individual differences in the changes participants made over time were examined for their association with other socialization factors (e.g., English proficiency, number of British friends). The results would provide insights for cognitive malleability in general, the nature of such malleability (e.g., conscious or automatic), as well as associated factors that may facilitate international students' adaptation to new cultural context.

Do Negative Attitudes Predict Direct Social Control and Indirect Social Control? The Role of Culture

Wen-Qiao Li, Masaki Yuki, and Ami Ishiyama, Hokkaido University, Sapporo, Japan

Previous research found that people with negative attitudes towards deviance display reactions to the deviant characterized by direct and indirect social controls. However, there has been no study to date to identify what moderates whether negative attitudes lead to direct or indirect social control. This research investigates whether cultural context moderates the associations between negative attitudes and the two types of social controls. We collected data in Japan (n = 205) and the United States (n = 226). Participants read a series of deviance scenarios, in which they rated their negative attitudes towards deviance by hostile emotions and personal implications and the reaction intention towards the deviant. Results showed a significant interaction effect between culture and negative attitudes towards deviance in predicting direct social control and indirect social control. Specifically, negative attitudes towards deviance were positively associated with direct social control in the United States, while the association was not significant in Japan. On the other hand, negative attitudes towards deviance were positively associated with indirect social control in both Japan and the United States, but this association was significantly stronger in Japan. This research highlights the importance of cultural context in shaping people's reactions towards norm deviance.

Signaling with Conspicuous Consumption: The Role of Relational Mobility

Yiming Zhu, Xiaomin Sun, Zhenzhen Liu, Yue Yuan, and Qi Zhao, Beijing Normal University, Beijing, China

Relational mobility, which is the general degree to which individuals in a society have opportunities to form new and terminate old relationships, has been found to be an important socio-ecological factor capable of explaining the various patterns of interpersonal behaviors observed across cultures. The current research extends the extant literature on relational mobility to consumer behaviors. We propose that relational mobility may foster conspicuous consumption. In three studies, measured (Studies 1 and 2) and manipulated (Study 3) perceived relational mobility was found to be positively correlated with conspicuous consumption. Need for status (but not need for uniqueness) was found to mediate the association between relational mobility and conspicuous consumption in both Study 2 and Study 3. The results are robust, regardless of whether conspicuous consumption was measured with pictures of conspicuous merchandise (Study 1), with a well-established scale (Study 2), or with daily shopping decision-making and money-distribution tasks (Study 3). The current research is the first published study to present evidence that the effects of relational mobility have a profound bearing on consumer behaviors.

Poster Presentation

The Influence of Cultural Information On Emotional Body Language Recognition

Erjia Xu and Ping Hu, Renmin University of China, Beijing, China

Culture restricts how people feel emotions in specific cultural contexts, and shapes how people express emotions in specific situations.Certain aspects of emotions are culturally different, because emotions are not only determined by biology, but also affected by social or cultural conditions. Body expressions are as powerful as facial expressions in conveying emotions, even play a more important role in communication. Previous studies have found that compared with Eastern, emotional body language of westerners is more exaggerated and they tends to interpret the EBL of others as higher arousal emotions.

This study uses three experiments in college students in China to explore whether individuals' emotion recognition of EBL is affected by cultural background information. In Experiment 1, individuals were asked to recognition EBL and judged their emotional type and identity, while recording their RT. In Experiment 2, individuals were informed of the cultural identity information (Chinese/American) of EBL expresser before each trail. In Experiment 3, we informed the cultural environment information(China/US).

The result of the identity selection in E1 shows that the proportion of cultural identity judgments is higher than the random ratio. Individuals tend to judge sadness EBL as Chinese and judge the dynamic EBL as American. In E2, we found that the cultural identity information did not affect the recognition of EBL. The result of E3 confirmed the findings of E1 1, compared with the static EBL, we found dynamic EBL under American environment, the RT is faster and the accuracy is higher.

In general, cultural background information of the expresser can effect the recognition of EBL. Chinese college students will associate Chinese with low arousal EBL (sadness) and Americans with high arousal EBL (Fear), which may due to the different cultural norms or cultural script.

Preferences for Ai Explanations Based On Cognitive Style, Socio-Cultural Factors and Domain

Hana Kopecka, Jose Such, and Michael Luck, King's College London, UK

Cross-cultural psychology recognises an interplay between culture and cognition and posits that social orientation affects cognitive processes such as attention and causal attribution.

Though cognitive differences between cultures were first identified between national cultures, they were also more recently found between communities on a finer scale, such as between social classes and supporters of different political parties. In our work, we study how differences in cognitive style affect the interaction between users and automated decision-making systems with the ability to explain their decisions to users.

Designing artificial intelligence (AI) systems with the capacity to explain their behaviour is important to enable human oversight, facilitate trust, promote acceptance of technology and, ultimately, empower users and improve their experience. There are, however, several challenges to explainable AI (XAI), one of which is the generation and selection of the explanation from the information available, which effectively means to design AI systems with the ability to attribute causality to their own actions. Because causal attribution is among the processes influenced by the social orientation of one's cultural environment, we hypothesised that there could be systematic differences in preferences for AI explanations between communities of users according to their socio-cultural characteristics. We investigated and found a relationship between cognitive style, and other socio-cultural factors, such as gender, education, social class, political and religious beliefs and a preference for either goal or belief explanations in the interaction with explainable AI agents. Here goal explanation provides information about the goal the agent is pursuing, and belief explanation informs the user about the agent's belief about its environment, which triggered the particular action to be executed. The association between cognitive style, socio-cultural factors and AI explanation preference was generally more prominent in domains familiar to the user.

Cross-Cultural Differences in Visual Perception and Aesthetic Preferences

Helene M. von Gugelberg and Boris Mayer, University of Bern, Switzerland

The comparison of countries that are either ascribed a holistic or an analytic style of perception is common practice. Holistic perception highlights context information and the relation between objects is paramount. With an analytic perception style, the focal object is of greatest importance and context is de-emphasized. Here, we compare samples from the US, Germany and India with regard to their perception style. A total of 596 participants completed the Framed Line Test (FLT) and performed a photo selection task (PS). The absolute task of the FLT requires the context-free reproduction of a line within a frame while the relative task asks for the context-bound reproduction of the line. The PS has participants choose their favorite photograph out of a set of four, where only the size of the depicted person was manipulated while the background stayed the same. We hypothesized that participants from India would show a higher accuracy in the relative FLT task compared to the two Western samples, while participants from the US and Germany would show a higher

accuracy in the absolute task. Furthermore, Indian participants would select pictures with more background information (smaller model sizes) compared to participants from the US and Germany. For the FLT, an interaction effect of cultural group and task resulted. While participants from the US and Germany had a more accurate performance in both tasks compared to Indian participants, the difference was significantly smaller for the relative task, indicating a relatively better performance of Indian participants in this task, which was in line with hypotheses. In the PS, contrary to predictions, participants from India chose larger model sizes compared to participants from the US or Germany. Results indicate that the two opposing cultural perception styles cannot be easily distinguished and further research including a broader variety of countries is needed.

Does Honor Endorsement Explain Differences in Secret Disclosure to Romantic Partners?

Henry N. Lopez, Helen Neuzil, and Susan E. Cross, Iowa State University, Ames, USA

Objective

Members of honor cultures view protecting and upholding social reputation as central to their daily lives (Leung & Cohen, 2011). People who endorse honor may be more likely to conceal secrets to maintain their reputation. We investigated the relation between honor endorsement and people's willingness to reveal different life experiences. We hypothesized that participants who endorse honor would be less likely to reveal different shameful life events to their romantic partners.

Methods. We surveyed 198 participants (53.5% female), 97 from honor states, and 101 from non-honor states. Participants were 38.4 years old on average (SD= 6.67). Honor values were operationalized through the Honor Ideology for Manhood scale (Barnes et al., 2012). Participants were asked how likely they would disclose 35 hypothetical life experiences to their romantic partner on a scale ranging from 1 (not at all likely) to 5 (extremely likely). We measured age, general trust, relationship length, religiosity, and political orientation as control variables.

Results. We ran four separate general linear models predicting willingness to reveal secrets across four dimensions of secrecy (i.e., immoral, relational, professional, and family-oriented). Three models assessing the relation between honor and willingness to disclose relational, immoral, and goal-oriented secrets were not significant. Over and above control variables, honor significantly predicted willingness to disclose family-oriented secrets, B= -.208, SE=.09, t=-2.34, p < .05, $\eta p2$ = .03. Participants who endorsed honor were less willing to disclose family-oriented secrets to their romantic partners.

Conclusion. The present study provides partial evidence that people who endorse honor are less likely to disclose hypothetical life events to their romantic partners. Our findings highlight the particular importance of family-oriented secrets. Life events that

include other family members could reflect a person's reputation and should be kept secret to avoid damage to one's reputation.

How Do Incremental and Entity Theorists React to Other's Failure?

Keita Suzuki and Yukiko Muramoto, University of Tokyo, Japan

How instructors react to learners who have just failed at their task affects the learners' motivation and achievement. Among several factors, implicit theory (belief about the malleability of human attributes) significantly affects such behaviors. Previous studies have claimed that; (1) incremental theorists (people who believe that ability is malleable) value effort as a source of self-improvement and therefore encourage learners to persist; (2) entity theorists (people who believe that ability is fixed) do not value effort like incremental theorists do and are therefore less likely to encourage learners to persist (e.g., Blackwell et al., 2007).

However, based on our recent findings that entity theorists are motivated to explore their aptitude (e.g., Suzuki et al., 2021), entity theorists would perceive effort as information to assess learners' aptitude to choose the suited task. Therefore, we hypothesized that entity theorists would encourage learners to persist if their efforts were insufficient to make precise assessment on learners aptitude . Participants were asked to advise an underachieving student on his/her career choice. We manipulated the amount of the student's effort. The results revealed that entity theorists attributed the failure of the student who made sufficient effort to lack of ability and encouraged the student to change subjects, but they did not do so for the student who made an insufficient effort. Incremental theorists were less likely to encourage the student to change subjects regardless of the amount of effort. This suggests that entity theorists assess learners' aptitude through observing their effort and performance, whereas incremental theorists perceive effort as a source of self-improvement. However, incremental theorists showed a similar inferential process about learners' ability as entity theorists, although the indirect effect was weaker. The impact of implicit theories on pedagogical behavior and the applicability of these findings to the individual's self-evaluation process will be discussed.

Self-Construal Priming Does Not Shift Self-Construal, Value Judgement, Or Social Judgment

Yichen Wu and Zhicheng Lin, The Chinese University of Hong Kong, Shenzhen, China

Fundamental in cultural psychology is the observation that humans from different cultures define the self differently: people from collectivist cultures define the self as more

interdependent, whereas people from individualist cultures define the self as more independent. Prominent theories suggest that the construal of self is fluid and malleable, such that the relative salience of independent versus interdependent self-construal within an individual can be altered by situational cues, especially those inconsistent with the predominant self-construal. Indeed, reading different story primes (reflecting either independent or interdependent thought processes) or circling different types of pronouns in word-search primes (either independent [e.g., I, mine] or interdependent [e.g., we, ours] pronouns) have been shown to shift self-construal, value judgement, and social judgment, known as cultural priming (Trafimow, et al., 1991; Brewer and Gardner, 1996, and Gardner, et al., 1999).

In this preregistered study, we 1) comprehensively tested the priming effect by using two types of primes (story and word-search primes) with three conditions (independent, interdependent, and control); 2) used a large sample size (468 vs. 90 or 75 in the original studies) based on the small-telescopes approach; 3) minimized participant bias by branding the priming and test procedures as separate studies; 4) minimized experimenter bias by masking priming conditions during data collection and analysis. As an extension, interdependence was further separated into relational interdependence and collective interdependence.

As quality checks, relational and collective interdependence self-construal was associated with relational and collective values, respectively; and self-construal was more relational in females than males, who were more collective. Importantly, there were no priming effects on self-construal, value judgement, or social judgment—undetectable based on the small-telescopes approach—with moderate to very strong support from Bayesian analyses. These results challenge the replicability of cultural priming that has been fundamental to the enterprise of cultural psychology and neuroscience.

Effects of Retrospective and Prospective Influencing Attempts On Cognition in Japan

Yoshiaki Imai, Keio University, Tokyo, Japan

This study aimed to reveal the effects of recalling influencing others/being influenced by others and planning to manage a group of six as a designated leader on perceived control, BIS/BAS, and unconventionality. Additionally, the study was related to the power-holders cognition, such as the approach/inhibition theory and the social distance theory of power.

Participants in the influencing/being influenced conditions were instructed to write an episode of their influencing or being influenced by others as closely as possible. Finally, participants in the control condition gave a general description of a cinema or TV drama that recently stuck out in their memory. A total of 289 participants who followed the manipulation of the four conditions were extracted from 2,334 participants who were registered with either of two research firms over the internet and answered one of four questionnaires. The

extracted participants wrote episodes of over 70 words, and the episodes were rated as high by three coders based on the manipulation. Excluded participants did not write any words, or they wrote nonsensical sentences and short episodes.

A one-way multivariate analysis of variance revealed no differences in any dependent variables between both conditions of influencing/being influenced, contrary to the theories of power. However, participants in the leader condition showed more perceived control than those in the control condition and less unconventionality than those in the other three conditions. As leaders, the participants in the leader condition did not attempt to use new ways to achieve an unexpectedly given goal even if they held some power.

These results, including low rates of writing episodes of interpersonal influence, suggested a possibility of the thinness of the frame of power in Japanese interpersonal relationships. Further, possibly, the specificity of prospective thinking about influencing others as a leader was different from retrospective influencing attempts.

Cultural Dynamics and Cultural Change

Invited Symposium
How Social, Political, and Environmental Challenges Affect Cultural Change and Individual Ideology
Chair: Sylvia X. Chen, Hong Kong Polytechnic University, China

This Invited Symposium is organized by the Asian Association of Social Psychology (https://asiansocialpsych.org/about-us/), founded in 1995 with the intention of providing scholars in Asia and the Pacific with a collaborative forum for capability building and the discussion, promotion, and publication of their research. This symposium aims to address how social, political, and environmental challenges affect cultural change and individual ideology. Specifically, the threat of natural disasters, the increase of economic development, the advancement of communication technology, and the influence of globalization have been associated with subjective well-being, social norms, national identity, and national attitudes in different cultures. The symposium consists of four presentations authored by researchers from different regions of Asia, including Hong Kong, China, India, and Japan. Liman Li will present empirical evidence from large-scale multicultural and national surveys (viz., the World Values Survey and China Labor-force Dynamics Survey) and an experiment to show the positive association between societal chronic vulnerability to natural disasters and individuals' happiness. Huajian Cai will present time series data from an official Chinese newspaper (i.e., People's Daily) and Google Ngram of Chinese Books to show the rising trends of cultural tightness and looseness that benefit economic growth in China from 1970 to 2014. Roomana Siddiqui will present the use of advanced communication technology to construct a bounded exclusive national identity by cultural reappropriation in India. Minoru Karasawa will present the factor structure and correlates of Japanese national attitudes to conceptually and empirically distinguish nationalism and patriotism. Taken together, the four presentations will shed light on the interplay of societal influences at the cultural level and psychological processes at the individual level over time to account for the intriguing patterns found in Asian contexts.

The Association Between Chronic Vulnerability to Natural Disasters and Subjective Well-Being

Liman Li and Wen-Qiao Li, The Education University of Hong Kong, China

The present study explored the association between chronic vulnerability to natural disasters in a region and individuals' subjective well-being. Some studies revealed long-lasting negative impacts of natural disasters on people's subjective well-being, and some studies showed relatively temporary negative impacts due to people's great coping abilities. Interestingly, some studies even suggested that chronic vulnerability to natural disasters might produce some positive effects on individuals' subjective well-being. To explore this possibility, we first analyzed the World Values Survey (Wave 6; N = 80,589 participants) with nationally representative responses from 55 nations/regions. With controlling for the effect of individual factors (e.g., demographic characteristics and sense of control) and societal factors (e.g., societal economic condition and individualism), the multilevel analyses showed that societal chronic vulnerability to natural disasters was positively associated with individual-level happiness but not life satisfaction. To further minimize the potential confounds of diverse geographic and cultural characteristics across nations, we analyzed the China Labor-force Dynamics Survey in 2012 (N = 16,253 participants) and 2014 (N = 13,641 participants) with responses across regions in China. Generally, the results were replicated, showing that greater societal chronic vulnerability to natural disasters was associated with greater happiness at the individual level. The positive association between societal chronic vulnerability to natural disasters and individuals' life satisfaction was also observed. An experiment was conducted and provided some partially supportive evidence. The present study calls for future studies to examine the effect of different ecological threats on individuals' subjective well-being.

The Change of Tightness-Looseness in China (1970-2014): Trend and Economic Consequences

Huajian Cai, Yiping Xie, Ziyan Yang, Chinese Academy of Sciences, Beijing, China
Bruce Bao, The University of Manchester, UK
Yiming Jing, Chinese Academy of Sciences, Beijing, China

The current research examined the change in cultural tightness-looseness and its economic consequence in China since 1970. Time-series data from People's Daily (The top official newspaper in China) and Google Ngram of Chinese Books consistently showed that tightness and looseness manifested rising tendencies since 1970, and, therefore, also a positive time-series association. Moreover, the rise in looseness was beneficial for economic growth in China as indicated by the Granger causality test. The findings not only enrich the understanding about cultural psychological change in China but also provide account for the rapid economic growth from the perspective of cultural psychology. Moreover, our research also highlights that the existing conceptualization about tightness-looseness may be culturally bounded.

Cultural Reappropriation and National Identity in the Age of Communication Technology

Roomana N. Siddiqui, Aligarh Muslim University, Aligarh, India

In this age of post liberalism and advanced communication technology the socio-cultural boundaries are becoming blurred and more permeable. The familiar is getting de-localized and getting integrated in the larger cultural mosaic. Consequent to these changes the sense of connectedness gets hazy and this compels people to start engaging in protective strategies that serves as a meaning making endeavour. At the national level this is achieved by cultural reappropriation for constructing a bounded exclusive national identity. As culture plays a significant role in defining a nation it serves as a rallying point for a large section of people. Since culture has instrumental and sentimental value it is effectively used by leaders for constructing new identities. Leaders have the added advantage of using communication technology which enables them to combine the discourse of national identity with powerful visual imageries to generate mass appeal. What we are witnessing across nations and in India is an attempt to revive the cultural past to construct a bounded national identity. Mostly those cultural practices which have strong religious connotations are drawn to construct these identities. As religious practices have both sacred and sentimental value the visual representations generate mass appeal and is very effectively used in shaping and directing people's conduct in order to facilitate the notion of self/other.

The Ideological Nature of National Attitudes Among Japanese Under Globalization

Minoru Karasawa, Nagoya University, Japan

Studies across different countries have revealed that nationalism and patriotism can be distinguished both conceptually and empirically. In this presentation, I will address a 4-factor structure of Japanese national attitudes, including Cultural Nationalism, Patriotism, National Chauvinism, and Internationalism. Cultural Nationalism is a distinctive component of Japanese national identity whereas the remaining factors have commonly been found in a number of countries. Cultural Nationalism is typically associated with conservative, and Internationalism with liberal ideology, respectively, whereas Patriotism and National Chauvinism show less consistent patterns with regard to their ideological nature in the Japanese context. Furthermore, Cultural Nationalism appears to facilitate disgust and perceived threat associated with "culture mixing," and consequently, less tolerant attitude toward immigrants, whereas Internationalism shows a reverse pattern. Here too, the influence of Patriotism and National Chauvinism is ambiguous. Overall, these results imply that cultural aspects of national ideology may play a critical role in the process of

acculturation. Implications concerning cultural backgrounds of political ideology are also discussed.

Symposium
Politics Aside, Culture Explains Why East Asian Countries Have Fared Better During the Pandemic
Chair: Alexander English, Zhejiang University, Hangzhou, China

The COVID-19 pandemic has shut down entire countries and up-ended lives globally for over two years. One easy explanation for why some countries did better on COVID than others is strong central governments, but a recent study in the Lancet found there was no relationship between government and COVID performance. We also know that COVID outcomes have been mostly unrelated to wealth. The question of why have some countries fared better than other is certainly a puzzling one. We argue that politics aside, culture is a key piece to this puzzle. In this symposium, we will explore cultural factors that explain COVID-19 containment internationally and intra-nationally.

The first part of our symposium, will feature two mask observational studies from China. Presentation 1 will report evidence for initial mask-use differences based on historical rice-wheat farming legacies. Once 'mask mandates' were implemented, rice-wheat differences disappeared. In Presentation 2, researchers conducted longitudinal mask observations when COVID-19 was under control. They found that people responded to 'tight situations' and continued to wear masks in areas with mask mandates even when COVID-19 risk was low.

In the second part of our symposium, we will take a bird's eye view of COVID-19 and explore how tight rice-farming societies fared at preventing COVID-19 over the first year of the pandemic. In the third presentation, researchers found both globally and within China, rice areas had fewer COVID-19 cases per capita and less deaths. In the final presentation, researchers will present evidence on the social coordination of vaccination of more than 1.3 billion people. Evidence shows that cultural factors like rice farming and norm tightness continued played an important role in combating COVID-19. This symposium will end with a lively discussion of how cultural factors shaped the COVID-19 response and some lessons we can learn for future pandemics.

How It Began: Mask Observation Study Revealed Rice-Wheat Differences But Faded with Mask Mandates

Alexander English, Zhejiang University, Hangzhou, China

At the start of the coronavirus outbreak in January 2020, we observed 1,330 people wearing masks in public places around China. We found that people living in areas with a rice farming history wore masks more often than people in wheat regions. Cultural differences persisted after taking into account objective risk factors such as local COVID cases and distance to the outbreak in Wuhan. Cultural differences were strongest in the ambiguous, early days of the pandemic, then nearly disappeared as masks became nearly universal (94%) within 2 weeks. Although strong cultural differences lasted only a few days, it suggested that people were reacting quickly in a communal way to combat spread of COVID spread. Mask-use, which we now know, is an effective tool, ultimately helped China reduce deaths substantially.

People in Cultures with Tight Norms Wear Masks More Even in a Post-Pandemic Era: Two Large Studies

Liuqing Wei, Hubei University, Wuhan, China

Studies have found large regional differences in wearing masks to prevent COVID-19. Why do people in some areas take more precautions against COVID? Through two large-scale studies, we tested what cultural factors are most related to regional differences in mask use. In Study 1, we observed 23,551 people's actual mask use on the street, in malls, on the subway, and in public parks for 5 weeks in 15 districts across 7 cities in China. People in provinces with tight social norms (measured prior to COVID-19) were more likely to wear masks on the subway and in malls. However, differences did not extend to outdoor streets and public parks, where norms are looser. Differences between tight and loose provinces replicated in a large-scale survey of 15,985 people in 284 prefectures across China in Study 2. Social norms explained mask use beyond obvious causes like mask policies and the number of local cases. These findings suggest that norm tightness has a lasting association with people's health-protective behaviors, even after the acute pandemic phase. This can provide insight into how different cultures will respond to future pandemics.

Rice-Farming Societies Fared Better During Covid Pandemic: Here's Why

Thomas Talhelm, University of Chicago, USA

Wealthy nations led health preparedness rankings, yet many poor nations controlled COVID-19 better. We argue that a history of rice farming can explain why some societies did better. Building on anthropology studies, we detail evidence that rice-farming societies developed tight social norms and fixed, immobile social networks. These social structures helped coordinate societies against the COVID-19 pandemic. Study 1 finds that rice cultures arouTnd the world have tighter social norms and less-mobile relationships, which are linked

to stronger control of COVID-19. Rice-farming nations suffered just 3% of the COVID deaths of non-rice nations. Study 2 replicates the finding comparing prefectures within China, which allows for a more controlled comparison. These findings suggest that long-run cultural differences rooted in rice farming influence how rice societies—with over 50% of the world's population—controlled COVID-19. Culture was critical in controlling the COVID-19 pandemic, yet the preparedness rankings mostly ignored it.

How a 'No-Covid Country' Fared with Delta and Omicron Variants: Culture Explains Vaccine Uptake

Shuang Wang, Shanghai International Studies University, China

On May 21st, 2021, the first confirmed cases of COVID-19's Delta variant appeared in Guangzhou, China. Half-a-year later, the Omicron variant appeared in Tianjin, China. The outbreak of these two new variants brought about new phases of strict measures to combat COVID-19. Vaccination was one way people "accepted a new way of living", even with very little chances of getting infected. In Study 1, we investigated which cultural factors would predict vaccine acceptance. We collected data from more than 1,200 people around China and found large differences in vaccination behavior before and after the Delta variant appeared. Results showed that norm tightness significantly influenced vaccination behavior, with tighter provinces having higher vaccination rates. For local residents (e.g. people who have never lived outside of their home province), norm tightness positively mediated the relationship between rice-farming and vaccine acceptance. In Study 2, we gathered all COVID cases after May, 2021 (when Delta first appeared). Results showed that rice-farming areas had fewer province-level cases and these areas slowed COVID faster (calculated by # of days it took to control an outbreak). This presentation will conclude by describing how regional areas responded to COVID-19 outbreaks and how people in a "No-COVID country" continue to respond any covid outbreak.

Symposium
Social Change – Cultural Change? Examples from Seven Societies.
Chair: Marta Fulop, Hungarian Academy of Sciences, Budapest, Hungary

This double symposium addresses the fact that culture, human behaviour and psychology are not stable in time, but change dynamically as a result of sociopolitical, socioeconomic, sociodemographic (Greenfield, 2008) and ecological changes. If culture is conceptualized as adaptation then macro-level temporal changes (Ogihara, 2017) require a change at the

psychological level as well. This symposium also presents studies with different age groups and cohorts/generations and discusses how age-related changes may be differentiated from societal changes and cohort/generational changes.

The studies all take into consideration the macro-level changes in a society, the change of the political structure, economical development, industrialization, urbanization, changes in access to education, information technology development and globalization.

The symposium presents research from three European countries: Hungary, Romania and Germany. Hungary and Romania are post-socialist countries that have experienced the political system change in 1989, three decades ago. Two Asian countries (India and Taiwan) represent how democratization, industrialization, change in educational level may affect the level of individualism in traditionally collectivistic societies, may change altruistic/competitive behaviour even among children in Mexico and may bring cognitive changes in epistemological beliefs or in gender relationships in the Beduin community living in Israel.

The studies not only represent examples of these changes but they apply different methodology from large scale quantitative survey studies to qualitative case studies. There are cross-sectional studies and also there is an example of longitudinal research. The methods include value surveys, questionnaires with open-ended questions, experiments and also psychoanalytically oriented case studies.

Value Development Across the Lifespan: Does Social Change Have An Impact?

Klaus Boehnke, Jacobs University Bremen, Germany

Prominent value theorists like the late Ronald Inglehart have proposed that the values people cherish remain rather stable from early adulthood onward and that societal value change is a matter of generation exchange not of individual life-span development. In simplified terms, Inglehart assumes that people cherish what has been scarce in their primary socialization years and when they reach adulthood, value preferences are by and large fixed, generally regardless of what happens during their adult lives. The current presentation puts this proposition at a test utilizing a longitudinal dataset of some 200 German peace movement activists and sympathizers who have been surveyed 10 times with three and a half years in between measurement waves since 1988/9, when they were on average 17 ½. Results obtained with a 12-item Instrument developed to measure all four poles of the bi-dimensional Inglehart value concept (self-expression values, survival values, tradition values, secular-rational values) suggests that there are after all significant shifts in value preferences between the average ages of 17 ½ and 49. However, they are stronger for self-expression and secular rational values than for tradition and survival values. This underscores that value stability across the lifespan is a myth. Findings rather propose that value preferences closely related to prominent topics of social change (individual freedom,

non-traditional lifestyle) change more rapidly than values related to more classical spheres like religion and material welfare.

Modernity and Traditionality Among University Students in Taiwan: A 31-Year Cross-Sectional Study

William Gabrenya, Florida Institute of Technology, Melbourne, Florida, USA

Taiwan has experienced dramatic social changes involving industrialization, democratization, high-technology manufacturing, and the emergence of a specifically Taiwanese identity since independence from Japan in 1945. These societal changes have led to a transition from traditional to modern beliefs and values, and then to post-materialist values. To follow these changes, traditional, modern, and post-materialist values were measured over a 31-year period at Taiwan's National Taiwan University in a cross-sectional design. Values were assessed in 1989, 1998, 2011, and 2020 cohorts using independent measures of modernity (M) and traditionality (T) developed and validated in Taiwan by K.-S. Yang and child-rearing values developed by M. Kohn and others. Students were found to hold greater M than T values at all assessment points, but M increased and T decreased over the period of the study, in particular for female students. Consistent with theorizing on democratization, gender attitudes, and emancipative values, value change was uneven over the 10 TM subscales, occurring primarily for gender equality.

The Concept of Competition: Does It Change with Social Change?

Márta Fülöp, Institute of Cognitive Neuroscience and Psychology, Budapest, Hungary

Studying social change in relation to the system change in the East-Central European countries in the 1990s was a very central focus of social psychologists in the region. In almost all post-socialist countries social and developmental psychologists studied how values change in relation to the political and economic changes (Lebedeva, Radosveta, Berry, 2018).

Competition is a social, political and economic phenomenon (Fülöp, 1999, 2005). Its perception and conceptualization can not only be different across societies but can change over time and along with social and cultural changes within one society. Competition was a more or less banned concept in socialist Hungary. However, it became a key concept of the so-called system change. This change started more than 30 years ago therefore it is worth investigating if and how the concept of competition has changed.

The present talk compares the concept of competition between matched samples (age, gender, university major) of Hungarian university students. In the first study carried out in 2000 the so-called Omega – Alpha generation took part (Van Horn et al, 2001) who were the last children of the previous system and the first adults of the new. In the second study carried out in 2021-22 members of the so-called "Beta Generation" (Fülöp, 2018) who were already born into a structurally competitive society (democracy and market economy) participated. The goal of this study was to check if these views have changed or remained stable. Altogether, 735 university students (average age 22.1) of different majors participated. They filled in a questionnaire with a main open-ended question: „What do you think about competition in general," and some additional questions about their personal attitude and its explanation. Results show that the notion of competition became much more elaborated and the majority of students emphasize both positive and negative aspects of it (NKFIH-OTKA-K135963).

Sociocultural Change and Epistemic Thinking Across Three Generations in Romania

Raluca Furdui, West University of Timisoara, Romania

Objective. From a developmental perspective, we are investigating the role of an abrupt social change (Romanian Revolution in 1989) on three different generations (ages 18-30; 45-60; 75+), in order to explore how the "epistemic thinking" (Kuhn & Weinstock, 2002) could be related with generational belonging, level of education and social media use in a post-communist society (Romania).

Methods. Using both a quantitative and qualitative approach, through a mixed-methods comparison of the three generations, we explore the changes in epistemic thinking (absolutist, multiplist or evaluativist) 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 perform a multivariate analysis of variance (MANOVA) to investigate the significant generational breaks in the experience of education, social media use, and international travel lay. At the same time, we elaborated some hierarchical regression models to examine the contribution of generational belonging, education, and social media use to the different types of epistemic thinking.

Results. Our outcomes indicate absolutist thinking was less frequent and evaluativist thinking more frequent the earlier in life a cohort was exposed to the post-communist Romanian environment. Our sociodemographic analysis evidenced that younger cohorts experienced greater exposure to education, social media, and international travel. The regression analysis showed that the expansion of both education and social media across time was a significant factor in the decline of absolutist thinking and the rise of evaluativist thinking across the generations.

Conclusions. Our study indicates that the different socialization practices stemming

from specific social exposure to social and political environments related to a historical rupture provide a particular way of activating the epistemic thinking depending on the age at which one experienced this rupture.

Epistemology Mediates Generational Shifts in Identity and Gender Value Among Bedouins in Israel

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

According to Greenfield's theory of social change and human development (Greenfield, 2009), changes in a community's sociodemographic characteristics will produce shifts in pathways of social and cognitive development. This theory has been supported by research among Bedouins in southern Israel which found generational shifts in gender values (Abu Aleon et al., 2019) related to change in access to formal education and communication technology, and generational and education-related shifts in epistemology (how people understand the nature and source of knowledge) (Weinstock et al., 2022). Research with a Palestinian Arab community in Israel (Weinstock, 2015) found that epistemology mediated between generation and shifts in gender values; emerging epistemic perspectives that knowledge is relative and not objective which accompany sociodemographic shifts may pave the way for generational shifts in values from ascribed gender roles and proscribed interactions between the genders. The current research examines whether this result would be replicated among Bedouins and whether epistemology would mediate generation differences in identity. A clan-based identity is a central characteristic of traditional Bedouin society. Since the establishment of Israel, the Bedouin have become a minority and undergone a tremendous sociodemographic change—there is now mandatory schooling in mixed-gender schools, and more than half of the traditionally semi-nomadic population living in single clans now live in multi-clan settlements with urban infrastructure. Among 60 adolescent girls and their mothers and grandmothers (i.e., N = 180), epistemology, measured with culture-specific dilemmas, was related to clan-based identity; those with a more relativist epistemology were less likely to express a strong, clan-based identity. Moreover, epistemology mediated the relation between generation and clan-based identity, indicating that one reason younger generations had weaker clan-based identities was their increasing relativist epistemology. Epistemology also mediated the relation between generation and gender values, with relativist epistemology related to more egalitarian gender values.

Resistance At Work in Young Lives: Marking the Contours of Social Change in India

Parul Bansal, University of Delhi, India

Objective – The goal of the presentation is to explore the aspirational images related to work roles and identities of urban educated Indian youth in order to identify signs of social change that are sweeping across India in the 21st century.

Methods – The presentation will draw from in-depth, psychoanalytically oriented qualitative interview-based research conducted in the capital city, New Delhi, of India. An attempt will be made to pick on narratives of research and draw inferences about how parent-child relationships, work ideologies and lifestyle choices are changing for young Indians. The presentation will make use of the case study method and psychoanalytically informed method of listening to participants and interpretation.

Results and conclusions – Despite familial and caste/class identities casting a long shadow on the inner lives of the young people in India, often dictating their lifestyle and vocational choices, in-depth exploration of lives of urban, educated youth showcases resistance to classic collectivist notions of subordination of personal needs to group norms. Youth identities are forging a new kind of collectivism specific to the larger historical forces of globalization and liberalization. Their resistive efforts are theorized as indications of social change that is happening In India since 1991 as a result of economic liberalization and exposure to neoliberal ideology. These forces of social change have given impetus to greater individuation amongst urban youth in India without necessarily making them 'westernized'.

Is It Possible To Compete While Being "Prosocial"? Fifty Years of Social Change - Mexican Children

Camilo Garcia, Universidad Veracruzana, Xalapa, Mexico

This study benefits from the convergence of three theoretical approaches to the understanding of competition. One is Fulop's proposition that competition is a complex process that implies a variety of forms beyond the simple diminishing of other's outcomes. and the second one that Kellyan proposition that individual's reactions to experimental situations do not necessarily correspond to the experimenter's design and intentions but to the actual participant perception of the situation (psychological transformations which imply culture and personality of interacting persons). The third one is Van Lange's proposition that cooperation may vary depending on the higher or lower costs involved for the giver in interaction as in the case of social mindfulness where costs are lower. Departing from these contributions, a comparison of the original Madsen study on altruistic behavior with a replication 50 years apart strengthened these theoretical contentions. Madsen compared altruism in identified and unidentified donor's names of Mexican boys and girls in three different socioecological settings (rural, urban lower and middle class) without finding statistical significance under any of those conditions. Using the same experimental design, participants' age and procedures in the same settings, we compared those results with performance after 50 years of social change. The results showed that the major impact was

created by social change. Children were more "altruistic" throughout all those mentioned conditions than in Madsen study. These results interpreted in light of recent theoretical developments showed that individuals were competing in altruism in a situation where the candies that the subjects "donated" were provided by the experimenter (meaning no costs for the donors). Differences found 50 years apart, overall do not contradict the general tenet that competition increases with social change.

Symposium
What Shapes Our Self? The Role of Socio-Contextual Influences on Independence and Interdependence
Chair: Alexander Kirchner-Häusler, University of Kent, UK

A substantial amount of comparative psychological research has examined the link between how people define and make sense of self and a variety of psychological processes, including cognition, emotion, and motivation (Cross, 2011). A majority of this research has focused on differences in and consequences of independent and interdependent selves in Western and East-Asian contexts. However, our knowledge about contextual factors that shape these individual- and group-level differences in self is still lacking. Our symposium will showcase recent research trying to fill this knowledge gap. In four presentations, we will bring together diverse speakers and perspectives to discuss novel insights into how societal, historical, environmental, and regional factors shape and interact with independence and interdependence of the self.

First, Jinkyung Na will present how pathogen-related stress during the COVID-19 pandemic has changed levels of individualism and collectivism in South Korea over time. Next, Jonathan Schulz will focus on how historical exposure to the medieval Western Church and less intensive kinship has shaped contemporary psychological individualism across the world. Nicolas Geeraert will follow by sharing new findings from an international study with student sojourners to illustrate how acculturation to a new cultural environment can be associated with distinct individual profiles of change in self-construal over time. Finally, Ayse Üskül will present regional differences in independence and interdependence of the self, social orientation, and cognitive style based on data collected in East Asian, Western and Mediterranean regions.

Our symposium thus combines data from a large number of settings with a diverse range of theoretical and methodological perspectives, illuminating the important role of contextual and historical factors in shaping the self. Collectively, the talks link to current socio-ecological perspectives on cultural differences and make important contributions to expanding theory at the intersection of culture, self, and identity.

Individualism-Collectivism During the Covid-19 Pandemic

Jinkyung Na, Namhee Kim, Hye won Suk, Eunsoo Choi, Jong An Choi, Joo Hyun Kim, and Incheol Choi, Sogang University, Seoul, South Korea

The Objective: The pathogen stress hypothesis posits that collectivism has emerged as a behavioral defence system against infectious diseases. Previous research demonstrates the association between individualism/collectivism and pathogen-related stress. However, it is still unclear whether the outbreak of infectious diseases would indeed give a rise to collectivism. Thus, we investigated the concurrent effects of pathogen-related stress on individualism/collectivism by examining individualism/collectivism level for 14 weeks of the COVID-19 pandemic.

Methods: A total of 9,322 individuals completed the survey on individualism/collectivism during the study period (January 1st, 2020 to April 7th, 2020). We investigated the trajectory of individualism-collectivism among Koreans for 14 weeks starting on January 1st, 2020 about three weeks before the first confirmed patient was reported in South Korea. In addition, we investigated how the daily average of individualism/collectivism would be associated with the daily number of confirmed COVID-19 cases.

Results: Supporting the pathogen stress hypothesis, collectivism, on average, increased during the outbreak in Korea. Moreover, the daily average of collectivism was significantly associated with the daily number of confirmed COVID-19 cases. Interestingly, the level of individualism did not change during the pandemic.

Conclusions: In conclusion, the present research shows that COVID-19 is making one's cultural contexts more collectivistic. By providing critical support to the pathogen stress hypothesis of individualism/collectivism, the current findings can add to an emerging literature investigating socio-ecological factors that give rise to individualism/collectivism.

The Church, Intensive Kinship, and Global Psychological Variation

Jonathan Schulz, George Mason University, Fairfax County, Virginia, USA
Duman Bahrami-Rad, Harvard University, Cambridge, MA, USA
Jonathan Beauchamp, George Mason University, Fairfax County, Virginia, USA
Joseph Henrich, Harvard University, Cambridge, MA, USA

The Objective: Recent research not only confirms the existence of substantial psychological variation around the globe but also highlights the peculiarity of many Western populations. We propose that part of this variation can be traced back to the action and diffusion of the Western Church, the branch of Christianity that evolved into the Roman Catholic Church. Specifically, we propose that the Western Church's transformation of European kinship, by promoting small, nuclear households, weak family ties, and residential mobility, fostered greater individualism, less conformity, and more impersonal prosociality.

Methods: By combining data on 24 psychological outcomes with historical measures of both Church exposure and kinship, we tested these ideas in a comprehensive array of analyses across countries, among European regions, and among individuals from different cultural backgrounds.

Results: Globally, we show that countries with longer historical exposure to the medieval Western Church or less intensive kinship (e.g., lower rates of cousin marriage) are more individualistic and independent, less conforming and obedient, and more inclined toward trust and cooperation with strangers (see figure). Focusing on Europe, where we compare regions within countries, we show that longer exposure to the Western Church is associated with less intensive kinship, greater individualism, less conformity, and more fairness and trust toward strangers. Finally, comparing only the adult children of immigrants in European countries, we show that those whose parents come from countries or ethnic groups that historically experienced more centuries under the Western Church or had less intensive kinship tend to be more individualistic, less conforming, and more inclined toward fairness and trust with strangers.

Conclusions: This research suggests that contemporary psychological patterns, ranging from individualism and trust to conformity and analytical thinking, have been influenced by deep cultural evolutionary processes, including the Church's peculiar incest taboos, family policies, and enduring kin-based institutions.

A Longitudinal Analysis of Relational Interdependence During Acculturation of Student Sojourners

Nicolas Geeraert, University of Essex, UK

The Objective: Cross-cultural differences in self-construal are well established. What is less clear however, is whether and how acculturation impacts self-construal. If the acculturation process does affect sojourner or migrant self-construal, how does it change over time? Is the pattern of change homogenous across individuals (a 'one-size fits all' pattern)? Or is the population of intercultural travellers more heterogeneous? In other words, is it possible to identify subpopulations or classes of people? These ideas were examined using a longitudinal design and rigorous data analyses.

Method: Data was analysed from a longitudinal study of intercultural exchange students (N = 2480) and non-travelling controls (N = 578). Sojourners travelled to and from

50 different countries. The relational interdependent self-construal scale (Cross et al., 2000) was administered at 3 timepoints. For sojourners these were before, during and after their travel.

Results: Latent Class Growth Analysis was used to examine the temporal pattern of self-construal experienced by participants. This analysis revealed distinct patterns of change in self-construal, with either 3 or 4 classes as viable solutions. In addition, predictors of self-construals over time were explored through both variable-centred (i.e. Multi-Level Modelling) and person-centred analyses (i.e. individual trajectories of self-construal).

Conclusion: Self-construal is impacted by acculturation, but the extent and manner of impact differs between individuals.

Regional Differences in Interdependence: the Case of Mediterranean Honor Cultures

Ayse Üskül, University of Kent, UK

The Objective: Non-western world regions have long been assumed to be relatively homogenous in how they compare to western contexts in their levels and forms of interdependence. While this assumption received some empirical support, important differences in features of interdependence also emerged. Importantly, patterns of selfhood in regions where a culture of honor prevails have been assumed to not follow a monolithic categorization as interdependent or independent, but to incorporate elements of both. We examined this largely untested assumption in a diverse sample of groups from honor, dignity, and face regions drawing on a large number of measures of self-view, social orientation, and cognitive style.

Methods: In 12 sites in the Mediterranean, East Asian, and Western regions of the world, 3,097 participants completed 4 implicit social orientation (e.g., ingroup bias, self-inflation) and 4 cognitive style (e.g., behavioral attribution, object categorization) measures, and one explicit and multidimensional measure of self-construal.

Results: Replicating past findings, face cultures exhibited stronger interdependence in most implicit measures compared to dignity cultures, and in half of the dimensions of self-construal. Interestingly, honor cultures generally exhibited lower or similar levels of interdependence compared to dignity regions. Furthermore, all regions showed a greater independence than interdependence in self-construal, but honor regions showed stronger or equal independence than the other regions in 5 out of 8 dimensions as well as greater or similar levels of interdependence in connection with family members and commitment to others.

Conclusions: Our findings highlight the lack of evidence for a uniform pattern of interdependence in the non-western world: regions of face and honor, generally lumped together under the label of collectivism, differed markedly in their endorsement of interdependence across various measures. Our results thus support recent calls for more

fine-grained regional analysis of interdependence and independence in cultural psychology.

Individual Paper Presentation

Queen's Gambit Declined: The Gender-Equality Paradox in Chess Participation Across 160 Countries

Allon Vishkin, University of Michigan, Ann Arbor, USA

The gender-equality paradox refers to the puzzling finding that societies with more gender equality demonstrate larger gender differences across a range of phenomena, most notably in pursuit of degrees in science, technology, engineering, and math. The present investigation examines whether a gender-equality paradox exists in chess participation, using data from 803,485 active chess players in 160 countries. Results demonstrate across two different measures of country-level gender equality that this paradox extends to chess participation, with the lowest participation of female players in countries highest in gender equality (e.g., the proportion of female players is lowest in Scandinavian countries). Previous explanations for the paradox, including those rooted in evolutionary theories and those rooted in gender role theories, fail to account for this finding. Instead, consistent with the notion that gender equality reflects a generational shift, mediation analyses suggest that the gender-equality paradox in chess is driven by the greater participation of younger players in countries with less gender equality. These findings demonstrate that countries highest in gender equality may not necessarily be the ones most suited to undergo rapid cultural change in reducing gender differences. Instead, given the "rising tide" of egalitarian values (Inglehart & Norris, 2003), those with a suite of sociodemographic factors that increase the relative proportion of younger people may be most well-suited to reduce gender disparities. In addition to the linear effect of gender equality on the participation of female players, a curvilinear effect of gender equality was also found, demonstrating that gender differences in chess participation are largest at the highest and lowest ends of gender equality.

The Impact of Climate Change On Mental Health: Implications for Counseling

Andre R. Marseille, Chicago State University, Chicago, USA

The mental health consequences of events linked to a changing global climate are myriad and can be devastating. According to FEMA, many communities worldwide are already experiencing the devastating effects of climate change in events like intensified wildfires,

droughts and extreme heat, flooding, and coastal erosion, among other natural disasters. It goes without saying that the earth is going through a seismic change that threatens the very existence of humankind. As an Existentialist, I perceive the current climate crisis an a fundamentally existential issue and makes all of us grapple with the fundamental questions of death, life and quality of life.

The impact of climate change is often devastating on many levels. People who are victims of a climate disaster often must deal with have the most immediate effects on mental health in the form of the trauma and shock due to personal injuries, loss of a loved one, damage to or loss of personal property or even the loss of livelihood. Further, the terror, anger, shock and other intense negative emotions that can dominate people's initial response to a climate disaster may eventually subside, but to only be replaced by some form of traumatic stress disorder. The trauma and losses from a disaster, such as losing a home or job and being disconnected from neighborhood and community, can contribute to depression and anxiety.

This presentation is designed to discuss climate change as a fundamentally existential issue and to explore the mental health stress in relation to climate change. How do therapists help clients who have been victims of natural disasters brought on by climate change? How can therapist help clients find hope, resilience and strength when they are faced with the loss of a loved one, their employment, their community, and perhaps most significant, their sense of identity?

Relationship Goals and Self-Presentation Strategies in American and Chinese Online Dating Websites

Cheuk Yue Wan and Wai-lan Victoria Yeung, Lingnan University, Hong Kong, China

We investigate the cross-cultural differences in relationship goals and self-presentation strategies by users of American dating websites (n = 300) and Hong Kong Chinese dating websites (n = 300). Results showed that users of American dating websites were more likely to maximize their relationship chances and had a greater preference for less committed relationships (e.g., friends, sexual interest); while users of Chinese dating websites were more likely to initiate more committed relationships (e.g., romantic partners, soulmates). Moreover, American website users adopted a self-enhancing presentation strategy (e.g., stating positive, superior self-attributes and emphasizing self-uniqueness in their personal advertisements), while Chinese website users adopted a self-effacement presentation strategy (e.g., disclosing also negative, inferior self-attributes and expressing feeling of loneliness in their personal advertisements). The observed findings are discussed in the framework of relational mobility.

Shame, Culture and Wellbeing: An African Perspective

Erhabor Idemudia, North-West University, Potchefstroom, South Africa

Shame as a subject is often looked at from a Western perspective as it affects the individual negatively. However, shame is culturally dependent with meanings and consequences for the person, family and community wellbeing. How shame is embedded in culture and wellbeing is discussed with implications for culturally relevant wellbeing from an African perspective.

Child and Youth Care Practitioners' Ethnic Identity and Its' Role in Their Work with At-Risk Youth

Liat Yakhnich, Beit Berl College, Beit Berl, Israel
Keren Michael and Galit Yanay-Ventura, The Max Stern Yezreel Valley College, Jezreel Valley, Israel

Research has addressed clients' ethnicity in context of helping professions, giving rise to developing ethnic and cultural competence approach. Yet, the practitioners' ethnicity is a much less studied issue.

This study examined the role of CYC workers' ethnic identity in their personal and professional lives, and the way it is manifested in their practice with at-risk youth, in Israel. It focused on workers who belong to two major Jewish ethnic sub-groups: Ashkenazim and Mizrahim. Examining the way CYC workers' ethnic background shapes their professional attitudes may deepen our understanding of the role of ethnicity in CYC work.

This study employed a qualitative phenomenological approach. We located 33 participants who worked in CYC municipal units, boarding schools, youth hostels, etc. Eighteen participants were Mizrahi; fifteen were Ashkenazi.

The data suggest that CYC workers' belonging to majority (Ashkenazi) vs. minority (Mizrahi) group is related to their perception and experience of ethnicity and its role in their personal as well as professional lives. Minority workers' recognizing ethnic discrimination against their group strengthens their ethnic identity, which is then differentially played in their practice, serving as a catalysator of building positive relationships with the youth. Majority workers tend to perceive ethnic issues as irrelevant both in their personal and professional lives, thus acting in a colorblind manner. Interestingly, both admit that at-risk youth address ethnicity, ethnic gaps, and sense of oppression, and that workers' belonging to majority group makes their work more challenging. We suggest that while understanding of the importance of minority youth's culture results from workers' professional training, their awareness/ lack of awareness of their own ethnicity as a factor in their practice, is not

ingrained in their professional identity and depends on their ethnic background. These findings have implications for training CYC workers in multi-ethnic societies.

Construct Validity for A Self-Reported Competency of Romanian Physicians in Autism Spectrum Disorder

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Iuliana Dobrescu, University of Medicine and Pharmacy "Carol Davila", Bucharest, Romania

Shezeen Gillani, Manouchehr Hessabi and Sori Kim, The University of Texas Health Science Center, Houston, USA

Mihaela Stancu and Florina Rad, University of Medicine and Pharmacy "Carol Davila", Bucharest, Romania

Objective: The purpose of this study was to provide construct validity for a modified questionnaire in order to determine the self-reported competency for underlying sub-constructs in Autism Spectrum Disorder (ASD), make inferences on perceived competence in ASD based on a sample of Romanian physicians, and identify physicians' characteristics associated with these sub-domains of competency.

Methods: For this survey, we modified a questionnaire that was used in Pakistan and Turkey, and administered it to a sample of 383 practicing physicians in Romania to assess their perceived competency regarding ASD. Exploratory factor analysis on 12 knowledge questions revealed five sub-domains: stigma, potential causes, children's behavior, misconceptions, and educational needs associated with ASD knowledge. Using General Linear Models, we determined physicians' characteristics that predict the total competency score and various competency sub-scores.

Results: The majority (73%-94%) of physicians correctly responded to some basic questions regarding knowledge about ASD. We also found that younger physicians were more knowledgeable about potential causes of ASD than older physicians (Adjusted Mean Score (AMS): 2.90 vs. 2.18, P < 0.01), while older physicians knew more about the behavior of children with ASD (AMS: 0.64 vs. 0.37, P = 0.02). We found a significant interaction (P < 0.01) between television as source of ASD knowledge and city where the clinic is located in relation to knowledge of the physicians regarding stigma related to ASD. However, the total score was not associated with the variables associated with the sub-domains.

Conclusions: Using factor analysis, we demonstrated construct validity of five sub-domains related to Romanian physicians' knowledge about ASD that include stigma, potential causes, behavior in ASD children, special education needs, and misconceptions related to ASD. The lack of significant association of the knowledge of physicians on ASD

with the Psychiatry and Pediatric ward rotations in Romanian medical schools requires further investigation.

Global Diversity of Authors, Editors, and Journal Ownerships Across Subdisciplines of Psychology

Ningxi LI and Zhicheng Lin, The Chinese University of Hong Kong, Shenzhen, China

Diversity is the fuel of innovation. Global diversity—geographical or international diversification—is indispensable to develop a true psychological science of human beings, but remains poorly understood. We surveyed 68 top psychology journals in ten subdisciplines and examined global diversity of authors, editors, and journal ownerships. Results show that 1) global diversity of authorships, editorships, and ownerships is low in top psychology journals, with the United States (US) boasting outsized influences; 2) disparity intensifies along the hierarchy of authors, editors, and journal ownership; it also substantially differ between subdisciplines and journal types; 3) removing the US markedly increases global diversity and eliminates differences in diversity between subdisciplines and between authorships and editorships; 4) more authors and editors are from the journal's home country (vs. a foreign journal) and the EiC's home country (vs. a journal with a foreign EiC); this home country bias is most pronounced in the US such that journals from the US or with US EiCs have the lowest global diversity in editorships and authorships. These results provide substantial novel insights into the global diversity of top psychology journals, with implications for a new diversity policy to stimulate the generation of variety—and, by extension, innovation.

Intersection of Intercultural Contact and Intergroup Contact

Norihito Taniguchi, Nagoya University, Nagoya, Japan

In international student research, the lack of engagement between international students and their hosts has long been a pressing issue. We examined this issue by focusing on how the following three parties describe their experiences of cross-cultural engagement: 41 international students in Japan from China, the U.K., and the U.S. who engaged with the Japanese (Study 1), 25 Japanese peer leaders and co-learners who engaged with international students in Japan (Study 2), and 21 Japanese students who studied abroad in Western countries and engaged with their hosts (Study 3). The three studies employed a qualitative approach based on grounded theory, collecting data through semi-structured interviews.

Study 1's results revealed that international students in Japan engaged with people from their home culture even while being in Japan due to the Japanese reacting to them as "foreigners." Additionally, Study 2's results showed that Japanese peer leaders and co-learners perceived their engagement with international students as intergroup contact rather than intercultural contact. Furthermore, Study 3's results indicated that Japanese students who studied abroad in Western countries affirmed Japanese cultural identity and developed host cultural identity, resulting in a blend of Japanese and host communication competence.

We discuss three points on Study 1 to 3's results. First, based on Study 1 and Study 2's results, we examine different perceptions of engagement between international students and Japanese students; international students perceived the contact as intercultural contact, while Japanese students perceived it as intergroup contact. Second, we compare the differences in motivations and goals for engagement between international students and Japanese students; international students' being intercultural learning, whereas Japanese students' is the need for and gain of self-esteem. Third, in line with Study 3's results, we consider whether the Japanese students' cultural identity shifts through engagement with international students in Japan's context.

Romantic Relationship Dynamics in India and the Uk: A Cross-Cultural Pilot Study

Sangeeta Bhatt and Shagufa Kapadia, The Maharaja Sayajirao University of Baroda, Vadodara, India
Jacqui Gabb, The Open University, New Delhi, India

Couple relationships remain a crucial part of adult life in India and the UK, being strongly associated with positive physical and emotional health and well-being and successful adulthood. This mixed-methods study investigates the extent to which ideologies about romantic relationships travel across cultures, exploring cultural variations and generational differences on the expression and experience of love for Indian couples in India and Indian descent in the UK. Quantitative surveys were completed with individual partners in a committed heterosexual relationship in India (n=40) and the UK (n=40). Participation involved the completion of an online survey with optional follow-on interviews. Correlation and regression were used to analyze the quantitative data and thematic coding for the interview analysis. The questionnaire focused on domains of emotional dependency and gender roles to examine the extent to which traditional values and cultural norms persisted in contemporary relationships among young couples, and the ways that cultural norms and national context influenced the relationship dynamic of young Indian couples. The results show that heteronormative gender socialization and traditional Indian marriage culture are the main key factors in shaping the practices and beliefs of romantic relationships within and across these two cultures. Traditional gender differences were more apparent in the Indian national context with men being less emotionally expressive and unwilling to show

vulnerability. Conversely, the resistance to public expressions of emotionality inclined men in India to be more emotionally receptive to and emotionally expressive with their female partners. Gender disparities are more hidden in the UK context but exist nonetheless in subtle ways.

Poster Presentation

Cultural Variations in Young Adults' Perception of and Reaction to Maternal Guilt-Induction

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Athanasios Mouratidis, National and Kapodistrian University of Athens, Greece
Bart Soenens, Ghent University, Ghent, Belgium
Jolene Van der Kaap-Deeder, Norwegian University of Science and Technology (NTNU), Trondheim, Norway

The role of parental guilt-induction, a relational element of psychological control, in offspring's adaptation remains a debated issue. Considered from the perspective of Self-Determination Theory, guilt-induction is a detrimental parenting practice undermining children's universal basic psychological needs. In contrast, relativistic perspectives focus on the culture-specific function of guilt-induction, a practice that can be indicative of parental care and therefore be normative in collectivistic cultures. This study aimed to contribute to this debate by investigating possible cultural variations in young adults' perceptions of and reactions to parental guilt-induction and whether the presence or absence of parental warmth plays a role herein. We randomly assigned young adults from Turkey (N = 105; Mage = 21.02), Greece (N = 161; Mage = 21.47) and Bulgaria (N = 60; Mage = 23.58) to one of the three vignette conditions depicting maternal autonomy-support, guilt-induction with warmth and guilt-induction without warmth. Participants' perceived parenting (i.e., autonomy-support, guilt-induction, and warmth), situational need satisfaction and need frustration, and emotion regulation strategies in response to the vignette were examined. Participants in the autonomy-support condition reported more perceived autonomy-support and warmth, and less guilt-induction, compared to the other two conditions, which did not differ in terms of perceived parenting. Multivariate analyses showed that individual differences in collectivism and participants' country had a significant effect, and both interacted with vignette-type in the prediction of the outcomes. Generally, Greek young adults suffered more (e.g., higher need frustration, and perceived guilt-induction) from both guilt-induction with and without warmth conditions compared to their Bulgarian and Turkish counterparts. Additionally, parental warmth buffered the detrimental effects of guilt-induction

only for Bulgarian and Turkish young adults. Overall, the current findings suggest that parental warmth may play a possible role in explaining cultural variations in the perception of and reaction to parental guilt-induction.
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Examining Gender Roles on Japanese Twitter Through Word Embeddings

Kongmeng Liew, Nara Institute of Science and Technology, Ikoma, Japan
Takeshi Hamamura, Curtin University, Japan
Kiki Ferawati, Hidenori Kiyomoto, and Eiji Aramaki, Nara Institute of Science and Technology, Ikoma, Japan

Temporal changes in cultural values can be examined through Natural Language Processing (NLP). Word embeddings, a computational method for representing word meanings in a high dimensional space, have been used to track cultural changes over time (e.g., Hamamura et al., 2021). for example, in examining word embeddings from a corpus of English books, Charlesworth and colleagues (2021) found that gender stereotypes for job occupations became strengthened over time. Yet, due to the scarcity of available language resources, these analyses have been underutilized beyond English and Mandarin. Here, we used word embeddings to study dynamic changes to perceptions of gender stereotypes in Japan. Collecting a corpus of 4.5 million Tweets, we constructed separate word embedding models (word2vec) corresponding to three time-frames (Time1: 2007-2009; Time2: 2014-2015; Time3: 2020-2021). By examining word similarities of family-related terms to specific gender roles, we hypothesized that female gender roles (e.g., "mama", "wife", "mother") would be closer to family-related terms than male gender roles (e.g., "papa", "husband", "father"). Additionally, we explored the valence of these terms. Separate ANOVAs found no significant differences between gender roles for family terms. However, words for male gender roles were more similar to words for negative valence, and words for female gender roles were more similar to words for positive valence. Interestingly, both patterns were stronger in Time3, than Time1 and Time2. Next, we examined how these related to prevailing Japanese attitudes towards gender equality. Using mixed effects modelling, we found that gender attitudes, as measured by the World Values Survey (Waves 5-7; beliefs that women should have same rights as men), predicted aggregated cosine distances for positive sentiment, particularly for female terms. Our interpretation is that while female-family gender stereotypes were not increasingly reinforced, females are viewed more positively than males, and this corresponds to societal value changes towards gender equality.

Ideas About Difficult Situations Among 11-1Year-Old Preteens of Different Generations

Olga A. Moskvitina, FSBSI "PI RAO", Russia

People's ideas about difficult situations are influenced by a certain culture. They correspond to the norms, values and meanings that exist in this culture. A radical change in the social system has an impact on culture, on its values. In Russia, over the past 35 years, there have been fundamental changes in approaches to understanding the values of life and human activity. In this regard, our research interest was aroused by the question of differences in perceptions of difficult situations among people of different generations. To answer this question, the projective technique "Unfinished sentences" was used. Respondents were asked to finish the sentence: "A difficult situation is ...". A content analysis of the results was carried out. Semantic units in both samples were identified and counted; the number of units were grouped; a percentage ratio was established between the groups. A statistical analysis was carried out using the Student's t-test to identify significantly significant differences between the grouped responses of respondents from different generations.

The study involved preteens aged 11-12 years who studied in secondary schools in Moscow. There were 72 preteens from 2004 and 70-th from 2018.

Different characteristics of the definition of difficult life situations were identified. Significantly significant differences ($p=0.01$) were identified between the characteristics: the definition of difficulty as something that needs to be overcome, that is, active behavior. Respondents from 2004 frequently believed that a difficult situation needed to be overcome than the generation from 2018. Preteens from 2004 were more likely to indicate a feeling of helplessness, and preteens from 2018 - school problems. Thus, significant differences were revealed regarding the activity and reactions to a difficult situation, as well as in the localization of these problems in the life of preteens of different generations. We assume that this is due to socio-cultural changes.

Gender and Sexuality

Symposium
Cross-National Perspectives on Consequences of the Covid-19 Pandemic for Domestic Gender Equality
Chair: Ihuoma F. Obioma, Goethe University, Frankfurt, Germany

The COVID-19 pandemic has posed challenges for couples and families, as in many countries around the world schools were closed for extended periods of time, lockdown measures were taken and/or people faced economic hardships due to job losses or less-than-ideal home office conditions. This situation induced stress for cohabiting partners and parents and challenged previous international developments towards more gender equality in the domestic sphere. This symposium combines research from 20 different countries from all world regions to investigate the psychological consequences of the COVID-19 pandemic for domestic issues of gender inequality. The first contribution showed that the stress resulting from the need to combine paid and family work differentially affected the well-being of mothers and fathers with data from Germany, Sweden, Norway, and the UK (N = 448). The second contribution shows with data from Germany, India, Nigeria and South Africa (N = 793) that pandemic-related stress induced more marital conflict in cohabiting couples and that there were gender and country differences in negotiation strategies to cope with this conflict. The third contribution investigates how prescriptive and prescriptive norms about gender equality in childcare and domestic work changed over the course of the pandemic with data from 15 countries (N = 9536). Taken together, this symposium highlights the challenges for gender equality due to the COVID-19 pandemic and their consequences from different psychological perspectives including research on social roles, social norms and relationship negotiation.

Gender Differences in Parental Well-Being During the Covid19 Pandemic Across Four European Countries

Marie Heijens, University of Cologne, Colegne, Germany
Kjaersti Thorsteinsen, UiT The Arctic University of Norway, Tromso, Norway
Elizabeth Parks-Stemm, Universiy of Southern Maine, Portland, USA
Laura Froehlich, FernUniversitaet Hagen, Hangen, Germany
Sarah E. Martiny, UiT The Arctic University of Norway, Tromoso, Norway

Emerging research documents that the ongoing COVID-19 pandemic has had a significant impact on many people's lives. Research also shows that some groups, such as women and parents, have been affected more negatively than others by the pandemic. Extending this research, the main aim of the present work is to investigate whether and how the well-being of mothers and fathers was differentially affected by the COVID-19 pandemic in four European countries and whether differences in stress and social support explain observed gender differences. In November 2020, we conducted an online study with 448 parents (218 fathers and 230 mothers) from four European countries (Norway, Sweden, Germany, and the UK). Our results show that during the pandemic mothers experienced lower well-being than fathers, and that parental well-being differed between countries. In addition, we found that the stress caused by the need to combine paid work and childcare partly mediated the relationship between gender and well-being, and that social support buffered individuals from the negative impact of stress on well-being. Policy makers and practitioners working with families should consider these results and focus on providing additional support to mothers of young children in the ongoing and potential future health-related crises.

Gender Differences in Conflict Negotiation Styles and Marital Burnout in European, Asian, and Africa

Ihuoma F. Obioma, Goethe University, Frankfurt, Germany
Ameeta Jaga, University of Cape Town, South Africa
Mahima Raina, O.P Jindal Global University, Sonipat, India
Wakil Ajibola Asekun, University of Lagos, Nigeria
Pranati Misurya, University of Exeter, UK

Across the world, millions of couples get married or choose to cohabit with a partner indefinitely. With increased stress in the household caused by the coronavirus pandemic and social isolation, these relationships are prone to more conflicts. Nevertheless, there is limited research on marital/relationship burnout or conflict resolution styles specifically in non-western countries. To address this gap, our study attempts to explore the gender differences in four conflict negotiation styles (yielding, problem-solving, avoiding & compromising) and marital burnout during COVID-19. We collected data from countries on three continents (N = 793): Europe: Germany, Asia: India, as well as Africa: Nigeria, and South Africa. Using a 2 (gender) by 4 (countries) between-subjects design, we examined gender differences in participants' perception of their romantic relationships and conflict negotiation. On a cross-cultural level, findings showed that men are more likely to use yielding and avoiding strategies but less likely to use problem solving negotiation style or be burned out than women. There were no gender differences in adopting compromising negotiation style. Couples in South Africa were more likely to compromise but only compared to Indians. Nigerian couples were more likely to problem-solve than those in Germany and India, whereas German couples were least likely to avoid compared to all other countries.

Women were generally more burned out than men, but Indian couples were the most burned out compared to couples in other countries. We also examine gender differences in each dependent variable within each country. We discuss our findings based on social roles, stressors, and expectations within each country.

A Cross-National Investigation of Gender Equality Norm Change at Home During the Covid-19 Pandemic

Franziska Saxler, University of Bern, Switzerland
Angela R. Dorrough, University of Cologne, Germany,
Laura Froehlich, FernUniversität in Hagen, Germany
Sarah E. Martiny, UiT The Arctic University of Norway, Norway

The COVID-19 pandemic has increased the need for unpaid childcare and domestic work (housework; United Nations, 2021). Using data from 15 different countries, this article investigates whether the COVID-19 pandemic has changed descriptive gender norms (i.e., who engages in domestic work) and prescriptive gender norms (i.e., who should engage in domestic work) in the domestic sphere and childcare. A total of 9536 participants from two comparable student samples (6883 before and 2312 after the onset of the pandemic) completed a survey that assessed descriptive and prescriptive norms about childcare and domestic work. Overall, descriptive norms about unpaid domestic work and childcare seem to have changed over the course of the pandemic, as mothers were perceived to be more responsible for domestic work than fathers after (as opposed to before) the onset of the pandemic. No effects of the pandemic on prescriptive gender norms were found. Exploratory analyses revealed that for participants who already had children, mothers prioritized spending time with family over reaching their full career potential even more after the onset of the pandemic than before the pandemic. Our study provides evidence that the changes that many families experienced as a result of the COVID-19 pandemic are reflected in the descriptive normative beliefs of young people across different societies, denoting a cultural change. It emphasises the importance of addressing the additional challenges that mothers face during the current and future health-related crises, which are reflected by normative beliefs about gender equality.

Individual Paper Presentation

The Social Role Questionnaire: Measurement Invariance and Associations with Adolescents' Well-Being

Hannah Nilles, Usama EL-Awad and Denise Kerkhoff, Bielefeld University, Germany
Johanna Braig, Pia Schmees and Yasemin Kilinc, University of Education Schwäbisch Gmünd, Germany
Jana-Elisa Rueth, Bielefeld University, Germany
Heike Eschenbeck, University of Education Schwäbisch Gmünd, Germany
Arnold Lohaus, Bielefeld University, Germany

Objective: Differences in values and attitudes are common topics in debates about immigration. Gender role attitudes (GRAs) constitute one variable of interest in this context. However, investigations on the measurement quality of GRAs and possible biases in cross-cultural settings are scarce. To address this research gap, we use data from the YOURGROWTH project, which aims at identifying factors (e.g., GRAs) connected to developmental trajectories of young refugees who have arrived in Germany from Syria, Afghanistan, and Iraq since 2015. The focus is on (a) testing measurement invariance (MI) of the Social Role Questionnaire (SRQ) between adolescent refugees and native peers, (b) comparing the latent means of gender-linked and gender-transcendent GRAs between the two groups, and (c) investigating possible differences in associations of GRAs with well-being.

Methods: The German version of the SRQ was completed by 123 refugee adolescents (MAge= 14.43 years, SDAge= 1.82; 51 % boys) and 113 native peers (MAge = 13.92 years, SDAge = 1.54; 58 % boys). MI is tested with gender as covariate and the final model is then extended to investigate associations between GRAs and well-being in both groups.

Results: Results show (a) strong MI with a good model fit, $\chi^2(145) = 191.53$, CFI = .95, RMSEA = .05. (b) While German natives showed less traditional gender-linked GRAs, there was no significant difference in the gender-transcendent GRAs. (c) Restricting the different associations between GRAs and well-being to being equal in both groups did not result in a significant change of model fit indicating no moderation by group, $\Delta\chi^2(3) = 0.78$, p = .853.

Conclusion: The German translation of the SRQ is a useful measure to investigate GRA of adolescents, native Germans as well as those with refugee experience. Differences in means and associations were identified but appear to be less meaningful than assumed.

A Narrative Inquiry of Collective Remembering of Violence & Injustice Among Women

Shruti Sharma, Jamia Millia Islamia, Shalini Dixit, and Mohammad Ghazi Shahnawaz, National Institute of Advanced Studies, Bengaluru, India

Women experience violence and victimisation across multiple contexts. The process that begins with a collective trauma, transforms into a collective memory. The aim of this study is to examine the collective experience of violence and victimisation among second and third generations of women in India, using narrative analysis as research methodology. Narrative can provide the nuance and detail needed to understand their experiences, build trust between participants and researchers, and offer spaces to speak about culturally sensitive subjects. Six - Eight participants using snowball method will be recruited from Delhi NCR region. The second generation groups will be termed "the mothers' group", and the third generation group (comprising of daughters of the mothers' groups) will be called "the daughters' group". Inclusion criteria for sampling will be (a) being female over 18 years old (b) being female over 40 years and above. The participants will be presented with semi-structured questions and asked to share their family narratives and experiences of the victimisation and injustice. The study will apply narrative analyses that will progress from description to interpretation, for key themes that will emerge during the interaction.

Group and Intergroup Processes

Invited Symposium
The Interplay Between Minority Inclusion and Exclusion: Cross-Cultural Perspectives
Chair: Tabea Hässler, University of Zurich, Switzerland

In the ongoing quest for a just society, research on the interplay between minority inclusion and exclusion is of great importance. This symposium brings together research that will extend our understanding of in- and exclusion processes of and identification with multiple minority groups across a variety of national and cultural contexts. Speaker 1 presents research using representative data from seven countries differentiating between inclusionary ("left-wing") and exclusionary ("right-wing") forms of populism. Results suggest that in some cultural contexts, populism may play an inclusionary and empowering rather than an exclusionary and anti-democratic role. Next, using critical discourse analysis, Speaker 2 identifies three discursive strategies (open hostility, ambivalent form of discourse, "benevolent" anti-Gypsyism) around Roma in- and exclusion in five European countries. Bringing the individual- and the country-level together, Speaker 3 presents results strengthening our understanding of distinct patterns of identity disclosure among lesbian, gay, bisexual, trans, intersex, and queer individuals using data from 25 countries. Next, Speaker 4 gives an overview of research from various republics from within the Russian Federation and from Ukraine around the time of the Euro-Maidan Revolution. Results extend our understanding of identity, by suggesting more multilevel and multidimensional models of identity. Focusing on the individual level, Speaker 5 presents data from 7 studies that expand our understanding of acculturation processes and highlight novel perspectives on minority in- and exclusion by shedding light on acculturation processes in the domains of emotion, personality, and self-construal. Including research from multiple countries and using a variety of methods, this symposium offers novel insights on how individual, group, and societal processes affect the inclusion of minority group members.

Inclusionary and Exclusionary Populism As a Function of Beliefs in People Sovereignty

Christian Staerklé, Matteo Cavallaro, and Anna Cortijos-Bernabeu, University of Lausanne, Switzerland

Populism is often depicted as a threat to democratic rule and participation. In this study, we test this claim by differentiating inclusionary ("left-wing") and exclusionary ("right-wing")

forms of populism. Anti-elitism and the belief in absolute people sovereignty are two core dimensions of the populist ethos. Using data from nationally representative samples from seven countries (Brazil, Finland, France, Greece, Italy, Spain, and Switzerland; N = 6881), we show that anti-elitism and people sovereignty are positively associated with each other at both the individual and the country level. The highest levels are found in Brazil, Greece, and Spain. Both populist sub-dimensions are predicted by relative deprivation and by distrust in political institutions across all countries. They are however differentially associated with exclusionary and inclusionary populism. Anti-elitism is consistently associated with exclusionary populism (assessed with negative outgroup attitudes and authoritarianism). People sovereignty, in turn, can be associated with both types of populism. In south European countries, people sovereignty is associated with inclusionary populism (assessed with the support for extensive welfare policies and positive outgroup attitudes). These findings suggest that in some cultural contexts, populism—through its emphasis on people sovereignty—may play a constructive and empowering rather than an anti-democratic role.

Legitimizing Anti-Gypsyism in Political Discourse: A Comparative Analysis from Five EU Countries

Barbara Lasticova, Slovak Academy of Sciences, Bratislava, Slovakia
Andreea Gruev-Vintila, The University of Paris-Nanterre, France
Sára Csaba, Eötvös Loráland University, Budappest, Hungary
Ashley O'Connor, University of Limerick, Ireland
Miroslav Popper, Slovak Academy of Sciences, Bratislava, Slovakia
Ana Maria Tepordei and Mihai Curelaru, Alexandru Ioan Cuza"
University of Iasi, Romania
Anna Kende, Eötvös Loráland University, Budapest, Hungary

The main purpose of this research was to explore the representations of the Roma in political discourse in five European countries: Hungary, Slovakia, Romania, Ireland and France, and to analyze how they were strategically used to legitimize anti-Gypsyism. Drawing on social representations theory and critical language studies, we explored the discursive mechanisms of othering and normalization of anti-Gypsyism and their similarities and differences across different societal contexts.

A corpus of 706 newspaper articles from 2018 was analyzed, using thematic and critical discourse analysis. We addressed themes and voices that were reflected or silenced, and analyzed how the politicians constructed the category of Roma, based on exclusive or inclusive arguments.

Three main discursive strategies were identified in political discourse: 1) open hostility towards the Roma legitimizing a rhetoric of control, discipline and intervention; 2)

an ambivalent form of discourse contrasting the situation of the Roma minority with the situation of immigrants; 3) "benevolent" anti-Gypsyism which communicates a positive and helpful attitude, but reinforces the subordinate position of Roma people in society. Structural causes of the situation of the Roma were rarely discussed, positive political discourse did not necessarily promote inclusion, and current events were disconnected from the historical persecution of the Roma. Voices of the Roma were rarely heard.

If we are to improve inclusiveness and social cohesion in Europe, it is important that we are represented by politicians who are not hostile, neutral, or pseudo-benevolent towards the Roma and other minorities, but unambiguously support their inclusion.

Uncovering and Predicting LGBTIQ+ Disclosure Patterns Across Individuals and Contexts

Tabea Hässler, University of Zurich, Switzerland
Michael Pasek, University of Illinois, Chicago, USA
Léïla Eisner, University of Zurich, Switzerland
Evgeny Osin, The University of Paris-Nanterre, France
Emilio Paolo Visintin, University of Ferrara, Italy
Masi Noor, Keele University, Keele, UK
Colette Van Laar, University of Leuven, Belgium
Jonathan Cook, Pennsylvania State University, Centre County, USA
Sabine Otten, Julian Rengers, University of Groningen, Netherlands
Esra Ummack, Oslo University, Norway
Simone Sebben and Johannes Ulrich, University of Zurich, Switzerland

Coming out is not a one-time event for lesbian, gay, bisexual, trans, intersex, and queer (LGBTIQ+ people), and LGBTIQ+ disclosure decisions are likely influenced by psychological (e.g., internalized stigma), relational (e.g., whether one is considering disclosing to family, friends, classmates/workmates, or neighbors), and geopolitical (e.g., legal protections) factors. We assessed the degree to which 2,850 LGB individuals from 25 countries disclose their identity across relational domains. Multilevel latent class profile analyses reveal five patterns of disclosure across relational domains: (1) uniform concealment; disclosure to (2) friends or (3) friends and family; (4) disclosure to friends, family, and those in one's school or workplace, but not to neighbors; or (5) uniform disclosure. Country-level analyses reveal respondents from some countries (e.g., China, Russia) most selectively disclosed, others were moderately less selective (e.g., Poland, Chile) or more open (e.g., Italy, United States), and yet others were much more open (e.g., Australia, Germany). Results provide insights into the psychological, relational, and geopolitical factors that influence these decisions.

Multiple Identities in the Geopolitical Complexity of Ukraine and Russia

Anca Minescu, Maria Chayinska, and Anastasiia Zubareva, University of Limerick, Ireland

Intergroup relationships in the former Soviet territories are a particular area of psychological study where group identities are at the same time more salient in daily life as well as more difficult to understand using Western theoretical models of identities predicting intergroup behaviours. This talk gives an overview of research from various republics from within the Russian Federation (20 groups from 10 autonomous republics) and from Ukraine around the time of the Euro-Maidan Revolution (from ethnic Ukrainians). Previous research (Minescu, 2012) showcases the diversity and multiple levels of identification (i.e., ethnic, republican, federal) relevant to both Russian and non-ethnically Russian groups living within the Russian Federation. The importance of specific ethnic markers is reviewed: territorial markers (i.e., the motherland) correlated with both ethnic identities and conceptions of citizenship for Russians, cultural markers (i.e., traditions, origins) were more relevant for non-Russian groups. More recently, a study in the Russian Federation with ethnic Russians looking at their attitudes towards migrants from the previously Soviet republics indicated that it is not ethnic identity, but intolerance towards nationalism that predicts pro-social behaviours towards Central Asian migrants (Zubareva & Minescu, 2021). In Ukraine, identification is further complicated by the push and pull forces of the European Union versus the Russia-led EuroAsian Customs Union. It was disidentification from both and Ukrainian national identification which crucially predicted participation in the EuroMaidan revolution (Chayinska, Minescu, McGarty, 2017). We discuss how group identities have certain meanings and consequences in the former Soviet territories that are much more complex and rooted in the geopolitical space and the dynamic intergroup context. Simply put, these intergroup contexts do not lend themselves to simplistic interpretations (ingroup-outgoup dualisms), but rather more multilevel and multidimensional models of identity, where political behaviours are strategically weighting ideological beliefs with multiple in- and out-groups loyalties.

A Cultural Psychology Approach To Acculturation

Jozefien De Leersnyder, KU Leuven, Belgium

People are socialized to engage in psychological tendencies that align with their culture's central meanings and practices. Moreover, increasing evidence suggests that people are rewarded for displaying culturally congruent patterns of thinking, feeling and acting: those who 'culturally fit' better tend to experience higher well-being and thrive better in society. When people migrate to another socio-cultural context or systematically engage in multiple

cultural meaning systems and practices, they may not only experience initial cultural 'misfit' but also undergo psychological acculturation. To date, however, the traditional psychological literature on acculturation has focused on acculturative changes in people's acculturation attitudes and cultural identities, which both reflect people's explicitly articulated stances toward their socio-cultural group(s). In doing so, it has neglected the processes of change in other 'fundamental' psychological tendencies, such as those in the domains of emotion, self-construal and personality that implicitly reflect people's cultural affiliation.

In the current talk, I outline a novel cultural psychological approach to acculturation that calls to expand the phenomena that may be subject to acculturation and that, in doing so, highlights novel perspectives on minority inclusion and exclusion. Specifically, I will draw upon 7 recent studies from our lab (N > 4000) to show that immigrant minorities and biculturals may acculturate in the domains of emotion, personality and self-construal. More importantly, however, I will present first evidence on how minorities' level of cultural misfit/fit is related to both implicit and more explicit mechanisms of inclusion and exclusion, ranging from friendships, over well-being to educational outcomes. As such, I aim to inspire more research on the often invisible barriers and gateways to minority inclusion in contemporary European societies.

Individual Paper Presentation

Stigma and Coping Experiences Among Marginalized Students: Preliminary Findings from Malaysia

Andrian Liem, Justine J. Thong, May K. Zay Hta, Rachel S. Ting and Liz Jones, Monash University Malaysia, Subang Jaya, Malaysia

Objective: This presentation is a part of an ongoing cross-countries study to 1) explore the experience of stigma across various marginalized student groups, including from indigenous and ethnic-minority groups, in three South-East Asian countries (the Philippines, Indonesia, and Malaysia); and 2) investigate how these groups coped with the experienced stigma. Only preliminary findings from Malaysia will be presented here.

Methods: The qualitative data will be collected through interviews, where participants will be recruited through purposive and snowball sampling methods. Four sampling criteria will be used, including 1) aged 18 or older; 2) from a marginalized/indigenous group; 3) still active as a student; and 4) being a student for at least one year. Interviews will be transcribed and analyzed using the content analysis method.

Results: Results will be presented following the main objectives, which are exploring the stigma and coping experiences of marginalized student groups. The content analysis results will be nested within these two topics.

Conclusions: Findings from this project will contribute to the cultural psychology literature, particularly in understanding the challenge faced by marginalized student groups, including indigenous groups, in the form of stigma and how they cope with it.

The Perceptions of Polyculturalism, Multiculturalism and National Identity in Modern Australia.

Ariane Virgona and Emi Kashima, La Trobe University, Melbourne, Australia

As an immigrant nation, with 49% of its current population born overseas or with at least one parent who was, the modern-day Australian rhetoric is centred around the preservation of cultural groups' traditions and values through a multicultural ideology (Dandy & Pe-Pua, 2010). However, emerging lines of quantitative evidence in pluralistic societies suggest that a novel ideology, polyculturalism, which focuses on mutual influences across groups, can further increase positive and meaningful intercultural experiences through increasing willingness for intercultural contact and reducing prejudicial attitudes (Rosenthal et al., 2015, 2019; Rosenthal & Levy, 2012, 2016). Despite previous Australian research also highlighting the predominately positive implications of polyculturalism (e.g., Pedersen et al., 2015; Virgona & Kashima, 2021), Australians' perceptions of polyculturalism, in relation to multiculturalism and the current national identity of Australia, have not been considered. To fill this gap, 44 semi-structured interviews were conducted with Australians from a wide range of ages and socio-cultural backgrounds. We asked questions to elicit people's perceptions about cultural diversity ideologies and identity. Reflexive thematic analysis was applied to the transcripts through several rounds of coding and theme generation (Braun & Clarke, 2021). Findings show that multiculturalism no longer captures the current Australian zeitgeist; in contrast, polyculturalism does. Participants generally perceived that this intercultural ideology centres around acceptance over tolerance and finding similarities between groups, scaffolded by dialogue, self-exploration, and the development of new social norms. We will compare the perceptions of polyculturalism to multiculturalism and highlight how polyculturalism could contribute to creating a more inclusive Australian identity.

Does Observing Social Exclusion Increase Dehumanization?: The Role of Victim's Disability Status

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Observing social exclusion causes excluded people to be perceived as less human. Disabled people, who often face social exclusion in daily life, are also known to be exposed

to dehumanization. This study (N = 163) aimed to compare the degree to which observers would dehumanize the disabled and healthy people after observing them as the victims of social exclusion. We hypothesized that observers would dehumanize excluded people more than non-excluded, and disabled individuals more than healthy individuals. Whether the dehumanizing effect of the social exclusion would interact with the victim's disability status was also explored. In this experimental study, four different scenario conditions were created in which the protagonist was disabled and excluded, disabled and included, healthy and excluded, and healthy and included. Reading one of these scenarios, participants evaluated the victim and the perpetrators of social exclusion in terms of their positive and negative Human Nature (HN) and Human Uniqueness (HU) traits. By controlling for general liking for the characters, four separate three-way mixed ANCOVAs, with Condition (Exclusion, Inclusion) and Disability (Disabled, Healthy) as the between-subject factors, and Valence (Positive, Negative) as the within-subject factor, were conducted. According to the results, participants dehumanized the victims of social exclusion on both positive HN and HU traits. The disabled victims were not dehumanized; contrariwise, they were more human on positive HN traits. The dehumanization of the excluded victims did not differ according to their disability status. Unlike previous studies, the excluding characters were more dehumanized than those included. Our contradictory dehumanization findings on the perpetrators of social exclusion and disabled people underline the necessity to evaluate the related concepts from a new perspective.

Prejudice and Stereotypes Against Refugees: A Preregistered Replication

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Saliha Özkanlı, Ankara University, Ankara, Turkey
Esra Yalçın, İstanbul 29 Mayıs Üniversitesi, Istanbul, Turkey
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Büşra Kök, Başkent University, Ankara, Turkey
Busra B. Balci, Samsun University, Samsun, Turkey

Throughout history, human beings migrated for various reasons and changed the world. In the world's current political situation, migration and asylum-seeking are significant problems in some world regions. People are escaping from wars or precarity in their homeland or just seeking a better life. However, their presence frequently leads to substantial discomfort in the host countries and conflict between refugees and their people. We tested realistic and symbolic threat hypotheses in this preregistered replication attempt of the Zarate et al. (2004). Participants (N = 590) rated similarities or differences between their ethnic group and the Syrian refugees regarding work-related or interpersonal traits. The control group evaluated themselves for the same traits. We investigated if participants in similarity

condition when the work-related traits (realistic threat) and participants in difference condition when the interpersonal traits (symbolic threat) are rated had higher prejudice and negative stereotypes. Two-way analyses of variance and contrast analyses revealed statistically non-significant results that failed to replicate Zarate et al. (2014). Exploratory analyses showed that religiosity and income negatively correlated with prejudice and negative stereotyping against Syrian refugees. We will discuss the results in line with the current political and societal dilemmas people face in the Middle East and Europe.

Ethnic Identity Policing and Its Developmental Consequences

Jessica McKenzie, California State University, Fresno, USA

Ethnic discrimination literature overwhelmingly addresses acts perpetrated by majority culture members toward minority culture members (Benner et al., 2018). Less is known about intragroup marginalization, or rejection from within one's own ethnic group, and its developmental consequences (Mata-Greve, 2016). This study introduces Ethnic Identity Policing (EIP), an ethnic socialization process that parallels the gender socialization process of Policing of Masculinity (Reigeluth & Addis, 2021). EIP refers to statements or actions that serve to guard and enforce behaviors that align with one's ethnic group membership. Centering the EIP experiences of Asian and Latino emerging adults in multicultural Central California, this presentation offers examples of EIP and considers its developmental consequences.

Fifty emerging adults (24 Hmong American, 26 Mexican American, M age = 22.14) participated in one-on-one interviews in which they discussed what biculturalism means to them. Grounded theory analysis revealed that the most participants shared at least one personal example of EIP, and centered their cultural identity narratives around it. In this study, EIP most commonly took the form of an individual's family members or peers communicating that their ethnic identity performance was either insufficient or excessive. In addition to discussing the concept of EIP and sharing illustrative examples, this presentation will consider potential consequences of EIP—particularly regarding the victim's subsequent acculturation strategy. Several participants linked EIP incidents in their childhood with subsequent ethnic identity confusion, assimilation to American culture, and heritage identity denial. Now emerging adults, participants often expressed that they were striving to reconnect with the heritage culture they had denied for over a decade.

This study highlights that: (1) EIP represents a significant form of bicultural stress for that may contribute to ethnic identity confusion; (2) some EIP perpetrators have endorsed and internalized white hegemonic discourses; (3) EIP perpetrators are commonly trusted others, rendering EIP particularly insidious.

Kinship in Name Only Is Powerful: The Effect of Kinship Imagination On Helping Mental Patients

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Past Western research has found that individualistic conservative ideology moderates the relationship between empathy and support toward people in need via government welfare but not charity donation (Feldman, Huddy, Wronski, & Lown, 2020). Whether this three-way interaction exists in Chinese societies has not been investigated. Besides empathy, conservative ideology, and funding sources, kinship-based ingroup may play a significantly role in welfare support under Chinese culture. We investigated how these factors affect Taiwanese people's prosociality toward mental patients through two survey experiments. In study 1, participants (N = 279) were randomly assigned to four conditions reading a story of an imaginary mental patient who needed resources from either government or charity funds. In the government funds conditions, the patient was either a relative (kinship-based ingroup without much interaction), a college student (category-based ingroup without much interaction), or a stranger. In the charity funds condition, the patient was a stranger. In study 2, another pool of participants (N = 311) were randomly assigned to eight conditions: 2 (kinship vs. non-kinship) x 2 (government vs. charity funds) x 2 (without much interaction vs. bad relationships). After reading the story, participants were asked about their support for help on mental patients from the government (or charity) and their compassion for the patients. Our results showed that the interaction between empathy, conservative ideology, and funding sources characterized in Western research were not replicated in both samples. Furthermore, we found that kinship imagination can increase prosociality compared to the other conditions regardless of the quality of the relationship, while funding sources and conservative ideology did not play a role. In addition, such an increase can be generalized to people's willingness to reintegrate mental patients into the community. Our discovery can provide important insights in designing fundraising campaigns and communicating welfare policies in Chinese societies.

Revisiting Cowgill's Modernisation Theory: Perceived Social Status of Older Adults Across Countries

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Cowgill's modernisation theory stipulates that older people's social status is lower in societies with higher societal modernisation. The few existing studies reveal conflicting results showing either negative or positive associations. The current study follows up

seminal cross-national research on the perceived social status of people in their 70s (PSS70) in a diverse set of countries. PSS70 was defined as the relative status of people in their 70s compared to people in their 40s. Data were obtained by the World Values Survey (2010 to 2014) and included 78,904 respondents from 58 countries. Multilevel regressions demonstrated that the level of modernisation had a large and negative effect on the PSS70 but mostly due to one component, namely the share of older people in society. The associations were more complex when considering cultural zones of which two stood out. Irrespective of level of modernisation, Muslim countries showed higher and Postcommunist countries showed lower PSS70. In Muslim countries modernisation had a near-zero effect, whereas it was strongly negative in Postcommunist countries. This study generally supports Cowgill's theory in a large and diverse sample of countries showing that the effect is driven by the share of older people in these countries. Culture-specific effects emerged as well revealing that the Muslim and Postcommunist cultural zones moderate the association between level of modernisation and PSS70.

Global Citizenship in Higher Education

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The university represents a place for students to construct new knowledge and develop skills to thrive in the current interconnected and diverse societies. Consequently, one of the main goals of higher education institutions is to foster global citizenship among students. However, the concept of global citizenship remains fuzzy and complex, and different definitions of the term are used interchangeably.

The current study, through a quantitative approach, aims to examine different dimensions of global citizenship, and their antecedents and outcomes. Based on prior research, we included 1) social awareness and responsibility (Reysen & Katzarska-Miller, 2013), 2) identification with all humanity and global citizenship identification (McFarland et al., 2019), and 3) multicultural personality (MPQ, Van der Zee & Van Oudenhoven, 2013).

Furthermore, we examined the role that digital international media use (news media, entertainment media and digital communication with international people) has on the dimensions of global citizenship. Finally, we also analyzed how global citizenship relates to life satisfaction, as an outcome in students' lives. We investigated these variables among a sample of students enrolled in international higher education (n = 140).

Through a multiple regression analysis, we found that international news media use predicted both identification variables, global awareness and responsibility to act. Further analysis showed that the effect of international news media use on responsibility to act was mediated by identification variables. On the other hand, only digital communication with international people use predicted the social perceptual components of multicultural personality. Further analysis showed that the effect of digital communication on life satisfaction was mediated by these components.

Our results contribute to the understanding of the development of global citizenship in higher education and pinpoint the dimensions that might be more relevant to participants, and what institutes of international education can do to enhance it.

Tibetan Refugee Attitudes Over Time: Reconsidering the Integrated Threat Theory

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Stephan and Stephan (2000) have famously suggested that attitudes towards all outgroups can be ascertained by the quality of intergroup contact, intergroup threat, and intergroup anxiety. This study expands this hypothesis to intergroup relations between Tibetan refugees living in India with Indians, specifically exploring the relationships hypothesised in Stephan et al. (2000). Tibetans have lived in India for over seventy years, however, very little literature has described the relationship between Tibetans and Indians. Although the integrated threat theory has focussed mostly on the attitude towards the minority group, the present study explores the minority group's (Tibetan refugee) attitude towards the host/majority group, i.e., Indians. We also sought to examine changes in the hypothesized relationships over time. Hence, a longitudinal study was designed where data was collected over a period of approximately 20 days with three time-points; i.e., one day of national significance (Losar, a 2-3 day celebration of the Tibetan New Year) and one time point each one week before and after the festival. The same questionnaire measuring quality of contact, symbolic threat, intergroup anxiety, and attitudes towards Indians was distributed thrice to 95 participants residing in Bylakuppe, a Tibetan settlement in Mysore, India. A multiple regression model was tested where quality of contact, intergroup anxiety, and symbolic threat predicted attitudes towards Indians. This was found to be most significant on the day of national significance as compared to the other two time-points. A serial mediation model predicting the effect of intergroup contact on attitudes towards Indians mediated by intergroup threat and intergroup anxiety was also tested, and found to be most significant on the day of national significance . Thus, this study highlights not just the robustness of the integrated threat theory in the context of refugees, but also demonstrates the relevance of national identity salience in intergroup processes.

Resolution of Cross-Cultural Peer Conflict Among Socioeconomically Diverse University Students

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We have found that socioeconomic differences in family background – not ethnic differences – produce cross-cultural value conflict between student peers in a university setting (Vasquez-Salgado et al., resubmitted). In a qualitative study conducted among Latinx first-generation university students from immigrant families, our team found that students displayed two forms of resolution styles: (1) a collectivistic strategy – maintaining interpersonal harmony by avoidance or implicit communication, or an (2) individualistic strategy – advocating for one's personal feelings via use of explicit communication. Positive consequences and improved peer relations resulted from use of the more individualistic strategy (Burgos-Cienfuegos et al., 2015).

Objectives: The purpose of this study is to examine whether the positive effect of explicit modes of conflict resolution on peer relations generalizes to a large diverse sample of university students in the United States and to examine the role of SES.

Methods: Secondary quantitative analysis of pre-existing data from two surveys of entering UCLA students is being conducted.

Hypotheses and Results: Hypothesis 1: Being a first-generation university student (i.e., coming from a low SES family) will be associated with more collectivistic motives for attending university (to help one's family later in life), greater psychological and physical distress while transitioning to a university environment, and a lower sense of school belonging - CONFIRMED. (2) These more collectivistic students will tend to employ harmony-seeking modes of conflict resolution, as maintaining harmony at all costs is emphasized in collectivistic cultures (Markus & Lin, 1999) –NOT CONFIRMED. (3) Harmony-seeking conflict resolution styles, will in turn, relate to poorer peer relations, more distress (mental, physical) and a lower sense of school belonging - CONFIRMED.

Conclusions: The findings of the present study can extend to universities in other countries where students are socioeconomically diverse.

Honor-Based Dehumanization of Syrian Refugees in Turkey and Policy Support

Sevgi Yakın and Nur Soylu Yalçınkaya, Boğaziçi University, Istanbul, Turkey

Immigrants often face dehumanization in host societies. Although dehumanization, or denial of uniquely human characteristics to certain outgroups, may be related to the cultural understanding of what "humanness" entails, no research to date has considered culture-specific forms of dehumanization. In honor cultures such as Turkey, dehumanization may manifest as denial of honor-related attributes (e.g., social reputation as dependable and moral) to outgroups such as refugees. We hypothesized that perceived cultural adoption of Syrian refugees would predict less honor-based dehumanization by majority group members in Turkey, which, in turn, would predict lower support for anti-refugee policies. We further hypothesized that this indirect effect would be larger for participants who prefer cultural adoption of refugees more strongly. We collected data from 501 participants through social media. Participants associated honor-related attributes with Syrian refugees less than they did with fellow Turks, showing evidence for honor-based dehumanization. SEM showed that perceived cultural adoption of Syrian refugees predicted less dehumanization, which predicted lower prejudice and negative behavioral intentions towards Syrian refugees, and lower support for anti-refugee policies, controlling for contact, national identification, political affiliation, religiosity, and age. Moderated mediation analyses showed that the indirect effect emerged only among participants who reported moderate or high levels of preference for cultural adoption of refugees. We discuss implications for intergroup relations.

Acculturation Strategies, Cultural Identity and Cultural Security of Hindus and Muslims in India

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In this paper we attempt to answer two related questions. First, what acculturation strategies are used by Hindus and Muslims in mutual inter-cultural relations and second, how such strategies they use are associated with their cultural identity and cultural security in different local contexts? A sample of 489 participants (Mean Age = 31.20, SD = 11.62), consisting of 212 Hindus and 277 Muslim was drawn from three cities which differed in terms of their cultural and demographic histories. One of these was a primarily Hindu City Varanasi, second, a cosmopolitan town Mumbai, and third largely some Muslim towns of the state of Jammu & Kashmir. The contexts differ widely with respect to pattern of relationships that drive interactions of Hindus and Muslims in these cities. An instrument used in the MIRIPS (Mutual Inter-cultural Relations in Plural Societies) project led by Berry (2017) was used to measure contact, cultural identity, cultural security and acculturation strategies of participants. It was found that in the case of both Hindus and Muslims, contact correlated positively with integration, coexistence and assimilation acculturation strategies, and also with cultural security. It, however, correlated negatively with separation acculturation strategy and cultural identity. In Regression Analysis, contact came out as a strong predictor

of integration, coexistence and assimilation acculturation strategies, and, also of cultural security. But it was found to be a negative predictor of cultural identity for both Hindus and Muslims. In the case of Hindus contact showed up as a strong negative predictor of separation relational orientation. These findings are discussed in terms of certain culture-specific features of these cities and India. It is argued that we need different relational acculturation strategies for negotiation of positive intergroup relations in different contexts.

Effect of Socioeconomic Status Descriptors On Judgments After A Punctuality Transgression

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Two studies examined the effect of cues describing an actor's socioeconomic status (SES) on participants' judgements after the actor transgressed the social norm of punctuality. In Study 1 (N = 243), participants were randomly assigned to read a vignette that described a gender ambiguous student as high in SES (versus low), narrating their late arrival to an exam. Participants reported their attitudes about the student using a Liking and Immorality scale (Weiner and Laurent, 2021) and a behavioral response of leniency. Independent sample t-tests found more leniency when the student was described as low in SES: $t(237)$ = 6.62, p <.001. The same pattern was found when using six different attitude outcomes reflecting judgments and attributions: likableness, perceived locus of control, fairness, justifiability, generalization, and appropriateness of the transgression. In Study 2, the target was a job applicant arriving late to an interview after parking a vehicle (new car versus an old bicycle), wearing a suit (designer brand versus thrift store), and drinking coffee (purchased versus made at home). Those SES descriptors had a main effect on job performance expectations in the same direction as we found in Study 1.

A Cross-Cultural Longitudinal Study on Social Essentialism During the First Year of College

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People intuitively essentialize social categories as being formed upon some deep, underlying essence that determines category membership and causes category features. Such an essentialist view often leads to biased perceptions on intensified category boundaries, immutability of category identity, group uniformity, and downstream consequences such as increased support for boundary-enhancing policies. Previous evidence from the developmental work, although largely limited in scope, indicated the cross-cultural robustness of social essentialism. Despite scholarly progress on the development of social essentialism during early childhood, little is known about the later developmental patterns and cultural variations of essentialist thinking during adolescence and early adulthood.

To address this gap, we tested whether the developmental trajectory of essentialist thinking in the first year of college varies across cultural contexts by using a direct (Social Essentialism Scale) and an indirect measure (Switched-at-Birth Task) of essentialism. Across five time points and three data sites (New York, USA; Shanghai, China; and Abu Dhabi, UAE; N=376), we found a significant interaction between time wave and data site in predicting responses on the direct measure (Social Essentialism Scale). Students in Shanghai showed a significant decrease in essentializing national groups both as naturally formed (p<0.001) and homogenous (p<0.001). Students in Abu Dhabi showed a decrease in essentializing national groups as naturally formed (p<0.001) but with no changes in the cohesiveness dimension. Students in New York did not show significant changes in either dimension of the Social Essentialism Scale. However, students across all three sites showed an increase in their responses on the indirect measure (ps<0.001), suggesting that explicit expression of essentialism may be suppressed, but underlying essentialist beliefs did not diminish at least by the first year of college. Our findings shed light on cross-cultural similarities and discrepancies of the developmental patterns of social essentialist beliefs in late adolescence.

Poster Presentation

Tattling, or Bearing Bad News? Everyday Gossip Styles in the US and Japan

Jessica Engelbrecht, Gen Tsudaka, and Joan Miller, The New School for Social Research, New York City, USA

Past research suggests that gossip reduces antisocial behavior in social groups by supplying people with information about others that they can use to regulate their relationships, deciding who to interact or associate with. However, there has been little cross-cultural work exploring the distinct meaning and uses gossip might have as a tool in different contexts. This study was conducted to survey everyday gossip in the US and Japan, in order to qualitatively examine patterns in content, motive, and emotional valence. 30 American and 30 Japanese participants completed an online survey which asked them to report a recent piece of gossip they had shared with a friend and answer questions about it. Gossip about moral breaches was the most common category in the US (53%), but less common in Japan (16%). Japanese were more likely to gossip about events that had impacted a person known to the listener, such as unfortunate incidents (33%) and fortunate incidents (20%). US responses were primarily negative in affect (70%) and aimed at either expressing personal views or warning others, while Japanese responses included a mix of motives including facilitating social mindfulness. This preliminary work highlights culturally distinct trends in everyday gossip that have yet to be fully explored by the literature, and suggests that functionalist models of gossip, which predict that gossip about moral breaches is seen as the most prosocial form of gossip, are incomplete. Further exploration of these trends may shed light on the relationship between cultural values and attitudes towards gossip.

Prejudice Toward Ethnic and Migrant Minorities: The Role of Contact Through Threat

Mustafa Firat, Bogazici University, Istanbul, Turkey

Although the effectiveness of intergroup contact as a mechanism for reducing prejudice is well-established, limited research has simultaneously examined this effect among groups that are in different contact relationships. To tap upon this limitation of the literature, the present study compared the direct and the indirect association of intergroup contact with prejudice toward Kurds and Syrians in Turkey through intergroup threat. We used a between-group cross-sectional design based on data from 335 Turkish undergraduate students. Half of the students responded to the survey about Kurds, and the other half responded about Syrians. We performed a multigroup path analysis model to analyze the data. The results showed that intergroup contact predicted less prejudice toward Kurds but not toward Syrians, and intergroup threat mediated the role of intergroup contact in prejudice toward Kurds but not toward Syrians. These findings suggest that the intergroup contact literature should consider different characteristics of diverse outgroups, as the potency of intergroup contact to reduce prejudice might differ across outgroups.

Exploring Ingroup and Outgroup Members' Perceptions of Racially-Motivated Mistreatments Against Asia

Stefanie Holden, Tien Ho, Janna Dickenson and Karen Dobkins, University of California, San Diego, USA

During Covid-19, America has seen a surge in marginalization and mistreatment of Asian Americans (AA). The current study explores perceptions of racially-motivated mistreatments against Asian Americans across three groups (Asian Americans, AA, Hispanic/Latinx Americans, HLA, and White Americans, WA). All participants were asked to generate and rate mistreatments experienced by Asians in the United States today. Results show all three ethnoracial groups perceive AA and HLA as significantly more marginalized than WA. Both AA and HLA participants also rate their ethnoracial backgrounds as more important to their identities than WAs. For generated mistreatments, AA participants generate more examples of mistreatments (mean = 5.51 examples per participant) and report that it is easier to think of these examples compared to both HLA (mean = 3.88 examples per participant) and WA (mean = 4.63 examples per participant) participants, respectively. All groups report more mistreatments at the 'cultural' level (as opposed to the 'individual' or 'institutional'). Further analysis explores which mistreatment examples are uniquely generated by a group vs. which are commonly shared amongst all. For shared mistreatments, we compare ratings of severity, frequency, and prevalence across groups. Additionally, we examine whether these ratings differ within groups based on having vs. not having experienced any particular mistreatment.

Identity and Personality

Invited Symposium
Around the World in (Over) 80 Traits: Human Universals and Cultural Specifics of Personality Structure
Chair: Ted Schwaba, University of Texas, Austin, USA

All people describe themselves and others in terms of personality traits: relatively stable patterns of thinking, feeling, and behaving. But there is tremendous variation across cultures in the trait terms people employ as well as stark differences in patterns of covariation among personality traits. In this symposium, five presentations highlight the culturally unique elements of personality alongside more universal elements, de-centering dominant western models of personality structure in favor of a more inclusive approach. First, Khairul Mastor presents results of the first bottom-up lexical study of personality structure in Malay, revealing both local quirks and commonalities with other languages. This investigation is complimented by Sumaya Laher's investigation into whether a commonly-used western personality questionnaire, the NEO-PI-R, captures personality differences in a more collectivistic South African context, drawing comparisons to the South African Personality Inventory project. One trait that translates especially poorly to collectivistic contexts is Openness to Experience; Ted Schwaba presents a theory for why this trait may be solely relevant in individualistic, loose cultures. Following these three presentations that emphasize local variation in personality structure, Gerard Saucier reviews the corpus of cross-cultural personality structure research and provides recommendations for the future of research into universals of personality. Finally, Kendall Mather takes up these recommendations, identifying a culturally de-centered two-factor personality inventory, and reports on measures of social self-regulation and dynamism in 27 different nations.

'Attracting-Heart' or 'Long-Handed": Malaysian Personality Description and Structure.

Khairul Mastor, Universiti Kebangsaan Malaysia, Bangi, Malaysia
Amber Gayle Thalmayer, University of Zurich, Switzerland
Viren Swami, University of East Anglia, Norwich, UK
Gerard Saucier, University of Oregon, Eugene, USA

Malay personality and character terms and their empirical structure were explored using a psycho-lexical approach. An initial list of 1,151 person-descriptors was extracted from the dictionary, including many Simpulan Bahasa, metaphoric two-word descriptors commonly

used in Malay to describe character. These terms were rated for their frequency of use by seven Malay judges from a community sample, leading to a final list of the 405 most familiar terms. These 405 terms were then administered to a sample of 707 Malaysian Malay, Chinese, and Indian students. Six contender models, ranging from 4 to 13 factors, were the largest interpretable in Principal Components Analysis using six combinations of rotation strategy and data type. These were systematically compared for robustness across rotation strategy, data type, ethnicity, and gender, in a 'sensitivity analysis'. This allowed us to identify the optimal local model for Malay character description in the current data. Associations between emic factors and marker scales for etic models were also tested. The Big One (general evaluation) was strongly replicated. The Big Two (Dynamism and Social Self-Regulation), Pan Cultural-three models, Big Five and Big Six models were all moderately supported. This study contributes to the understanding of universal versus culturally-specific aspects of personality descriptors and structure by bringing the lexical approach to a multi-ethnic cultural context which substantially differs in many respects from the settings in which the Big Five was originally derived. Future directions for how this model can be used in Malaysia and what it teaches us about personality description, structure, and assessment across cultures are discussed.

Personality Structure in South Africa

Sumaya Laher, University of the Witwatersrand, South Africa
Justin August, Nelson Mandela University, Port Elizabeth, South Africa
James Takalani, University of Venda, Thohoyandou, South Africa

The universality of the Five Factor Model (FFM) of personality and the NEO-PI-R as an operationalization of the FFM has been well established in the literature. However research from African and Asian countries suggests that the FFM does not adequately describe personality in these contexts. It has been argued that the collectivist dimension in particular is not captured in the FFM. This study presents results from the South African context using both literature review as well as empirical evidence based on data collected with the NEO-PI-R in the Gauteng, Limpopo and Eastern Cape regions of the country on community and student samples. The results speak to the universal expression of the Neuroticism and Conscientiousness personality factors but also indicate the possibility for culturally specific expressions of other factors like Agreeableness. These findings are discussed in relation to the results found with the South African Personality Inventory. Together this evidence suggests a rethinking of the current conceptualisation of the five factors to be more congruent with cultures in the majority world.

Openness To Experience: The Weirdest Trait in the World?

Ted Schwaba, University of Texas, Austin, USA
Gerard Saucier, University of Oregon, Eugene, USA
Amber Gayle Thalmayer, University of Zurich, Switzerland

Openness to Experience is a broad personality trait that captures individual differences in imagination, creativity, intellect, and unconventionality. Of commonly-studied personality traits, openness appears to be the least cross-culturally relevant. We review how etic research has faced difficulties when translating openness inventories across cultural contexts and how emic research has often recovered local personality structures that completely exclude openness. We then present our theory about why this is. Specifically, we hypothesize that cultures that are more individualistic (as opposed to collectivistic) and loose (as opposed to tight) provide conditions that encourage the relevance of openness-related trait language and facilitate a certain configuration of traits that emerge as an openness factor.

Personality Across Cultures: Universality, the Big Five and Beyond

Gerard Saucier, University of Oregon, United States of America
Amber Gayle Thalmayer, University of Zurich, Switzerland

Personality is a broad concept used to organize the myriad ways that people differ psychologically from one another. There is evidence that such differences have been important to humans everywhere, in that personality-relevant terms appear in all known languages. Empirical attempts to identify the most useful individual differences and their structure have emphasized cross-cultural evidence. However, rigid adherence to the Big Five model has meant that heterogenous results have often been ignored. We outline a framework for more precisely defining the universality versus cultural-specificity of personality variables and models in order to assess the cross-cultural evidence for that model and others. On the 50 th anniversary of data-collection on the first large lexical study of personality, we explore how personality has been studied across contexts using the lexical-study method, focusing particularly on articles on personality topics that were identified in the pages of the Journal of Cross-Cultural Psychology. The articles can be classified into three types based on their balance of emic and etic components, illustrating larger trends in personality psychology. With the benefit of hindsight, we reflect on what each type has to offer now, and make a case that a certain kind of etic study, seeking only to confirm a Western model exported to other contexts, should be mostly shelved as a go-to method in cross-cultural psychology. The kinds of insights that more integrative emic and

etic approaches can bring to the study of psychology across cultures are highlighted, and a future research agenda is provided. These include recommendations specifically for lexical-personality studies, regarding number of variables and participants and how these participants (and their languages) should be diversified, also how to determine the optimal number of factors and navigate trade-offs between parsimony and comprehensiveness.

The Cross-Cultural Big Two: Assessment of a Culturally De-Centered Inventory in 27 Nations

Kendall Mather, David Condon, University of Oregon, Eugene, USA
Julia Rotzinger, University of Zurich, Switzerland
Gerard Saucier, University of Oregon, Eugene, USA
Amber Gayle Thalmayer, University of Zurich, Switzerland

Previous research in 'majority world' contexts has documented the lack of congruence between imported, western personality models and local personality structure uncovered using "emic" approaches. This could explain the lack of scalar-level measurement-invariance evidence for Big Five measures, which remains a barrier to comparing mean trait scores across contexts. Recent findings from diverse lexical studies suggest that a two-factor model may offer a more universal framework for cross-cultural comparison. A measure of these "big two" traits–Social Self-Regulation and Dyn amism–may represent core (albeit broad) and universal features of personality variation and a useful starting point for research on personality differences across cultures, as these traits capture substantial variation in personality that may be better integrated with local, emic structures than in the Big Five. The present work contributes to developing a culturally de-centered measure of the Big Two. 55 candidate items were identified from consistencies in the concepts that emerged in two-factor solutions of 11 indigenous lexical studies. Using data from the SAPA Project (N = 103,575), we conduct item-level analyses of these items, with a focus on evaluating item means and variances for 27 diverse nations in relation to global norms. Results suggest few significant deviations for individual country means from global weighted means (6.6% of t-tests significant). Evidence also suggests that several countries, including the US, depart from global norms more consistently than others. Regarding item variances, a larger number of significant differences emerged between country variances and global weighted variances (36.4% of F-tests significant). Further work is needed to explain these differences, which could reflect response styles (e.g., extreme responding), meaningful cultural differences (e.g., tightness-looseness), or a combination of factors. These results, together with subsequent analyses of measurement invariance across cultures, lead to proposed Cross-Cultural Big Two scales with demonstrated generalizability across cultures.

Individual Paper Presentation

Luxury Consumption and Conspicuousness Preferences: A 12-Country Explorative Study

Benjamin G. Voyer, London School of Economics and Political Science, London, UK
Hsin-Hsuan Meg Lee, ESCP Business School, London, UK
Jérémy E. Lemoine, University of East London, London, UK
Charlotte Gaston Breton, ESCP Business School, Madrid, Spain
Minas Kastanakis, ESCP Business School, London, UK

Luxury consumption has been linked to signalling communication strategies and can be affected by different consumption values. Previous research suggests that luxury consumers vary in the extent to which they have a low (vs high)need for status, which, in return, can affect their preference for inconspicuous (vs conspicuous) branded products. The preference for such products has not previously been studied in a cross-cultural context. Cultural values, however, may shape individual preferences for conspicuous vs inconspicuous products. For instance, the consumption of conspicuously branded luxury goods may be of a higher signalling value in high vs low power distance countries. This research project explores the preference for different types of luxury products across cultures. 2640 participants across 12 countries (Australia, Brazil, China, France, Germany, India, Nigeria, Russia, South Africa, Sweden, UAE and USA) took part in an online survey. In addition, a real-world database of luxury consumers will be used to explore actual consumption across different cultural contexts. We expect preliminary results to be available at IACCP.

Cultural Identity Development in Adulthood: A Longitudinal Study

Débora Maehler, GESIS-Leibniz Institute for Social Sciences, Mannheim, Germany

Cultural identity is defined in terms of the interaction between exploration of and commitment to a given cultural context. Exploration has been described as gathering information about roles and values of one's cultural background, integrating new information, or re-evaluating existing commitment. Commitment refers to positive affirmation of roles and values of and a sense of belonging to one's culture or ethnic group (Marcia, 1994; Phinney, 2003). Based on the interaction of these two factors, individuals have been assigned to different identity stages (e.g.: unexamined, moratorium and achieved). The present study used cross-

sectional and longitudinal data to explore cultural identity stages, identity change and predictors of cultural identity development using a large sample of German adults (N = 2,940). Results revealed that respondents could be assigned to one of four identity stages: two unexamined stages (untroubled diffusion or marginally committed), a searching while committed stage, and an achieved identity stage. The longitudinal analyses showed that only one-third of respondents had remained in the same identity stage; most individuals had transitioned forward or backward. Furthermore, individual background and the extent of community involvement affected cultural identity formation in adulthood. So, for instance an achieved identity was more often observed in older age cohorts or male participants. In addition, individuals in the achieved identity stage were more often involved in community activities.

Tatana Traditional Costume and Their Effect On Tatana Youths' Ethnic Affirmation in Kuala Penyu

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The Tatana is one of the indigenous groups of Sabah. Their language is said to be related to the Murutic Family with some influences from the neighbouring Bisaya who speak a Dusunic language. They are the largest ethnic group residing in the southwestern, peninsular of Sabah, Kuala Penyu. One of the unique assets of the Tatana culture is its beautiful traditional costume call 'Sira lambung' for females and 'Sira Dambia' for males. The traditional costume is commonly worn during significant occasions, such as the harvest festival, Tatana annual 'Odou Bakanjar' events and wedding ceremonies. The traditional costume symbolizes the identity of Tatana and is inherited from the ancient ancestors. It is assumed that this cultural heritage can strengthen the Tatana ethnic identity. To explore the phenomenon, 69 Tatana youths from various villages in the Kuala Penyu district took part in this study. The study aimed to examine the effects of the traditional Tatana costume on ethnic affirmation among Tatana youths. The study found that the possession of a traditional Tatana costume contributed 9.6% of the variance on Tatana youth's ethnic affirmation. In addition, the frequency in wearing the traditional costume also contributed 9.4% of variance on ethnic affirmation. Ethnic affirmation in this study refers to how Tatana youths identify themselves with their community through their relationships, engagement in community activities, pride in cultural heritage and interactions with in-group members. The findings may give a glimpse of hope to the Tatana community that the young generation still treasures their traditional costumes, which symbolize their ethnic affirmation.

Who Benefits From International Higher Education? Examining Development of Multicultural Personality

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Joran Jongerling, Tilburg University, Tilburg, Netherlands
Jeroen Jansz, Erasmus University Rotterdam, Rotterdam, Netherlands

Enhancing students' intercultural competences through international higher education requires a thorough understanding of the way in which these competences develop over time, how they relate to student outcomes, and which factors enhance or inhibit their growth. A longitudinal study was conducted among a sample of first-year students in an international university program in the Netherlands (n = 425). Intercultural competences are operationalized through the Multicultural Personality Questionnaire (MPQ), which consists of five dimensions: Cultural Empathy, Openmindedness, Flexibility, Social Initiative and Emotional Stability. These were measured at start of the program (T1), after the first semester (T2) and again after the second semester (T3). We also examined their relationship with the development of stress and life satisfaction across the year, and with academic performance (GPA) at the end of the year. Age, gender, cultural background (local vs international student) and prior international experience (yes/no) were included as predictors.

Results show that T1 scores are negatively related to the amount of change between T1 and T2. In addition, we see that the amount of change between T1 and T2 is strongly negatively related to the amount of increase between T2 and T3 for all five dimensions. This suggest the presence of ceiling effects in MPQ development.

Emotional Stability appears to act as a buffer against an increase in stress in the first semester, Cultural Empathy and Flexibility do so in the second semester. Cultural Empathy and Social Initiative show a positive effect on academic performance.

No significant main effects are found for gender, age, cultural background, or prior international experience. An interaction effect is found between the latter two variables on Openmindedness and Social Initiative: Local students with no prior international experience show a significant increase of these dimensions across the first semester, whereas the others do not.

Performing Hierarchy Through Maryada: A Qualitative Study On Identity Performance in India

Poorvi K. Iyer, The London School of Economics and Political Science, London, UK

Research on social identity performance addresses the proposition that the performance of one's identity plays a crucial role in the definition of the social identity itself. Typically, such research employs samples from the Global North and places focus on two positive functions of performance – to consolidate one's identity and to mobilise audiences. The research also considers the status ordering between groups and examines the functions of performance relevant to members of low and high-status groups. Upon examining the evidence, I found that the research has overlooked functions of performance that are more negative. Furthermore, when looking at the status ordering among groups, previous work continues to employ the simplistic low-high, dyadic model of hierarchy. To address these gaps, I conducted semi-structured interviews with 34 Indian college students via Zoom with the aim of building an understanding around why these students perform acts of maryada. The word maryada translates to 'making social distinctions' and explores the performance of hierarchical acts of deference along intersecting lines of caste, gender, class, and other social identities in India. I find there is an increasing level of enforcement of performance as one moves from a space occupied by friends to one occupied by parents to one where the extended family is present. I also find that performance is motivated by the desire to avoid a range of unpleasant consequences, that include social sanctions. Furthermore, these motivations are stronger for members at more disadvantageous positions in gender and caste hierarchies. By considering a case of the performance of complex, real-world hierarchies and drawing out negative motivations to perform, this paper builds upon the current research on performance. It is also an effort towards a more inclusive psychology that recognises that an understanding of human behaviour needs to consider samples from the Global South, where relevant.

Identities of Young Indian Adults in the Context of A Fluctuating Cultural Landscape

Shagufa Kapadia, The M.S. University of Baroda, Vadodara, India

The paper is located in contemporary India, a society that is characterized by dynamic fluctuation between cultural continuity and discontinuity. Urban, educated individuals are caught between growing aspirations and opportunities for individual advancement and traditional cultural and gender expectations. The paper addresses how young adult Indian women and men construct and manifest their identities in the backdrop of a changing sociocultural landscape. Two qualitative studies were carried out using in-depth interviews and hypothetical vignettes with 65 young adult women (n=25) and men (n=40) from urban educated upper-middle-class families in Baroda, India. The interviews focused on aspects such as contextual opportunities and challenges, education, career, marriage and gender socialization, and delved into how women and men negotiate their identities in the context of cultural-familial expectations. The hypothetical vignettes focused on the themes of (i) career choice, (ii) marriage partner selection, and (iii) gender roles, each depicting a conflict

situation with either the parent or marriage partner. The data were analyzed using open and axial coding, to elicit salient themes in each domain as well as the overarching pattern of identity formation. Results reveal that men manifest a critical view of longstanding masculine gender roles of provider and protector. Resilience of traditional gender roles is evident in women, especially in the domain of marriage. Women also reflect the tendency to follow the "middle path" or "madhyam marg" in the interest of relational harmony. In general, cultural continuity is reflected in the emphasis on family interdependence, connection and harmony. Concurrently, glimpses of cultural change are evident in women and men's leaning toward gender egalitarianism and women's growing aspirations to pursue individual wishes in the domains of education and career.

Considering Proculturation

Vladimer L. Gamsakhurdia, Ivane Javakhishvili Tbilisi State University, Tbilisi, Georgia

I propose to consider immigrants' adaptation in axiomatically dynamic, developmental and phenomenological perspectives. The concept of proculturation was proposed to signify the process of individuals' adaptive processes through intercultural experiences that are culturally guided but idiosyncratic and particular. Proculturation is the person-centred process that is driven by unique individuals. I argue that intercultural interaction inevitably leads to innovations that go beyond existing native and host cultural materials. Individuals resignify the meaning of native cultures as they meet foreign cultural elements and particularly perceive foreign cultural elements from their own native and personal perspectives. Proculturation evolves through three-dimensional temporal space developing through constant meaning-making and resignification of present moments in light of the past experiences and expectations oriented towards the future. Proculturation highlights the significance of the exploration of phenomenological experiences of particular individuals as they provide the key to the understanding of those meanings that they assign to their intercultural encounters and experiences. Specific implications of the introduction of the concept of proculturation will be considered.

Poster Presentation

The Cross-Cultural Big Two Inventory in Sub-Saharan Africa: A Mixed Methods Exploration

Julia S. Rotzinger and Amber Gayle Thalmayer, University of Zurich, Zurich, Switzerland

Africa is the second-most populous continent but has been poorly represented in psychological science. Big Five personality inventories have been imported from the West, but recent work suggests that the model fits poorly in African samples. The current study explores the cross-cultural Big Two, a model is based on evidence from around the world, seeking input from samples in Sub-Saharan Africa at an early stage of inventory development. A list of fifty-five personality concepts identified as being used similarly in diverse contexts across the globe were administered as an inventory to young adults in Namibia (N = 1,025), Kenya (N = 960), and South Africa (N = 1000). Measurement invariance tests and exploratory analyses are used to assess for similarities and differences in item usage and inventory structure across the contexts and in comparison to samples from the West. Correlations with mental and physical health and religious/spiritual engagement are also reported. In addition to reporting the statistical degree to which terms or scales are used similarly across the African contexts and compared to Western samples, follow-up qualitative interviews are employed to naturalistically explore items with high differential functioning. Eliciting examples of how the terms are used in daily life in the three countries allows us to understand their potentially varying local meanings and valences, and to build an inventory with true convergence across contexts. These initial steps pave the way for future work translating the scales for further cross-cultural assessment. With this mixed-methods multi-context study in Sub-Saharan Africa, we provide an example of how cross-cultural personality research might integrate emic (local) and etic (global/imported) elements.

Fluidity of Identity of People with Multiple Cultural Experiences

Liliyana Mbeve, University of Limerick, Limerick, Ireland

The research aims to explore a new construct of the fluidity of identity of people with multiple cultural experiences and to develop a relevant measure. Much current psychological research explore the social identities and migrants' acculturation processes. These researches are largely based on social identity theory and approach identity as a static, defined and defining unit. As people around the world have become more mobile, encounter more diversity and become more impacted by it, we need a new understanding of identity

processes, a concept to capture how individuals manage diversity and navigate various cultural exposures. To address this gap, this research proposes a view on identity as fluid, changing and adjusting, that allows individuals to manage diversity and navigate in a culturally different surrounding.

To achieve this goal, two studies were conducted. In Study 1, 8 semi-structured interviews were conducted to explore identity changes of people exposed to cultural diversity and mobility experiences. Following its results, the fluidity of identity was conceptualised as a combination of three elements – expanded personality borders, self-reflection, and self-questioning, and a measurement scale was developed. In study 2, a fluidity of identity scale together with other measurements, were administered among 243 participants. Study 2 provided evidence for the reliability of the fluidity of identity scale, its construct validity, and psychometric properties (convergent and discriminant validity).

In contrast to similar constructs, fluidity of identity appeared to be a distinct construct that was related to various indicators of cultural experience and provided a new way to look at the identity processes of migrants and how they negotiate diversity.

Identity Exploration Through Master Narratives in Singaporean and Korean Young Adults

Jonna-Lynn E. Alonso and Christie N. Scollon, Western Washington University, Bellingham, USA

This study explored master narratives of identity development among Singaporean (N = 213) and Korean college students (N = 101). Participants wrote about the life of a prototypical male or female in their culture, reflecting perceptions of the master cultural narrative. Respondents indicated whether they diverged from the master narrative. Among Singaporean students, 47% diverged, and, among Korean students, 46% diverged. This differed dramatically from past research in which 90% of American college students say they diverged from the master narrative (McLean et al., 2018). In both Singapore and Korea, students who diverged were equally satisfied with their lives compared to students who did not diverge. In both samples, men and women were equally likely to diverge. Singaporean respondents who diverged (M = 3.56, SD = .58) had higher openness than those who did not diverge (M = 3.27, SD = .60), t (211) = 3.61, p < .001. Similarly, Korean respondents who diverged (M = 3.57, SD = .60) had higher openness than those who did not diverge (M = 3.26, SD = .58), t (99) = 2.68, p < .009. Singaporean respondents who diverged were equal in identity exploration (M = 4.63, SD = .67 vs. M = 4.55, SD = .57) and identity commitment (M = 4.35, SD = .68 vs. M = 4.35, SD = .68) as compared to those who did not diverge, ts (211) < 1, ps > n.s. Korean students who diverged had higher identity exploration (M = 4.31, SD = .55 vs M = 4.10, SD = .44), t (99) = 2.125, p < .036, and lower identity commitment (M = 3.62, SD = .63 vs M = 3.82, SD = .47), t (99) = -1.836, p < .069, than those who did not diverge, t (99) = 2.13, p < .001

Mental Health, Psychopathology, Psychotherapy

Symposium
Emerging Research in Cultural-Clinical Psychology: Clinical, Cultural, and Methodological Diversity
Chair: Andrew G. Ryder, Concordia University, Montreal, Quebec, Canada

Cross-cultural psychology has generated a considerable amount of research around the world that pertains to well-being, but much less work with direct relevance to clinical psychologists. Clinical psychology, in turn, is increasingly engaging with cultural diversity but often with little knowledge of cultural perspectives in psychology. Cultural-clinical psychology aims to bridge this divide: the current symposium highlights five projects that exemplify this approach. Sunohara presents a cross-cultural comparison of Japanese and Canadian students on beliefs about recovery from mental illness. Bachem considers the role of fatalism in contexts of pandemic and political stress in predicting psychological distress in Switzerland, Georgia, and Israel. Nemati advocates the use of a mixed methods cultural consensus approach to the study of mental health beliefs in Arab Muslims in Montreal. Hitokoto looks at the ways in which interdependent happiness may function to protect people in certain ecosocial contexts from the threat of infection. Finally, Maercker discusses a scoping review conducted to evaluate the cultural and clinical utility of 'historical trauma'. A range of clinical problems, cultural contexts, and methodological approaches are presented across the studies, speaking to the potential of cultural-clinical psychology as a research program and also a practical aid to clinicians in multicultural practice.

Beliefs About Recovery from Mental Illness Among Japanese and Euro-Canadians

Momoka Sunohara, Concordia University, Montreal, Quebec, Canada
Joni Sasaki, University of Hawaii, Manao, USA
Susumu Yamaguchi, University of Tokyo, Japan
S. Kogo and Andrew Ryder, Concordia University, Montreal Quebec, Canada

Beliefs about mental illness held by the general public often diverge from those of mental health professionals. Moreover, there are cross-cultural differences in perceptions about recovery from mental illness. Examining such cultural variations is crucial in understanding

the cultural model of help-seeking given a specific cultural context and providing culturally sensitive mental health care to people from different cultural backgrounds. The present study aimed to investigate cultural differences in beliefs about recovery from mental illness between Japan and Canada through the analysis of open-ended responses without imposing the existing theories and measures developed in the West. 178 Japanese and 189 Euro-Canadian University students provided their beliefs about recovery from five different psychiatric conditions (i.e., depression, schizophrenia, developmental disorder, alcohol dependence, and Hikikomori) using hypothetical vignette cases representing each of the conditions. We conducted content analysis to allow us to deductively extract the themes from the qualitative data and quantitatively analyze the themes subsequently. We then classified the themes into 5 categories; (1) medication, (2) professional help, (3) social support, (4) self-care, and (5) others' responsibility. Results showed that overall, Euro-Canadian participants were more likely to suggest medication, professional help, and self-care as the best solution for the recovery from the mental illness, whereas Japanese were more likely to believe that people in patient's social circle such as family and friends are responsible to help the patient recover from the illness. Our study demonstrated that there were cultural differences in beliefs about recovery from mental illness between Euro-Canadian and Japanese students. Our study also demonstrated that the content analysis allowed us to reveal culturally unique themes that may not have been captured by the existing standard quantitative measurements.

Fatalism and the Covid-19 Pandemic: Comparing Samples from Switzerland, Israel and Georgia

Rahel Bachem and Yuri Levin, University of Zurich, Switzerland
Noga Tsur, Tel Aviv University, Israel
Nino Makashvili and Jana Darejan Javakhishvili, Ilia State University, Tbilisi, Georgia
Anais Aeschlimann, University of Zurich, Switzerland
Hisham Abu-Raiya, Tel Aviv University, Israel
Ketevan Pilauri and Tekla Latibashvili, Ilia State University, Tbilisi, Georgia
Natia Shengelia, Curatio International Foundation, Tbilisi, Georgia
Andreas Maercker, University of Zurich, Switzerland

The cultural-psychological construct of fatalism represents the propensity of individuals or groups to believe that life events are predetermined and consequently beyond the influence of one's own will. Cross-cultural differences exist in the levels of fatalism and, potentially, in its association with mental health. This presentation explores the role of fatalism in clinically relevant stress-response to the COVID-19 pandemic in Switzerland, Israel, and Georgia.

Study 1 was conducted during the first months of the pandemic and assessed general population samples from Switzerland (N = 595) and Israel (N = 639). The association of control beliefs, including fatalism, with COVID-19-related fear and negative affect was explored. Study 2 was conducted in the second year of the pandemic and assessed two student samples from Georgia (N = 425) and Switzerland (N = 298) again with fatalism as a potentially culture-dependent mediator of mental health. Study 1 indicated that fatalism was higher among the Israeli than among the Swiss participants. Higher fatalism was associated with lower COVID-19-related fear in the Swiss sample but not in the Israeli sample. Study 2 showed that fatalism was higher among the Georgian than among the Swiss participants. Higher fatalism predicted variance in depression and anxiety in both samples and in adjustment disorder among the Swiss. Conclusions. Cross-cultural comparisons suggest that compared to Switzerland, fatalism was higher in Israel and Georgia, both countries that had been exposed to political unrest. Interestingly, while fatalism is generally considered a risk factor for mental health, during the early stages of the pandemic it seems to have had protective qualities among the Swiss population. However, in a later stage of the pandemic, fatalism represented a risk factor for mental health among both Swiss and Georgian students. Contextual and cultural clinical explanations will be explored.

Arab Muslim Migrants' Beliefs About Mental Health: a Cultural Consensus Approach

Maryam Nemati, J. Nachabe, and Andrew Ryder, Concordia University, Montreak Quebec, Canada

Arab Muslims (AMs) are the fastest growing population in Canada. Similar to other ethnoracial minority groups, AMs report disproportionly high rates of psychological distress compared to the general population. Despite these high rates, however, AMs tend to use mental health services less than the general population, entering treatment only when the symptoms have become severe and terminating treatment prematurely. This series of studies aimed to better understand the cultural models of mental illness and help-seeking used by AMs in Canada, focusing especially on aspects of these models that might contribute to social disparities in access to mental health care. To this end, we conducted three studies in the Montreal community following the sequential cultural consensus approach. In study 1, 54 AMs free listed (a) key Muslim values; (b) beliefs about mental illness; and (c) help-seeking strategies. Items listed by more than 10% of participants were used in the following study. In study 2, 40 AMs completed three pile-sorting tasks while speaking aloud as they sorted. Qualitative and multidimensional scaling methods were used to characterize the piles. In study 3, 68 AMs completed a questionnaire based on results from the first two studies. Cultural consensus analysis was used to determine the degree to which participants agreed with each cultural model. We also evaluated the extent to which endorsement of Muslim traditional religious values vs. Western secular values influenced

willingness to seek different kinds of mental health care. Taken together, results confirmed that there is strong consensus around a model of mental health with distinctly Muslim elements. We observed a much higher willingness to pursue 'Western' mental health interventions than we anticipated, albeit with concerns about whether their religious ideas would be acceptable to these professionals. The usefulness of the mixed methods cultural consensus approach to cultural-clinical psychology questions will be discussed.

Interdependent Happiness: Cultural Meaning of Mental Health and Function Against Infection Threat

Hidefumi Hitokoto, Kwansei Gakuin University, Nishinomiya, Japan

The positive psychology movement initialized as a reflection on the focus to human weakness then enlarged to find functions in both positive and negative emotions. It has now evolved to go beyond the individual to focus more on the groups and systems that sustain health. Here, cultural meanings approach to mental health squarely fits to contribute. A prominent example is the studies of well-being and culture, which stand on the view that what is regarded as "being well" depends on its shared meaning. While many types of well-being have been proposed in psychology, those that elaborated cultural self-ways in the measure of well-being prove valuable in this regard. For the current talk, I propose and discuss Interdependent Happiness, a type of well-being implying interpersonal harmony, quiescence, and ordinariness. With the series of cross-regional and national studies using interdependent happiness scale (IHS), I argue that this well-being is shared in a collectivist social environment, is promoted through the collectivist life course, and functions to safeguard ourselves against an ecological threat of infection. Specifically, regional collectivism is related to the impact of the IHS on positive emotions across Japan and the U.S., the IHS is correlated with age in Japan and Costa Rica but not in the Netherlands, and the IHS was negatively correlated with the reported COVID-19 symptoms across Japan and France during the spring of 2021. With the help of some following findings, discussions will be made on its psychological mechanism and future directions to its possible behavioral or physical processes involved.

The Empirical Viability of the Concept of Historical Trauma: A Scoping Meta-Review

Andreas Maercker, University of Zurich, Switzerland

Originating as a concept of intergenerational trauma sequelae among Native Americans and First Nation Canadians, there are now applications of the concept to the trauma of Holocaust survivors, American people of color, Eastern European victims of Stalinist terror, genocide

in Bangladesh, in Rwanda, and others. The original definition included disturbed psychosocial functioning for ethnic groups, communities, and individuals. My scoping review aims to test the empirical usefulness (viability) of the original and broader definitional features of Historical Trauma. To this end, the cultural groups of Native Americans, American People of Color, Holocaust survivors and descendants, Stalinism victims and descendants, and Rwandan genocide victims are considered. Specific subconstructs, such as internalized oppression, survivor guilt or conspiracy of silence, are examined for their generalizability and empirical gain. For this purpose, quantitative studies (mostly meta-analyses, like on survivor guilt) and quantitative studies (meta-syntheses, if available) are used. The review indicates that most of the original and additional conceptual features complement each other in a meaningful way; as well as superfluous or overlooked features can be pointed out. As a clinical implication, the newly developed Clinical Aspects of Historical Trauma Inventory (Mutuyimana & Maercker, in press: Journal of Traumatic Stress) is briefly presented to enable new impulses in the fields of acknowledgment and interventions for trauma sequela.

Individual Paper Presentation

Can Sri Lankan Australians Recognise Depression?

Amanda K. Daluwatta, Greg Murray, Kathryn Fletcher, Chris Ludlow, and Dushan Peiris, Swinburne University of Technology, Melbourne. Australia

Objective: In Victoria, the Sri Lankan community has one of the lowest rates of mental health service access compared to the Australian-born population. Mental health literacy is an important determinant of mental health help-seeking, and there is evidence that mental health literacy may be lower amongst some migrant communities in Australia. However, no prior research has investigated the mental health literacy of Sri Lankan Australians, despite this population being one of the largest and fastest growing cultural groups in Australia. The present study aimed to characterise the mental health literacy of this population in terms of participant's ability to correctly identify depression, as well as investigated a series of predictors of correct identification.

Methods: A cross-sectional survey was conducted between April & October 2020. Participants (N=404) were presented with a culturally-tailored vignette describing an individual with symptoms of major depressive disorder, with correct recognition determined by coding of an open text response to the question 'what's wrong with Mr Silva?'. Binomial linear regression modelling was conducted to identify predictors of correct identification.

Results: Approximately 74% of participants correctly recognised the presented symptoms as depression. Results from regression analyses suggested that younger age

and having a prior diagnosis of depression were the strongest predictors of recognising depression. Additionally, although acculturation uniquely predicted one's ability to recognise depression, once other demographic and exposure to depression variables were controlled for, the relationship between acculturation and ability to recognise depression decreased.

Conclusions: In the first study of Sri Lankan migrants' mental health literacy in an Australian context, rates of depression recognition were comparable to those found in the general Australian population. Further research is urgently required to replicate and extend the present findings, and ultimately support the development of tailored interventions aimed at improving mental health literacy across the diverse Sri Lankan Australian community.

Mental Health in Tibetan Medicine, Core Elements in Traditional Treatment, and the Impact of Its Glo

Anne Iris Miriam Anders, Ludwig-Maximilians University Munich, Munich, Germany

Introduction: The theory of three doṣas in Tibetan medicine, Sowa Rigpa, goes back to the Ayurvedic and Hippocrates theories of humors. These were supplemented by Buddhist philosophical concepts and Vajrayāna spiritual practices that apply these doṣas to a subtle body with its channels and chakras. The diseases referring to mental health are then said to mainly refer to one doṣa that is called the doṣa of vayu, which is translated as the humor of subtle energy or "wind".

Methods: Expert interviews and textual analysis indicated the ways of differentiating its disturbed modes and the localizations that at times are indicating certain diseases, e.g. the heart-wind referring to something quite similar to the disease currently widely known as depression.

Objectives: For prevention and treatment however, the methods of Vajrayāna indicate certain core techniques to get applied by physicians and the patients themselves as well. Thus, for certain treatment approaches in Sowa Rigpa, methods designed for spiritual growth were developed based on this theory of the humors and Buddhist philosophical approaches. Therefore, over time the concept of three doṣas was combined with emotional concepts and spiritual methods in a quite unique way.

Conclusion: However, since this core expertise in techniques requires many years of individual training for its acquisition, it seems to get lost in the exile and the processes of globalization. Thus, the knowledge preservation of Sowa Rigpa and Vajrayāna is reciprocally affected by that, and therefore it will need to get updated with its core of applied knowledge acquisition. Consequently, currently the crucial educational consideration is to revive applied knowledge acquisition with its essential training aspects.

Reimagining the Indigenous Psychological Framework in the Indian Psychotherapeutic Context

Chetan S V, Indian Institute of Technology Hyderabad, Sangareddy, India

Research in the area of Indigenous Psychology of India has produced many scholarly works in essentially understanding the human psyche from traditional Indian thought, Hindu mythology, spirituality, and various other religious texts and scriptures. This framework has also been extended to the context of psychotherapy. Drawing from the social constructivist position, this paper attempts to critically evaluate the utility and shortcomings in such an approach to psychotherapy and argues for the need of reimaging the approach of Indigenous Psychology beyond the traditional thought and locating it in the contemporary temporospatial and specific cultural contexts. From this standpoint, the paper discusses the need for Indigenous psychology in India to consider the various intersectional factors such as class, caste, gender, sexuality, and disability in the therapeutic practice, that are informed by not only quantitative research but also qualitative studies that focus on the narratives of therapists and clients about those concepts that are rooted in the everyday socio-cultural experiences.

Acceptability of Psychosocial Interventions for Refugees and Asylum Seekers

Evie Caterer, Joel Anderson, and Xochitl de la Piedad Garcia, Australian Catholic University, Melbourne, Australia

There are many people in the refugee and asylum seeker community in Australia, and many refugees and asylum seekers face significant mental health difficulties that require care from mental health services. However, more information is needed regarding the acceptability of mental health services (specifically, psychosocial interventions, such as cognitive behavioural therapy or counselling) for this community. Acceptability is a vital component of psychosocial interventions that is separate from (but related to) how effective the intervention is, and includes the attitudes, feelings, and thoughts of both the client and therapist about the appropriateness of and anticipated response to an intervention. The aim of this work is to explore how psychosocial interventions are experienced for individuals from a forcibly displaced background (i.e., refugees, asylum seekers, internally displaced peoples), through the concept of acceptability. As the first study in a dissertation project, this paper will explore this question through a systematic literature review, using the following three concepts; participants (e.g., refugees, asylum seekers, and other displaced persons), psychosocial interventions (e.g., counselling, cognitive behavioural therapy) and a measure

of acceptability (e.g., drop out, participant attitudes regarding therapy). Thematic analysis will be conducted to answer the research question, and to guide the two following empirical studies, with the intention of forming recommendations for practice for mental health professionals..

Poster Presentation

A Brief Robot-Assisted Intervention During the Pandemic: A Theory-Building Case Study in Taiwan

Hsin-Ping Hsu, National Taiwan University, New Taipei, Taiwan

Objectives: Stress during the Covid-19 pandemic could profoundly influence the mental health of easily anxious persons. However, robotic companions may help. Past references suggested that robotic companions could boost people's positive experiences and used as an assisted therapy. Accordingly, this study aims to explore positive psychology in robotic-assisted intervention within the PERMA model, which defines psychological well-being in the following five elements: positive emotion (P), engagement (E), relationships (R), meaning (M), and accomplishment (A).

Method: A theory-building case study was conducted to understand how a 21-year old college student with obsessive-compulsive symptoms perceived robotic companions, integrated into a short-term guidance intervention during the pandemic and the potential pros and cons of robotic companions concerning brief psychotherapy.

Results: The results indicated that the brief intervention during the pandemic had an improvement in the case's perceptions of positive emotion, engagement, and relationship. As for the elements, including meaning and accomplishment, the robotic companions did not bring forward sufficient perceptions.

Conclusion: This study concluded that interacting with robotic companions during stressful times could provide rapid and short-term positive effects on a specific person's mental health. Further rigorous studies and the refinement to help clients to improve efficiency at the home setting are needed.

Effects of Discrimination On Psychological Distress Among Black University Students in Quebec

Kristina Ceus, Sofia S. Mira, Momoka Sunohara, Rebeca Bayeh, Lisa Stora, Joon Lee, and Andrew G. Ryder, Concordia University, Montreal Quebec, Canada

Higher education has been associated with higher levels of psychological distress, especially in minorities and racialized groups, due to the difficulty balancing academic and personal responsibilities. This is particularly true for Black students, who face additional psychological distress due to racial discrimination and historically perpetuated marginalization and exclusion from the academic environment. The underlying causes of the heightened psychological distress in Black students has not been fully investigated in Canada. The key to understanding these mechanisms is to investigate the factors that are uniquely a part of the Black and other racialized students' experience. The present study aims to examine how SES and experiences of discrimination affect students' psychological distress, comparing samples of Black students (n=41), White students (n= 551), and students from non-Black racialized minority groups (n=348) attending a university in Quebec (Canada). Parallel mediation analyses were conducted to examine how Black students experience psychological distress through indirect effects of perceived SES and discrimination experiences compared to non-Black racialized minorities and White students. Students answered the DASS-21 scale, the Everyday Discrimination Scale, and a financial deprivation scale in English. Our results showed that Black students reported significantly higher levels of discrimination, financial deprivation, and psychological distress than White students, and discrimination mediated the relationship between racial categories and psychological distress, but not SES for Black and White group comparison. No significant differences were observed between Black and non-Black minority groups. These findings suggest the need for targeted solutions and programs for Black students such as mental health and financial resources along with institutional changes to address the psychological distress of Black and minority students.

The Factors That Determine Fatalistic Beliefs About Covid

Sai C. Kanagala, Indira Gandhi National Open University, New Delhi, India

Objective: In situations where there is no credible information to analyse the link (cause and effect) between things and events, people tend to form ideas, opinions and conclusions based on their own beliefs, intuition but not based on rationality or logic. Further, they believe that they have no control over events and are shaped by luck, chance, fate. This is defining characteristic of fatalism. Earlier research studies have indicated that fatalism is associated with lower levels of engagement with preventive health behaviours and higher engagement in risk-taking behaviours. We aim to investigate the factors contributing to fatalistic beliefs about covid.

        Method: 112 participants from India were recruited online. The first wave of data was collected during the first wave of covid in 2020, December 13 to January 9, 2021. The second wave was collected during the second wave of covid from August 12 to October 12, 2021. Self-report questionaries about attitudes (perceived - self efficacy, barriers, severity, susceptibility, probability and severity, self-efficacy, benefits) towards covid-19, two items

questionnaire on fatalistic beliefs about covid, resilience and demographic questions were asked. Participants age M=38.4, SD=11.2

Results: Multiple linear regression results indicate that perceived- susceptibility, severity, barriers and resilience are predictors of fatalistic beliefs item -1. Found Similar results in the second wave. In the first wave, the predictors of fatalistic beliefs item 2 are perceived susceptibility and barriers. In the second wave, perceived self-efficacy and benefits are predictors of fatalistic beliefs item 2. We found that fatalistic behaviours are negatively associated with age and resilience in demographic factors. Further results reveal that fatalistic behaviours are enacted based on the social status (caste) of the individuals in society.

Conclusions: The findings indicate that fatalistic behaviours are shaped by perceived attitudes towards covid, demographic and psychological factors.

State Anxiety in Bulgarians Living in Their Country of Origin Or Abroad During Covid-19 Pandemic

Stanislava Y. Stoyanova, South-West University "Neofit Rilski", Blagoevgrad, Bulgaria

COVID-19 pandemic provokes anxiety because of the changes in the way of life, threat for health and uncertainty concerning future. The objective of this study was to compare state anxiety among people living in their country of origin and emigrants abroad to reveal if the cultural environment may be related to different experiences of anxiety. The participants were 284 Bulgarians and half of them lived in Bulgaria (62 males and 80 females), while the other half (again 62 males and 80 females) lived in other countries during COVID-19 pandemic. The study was conducted online by means of Qualtrics applying Spielberger's State Anxiety Scale. Its Cronbach's alpha was .923 in the whole sample. State anxiety was significantly lower ($t(282) = 3.242$, $p = .001$) in Bulgarians living in their country of origin (M = 40.39; SD = 10.58) than in Bulgarians living abroad (M = 44.82; SD = 12.34) during COVID-19 pandemic. In fact, only Bulgarian male participants who lived in Bulgaria (M = 38.56; SD = 8.62) differed significantly ($F (3, 280) = 6.198$, $p < .001$, Levene test of homogeneity of variances $(3, 280) = 4.07$, p Levene = .007, Welch statistic $(3, 152.796) = 6.991$, p Welch < .001, p Games-Howell < .001) with Bulgarian female participants who lived abroad (M = 46.70; SD = 12.51). These results support the scientific findings in different cultures that anxiety was higher in women than in men, as well as that anxiety was higher in some vulnerable social groups such as migrants. Higher state anxiety of emigrated people than state anxiety of people living in their country of origin may mean more vulnerability to mental health disorders during COVID-19 pandemic in the host country than in the home country that may be related to some adaptation difficulties.

Mental Resilience in Bulgarians Living in Their Country of Origin Or Abroad During Covid-19 Pandemic

Stanislava Y. Stoyanova, South-West University "Neofit Rilski", Blagoevgrad, Bulgaria

Mental resilience may be a protective resource for coping with COVID-19 pandemic. Comparing mental resilience between people living in their country of origin and people emigrated abroad may reveal if the change in the cultural milieu might be related to coping with the changes in everyday life brought by COVID-19 pandemic. The participants were 142 Bulgarians living in Bulgaria during COVID-19 pandemic and 142 Bulgarians living in different countries abroad, whose age varied from 21 to 44 years old, and whose gender belonging was equally distributed among the different cultural environments. They were studied online by means of Qualtrics applying Connor-Davidson Resilience Scale CDRS-2. The mean item correlation between both items in the scale was .394 for the whole sample. Mental resilience was significantly higher (F Levene = 8.298, p Levene = .004, t(272) = 7.522, p < .001) in Bulgarians living in their country of origin (M = 5.96; SD = 1.41) than in Bulgarians living abroad (M = 4.80; SD = 1.16). This finding may be due to the stronger sense of belonging to own community in the country of origin, more sources of social support and sharing of more resources with the community and family members in the home country, better mastering of the native language than of a foreign language that may increase perceived self-efficacy in the country of origin compared with a host country. Higher mental resilience of people living in their country of origin than mental resilience of emigrated people may mean better coping and adaptation to the changes in the way in life during COVID-19 pandemic in the home country than in a host country.

Research Methodology and Research Ethics

Symposium
From the Replication Crisis to Open Science: Is Cross-Cultural Psychology Lagging Behind?
Chair: Taciano L. Milfont, University of Waikato, New Zealand

Replication is the scientific gold standard that enables the verification, and enhances the credibility, of scientific findings. This is because the test of replicability is how the scientific community safeguard itself from personal interests and motivated reasoning biases, and enforces standards that correct the scientific record. The "replicability crisis" in psychological science and the open science movement have sparked a renewed emphasis on replication, transparency in research practices, and systematic accumulation of knowledge in psychological science. However, the field of cross-cultural psychology seems to be lagging behind. The (scant) evidence on replicability of population differences in cross-cultural psychology, and particularly cultural psychology, does not augur well for our field. The symposium presentations will discuss the implications of this observation. In the introduction Milfont will outline general challenges for replication in (cross-)cultural psychology. Domínguez and Poortinga will review scant findings on reproducibility and registered replication and explore how to proceed. Rudnev will discuss challenges in publishing replication studies from his research program on human values. Professor Best as a senior IACCP member and discussant will reflect on the themes raised in the symposium.

Cross-Cultural Psychology and The Open Science Movement

Taciano L. Milfont, University of Waikato, New Zealand

Concerns over publication bias, flexibility in data analysis and high-profile cases of academic misconduct have led to calls for more transparency and replication in psychological science. The emphasis on replication pose particular challenges to cross-cultural psychology due to inherent practical difficulties in emulating an original study in other cultural groups. In this talk, I will identify issues in current psychological research (analytic flexibility, low power) and possible solutions (pre-registration, power analysis), I will then discuss ways to implement best practices to lay a foundation for more open, transparent and replicable cross-cultural psychology findings.

Replication in Cross-Cultural Research: Challenges and Perspectives

Alejandra Dominguez, Universidad Iberoamericana, Mexico
Ype H. Poortinga, Tilburg University, The Netherlands

We address three points. First, we review briefly cross-cultural research on reproducibility, noting that the evidence is limited but hardly positive. Next, we draw a parallel between levels of transfer of methods and psychometric levels of replicability that should be reachable. We end with some comments on how replication research, with tools such as preregistration and adversarial alignment provide opportunities to make (cross-)cultural psychology more a global psychology.

Challenges in Publishing Cross-Cultural Replications

Maksim Rudnev, HSE University, Moscow, Russia

Despite a widespread recognition of the replication and reproduction studies, the practice shows that most academic journals have little interest in publishing such papers, especially so when the replication/reproduction is successful. A common reasoning is that such papers lack an added value. I contend that, in contrast, the lack of replications is a sufficient added value for a paper. Finally, researchers themselves pay much less attention to the replication studies as compared to the original ones. Altogether it implies that the open science and particularly replication culture is still far from being a routine exercise among researchers in the cross-cultural psychology.

Individual Paper Presentation

Tradition and Change in Measuring Values in General Omnibus Surveys: A Case Study in Germany

Adrian Stanciu, GESIS-Leibniz Institute for Social Sciences, Mannheim, Germany

Omnibus surveys (large country representative programs) collect data on human values resulting in a long-term monitoring of their role in explaining thought and behavior of people, for instance their political participation and considerations about gender roles. Due to their

mission, omnibus surveys therefore seek measurement continuity. But some established omnibus surveys nowadays had their onset decades ago, when value theory and measurement was still incipient. In this presentation, I want to raise awareness that using outdated measurement instruments in the context of omnibus surveys can be problematic. Should the focus be on increasing accuracy in measuring indeed human values, or on facilitating access to comparable data at intervals of years? I argue that a balance can be found by equivalating outdated instruments with newer ones. I use in my presentation the example of the German General Social Survey (ALLBUS) and present challenges, steps, and study findings informing a strategy in dealing with the issue of outdated value measurement. Considering the study findings part, I present results of an equivalence study (N ~ 1,2000) that show that data collected with the now outdated value instrument (Klages-Gensicke) in ALLBUS have structural similarities with data collected with a modern (VaLiGo) and an established (PVQ-21) value instrument, as it is informed by multi-dimensional scaling. I end my presentation with a look into the future, a speculation on how the issue mentioned here can inform theoretical and measurement progress in value research.

Assessment and Cross-Cultural Measurement Invariance of An Individualism and Collectivism Scale

Francisco Leonardo Soler-Anguiano, Rolando Díaz-Loving, and Sofía Rivera-Aragón, National Autonomous University of Mexico, Mexico City, Mexico

Individualism-collectivism (IC) has had an enormous impact on cross-cultural research and is the most commonly applied construct to explain and predict cultural differences; and contributed to understanding human behavior (e.g., Hofstede, 2001; Kim et al., 1994; Triandis, 1995). When measuring the construct in different contexts, there have been issues related to consistency and construct validity evidence (Oyserman et al., 2002). The present research explores the psychometric properties and measurement invariances, among Mexican and U.S. people, of an Individualism and collectivism scale developed in Mexico. The study included the assessment of the Individualism and collectivism scale (Díaz-Loving et al., 2018). This scale is formed by horizontal collectivism (α = .739), horizontal individualism (α = .775), vertical collectivism (α = .681) and vertical individualism (α = .614). Presented on a Likert scale ranging from 1 (not at all) to 5 (a lot). The response format is based on a seven-point Likert-type scale (1 = Totally disagree – 7 = Totally agree). The scale was included in a survey that was distributed and responded to by 500 participants (250 Mexicans and 250 U.S people), selected from non-randomly sampling. The results showed adequate psychometric properties, replicating the horizontal-vertical structure, showing improvement on internal consistency compared with other scales. It is shown by Cronbach alpha ranging from .713 to .851 in the Mexican sample and from .745 to .887 in the U.S sample. Full configural, metric, and partial scalar and residual invariance were also

found. The scale shows predictive validity evidence by correlating and explaining different social behaviors. The methodological and theoretical implications of these results are discussed.

Leveraging Implementation Science to Deliver A Remote Acculturation-Inspired Intervention Remotely

Jasmine M. Banegas, Tori Simenec, Sarah Gillespie, and Gail Ferguson, University of Minnesota, Minneapolis, USA

Background. There is a need to systematically evaluate implementation strategies (IS) to offer digital interventions cross-culturally or transnationally, especially given the reality of ever-shifting local conditions due to COVID-19 and other situations. However, there is little consensus in the field regarding documentation of IS modifications, making it difficult to identify mechanisms driving successful/unsuccessful implementation. This presentation will demonstrate how applying the Framework for Reporting Adaptations and Modifications to Evidence-based Implementation Strategies (FRAME-IS), a modular framework meant to be utilized in traditional healthcare settings, addresses these challenges. The application of FRAME-IS to the transnational implementation of the JUS Media? Global Classroom (JMGC)—a newly digitized, food-focused media literacy program originally designed for remotely acculturating secondary school students – provides a case study.

Methods. Following FRAME-IS, we prepared to implement 2 pilot versions of JMGC (Jamaican Islanders, Somali Americans) and systematically documented content and context modifications (modules1-2); nature of modifications (module 3), rationale for modifications (module 4), timing of modifications (module 5); participants in modification decision-making (module 6); and extensiveness of modifications (module 7). Implementation modifications were made in collaboration with school personnel, cultural insiders from each community, including local program facilitators, and bicultural investigators.

Results. Pilot implementation of the JMGC is underway in 7-11th grade classrooms in Kingston, Jamaica and Minneapolis, USA. Applying FRAME-IS to systematically document IS and modifications is allowing our team to currently explore fundamental questions about whether, when, how, and why our IS has been effective or ineffective in diverse school-based contexts.

Discussion. This is the first implementation study to utilize FRAME-IS in school-based settings cross-culturally or transnationally. The implementation of two pilot versions of JMGC illustrates the importance of using a systematic approach like FRAME-IS to track IS decisions in creating and delivering multiple program versions cross-culturally or transnationally.

Exploring the Mental Health of Immigrant Women in Canada: An Arts-Based Study

Maryam Motia, University of Guelph, Guelph Ontario, Canada

Canada is a destination for a growing number of immigrants. Compared to their Canadian-born peers, newcomers report fewer mental health difficulties, given the current use of the point system and rigorous medical examinations; however, their mental health status may gradually decline after immigration. Such declination has been reported more about immigrant women, given the intersectionality of their immigration status and gender.

Evidence suggests that social support may preserve and promote the mental health of immigrant women in Canada. Additionally, engagement with art has positive effects on the mental health of these women. The combination of creating artworks and exchanging social support may occur in community arts programs, with positive psychological impacts on participants. Reports suggest mental health-related benefits of grassroots art projects for immigrant women in Canada. Yet, there is relatively little Canadian-based scholarly literature in this field.

This proposed research will address the mentioned gap and answer the following questions: A) How do immigrant women conceptualize their mental health in the context of their migratory journeys? and B) How does art, as a research method, allow immigrant women to express their mental health experiences related to migration? Using constructivist grounded theory, I will hold three groups with 6-8 participants in each to reach theoretical saturation. During four sessions, participants will engage in creative art activities. I will present the process of data collection, challenges and opportunities of this project, and future direction.

Findings would have implications for mental health professionals and other service providers and policymakers in the scope of migration. This study would also provide suggestions for mental health researchers, especially those who use arts-based methodologies in their studies with immigrant women.

Integrating Evolutionary Game Theory and Cross-Cultural Psychology to Understand Cultural Dynamics

Xinyue Pan, University of Maryland, College Park, USA
Michele J. Gelfand, Stanford University, Stanford, USA
Dana S. Nau, University of Maryland, College Park, USA

In this article, we show that an evolutionary game theoretic (EGT) modeling approach can be fruitfully integrated with research in cross-cultural psychology to provide insight into cultural dynamics. EGT was initially developed to model biological evolution, but has been

increasingly used to study the evolution of human behavior. Through "virtual experimentation," EGT models can be used to test the effects of various factors on the trajectories of behavioral change at the population level. We illustrate how EGT models can provide new insights into processes of cultural adaptation, transmission, maintenance, and change. We conclude with the strengths and limitations of using EGT to study cultural dynamics and new frontiers that await investigation.

Social and Cultural Neuroscience

Invited Symposium
Current Advances in Cultural Neuroscience
Chair: Keiko Ishii, Nagoya University, Japan

Research on cultural neuroscience over the past decade has investigated whether and to what extent culture is inscribed into the brain and how cultural and genetic factors influence each other. In this symposium, we plan to introduce current findings of a variety of empirical studies which contribute to the advancement of knowledge of how culture, behavior and the brain, and gene interact. The first speaker (Luo) will propose the idea of "Culturomics" toward interdisciplinary science of culture by introducing a series of empirical studies conducted by his team. The second speaker (Moriguchi) will present his resent work on exploring how culture and gene interact to children's executive function that plays a critical role in controlling thoughts and actions. The third speaker (Ishii) will introduce her research on how environment (e.g., childhood adversity) and gene interact to general trust and state testing cross-culturally would be a way to improve gene-environment interaction research adopting candidate gene approach. Finally, the discussant (Masuda) will give feedback to each presentation and stimulate discussion on the future directions of cultural neuroscience research and the implications of cultural change for cultural neuroscience.

Culturomics - Cross-Scale Interdisciplinary Science of Culture Towards the Next Decade

Siyang Luo, Sun Yat-sen University, Guangzhou, China

Cultural neuroscience emerged during the past decade at the intersection of cultural psychology, neuroimaging and genetics, and we have achieved a more comprehensive understanding of how biology and culture might make each other up in constituting the human mind. Currently with the rapid development of information science, life science research at all scales has entered the era of omics. From the earliest Genomics, to the subsequent Proteomics, Glycomics, RNomics and Brain Connectomics, it has greatly promoted our understanding of life phenomena at all levels from a system science perspective. Culture, as a complex social science concept, has a complex biological basis, and can we have a more comprehensive understanding of culture only from a system science perspective and from high-dimensional space combining the latest interdisciplinary science and technology in multi-scale and multi-modal way to explore culture. This talk aims to introduce the cross-scale interdisciplinary science of culture towards the next decade – "Culturomics", and the research ideas, potential methods and techniques involved.

Roles of Culture and Comt Val158Met Gene on the Development of Executive Function During Early Child

Yusuke Moriguchi, Kyoto University, Kyoto, Japan
Sawa Senzaki, Sun Yat-sen University, Guangzhou, China

Executive function (EF) is the ability to control both thoughts and actions to achieve a specific goal. EF starts to develop in infancy, changes rap-idly during preschool years, and continues to develop across middle childhood and adolescence. Several studies reported that cultural differences existed in the development of EF during early childhood. However, little is known about whether culture moderate the relationship between biological factors and children's EF. It is known that the development of EF is shaped by both genetic and environmental factors. Genetically, variation in the catechol-O-methyltransferase (COMT) gene polymorphism has been linked to EF performance and differential regulation of prefrontal cortex activity. Based on the gene–culture interaction framework, we tested whether culture would moderate the association between the COMT gene and young children's behavioral responses and neural activities during a cognitive-shifting EF task. The children who participated in this study were 5- to 6-year-olds in Japan (n = 44) and in the U.S. (n = 47). The results revealed that U.S.-American children exhibited stronger activations than Japanese children in the right dorsolateral and bilateral prefrontal cortex regions. In addition, the children's genetic disposition and EF performance were marginally moderated by culture, with Val homozygote Japanese children performing better than Met-allele carriers, whereas no such differences were found in U.S.-American children. We have discussed the theoretical and empirical implications of the construction of a more complete understanding of EF development by incorporating both genetic and socio-cultural factors.

Oxytocin Receptor Gene (Oxtr) and Childhood Adversity Influence Trust

Keiko Ishii and Shaofeng Zheng, Nagoya University, Nagoya, Japan

Early-life environments have been associated with various social behaviors, including trust, in late adolescence and adulthood. Given that the oxytocin receptor gene polymorphism (OXTR rs53576) moderates the impact of childhood experience on social behaviors, in the present study, we examined the main effect of childhood adversity through a self-report measure and its interactions with OXTR rs53576 on general trust among 203 Japanese and 200 European Canadian undergraduate students. After controlling for the effect of culture, the results indicated that childhood adversity had a negative association with general trust,

and that OXTR rs53576 moderated the impact of childhood adversity on general trust. Specifically, the negative association between childhood adversity and general trust is only significant among homozygote A-allele carriers. These findings demonstrated that OXTR rs53576 moderated the relations between childhood experiences and social functioning in early adulthood. Implications for gene-environment interaction research adopting candidate gene approach will be discussed.

Individual Paper Presentation

The Legal Conductome: A New Paradigm in Experimental Case Law Based on Complex Systems Theory

Enrique Cáceres Nieto, National Autonomous University of Mexico, Mexico City, Mexico

Objective: This paper aims to experimentally validate the cognitive impact of two philosophical theories traditionally opposing positions with impact in two different legal cultures: iuspositivism and iusnaturalism. The first holds that legal rules are the source of reasons for action to exclude any other reason. It is compatible with civil law legal systems. The second claims that the latter should prevail over the former in a conflict between legal and moral reasons. It is consistent with the common law tradition.

Methods: The research design is inspired by studies on moral dilemmas, like the footbridge and the trolley. It differs in that the vignettes are based on real legal cases that involve deciding between favouring the law over moral reason or in favour of moral reason over the law. There were two target populations: law students and judges. In addition to the responses to the vignettes, data were obtained from 1) informed consent form; 2) metadata; 3) a psychometric questionnaire using the Interpersonal Reactivity Index (IRI); and 4) the Moral Foundations Questionnaire. In addition to the judges' metadata and behavioural responses, their electroencephalographic reactions and electrodermal responses were recorded.

Results: The results obtained so far show that moral dilemmas impact the weighing between positive law and not. That is then reflected in the non-application of the rule or a marked reduction of the fine amount, even among those claiming to be positivists.

Conclusions: The results suggest that it is possible to dispute the theory that legal operators can apply the law dispassionately and provide good reasons to claim that the difference between civil law and common law tradition is merely theoretical. In both of them, morality plays a vital role.

Theoretical Advances in Culture and Psychology

Symposium
Beyond the Dichotomies: A Multifaceted Approach to Culture and Social Support
Chair: Zhenlan Wang, Yale University, New Haven, CT, USA

In this symposium, we examine how people across cultures provide support to their closed others in various challenging situations in everyday life, including short-term stressful circumstances in family and between friends as well as an extended period of challenging time, namely during the doctoral study and at the early stages of the COVID-19 pandemic. Our symposium highlights the need to go beyond a dichotomous approach towards culture and social support.

Going beyond the East-West dichotomy, Talk 1 assessed the role of familism in social support in family relationships among Latino, East Asian and European families. Higher levels of familism enhanced the beneficial effects of emotion-focused support but not problem-focused support. Disentangling the differences between general social support and familial support, Talk 2 assessed the roles of social support in people's longitudinal depression and anxiety in response to the COVID-19 pandemic. They found that in China, familial support was a stronger predictor of resilience during the early stages of the pandemic than general social support. Going beyond the emotion-focused vs problem-focused dichotomy, Talk 3 assessed the styles and motives of advice giving in social support contexts among two collectivist (Indian and Chinese) and one individualist (American) culture. Study 1 and Study 2 identified culturally distinctive styles of advice and the motives behind the distinctions. Emphasizing responsibility fulfillment, Indians endorsed a direct style of advice. Concerned of relationships, Chinese endorsed contingent advice. Highlighting individual autonomy, Americans endorsed the empathetic advice. Study 3 found identical cultural patterns in children's storybooks. The findings highlight the need to pay attention to nuanced variations in problem-focused coping. Focused on East Asian international doctoral students studying in the US, Talk 4 unpacks the relationship between students' perceived support and their academic and non-academic outcomes.

Familism Moderates the Relationship Between Received Social Support and Self-Efficacy

Karina Corona and Belinda Campos, University of California, Irvine, USA
Jacqueline Chen, University of Utah, Salt Lake City, USA

Receiving social support can have positive or negative consequences. Our study examined whether familism, a cultural value that is linked with interdependence and places importance on social support in family relationships, can protect individuals from the possibility that social support will go wrong (e.g., threaten the self) and have negative effects on well-being. We examined the association of familism with emotion/problem-focused social support received during a stressful circumstance and self-efficacy among participants from Latino (n = 39), East Asian (n = 38), and European American (n = 24) backgrounds. We hypothesized that familism would moderate the association of emotion/problem-focused social support and self-efficacy.

Overall, higher levels of familism enhanced the beneficial effects of social support. Participants who reported high levels of social support as well as high levels of familism reported greater self-efficacy than those with high levels of social support and low levels of familism. Specifically, participants benefitted the most from received emotion-focused support during stressful circumstances if they also valued strong familial relationships. On the other hand, familism and its subscales did not moderate the association between problem-focused support and self-efficacy. The beneficial effects of social support and familism may have boundary conditions that should be examined in future studies.

Family Support Predicts Longitudinal Mental Health After Covid-19 Lockdown in a Chinese Sample

Shuquan Chen, Columbia University, New York City, USA
Kaiwen Bi, Hong Kong University, China
Pei Sun, Tsinghua University, Beijing, China
George A. Bonanno, Columbia University, New York City, USA

This study aims to understand how general social support and family support are related to longitudinal depression and anxiety in the aftermath of COVID-19 lockdown among a sample of Hubei residents. As the first place where COVID-19 was reported, what happened in Hubei exemplifies the impact of the COVID-19 epidemic and may provide critical insight into longitudinal psychological adjustment during this unprecedented pandemic. A total of 326 Hubei residents completed assessments in April (T1), June (T2), August (T3), and October (T4) 2020. Depression, anxiety, general social support, and family support were assessed. When controlling for T1 depression and anxiety, general social support initially predicted depression and anxiety at T2, T3, and T4. When both general social support and family support were included in the models, general social support was no longer significant, whereas greater family support predicted lower levels of depression and anxiety at T2, T3, and T4. Although general social support has been consistently identified as an essential resilience factor, our findings showed family support to be a stronger predictor, which likely resulted from the cultural backdrop where the study took place.

Styles and Motives of Advice Giving: A Comparison Among Americans, Chinese and Indians

Zhenlan Wang, Yale University, New Haven, CT, USA
Namrata Goyal, ESADE Business School, Barcelona, Spain
Shagufa Kapadia, Maharaja Sayajirao University of Baroda, Vadodara, India
Joan Miller, New School for Social Research, New York City, USA

Our research assessed styles and motives of advice giving in social support contexts among two collectivist (Indian and Chinese) and one individualist (American) culture. Employing an open-ended questionnaire, Study 1 (N = 180) identified culturally distinctive styles of advice. Specifically, Indians preferred direct advice that provides a clear solution, Chinese preferred contingent advice that analyzes the pros and cons of multiple solutions to the problem, and Americans preferred empathetic advice that supports autonomous decision making by providing emotional support. Study 2 (N = 366) showed that, even when presented with all styles of advice, people preferred the prototypical style of advice from their own culture. The endorsement of each style of advice was predicted by social support beliefs and relational concerns: the belief in supporting feelings predicted empathetic advice, the belief in brainstorming options in conjunction with relational concerns predicted contingent advice, and the belief in fulfilling responsibility predicted direct advice. Analyzing the content of children's storybooks, Study 3 (N = 120) found that Indian storybooks tended to provide bullet-point style of advice directly to readers, whereas Chinese storybooks often contain multiple alternative suggestions to help the main character with problem solving. American storybooks, in turn, portrayed the help seeker as an active agent providing advice to the helpers on how to solve their problems. The findings highlight the need to pay attention to nuanced variations in problem-focused coping. The findings also highlight the powerful roles of relational concerns and responsibility in shaping the patterns of advice in the two collectivist cultures assessed.

The Importance of Support For Stem Doctoral Students' Academic and Non-Academic Outcomes

Jacqueline M. Chen, University of Connecticut, Mansfield, USA
Becky Neufeld, University of Utah, Salt Lake City, USA

Doctoral students in STEM frequently report high rates of professional burnout, depression, and loneliness. These negative experiences are particularly high among international students, who are predominantly from East Asia. The present research investigates the role of faculty and peer support in STEM doctoral students' academic outcomes, such as

belonging and engagement, and non-academic outcomes, such as subjective well-being and stress. Using a longitudinal survey design, we investigate to what extent these outcomes are shaped by perceived support from faculty mentors and graduate student peers. Data collection is ongoing; however the planned analyses are pre-registered and data collection will conclude by early summer 2022. We will investigate whether the impacts of faculty and peer support on students' outcomes differ as a function of the students' cultural background, nationality, and gender. Results will be ready for presentation before IACCP 2022.

Invited Symposium
Evolving Culturally Grounded Perspectives in Psychology: Viewpoints from the South Asian Region
Shagufa Kapadia, The M.S. University of Baroda, India

Western psychology has had strong impact on the understanding and practice of psychology in other parts of the world, which has often resulted in inappropriate and inadequate understanding of concepts, theories and practice of psychology. We in the majority world are in the process of weaning ourselves away from the 'received' Western perspectives in psychology and turning inwards to discover and create frameworks and approaches that resonate well on the ("our") ground.

Current global events such as the Covid-19 pandemic and the ongoing war in Ukraine emphasize more than ever the interconnectedness of the world and reiterate the need for a culture- and context-sensitive, yet inclusive orientation. As a social science discipline, psychology needs to critically reflect upon and enhance its relevance to real world issues, which can occur only if it is grounded in culture and context. Importantly, we need to consider alternate paradigms emerging from the majority world cultures. It would bode us well to acquaint with and reflect upon emerging perspectives and frameworks, not from the stance of "strange and interesting…seems to work in that culture", but from a respectful and open-minded outlook and readiness to engage with worldviews and approaches that bear significant potential to contribute to deeper, and perhaps more holistic and pluralistic understanding of human behavior.

The South Asian region is characterized by rich cultural heritage and diversity, with immense potential to evolve culturally rooted theoretical as well as methodological frameworks. These would bring to light varying perspectives in psychology, thereby rendering more inclusivity to the discipline and augmenting its richness.

The symposium proposes to discuss the overarching issues involved in the ongoing transformation of psychology and highlight some exemplars of emerging culturally grounded frameworks and approaches from the South Asian region.

The Buddhist Practice of Loving Kindness and Compassion: Psychological Interventions in Sri Lanka

Piyanjali De Zoysa, University of Colombo, Sri Lanka

Enlightenment is the aim of the Buddha's' teachings, which originated nearly 26 centuries ago in Northern India. Meditation is a key aspect of His teachings. The Buddha has propounded many types of meditation that lead to this aim. Whichever type of meditation a practitioner uses, in his/her practice on the path to enlightenment, the development of wholesome qualities (such as, generosity, patience, truthfulness) is required and essential. In fact, if his/her practice of meditation is accurate, these wholesome qualities develop in him/herself automatically. These wholesome qualities serve as indicators of the extent of one's spiritual development. Among the many such wholesome qualities, loving kindness and compassion are of prominence. Though loving kindness and compassion develop with the accurate practice of any of the Buddhist meditations, it could be speeded up by meditation practices that target loving kindness and compassion per se. In the last few decades, Western psychology has incorporated many of the Buddha's teachings into its applications, particularly in the treatment of mental illnesses. Mindfulness-based interventions are one such application. Sri Lanka is predominantly a Buddhist country and most schools in the country teach students meditation, particularly meditation on loving kindness and compassion. In home life too, most young people are commonly exposed to this practice. Recently, the incorporation of this Buddhist meditation of loving kindness and compassion is seen in Western psychological interventions. The present paper will discuss the issues in the inclusion of this meditation practice in clinical psychological interventions in a predominantly Buddhist country, Sri Lanka.

Post-Disaster Healing Through Socio-Centric Beliefs in India: Ethnographic Insights

Kumar Ravi, IIT Kanpur, Sri Lanka

Healing entails how a distressed person may develop an enabling meaning in life often facilitated by cultural beliefs or values about self or wellbeing. The Western psychotherapies that are based on the individualistic assumptions of self or wellbeing are taken as only a kind of healing process among others based on diverse worldviews. Socio-centric worldview influences a person to work towards relational harmony rather than a sense of agency and control. This is pivotal in reformulating one's roles and relationships that re-affirm a sense of relational self, thereby constituting the healing process. Building on the insights from the ethnographic studies I have conducted among the survivors of natural and human-made disasters in India, I illustrate the role of such socio-centric beliefs in post-disaster healing process. The implications of community-based mental health rehabilitation are outlined.

Social Identity, Individualism-Collectivism and Group Decision Making in India and Bangladesh

Asoke Kumar Saha, Jagannath University, Dhaka, Bangladesh

The present study investigated the effect of self-orientation as contrasted with group orientation in a group decision making task of Hindus in India (West Bengal) and Muslims in Bangladesh. The study used the framework of social identity theory in relation to group decision making processes and self/group or individualism-collectivism orientation. The research question was to specify the conditions under which the collective self (social identity) is sampled more frequently than the personal self. Two specific objectives were: (1) To study the effects of social identity as self-orientation and group orientation in risk decision making in groups, (2) To study the relationship of individualism and collectivism (I/C) to social identity effects in risk decision making in groups. A 2x2 factorial design consisting of two levels of social identity and two levels of ethnicity was adopted. Three measures were used: 1. Social Identity Scale, 2. Individualism-Collectivism Measure, and 3. Risk Decision Measure. The results showed the effects of social identity (High Group-Orientation and High Self-Orientation) for risk decision making in groups, but no differences in group decision was obtained for ethnicity (Hindu and Muslim participants). High Group-Oriented respondents had higher risk scores in group decision condition indicating a risky shift in comparison to High Self-Oriented respondents. No significant effect of I/C on decision making was observed and non-significant correlations were obtained between I/C and social identity. The findings show similar patterns in the two cultures. No clear cut cross-cultural differences were observed between the two majority ethnic groups in each country, Hindus in India and Muslims in Bangladesh. This suggests that 'self' and 'collective self' derived from antecedent social identity processes of linguistic and cultural uniformity have similar vital consequences for group decision making and risk taking, which override ethnic differences on a single religion based categorization of Hindu and Muslim identity.

Understanding Honor Killing in a Cross-Cultural Perspective

Anila Kamal, Rawalpindi Women University, Rawalpindi, Pakistan

The killing of women to preserve honor has occurred globally since ancient times. Incidents of honor killing have increasingly been reported in Pakistan and are estimated to be one-quarter of worldwide honor related killings. Regardless of the highest rates of honor killing in Pakistan, there is lack of empirical research exploring social, economic, cultural, religious, and legal factors and attitudes that are responsible for honor killing. There are several reasons behind indefinite statistics regarding honor killing. The reasons vary from tolerance for honor killing in the society, favorable attitudes towards perpetrators, and lack of conviction. At times murder in the name of honor is disguised as accidental death or suicide.

This paper will focus on understanding the phenomenon of honor killing through a cultural perspective.

The phenomenon of honor killing is mostly prevalent in the Middle Eastern and South Asian countries with Muslim majority populations (Shier & Shor, 2016). Hence it has been perceived as an Islamic phenomenon. Nevertheless, countries like Malaysia and Indonesia with large Muslim populations report the lowest number of honor killing cases. Further, incidences of violence against women that have been recorded in western societies or the global north, are often referred to as crimes of passion, domestic homicide, domestic violence or intimate partner violence (Carline, 2011). The label of honor killing is not used, although the reasoning and motivations of killing may be quite similar to honor killing.

Questioning the perception of honor killing as being religion or caste specific, the paper will discuss honor killing as a culturally embedded crime. It is present in societies that have strong patriarchal roots, cultural immunity towards the culprit of honor killing, cultural tolerance towards violence against women, and strict traditional gender role attitudes towards women.

Individual Paper Presentation

Comparison of Achievement Motivation of Indian and Polish Sport Players

Kanupriya Rawat and Paweł Izdebski, Kazimierz Wielki University, Bydgoszcz, Poland

Achievement motivation is an important construct in sports psychology which makes a person strive for success. This doctoral symposium is a summary of the literature review with the aim to receive feedback on my dissertation work from professors and other experts. This topic is based on the theoretical advancement in achievement motivation theories and how did it cater the measurement of achievement motivation of today's sport players in different cultures. Research question formulated for the study was: 1) What is the predominant theory and method to measure achievement motivation in sports psychology? 2) What issues are emerged throughout the evolution of achievement motivation in sport psychology specially in Indian and Polish cross-cultural studies? This doctoral symposium is a summary of the literature search that was performed at the following databases: EBSCO, MEDLINE, APA PsychARTICLES, Academic Search Ultimate, OpenDissertations, ERIC, Sciencedirect, Web of Science, Researchgate and Wiley Online library. It was found that Elliot's 2x2 framework of achievement motivation was mostly used by the researchers and was able to provide accurate measure of achievement motivation. Achievement Goal Questionnaire- Sports and TEOSQ was used in most of the research and found to be

effective tool to measure achievement motivation. Also, issues related to applicability of achievement motivation and its measures in cross-cultural context were discussed.

The Proximal Zone of Intercultural Development (Pzid)

Rachid OULAHAL, La Reunion university - DIRE laboratory - IC Migration Fellow, France

Our research works investigate individuals' autobiographical memories and their relations with life experiences in various cultural contexts and cultural contact situations. We propose a general hypothesis that considers a significant link between a cultural contact experience and cognitive processes involved in the memory's development.

Our communication presents results of a cross-cultural analysis between French and Singaporean participants. France and Singapore were chosen as research fields because of their difference in terms of the management of cultural otherness: a universalist cultural model for France and a pluralist cultural model for Singapore.

Based on an online questionnaire addressing cultural contact experience of the participants, a quantitative analysis allows us to identify singular differences between the French and Singaporean participants . A particularity of the Singaporean context leads us to think about the concept of the proximal zone of intercultural development (PZID) that we will develop in this article.

Egg Or Chicken? A Review of the Relationship Among Adjustment, Performance and Effectiveness

Xiaowen Chen, Julia Hong, and Alxander K. Davy, Western Kentucky University, Bowling Green, USA
Nicholas A. Moon and William K. Gabrenya, Florida Institute of Technology, Melbourne, USA
Morgan DuBose, Diljot Kochhar, and Adam Fults, Western Kentucky University, Bowling Green, USA

In the past several decades, cross-cultural researchers have been plagued with the question concerning the relationships among cross-cultural adjustment, performance and cross-cultural effectiveness. These three constructs have either been equated to or used as predictors or criteria of each other. Despite occasional criticisms concerning the muddled relationship of the three constructs in expatriate literature (e.g. Holopainen & Björkman, 2005; Tucker, Bonial & Lahti, 2004), we did not find any studies that described the phenomenon systematically. Therefore, we filled the void by reviewing empirical studies

from 1990 to 2022 that included the three constructs in expatriate research. We found that 27.5% of studies equated expatriate effectiveness to cross-cultural adjustment and/or performance; nearly half of studies treated cross-cultural adjustment as an antecedent or predictor of performance. We did not find any studies treating performance as a predictor of cross-cultural adjustment any longer that differentiated from the findings by Church (1982). Two papers stated that there was a positive relationship between adjustment and performance while not specifying the direction of causality. Apparently, the issue of the relationship among these three constructs is still haunting in cross-cultural research and impeding its development.

Poster Presentation

Different Models of Culture – Are They All About the Same Thing?

Anneli Kaasa, University of Tartu, Tartu, Estonia

There are various sets of cultural dimensions in the literature. The nature of dimensions that emerge from a particular analysis depends on many circumstances. But it is still about the same thing – culture as the set of values, attitudes, beliefs, norms, etc. My hypothesis is that often different theories just group the same cultural elements in somewhat different ways. I will first show how three most popular cultural models of Hofstede, Schwartz, and Inglehart can be merged together with a help of theoretical analysis. Instead of looking at dimensions from different sets one by one, as a novel approach, each set of dimensions is viewed as one unit covering a certain space of values, norms, beliefs, attitudes, etc. The results make it possible to arrange three sets of dimensions into one visualized system and confirm several conclusions in the existing literature. Then I will show how we can use items from the World Values Survey and the European Values Study to test whether different two-dimensional models are factor rotations of each other. Although different studies seem to have produced different two-dimensional solutions depending on the study design, those solutions are actually related to each other. I will then go back and align the results of theoretical system of three most popular cultural models with how the latest empirical cultural models are related to each other. Knowing how different models are related to each other allows easier comparisons of the results of studies using different sets of cultural dimensions as explanations of extraneous variables. I believe, there is no right or wrong placement of axes—they describe the same relationships between cultural elements. Some social phenomena might be better explained by one particular dimension whereas other phenomena may be better explained by another dimension.

Values, Ethics, and Morality

Symposium
Chinese Morality, Human Morality: Perspectives from Genetics, History, and Ecocultural Change
Chair: Emma E. Buchtel, The Education University of Hong Kong, China

What can the study of morality in China tell us about human morality in general? In this interdisciplinary symposium, a legal historian and developmental, cultural, and social psychologists describe new theories, illustrated through the lens of understanding Chinese morality. Originally brought together by the philosopher Ryan Nichols, this symposium arises from our interactions as part of an interdisciplinary exploration into evolutionary and cultural influences on morality in China. We move through a discussion of universal genetic influences, to a historical examination of legal-philosophical conflicts in China and its parallels in modern moral cognition and concepts, to an examination of how recent modernization has influenced within-China diversity in moral norms.

We start with Yanjie Su and Yiyi Wang (Peking University), who review research suggesting that genetic systems work similarly to influence moral behavior across cultures. They introduce a new model for how to explain and test the pathways from genetic variation to moral performance.

Next, John W. Head, a professor of international and comparative law (University of Kansas), describes China's unusual history of friction between formal and informal law, a competition that defines China's "legal soul" and has influenced Chinese approaches to regulating social behavior.

Emma E. Buchtel (Education University of Hong Kong) reviews her recent research on modern Chinese lay morality, finding consistent mismatches with typical Western theories of moral concepts and cognition. She suggests that China's emphasis on virtues and role ethics may illuminate a side of human morality that has been overlooked in Western research.

Finally, Yiming Jing (Institute of Psychology, Chinese Academy of Sciences) reminds us of the danger of stereotyping Chinese culture as a static entity. He finds that a multilevel approach to studying moral values in China illustrates how societal modernization changes moral judgments of personal-sexual lifestyle choices in China, showcasing ecocultural diversity.

Genetic Contributions To East Asian Morality

Yanjie Su and Yiyi Wang, Peking University, China

Exploring the genetic foundation of morality can help people further understand the evolution and development of human morality. This paper reviews the genetic contribution to moral performance of East Asians and compares the genetic effects between East Asians and Westerners. Genes related to the oxytocin (OXTR, CD38), dopamine (COMT, DRD3, DRD4), serotonin (TPH2), testosterone (AR), and arginine vasopressin (AVPR1B) systems are all involved in moral judgment and moral behaviors. Most of these genes are found to show similar effects on moral performance of East Asians and Westerners. We propose the "gene-hormone-brain-psychology- behavior" model to explain the pathways from genetic variation to moral performance. In the end, we discuss future directions of genetic research on morality from four perspectives.

China's Legal Soul and Modern Moral Cognition: The Influence of Historical Frictions

John W. Head, University of Kansas, Lawrence, USA

Chinese moral psychology reflects an unusual approach to law, as illustrated through China's dynastic and modern history. In ways not found elsewhere in the world, the (dominant) Chinese approach to law involves a competition between two contrasting philosophies or mind-sets – formal versus informal. This competition was most explicitly manifest in the distinction between Legalism and Confucianism, especially as they came into conflict in the years just preceding and just following the creation of China's first real "empire" – that is, in 221 BCE with Qin Shi Huangdi's embrace of Legalism and rejection of Confucianism in his founding of the Qin Dynasty. However, the odd friction between the formal and informal species of law – written versus unwritten, official versus unofficial, yin versus yang, public versus private, fǎ versus lǐ – has put its mark on Chinese culture throughout history. As a result, we see in China's legal development a special role for family hierarchy, for harmony and order, for resistance to alien influence, and for statutory codification. This presentation explores several ways in which the friction between formal and informal species of law has evolved over time to define the "legal soul" of China. Focusing on this evolution of China's legal tradition can provide a useful frame for understanding how Chinese law contributes to contemporary Chinese cognition, behavior, and emotions surrounding morality.

Meaning of Morality in Chinese and China: Misconceptions, Conceptions, and Possibilities

Emma E. Buchtel, The Education University of Hong Kong, China

What is the meaning of morality in Chinese lay cognition—and what can it tell us about human morality? I describe three threads of research findings that suggest that the Chinese "moral" concept does not match Western psychological research on "moral cognition." First, the content of English and Chinese "immoral" categories of behaviors are ill-matched, as Chinese place extremely seriously wrong behaviors outside of immoral behaviors, while including uncouth ones; second, justifications also suggest a mis-match, as Chinese explanations for why behaviors are wrong emphasize disrespectfulness and character judgement, while American explanations focus on harmfulness and unfairness; and third, that Chinese immoral behaviors do not uniquely evoke what Western psychologists term "moralization," such as more universalization or more emotional engagement (as measured through psychophysiological measures), compared to "worse than Chinese-immoral" behaviors such as harmful behaviors. I conclude that Western-style moral cognition, i.e. absolutist, principle-based use of moral judgement, may be a cultural curiosity and not a universally salient feature of how humans divide up and regulate socially undesirable behaviors. Instead, the historical-cultural features of China may have enhanced another natural human tendency: A focus on character virtues and moral cultivation, with a uniquely Confucian emphasis on appropriate fulfillment of social roles. Yet, even if Chinese morality emphasizes role-focused virtue ethics, and Western morality emphasizes moral judgment and absolutist principles, both forms may be "natural" human ways of thinking of morality— differentially emphasized in each culture—and both may serve a meaning-making, moral-compass-providing purpose of morality.

Understanding the Cultural Diversity of Chinese Morality: A Multilevel Framework

Yiming Jing, Chinese Academy of Sciences, Beijing, China

The cultural psychology of Chinese morality is complex. However, cross-cultural researchers often overlooked this complexity by dichotomizing societal-cultural differences between the West and the East, and by focusing on the overall characteristics of a given cultural system. For instance, compared to its western counterparts (e.g., North American culture), moral culture in China is considered a prime exemplar of collectivism which emphasizes the preservation of traditional social order but downplays the protection of individual rights and freedoms. To address these oversimplified views, I introduce a cultural diversity perspective for examining the diversity and dynamics of Chinese morality. This approach suggests that the cultural psychology of Chinese morality varies as a function of macro, meso, and micro contexts. Accordingly, there exists substantial within-China diversity in moral values, judgements, and practices, across geographic regions, across communities, and across individuals. To demonstrate this point, I present preliminary findings that reveal how Chinese respondents from different provinces, communities, organizations, and socioeconomic groups differed in their moral judgments about individual

freedom of personal-sexual lifestyle choices. I how societal modernization played a critical role in shaping these moral diversities. These findings enrich our knowledge about the cultural psychology of Chinese morality, avoiding the danger of stereotyping Chinese culture as a rigid and static entity.

Symposium
Moral Development Among Indian Adults: Insights from Indigenous Psychology
Chair: Rachana A. Bhangaokar, The Maharaja Sayajirao University of Baroda, India

Research on morality is dominated by Euro-American perspectives, often leaving indigenous, culturally diverse moral concepts at the fringes of mainstream moral psychology. This symposium is anchored in indigenous psychology and includes four studies on moral development among Indian adults. Three studies involve qualitative, in-depth interviews and employ thematic and interpretive phenomenological analysis. One study is correlational in nature and uses Indian measures of Karma-Yoga with 360 urban, adult participants. These studies elucidate indigenous moral concepts of karma (moral action), dharma (duty), shraddha (trust, faith in divine) and highlight the centrality of spiritual-religious worldviews that influence moral behavior through everyday practices like eating, praying or reflecting on ideas of suffering. The quantitative analysis examines age and gender differences in the understanding of Karma-Yoga and its constituents. All studies bring to fore diverse experiences of moral development during adulthood rooted in Indian cultural realities and traditions. Together, the studies emphasize the necessity of decolonizing psychological knowledge to understand basic processes of human development across diverse cultural contexts.

Karma, Suffering and Self-Refinement: Moral Perspectives from a Hindu, Indian Worldview

Niyati Pandya and Rachana Bhangaokar, The Maharaja Sayajirao University of Baroda, India

Contemporary moral psychology has seen an emerging focus on plurality in moral reasoning and the inclusion of culturally diverse moral concepts. However, less attention has been paid to indigenous worldviews that shape moral concepts, reasoning and behavior. The aim of the present study was to examine the concept of suffering from an indigenous Indian perspective. In a qualitative study, in-depth interviews were conducted with 30 urban adults (M = 43.53 years, SD = 4.32) in Vadodara, India. Participants responded to open-ended

questions about the idea of suffering and its remedies. Results suggested that suffering was perceived as intrinsic to the human experience—impossible to avoid and in fact, undesirable to eliminate due to its karmic nature. Both happiness and suffering were considered essential to develop a moral conscience and to lead a dharmic (responsibility-driven, duty-based) life. Lastly, suffering was seen as a transformative process for the self. Doing good karma (moral action), performing one's dharma (duty), keeping shraddha (trust, faith in the divine) and a positive mindset were crucial to alleviate suffering and enhance wellbeing. Thus, the present study broadens the scope of moral psychology by presenting an indigenous perspective on suffering as endorsed by the Hindu, Indian worldview.

The Transformative Power of Iman: An Experiential Journey Among Indian Muslim Late Adults

Zoya Ziaali Mohammedi and Rachana Bhangaokar, The Maharaja Sayajirao University of Baroda, India

Faith is not just a belief but a way of being. In Islamic theology, Iman (faith) consists of three elements: the affirmation of the heart with the confession of the tongue and the actions of the limbs. Taking a developmental approach, this qualitative study examines the experiential understanding of Iman, rooted in significant life events for three Muslim late adults. Three participants, one woman and two men aged 58, 65, and 76 respectively from Hyderabad and Vadodara, India belonging to Shia (Sulemani Bohra) community were selected purposively based on a range of transformative experiences that led to a deeper understanding of Iman over their life course. Participant driven in-depth interviews were conducted and transcribed verbatim. Interviews were analysed using interpretative phenomenological analysis. Four important themes emerged from the interviews - constituents of Iman, the changing understanding of Iman, role of Iman in coping with challenges across the life course, and the image of God. Experiential reflections revealed that the development of Iman was a dynamic lifelong process and strongly intertwined with moral challenges during one's life. These experiences turned out to be positively transformative for individuals and their understanding of Iman itself. Future studies could explore a textual analysis of the concept of Iman based on the Quran.

Food, Karma and Sustainability in the Indian Moral Universe

Anushree R Gokhale and Rachana Bhangaokar, The Maharaja Sayajirao University of Baroda, India

This qualitative study attempted to understand everyday food practices and food memories of the elderly. In-depth interviews were conducted with forty elderly participants above 60

years of age from the Maharashtrian (n = 20) and Jain, Gujarati (n= 20) communities of Vadodara, Gujarat. Participants shared in retrospect their food memories, eating practices as well as food-related social change they had experienced over the last 6-7 decades of their life. Interviews were analyzed using thematic coding and concept maps were prepared. Results revealed interesting linkages between cultural values and moral beliefs about food and eating practices including the karmic influences of individual food choices on selfhood, its connection with communal living and an overarching sense of reverence towards food for sustaining life. Food was considered a medium of cultivating self-control and responsible eating and cooking behaviors (sharing, no wastage) were evaluated positively. Food was experienced as a source of joy (ananda) and contentment (santosh). Over time, new technology enabled more food availability but affluence and a predominance of individual choice in food preferences depleted contexts of collective cooking and communal sharing of food. The study emphasizes unique features of the Indian worldview about the centrality of food in moral and cultural life.

Karma-Yoga: Moral Action from An Indic Psychology Perspective

Rachana A. Bhangaokar, Anushree Gokhale, Shifa Pasta, Rajalakshmi Borah, Shubhangi Bordoloi, and Neti Derasari, The Maharaja Sayajirao University of Baroda, India

For Hindus in India, the twin concepts of Karma (intentional moral action) and Dharma (cosmic, moral laws of the universe) are central to self-development and morality. Two studies were conducted with 360 urban, employed Indian adults between 18-60 years of age using indigenously developed measures of Karma-Yoga – the science of moral action. Significant age and gender differences were revealed where in overall Karma-Yoga scores increased with age. Men and participants above 40 years scored significantly higher on equanimity than women and participants between 25-40 years. Correlations between all subdomains within each measure were positive and significant. Strong positive correlation was found between equanimity and indifference towards rewards. Swadharma (dutiful ethical action) was strongly positively correlated to phalashatyaga (indifference to rewards) and lokasamgraha (contributing to greater good). Results expand the understanding of Karma beyond individual and autonomous concerns to include the ethical relationship of the self to broader societal and environmental concerns. In the context of decolonizing psychological knowledge, the paper explores possibilities of expanding epistemic boundaries of understanding basic psychological processes like moral reasoning using a culturally-grounded approach.

Symposium:
Morality Across Borders: Culture and Group Identity Shape Moral Perceptions of Persons and Actions
Chair: Sari Mentser, Hebrew University, Jerusalem, Israel

What people see as (im)moral is profoundly grounded in their cultural context. Research on Moral Foundations (Graham & Haidt, 2012; Haidt & Graham, 2007; Haidt & Joseph, 2004) has revealed that whereas some moral issues evoke a nearly universal response, many others elicit responses that widely vary by culture. The proposed symposium discusses the interplay between culture, group identity, moral perceptions, and moral attributions. The studies included in this symposium attempt to answer questions such as (a) should people, in general, be viewed as moral entities who can be trusted, or as immoral agents who better be handled with suspicion; (b) which individuals are perceived to behave in a morally justified manner; (c) which groups of people are believed to hold moral attitudes and what attitudes are moral; and (d) what immoral actions are perceived as objectively and inherently wrong. Specifically, a presentation by Elster and Gelfand will show that cultural tightness versus looseness affects people's trust in others, such that the looser the culture, the greater the tendency to see humans as trustworthy. The next presentation by Mentser and Sagiv will present research on the effect of both culture and group identity on moral judgements, showing that collectivist cultures are most susceptible to intergroup differentiation. Leal and colleagues will demonstrate how taking part in collective action gives rise to moral attitudes and worsens the moral view of the outgroup over time in Chile. Lastly, Schulman and colleagues will show how the perception of the objectivity of moral matters is independent of perceivers' group identity and whether or not the moral content is group-specific. Together, these presentations stress the importance of the cultural context in moral attributions.

The Dark Side of Social Norms: An Interplay Between Cultural Tightness and (Dis)Trust

Andrey Elster, Technion – Israel Institute of Technology, Israel
Michele J. Gelfand, Stanford University, Stanford, CA, USA

Cultures vary to the extent they enforce social norms and tolerate deviant behaviors. Tight cultures have strong social norms and low tolerance towards deviant behaviors whereas loose cultures have weak social norms and high tolerance towards deviant behaviors (Gelfand et al., 2011). One could expect that the prevalence of strict behavioral guidelines within a society would encourage moral behavior thereby enhancing interpersonal trust. We reason, however, that behaviors in tight cultures are less driven by individual differences (Elster & Gelfand, 2021). Thus, compared to loose cultures, individuals in tight cultures are

less able to make inferences about others' internal motives from their behaviors and are therefore more likely to develop higher distrust towards others. The results of two archival studies (Studies 1 & 2) and one lab experiment (Study 3) supported this hypothesis: Cultural tightness was negatively related to trust both at the individual and social levels. Furthermore, experimentally induced mindset of tightness reduced interpersonal trust and increased the perception of others as immoral. These results were consistent even when controlling for cultural individualism-collectivism and were particularly strong regarding trust towards people in general than towards specific individuals one may be familiar with. Taken together, the results provide initial evidence that tightening social norms in order to enforce desired and block undesired behaviors may backfire, resulting in lower levels of interpersonal trust and perceived morality.

Cultural Values, Personal Values, and Moral Perceptions of Ingroup and Outgroup Transgressors

Sari Mentser, Hebrew University of Jerusalem, Israel

The broad values of one's culture and the values they personally endorse impact their moral scope. Research has indicated that individuals from relatively conservative societies and those who personally emphasize conservation values tend to refer to a wider range of issues as relevant to the moral domain. Specifically, whereas harm and cheating appear to be main themes in what all humans consider a moral violation, conservative individuals also consider betrayal, subversion, and degradation as themes strongly related to morality. We suggest that this widening of the moral scope is particular to instances of violations committed by ingroup (rather than outgroup) transgressors. We reason that because the "additional" themes considered by conservative people function to promote group prosperity (i.e., they are "group binding" themes), and because people who emphasize conservation primarily seek to protect their own group, then ingroup violations would impose greater threat and be judged more harshly than outgroup violations. Two studies tested this prediction. Study 1 (N=289) compared members of two cultural groups in Israel, differing in their values. Confirming the hypothesis, members of the more conservative (collectivist) culture were harsher in their judgements of ingroup members committing group binding violations than outgroup members committing equivalent violations. Also as expected, we did not find a significant difference in judgments of violations unrelated to the group theme, nor did we find such a difference among members of the less conservative (individualist) culture. Study 2 (N=368) examined the effect of personal values. In line with our expectations, the more individuals emphasized tradition (and the less they emphasized self-direction) values, the bigger was the difference between judgements of ingroup versus outgroup binding violations, with harsher judgements of ingroup transgressors. We discuss the importance of the personal and cultural contexts in moral judgements as well as implications for intergroup relations.

Collective Action as a Breeding Ground for Moralization

Ana Leal and Martijn van Zomeren, University of Groningen, The Netherlands
Roberto González, Pontificia Universidad Catolica de Chile, Santiago, Chile
Ernestine Gordijn, University of Groningen, The Netherlands
Pia Carozzi, Pontificia Universidad Catolica de Chile, Santiago, Chile
Michal Reifen Tagar, Reichman University, Herzliya, Israel
Belén Álvarez, University of Queensland, Brisbane, Australia
Eran Halperin, Hebrew University of Jerusalem, Israel

Can participation in collective action be a breeding ground for attitude moralization? Based on the idea that collective action contexts often involve a strong social movement fighting against an immoral adversary, we propose that participation in collective action can facilitate an attitude moralization process (i.e., when an attitude acquires stronger moral valence). Particularly, we hypothesized that participation in collective action moralizes individuals' attitudes because it politicizes their identity, enrages them vis-a-vis the outgroup, and/or empowers them to achieve social change. We tested these hypotheses in a 2-year, 5-wave longitudinal study (N = 1214) in the contentious context of the Chilean student movement. We found that participation in collective action predicted moralization over time, and this was explained by politicized identification and group-based anger toward the outgroup, and not by ingroup efficacy beliefs. Moreover, moralized attitudes predicted future participation over time. This is the first research to show that (and how) participation moralizes individuals' attitudes on an issue over time, and how moralization may sustain movement participation.

Do Some Moral Issues Seem More Objective Than Others? A Moral Foundations Approach

Roy Schulman and Tal Eyal, Ben Gurion University of the Negev, Israel
Nira Liberman, Tel Aviv University, Israel

Research on moral psychology often touches on the contents and conditions of moral beliefs, actions, and judgements, but relatively little research has been devoted to perceptions regarding morality itself (i.e., meta-ethical beliefs). The subject of my recent study is perceived moral objectivity - the extent to which a moral belief (e.g., killing is wrong) is perceived to remain true despite differences in time, place, or perspective. While past research has suggested that moral beliefs are perceived as relatively objective (compared with opinions and social norms), some moral beliefs are perceived as more objective than

others. In this talk I will present the results of a study (N=258), showing that variance in perceived objectivity of moral beliefs could be partially explained by Moral Foundations Theory (Graham et al., 2013). Under this framework, different moral actions pertain to specific moral foundations, core values people subscribe to (e.g., care, purity). Results show that violations of some moral foundations (Care, Fairness, Purity) were found to be more objective than others (Loyalty, Authority), even when controlling for the actions' severity and participants' demographics. Furthermore, the effect was moderated by the significance individuals attached to the foundations, especially for Loyalty and Authority. These findings provide initial evidence that variance in moral objectivity can be attributed to differences in moral content, as well as individual difference in core values.

Invited Symposium
Value Change with Implications For Cultural Change: Are There Pandemic Effects?
Chair: Anat Bardi, Royal Holloway University of London, UK

Values are an important characteristic of culture, and their change indicates cultural change. Personal values are more stable than changing, but they have also been found to change slightly, especially as individuals adjust to life changes that have implications for many aspects of life. The COVID-19 pandemic is a global event that changed many aspects of individuals' lives across the globe in the same direction. It therefore provides a unique opportunity to identify potential cultural change through personal value change. In this symposium, we present three studies of value change, including during the pandemic, each one taken place in a different culture, and each one conducted with a different value measure. Ingmar Leijen will open with a 12-year longitudinal study of a representative Dutch sample, offering the possibility to test whether age differences in values are due to internal value change or to differences in generations. Conducting analyses separately in 4 generations, he will show that while there were some changes in values, especially in the youngest generation, most of the variance in values is due to generation rather than due to internal change, including during the pandemic. This finding is in line with the view that values are largely stable. Nonetheless, the next two presentations focus more closely on the pandemic period, and both find meaningful value change in the same direction, including of increase in the importance of values of safety and predictability (lowered emancipated values in Japan, presented by Plamen Akaliyski; heightened conservation values in Australia, presented by Ella Daniel). These effects were more prominent in individuals who were more affected by the pandemic, and some lingered on, potentially indicating cultural changes towards conservatism. The extent of these cultural changes is likely to vary across cultures by how much the pandemic affected life and for how long.

Snowflakes or Just Young? A 12-Year Dutch Longitudinal Study on Value-Change Including the Pandemic

Ingmar Leijen and Hester van Herk, Vrije Universiteit Amsterdam, The Netherlands
Anat Bardi, Royal Holloway University of London, UK

A long-standing conundrum is whether age differences in personality are due to generation, or internal change with age. The current research focused on human values (an important aspect of personality) using a representative sample of the same people over more than a decade (N = 1,599; ages 16-84 at the start) and distinguished four birth cohorts: Silent-generation, Baby-Boomers, Generation-X and Millennials. Rokeach values were measured over 12 years (2008-2020) at 7 times, including a pre (2017) and post-covid-outbreak (2020). Using the LISS-panel, we investigate (1) rank order stability of each value over time, (2) within-individual value profile stability over time and (3) whether time (ageing) or birth cohort predicts value change using latent growth curve modelling. We find that value-profile stability was lowest for Millennials and highest for Baby-Boomers. Lowest rank order stability was found for power, and highest for self-direction. We found differences in value importance across generations, with e.g., hedonism becoming more important per generation and Millennials valuing hedonism more than other generations. In line with their lower value profile stability, mean value change over time was mainly evident in Millennials. Some values (achievement and conformity) were stable within individuals and between generations. Some values were stable over time and only differed between generations while other value importance still increased or decreased. In the older generations change is small to negligible. Concerning the effect of the outbreak of COVID-19 on value change we found that values responded little. To conclude, age differences in values are mainly due to generation, rather than internal change due to ageing. We found some values showed individual change in all but the oldest birth-cohorts (e.g., security, stimulation), some values only changed between cohorts, but not within individuals (e.g., hedonism) and some values did neither change between cohorts nor within individuals (e.g., achievement, conformity).

The Covid-19 Pandemic Inflicts Lasting Changes in Social Values in Japan

Plamen Akaliyski, University Carlos III of Madrid, Spain
Naoko Taniguchi, Keio University, Tokyo, Japan
Joonha Park, NUCB Business School, Nagoya, Japan
Stefan Gehrig, Independent researcher

The COVID-19 pandemic has had a profound impact on societies with possible consequences for their fundamental political values. Modernization theory links societal values to the underlying subjective sense of existential security in a given society ('scarcity hypothesis'), while also claiming that values remain stable once individuals reach adulthood ('socialization hypothesis'). An acute existential crisis such as the COVID-19 pandemic offers a rare opportunity to test these assumptions. In three sets of analyses, we reveal that the pandemic and the experienced psychological distress are negatively associated with emancipative and secular values, entailing a reversal towards traditionalism, intolerance, and religiosity. First, we document a substantial decline in both emancipative and secular values in the first months of the pandemic compared to five months earlier, and this decline remained stable a year later. Second, we show that the value change was stronger in prefectures more severely affected by the pandemic. Third, individuals who experienced stronger psychological distress (de)emphasized the same values more strongly, as evident in two surveys from May 2020 and April 2021. In support of the scarcity hypothesis, our study provides evidence that, under extraordinary environmental conditions, values can change even within a negligibly short time.

Changes in Personal Values in Pandemic Times in Australia

Ella Daniel, Tel-Aviv University, Israel
Anat Bardi, Royal Holloway University of London, UK
Ronald Fischer, Victoria University of Wellington, New Zealand
Maya Benish-Weisman, The Hebrew University of Israel, Jerusalem, Israel
Julie A. Lee, University of Western Australia, Perth, Australia

The COVID-19 pandemic has had immense impact on people's lives, including their physical, emotional and financial health. Has the pandemic, and the restrictions imposed to control it, also had an impact on other important aspects of life, leading individuals to reevaluate the values that motivate and guide their beliefs, attitudes and behavior? We report longitudinal data from Australian adults, three years prior to the pandemic, at pandemic onset (April 2020, N= 2,321, mean age = 55 years, SD = 13.25; 857 males) and in November-December 2020 (N= 1,442). While all higher order values were stable prior to the pandemic, conservation values, emphasizing order and stability, became more important at pandemic onset, and did not return to initial levels by late 2020. Changes emerged mainly in tradition and security values. In contrast, openness to change values, emphasizing self-direction and stimulation, showed a decrease during the pandemic which was reversed in late 2020. The decrease was rooted in reduction in the importance of stimulation values, while the reversal from an increase in self-direction. Self-transcendence values, emphasizing care for close others, society and nature remain stable at pandemic onset, but decreased by late 2020. The decrease in universalism values preceded the decrease in

benevolence values. Self-enhancement values did not change during the study period. These changes were amplified among individuals worrying about the pandemic, suggesting a new mechanism that may stimulate value change. The results support psychological theory of values as usually stable, but also an adaptive system that responds to significant changes in environmental conditions.

Individual Paper Presentation

Older Interviewers Prime Conservation Values: An Evidence From European Countries

Maksim Rudnev, HSE University, Moscow, Russia

Existing studies show that images of older people prime long-term goals and delayed gratification at the cost of a quick gratification. The resarch typically employed a presentation of images with which the participants supposedly identified. However, there were very few studies which examined effects of the presence of actual older people. We hypothesized that the presence of older adults primes conservative values and tested it on the data from 30 countries and 3.522 interviewers in European Social Survey (2018). The results of a three-level regression demonstrated that the age of interviewer had a positive effect on respondent's Conservation values and a negative effect on Openness to Change values. The effect sizes were small which is compatible with the characteristic stability of values. The other values were not affected by the age of interviewer. The correspondence between respondent's and interviewer's age was not a significant predictor supporting the generality of older age priming effect. These effects were similar across countries which points to a universality of the value effects primed by older interviewers. We discuss the substantive and methodological consequences of our findings.

Redressing Hofstede's Individualism Scores with A New Index From Nationally Representative Surveys

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Almost half a century ago, Hofstede introduced the dimensionality approach for analysing cultural differences that constituted a paradigmatic shift in cross-cultural research. Despite this enormous success, recent studies repeatedly demonstrate poor replicability of his dimensions. Much more reliable cultural indicators are now widely available, but Hofstede's

framework remains popular. We demonstrate that Hofstede's individualism index is highly problematic as it systematically misclassifies whole groups of countries, thus leading to unfounded cultural stereotypes and to misguiding research that builds on Hofstede's theory. Most notably, the English-speaking countries' scores are overestimated by up to 50 points on a 100-point scale, compared to more recent measures of individualism, while East Asian cultures are erroneously defined as categorically "collectivist" – a label that remains "sticky" until today, despite the abundance of counterevidence. Using an example of national obesity rates as an outcome, we demonstrate that such misclassifications can have a tremendous impact on the empirical investigations, leading to false positive or even completely opposite results. To counteract such undesirable practice, we create an up-to-date multifaceted individualism index for 81 countries using nationally representative data from the latest World Values Survey (2017-2021). An analysis of the index's nomological network reveals strong statistical correlations with theoretically expected predictors and antecedents of individualism, thus providing compelling evidence for its external validity.

Living in A Market Society: How Does Cultural Value Shape Self-Commodification Tendency?

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The contemporary time is witnessing the rise of a market society (Fourcade & Healy, 2007). Echoing this observation, many theorists have taken note of the encroachment of self-identity by the expanding jurisdiction of the market (e.g., Hochschild, 2012; Sandel, 2012): individuals increasingly come to evaluate themselves primarily in terms of their economic exchange value, in a context of trade, thereby becoming a commodity personified (Davis, 2003; Radin, 1996; Strasser, 2003). Aside from the often-condemned practices such as human traffic and commercial surrogacy, countless other domains of social life have submitted to the same market rationalities: from education, to employment, to marriage, and even to religion, social discourse often likens pupils/workers/spouses/spiritual devotions to priceable and tradable entities (Bowler, 2018). The current study develops and validates a measure of individual self-commodification tendency (sample item: Almost everything in the world is for sale, including me). Particularly, we investigate the personal and cultural value profiles of promotors of and resisters to self-commodification, or who are high and low on the tendency, respectively. Across 8 studies with over 2000 working professionals from more than 60 countries, our analyses reveal the following value profiles of promoters (vs. resisters): males (vs. females), who are agentic (vs. communal), individualistic (vs. collectivistic), and materialistic (vs. post-materialistic); who value self-enhancement (power, achievement, hedonism) over self-transcendence (universalism, benevolence), praise the capitalistic economic system (i.e., Economic System Justification), prefer vertical (vs. horizontal) social orders (i.e., Power Distance Belief), and venerate the dominant (vs.

minority) social groups (i.e., Social Dominance Orientation). Interestingly, we also find indications that compared to residents of the most highly marketized economies (e.g., Americans), individuals from emerging economies with accelerating societal change (e.g., Chinese) could manifest stronger self-commodification tendencies. Our findings advance the discussions on how culture values in a market society may shape the landscape of individuals' self-identity.

Providers' Stigmatized Attitudes Towards Ethnical Minority Street Connected Youth

Shorena Sadzaglishvili, Teona Gotsiridze, and Ketevan Lekishvili, Ilia State University, Tbilisi, Georgia

The present paper aims to understand how network characteristics shape vulnerability to HIV as it is perceived by street connected youth and service providers. Trained interviewers conducted individual semi-structured interviews with 22 key informants (68% female; 32% male) from governmental institutions and social service organizations (n=6 social workers, n=5 psychologists, n=5 peer educators, n=4 managers and n=2 mobile health officers) and 80 children who were attended these services. Respondents were asked to discuss their perspectives in three areas: (1) the social network characteristics of street-connected youth, (2) youth's involvement in substance use and sexual behaviors related to HIV/AIDS, and (3) the social contexts of youth engagement and service delivery.Three independent coders conducted a content analysis of the data in Dedoose using a theoretically-grounded codebook and open coding. Forwards-backwards translation methods were used to translate quotes into English to ensure linguistic and cultural equivalence.

Providers perceived that youth were embedded in ethnically homogenous networks that reflected ethnic segregation in Georgian society. Providers discussed how the presence of family members in the networks of street-connected youth conferred exposure to HIV-infection. Providers perceived that the highest risks were for native Georgian youth who had run away from home and were involved in commercial sex work. In contrast, youth from other ethnic groups were often in social networks that contained family members who protected them from sex work. However, Kurdish-Azeri youth—also embedded in networks with family—were reported as engaging in commercial sex work. The presence of sex work in social networks was directly connected to economic stress, with more marginalized networks being more vulnerable to commercial sex work. In addition, Kurdish-Azeri youth were identified as experiencing additional vulnerability, as official resources are not available to this ethnic group. The interviews with street connected youth showed slightly different picture.

Practice What You Preach? Personal Values, Power and Ethical Decision Making in Organizations

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Values are considered an integral part of ethical decision making (EDM) because they reflect moral reasoning. Empirical studies suggest that EDM is positively associated with the importance attributed to self-transcendence (ST) values, which express concern and care for others, and negatively associated with self-enhancement (SE) values, which include the motivation to gain dominance and control over people and resources. However, the associations between values and EDM were small to moderate, suggesting other factors may moderate them. The current research innovates by investigating the moderating effect of power. EDM is considered crucial among organizational powerholders, since their decisions affect many organizational members, including employees, shareholders, and clients. Sadly, unethical decisions have been documented among powerholders in various organizations, including executives who enrich themselves at shareholders' expense, corrupt government officials, and auditors who falsify data or obscure facts. Several studies suggest that power may increase unethical behaviors, because it decreases attention to others and increases rule-breaking, inappropriate actions. In other words, it seems 'power corrupts'. However, recent studies offer a more complex view, according to which power does not necessarily corrupt. Rather, it reveals the person. According to this view, power enhances the ability to translate values into decisions and actions. Thus, when powerholders endorse self-enhancement values, their power should elevate their ability to make unethical self-serving decisions. However, when powerholders endorse self-transcendence values, they will use their power to make ethical decisions and promote a strong ethical culture. We tested these hypotheses in a sample of 171 working adults. As hypothesized, there were negative associations between SE values and EDM, and positive associations between ST values and EDM. Moreover, the values-EDM associations were stronger among managers (i.e., organizational powerholders) than non-managers. These findings support the revealing effect of power, suggesting that power moderates the associations between personal values and EDM.

Value-Based Motivations of Covid-19 Prophylactic Behavior

Vladimir Ponizovskiy, Ruhr-Universitat Bochum, Bochum, Germany

The COVID-19 underscored the importance of world-views and shared realities for behavior. Exposure to right-wing media has been shown to relate to lower perceived threat from COVID-19, lower compliance with prophylactic measures against it, and higher incidence of infection and death. What features of right-wing media messages account for these effects?

In a preregistered cross-sectional study (N = 554) we test a model that differentiates perceived consequences of two CDC recommendations—washing hands and staying home—for basic human values. People who consumed more right-wing media perceived these behaviors as less beneficial for their personal security, for the well-being of close ones, and the well-being of society at large. Perceived consequences of following the CDC recommendations mediated the relationship between media consumption and compliance with recommendations. Implications for public health messaging are discussed.

A Cross-Cultural Examination of the Hero Prototype in Eastern and Western Cultures

Yuning Sun, University of Limerick, Limerick, Ireland

We conducted five studies, guided by prototype theory, to examine cultural differences in perceptions of heroes. Eastern participants were asked to describe features of heroes (Study 1, N = 209) and to rate the centrality (i.e., prototypicality) of each of these features (Study 2, N = 298). In Study 3 (N = 586), we examined if group membership (Eastern vs. Western) could be determined by participants' centrality ratings of the combined set of hero features. In Study 4 (N = 197), we examined if the hero features that distinguish Eastern and Western participants, when used to describe a target person, influence the impression that the target person is a hero. In Study 5 (N = 158), we investigated cultural differences in perceptions of different categories of heroes (e.g., social, martial, civil). These studies provide important and reliable insights into the cherished values in each culture embodied by celebrated heroes.

Poster Presentation

Two Dimensions of Dignity and Honor: The Adaptation of the Measurement in the Armenian Language

Ani Grigoryan and Narine Khachatryan, Yerevan State University, Yerevan, Armenia

The conceptualization of culture in the Individualism/Collectivism dichotomy does not always describe behavior patterns, particularly in some countries, which are not pure West or East. The measurement of the cultural logics of dignity, honor, and face widens the possibility for the more relevant description of cultures. The study aimed to adapt and elaborate the measurement of the cultural logics of dignity, honor, and face in the Armenian language.

We conducted two studies to explore the psychometric performance of the measurement of the cultural logics of dignity, honor, and face in an Armenian sample. In study 1 (N=140; Mage = 20.14; SD=1.682, female=73.6%) 25-item scale was used (7 items for honor, 8 items for face and 10 items for dignity). Internal consistency for three cultural logics was satisfactory (α(honor)=0.812, α(face)=0.805, α(dignity)=0.713). The principal component analysis confirmed the three-factor structure of the questionnaire based on 19 items (6 items performed lower factor loadings). Based on the theoretical conceptualization of autonomous and relational self and the content analysis of 6 excluded items, the items for honor logic were divided into two subscales: "self-orientated honor" and "family-orientated honor"; the items for dignity were divided into subscales of "relation-orientated dignity" and "self-orientated dignity". In study 2 (N=205; Mage = 20.32; SD=2.345, female=65.9%) the 19-item questionnaire was elaborated by adding new items (in total 30 items). Internal consistency for all scales and subscales was satisfactory. The principal component analysis confirmed the five-factor structure based on all items.

These findings provide evidence that the Armenian version of the 30-item scale for the measurement of the three cultural logics has acceptable performance and can be used in describing, particularly not WEIRD countries. However, more evidence needs to be gained in cross-cultural comparison.

Developing An Instrument to Assess Children's Values in African Countries

Henry Egbumns, University of Westminster, London, UK

Background: There is an increasing amount of research into children's values, which goes along valid and reliable instruments (Schwartz, 1992; Schwartz et al., 2001; Döring, 2018). Currently, the values of preadolescent children have been assessed in over 19 different countries, using the innovative Picture Based Value Survey for Children (PBSV-C; Döring 2008; Döring et al., 2010). The PBSV-C enables children to rank 20 pictorial items where a leading character is performing a value-expressive action according to how important they find them. Each picture is accompanied by a caption that directs the focus to the underlying motivational goal (Döring, 2018). This has yielded a range of novel insights into how social and genetic factors as well as significant life events shape the development of values through childhood (Döring, Daniel, & Knafor-Noam, 2016). However, insights from African cultures are missing. The aim of this project is to adapt the PBSV-C for use in African cultures.

Methods: This poster will present the different steps of the adaptation process, along with pilot data from six to eleven-year-old children with African heritage. The first step in developing an adaptation will be to ask and address a series of questions (e.g., How suitable are the pictures from the existing versions of the PBVS-C for application in Africa). The leading character will be changed (e.g., skin colour, hair type, etc.) to resemble an African

child and reflect an African culture. This is followed up with focus groups exploring children's understanding of the motivational goals expressed in the pictures.

Results: The adapted pictures and leading character will be presented, including the pilot data.

Discussion: The adapted PBVS-C will be used to assess children's value structure, and value priorities in Nigeria and/or Ghana. Achieving this will shed light on children's value development in Africa countries (54 in total).

Honor Endorsement in German Adolescents: Measurement Invariance Across Gender and Migration Groups

Marie Kollek, Ronja A. Runge, and Renate Soellner, University of Hildesheim, Hildesheim, Germany

Germany is an increasingly multicultural society. About 40 % of children under the age of ten in Germany are 1st, 2nd or 3rd generation immigrants. A high share of those children are from honor-related cultures.

In honor-related cultures, one's personal worth is depending on reputation and strongly determined interpersonally. Hence, honor influences social interactional processes, e.g. reactions to provocations and insults. Honor has thus been discussed as a predictor for youth aggressive behavior.

Despite being a potentially important value for many adolescents in Germany, there is no instrument to date for measuring honor in adolescents in German.

We thus aimed to test the validity of a German version of the recently published Social Norms Survey (Frey et al., 2021). We first tested unidimensionality of the honor scale in a sample of N = 120 German students (mean age = 20.99, female = 84.2 %) using Confirmatory Factor Analysis. The results revealed a good model-fit and significant factor loadings for five of the six items. In a second step, the translated scale was marginally modified and added to a representative youth survey in Lower Saxony, Germany (grades 6-11, data collection in progress). Using this data, we aim to confirm the good model fit in a younger and more diverse sample and to test measurement invariance of the scale across gender, age and migration groups.

Why the General Trust of Chinese People Is Higher Than That of Japanese People?

Pingping Lin, Kobe University, Kobe, China

Several major international comparative surveys (World Values Survey, East Asian Social Survey) have repeatedly shown that Chinese people report higher levels of general trust

than Japanese people. It has been pointed out that if Chinese people recall the people around them when answering the question "Most people can be trusted?", this could explain their high general trust (Yoshino & Osaki, 2013), but there are no empirical studies yet. Therefore, in this study, we will compare general trust between Japan and China by focusing on "Who comes to mind in response". A total of 318 Japanese and 476 Chinese university students were asked to answer questions about general trust, and to select from eight items such as "people in general," "people in your local area," "friends and acquaintances," and "parents, siblings, and relatives" as to whom they imaged of when answering. The results showed that (1) Consistent with previous studies, Chinese people reported higher general trust(positive answer:75.8%) than Japanese people(51.6%). (2) The percentage of people who recalled "parents, siblings, and relatives" was higher in China (54.2%) than in Japan (16.35%). (3) In both Japan and China, the main effect of "the people who recalled" was significant, with those who recalled "parents, siblings, and relatives" having a higher general trust. (4)There was a significant interaction between "the people who recalled" and "culture" on general trust, and cultural differences in general trust were found only in the "parents, siblings, and relatives" condition. (4) The mediation effect of "the people who recalled" on the cultural difference in general trust was examined, and a significant partial mediation effect was identified. However, even considering these media effects, the cultural difference in general trust between Japan and China is still significant, suggesting that further investigation of other factors is needed.

Well-Being, Adaptation, and Social Cohesion

Invited Symposium
Indigenous Approaches in Psychology: Connection and Engagement
Chair: Jaimee Stuart, Griffith University, Brisbane, Australia

In the Oceanic region, Indigenous Psychologies are broad and varied in nature, reflecting the diversity of First Nations peoples who are traditional custodians of the vast geographic areas of land and sea spanning Australia, New Zealand, and the Pacific. Yet approaches to research and practice with, for, and by Indigenous peoples in this context of diversity share many features due to histories of European colonisation and ongoing, systemic issues of marginalisation, exclusion, and oppression of First Nations voices and lived experiences. This symposium brings together an array of Indigenous approaches; highlighting Aboriginal and Torres Strait Islander, Māori, and Pasifika perspectives from both First Nations scholars and those working in partnership with First Nations communities. The papers presented discuss the importance of Indigenous philosophies, methods of dialogue, partnership processes, and lived experiences of First Nations peoples. Throughout the presentations, concepts of decolonisation, traditional understandings of health and wellbeing, and self-determination are centralised. The implications of Indigenous approaches on connection and engagement with and between researchers and community are discussed. Additionally, the importance of equity and social justice within research and practice concerning First Nations peoples is highlighted.

The Role of Indigenous Psychological Philosophy in New Zealand

Tia Neha, Victoria University of Wellington, New Zealand

How might researchers 'listen to indigenous psychological philosophy' in their quest for knowledge that involve Indigenous populations? Māori, the Indigenous people of New Zealand, are people with lived experience of historical continuity with early settler contact to the present. From a traditional to a contemporary Māori context, philosophical to psychological expressions are embedded in; culturally specific context and relevant knowledge, ecological to healthy communities. These areas are not separate or discrete units as seen in general psychology, rather, they are interdependently related and premised in holism.

Māori psychological philosophy that focuses on holism – is another term for interconnection, yet, possesses a stronger salience of unity between all things, such, that

they are one. This suggests that general psychology, must honour indigenous ways of perceiving the world. Firstly, it must set about striving for a goal that positions indigenous philosophy that cultivates beneficial understandings for psychology. Secondly, culturally context specific areas as social cognition of language are good portals for relevant psychological and philosophical discussion of holism.

In the Māori language - mahara, refers to holism of memory, streams of consciousness, thoughts and considerations. Mahara may foreshadow psychological and philosophical considerations in flipping or complimenting how psychology is conceived and applied in the New Zealand community. This individual paper explores some of the historical realities, a philosophical holism vision, book-ended with the utility of mahara in the psychology curriculum of New Zealand. Further, this presentation aims to guide authentic and grounded approaches to Indigenous philosophical endeavours and where culturally grounded frameworks on mahara are also shared.

What Does Engagement Look Like with Aboriginal and Torres Strait Islander People?

Raelene Ward, University of Southern Queensland, New Zealand

Aboriginal and Torres Strait Islander peoples have a strong and rich history as the oldest continuous culture in the world, demonstrating strength, tenacity, and resilience. However, Australian Aboriginal people experience a significantly higher burden of chronic disease than non-Aboriginal Australians. The unacceptably large disparity in disease, and consequently life expectancy, is linked to poorer social determinants of health, experiences of discrimination, and both political and historical marginalisation. As a result, many Aboriginal people are reluctant to access health care, which perpetuates ill-health for this group.

Healthcare professionals, particularly those working in mental health, have an important role in shaping access and engagement to services. Notably, psychological services tend to reflect mainstream Western values that have perpetuated and excused racism towards Indigenous peoples. While the discipline and profession have matured to acknowledge their role in this history, there is an ongoing need to enhance the cultural safety of mental health professionals to promote service engagement and, in turn, address inequitable health outcomes.

This paper explores the question; What are culturally appropriate mental health and social and emotional wellbeing programs and services for Indigenous people, and how are these best delivered? It highlights Indigenous perspectives of what is required for service provision and program delivery that align with cultural beliefs, values, needs, and priorities. Furthermore, it explores the evidence around the principles of best practice in Indigenous mental health programs and services and discusses how these principles can be successfully applied in program design and delivery. This paper seeks to provide an evidence-based, theoretically coherent discussion of the factors that influence the effective

development, implementation and outcomes of initiatives to address Indigenous mental health and wellbeing issues.

Hand in Hand: Effective Community Partnerships For More Equitable Psychological Research.

Tyler Ritchie and Finley Ngarangi Johnson, Victoria University of Wellington, New Zealand

"Kia whakatōmuri te haere whakamua". This whakatauki (traditional Māori proverb) describes walking into the future with your eyes fixated on the past. It encourages us to seek guidance from historical learnings as we navigate the future moving forward. Partnership between indigenous Māori and the colonial government is a founding principle of Aotearoa New Zealand that was cemented in 1840 with the signing of Te Tiriti o Waitangi (the Treaty of Waitangi). The Treaty's principle of partnership goes beyond social, political, and economic decision-making - however, this principle has been largely dishonoured in the design, delivery, and interpretation of most psychological research. A lack of understanding about what partnership looks like in research, and an inability of researchers to appropriately develop partnerships has exposed Māori communities to a range of harmful research practices. In this presentation, we will discuss the importance of effective partnership for robust psychological research with minority communities. We will illustrate these points in the context of an ongoing research project that explores Māori perspectives of multiculturalism and has developed ways of partnering both within the research team as well as with our participants. In looking to the future, we reflect upon our own research relationship and make recommendations for those who are wanting to do more equitable and socially just research.

Mai Mana – Conceptualising Resilience For Pacific Peoples in Aotearoa

Mele Taumoepeau, Finau Taungapeau, Maria Lucas, Tamlin Conner, Aniva Hunkin, Pio Manoa, Louis Magalogo, and Tupou Tautalanoa, University of Otago, Dunedin, New Zealand

The capacity to "bounce back" and continue to flourish following adversity is the hallmark of psychological resilience. How resilience is conceptualised, however, across cultural contexts remains an area of immense interest and importance. Recent Covid 19-related social upheavals have provided an opportunity to understand how Pasifika withstand adversity. Using a mixed methods approach across three studies, our goal was to identify

culture-specific factors that foster resilience in Pasifika communities and how these factors are related with wellbeing, and mental distress. In Study 1 we surveyed a community sample of N=88, (67% women), aged between 19 and 80 years, regarding their wellbeing, mental distress and resilience across different socio-cultural levels, both during Covid-19 lockdowns, and in the present time. Results indicated that wellbeing was most strongly associated with family-level resilience whereas mental distress was most strongly related to spiritual resilience. In Studies 2 and 3, we invited a university group and a community sample to talanoa with us about their conceptions and experiences of resilience. Findings from the talanoa were largely consistent with socio-ecological models of resilience, and Pasifika framing of wellbeing, and provided more detail on how resilience was enacted in our Pasifika communities. Participants elaborated on both personal and community support processes that contributed to their ongoing resilience. In particular, spirituality in its broadest sense was regarded as a way in which participants gained support at both a personal and community level. University students were cognizant of Covid-19 lockdowns as a magnifier of the daily stresses that Pasifika endued, and reflected on the need for systemic changes to enable individuals to flourish within resilient communities. Combined, our qualitative and quantitative analyses supported the expression of resilience as a dynamic process of adaptation, and reinforced the importance of viewing resilience as a culturally embedded process.

Protective Effects of Community Cultural Connection and Aboriginal and Torres Strait Islander Youth

Mandy Gibson, Jaimee Stuart, Raelene Ward, and Stuart Leske, Griffith University, Brisbane, Australia

As observed in most settler-colonial states, Aboriginal and Torres Strait Islander people die by suicide at a significantly higher rate than non-Indigenous Australians. Young First Nations people in the state of Queensland die by suicide at over four times the rate of their non-Indigenous peers, comprising a third of the state's young suicides.

Continuing to present disparities without exploring potential protective pathways contributes to the dominant deficit approaches and hinders the identification of strengths-based solutions – particularly those embedded within Indigenous cultures and communities.

This session will present findings of a study using Queensland Suicide Registry (QSR) mortality data to identify potential protective effects of indicators of cultural connection at the community-level within geographic variations in Aboriginal and Torres Strait Islander suicide rates. This presentation will also examine the interaction effects of community-level culturally-specific protective factors to buffer and provide resilience against suicide rates within regions with greater environmental and social risk factors, including socioeconomic disadvantage, rates of experienced discrimination, and remoteness.

These findings will be discussed in the context of suicide prevention frameworks

incorporating the unique culturally-specific risk and protective factors for First Nations young people. The role of community cultural connection in ameliorating harms of continued colonisation, and further implications of study findings on policy and practice will be discussed.

Individual Paper Presentation

Sociocultural Adaptation of International Students From Post-Soviet Countries in Hungary

Aigerim Yerken, Eötvös Loránd University, Kazakhstan
Róbert Urbán and Lan Anh Nguyen Luu, Eötvös Loránd University, Budapest, Hungary

This study aimed to explore the sociocultural adaptation of international students from post-Soviet countries (N = 267, Mage = 24.5, SD = 4.7) in Hungary. The exploratory factor analysis of the Sociocultural Adaptation Scale yielded five factors: Difficulties in Affiliative Relations, Bureaucracy and Services, Power Relations, Cultural Understanding, and Academic Performance. The students' countries of origin (post-Soviet countries versus others) and locations of residence (the capital versus small cities) were determinants of sociocultural adaptation. Depressive symptoms, perceived stress, and lower life satisfaction were associated with greater sociocultural adaptation difficulties. Resilient coping was linked with a lower level of difficulties in academic performance and cultural understanding. English language proficiency correlated negatively with difficulties in academic performance and in cultural understanding. Younger participants demonstrated a higher number of difficulties in academic performance. The results of our study offer new insights by comparing two groups of international students—based on their countries of origin—in a new socio-cultural context. Our findings supported that the students' countries of origin, places of residence, and mental health should be considered in improving counseling and educational programs targeting international students. Teaching and administrative staff are encouraged to focus on cultural awareness.

Indigenous and Traditional Arts in Art Therapy: Value, Meaning, and Clinical Implications

Asil Arslanbek, Bani Malhotra, and Girija Kaimal, Drexel University, Philadelphia, USA

There is limited research on the health implications of Indigenous and traditional art practices. This study investigated the therapeutic value and meaning of these practices and their use in art therapy. Twenty-one art therapists who identified as belonging to or working closely with a culturally diverse or Indigenous community provided insights about the use of traditional art practices in therapy or their own artmaking. Through grounded theory methodology, we developed a framework to identify therapeutic potentials, individual and community benefits and risks of involving culturally significant art practices in art therapy. Results suggested that Indigenous and traditional art practices are embedded in the culture and land they emerge from. These practices are considered familiar if the client has learned them from older generations which can lead to increased cultural pride and reclaiming cultural identity. Certain art practices and art forms have specific therapeutic qualities that can be used with a larger population. Our findings led to the development of an emerging ecological model of Indigenous and traditional art practices. The model suggests that the individual, family, community, and culture are deeply interlinked. When using traditional and Indigenous arts in art therapy, we suggest art therapists to consider this ecological model and make ethical choices to avoid appropriation.

The Influence of Dual Self-Construal Integration (Dsci) On Individuals' Subjective Well-Being

Chi-Ying Cheng and Sheila Wee, Singapore Management University, Singapore

While possessing a self-construal is universal for human beings, East Asians and Westerners construe their "self" in significantly different ways. East Asians have an interdependent self-construal characterized by a sense of fundamental connectedness with others and the primacy of group goals over one's individual goals. In comparison, Westerners have an independent self-construal featured by separateness from others and the primacy of one's individual goals over those of in-groups. What is missing in the current literature is: how does exposure to Western culture sophisticate Asians' self-construals? Drawing on identity integration theory, it was proposed that Singaporeans, who are known as Westernized Asians, have both independent and interdependent self-construals and integrate the two to various levels. A new construct, Dual Self-Construal Integration (DSCI), is proposed to depicts whether the two self-construals are perceived as compatible or conflictual.

Conflict resolution is an integral part of an individual's social life that has a significant impact on individuals' psychological well-being. When dealing with dual self-construals that are disparate and seemingly in conflict with each other, people generate different strategies to cater to own and counterpart's needs. Among all strategies, a collaborating style that strives to address both own and other's needs simultaneously and create a win-win solution is considered the best.

It was predicted that Singaporeans' Dual Self Construal Integration (DSCI) will enhance the endorsement of the collaborating style (H1). Furthermore, we predicted that higher levels of DSCI lead to higher individuals' subjective well-being via enhanced endorsement of the collaborating style (H2). In Study 1, a survey study with 161 Singaporean college students supported H1: Singaporeans with higher DSCI endorse more of the collaborating style. In Study 2, a survey study with 191 Singaporeans working adults supported H1 and H2: higher DSCI leads to higher Singaporeans' subjective well-being via enhanced endorsement of the collaborating style.

Socioeconomic Status and Psychological Well-Being in Japan, Germany, and the USA

Christina Sagioglou, University of Innsbruck, Innsbruck, Austria
Carola Hommerich, Sophia University Tokyo, Tokyo, Japan

People who are socioeconomically better off report higher levels of well-being, with inconsistent roles ascribed to objective SES, subjective SES, and personal relative deprivation—depending on the predictors, facets of well-being, and countries under study. We tested a comprehensive model of social status indicators as determinants of psychological well-being by a) including personal relative deprivation, subjective SES, income, and education as predictors, b) assessing subjective, eudaimonic, and interdependent well-being, and c) testing the model in Japan, Germany, and the United States—countries with comparable societal structure but diverging manifestations of value dimensions such as collectivism-individualism (N = 2,155). Relative deprivation and subjective SES independently predicted each facet of well-being in all countries, whereas direct effects of objective indicators mostly disappeared. Confirming cultural models of the self, subjective SES was the predominant predictor in Japan, whereas PRD was the predominant predictor in the US. This seems to be due to culture-specific links of social status with social affiliation—the extent to which people feel part of society as a whole. The findings highlight growing commonalities and diminishing differences between Japan, Germany, and the US as to how key aspects of a person's social status influence psychological well-being.

Academic Success and Life Satisfaction among Local and Migrant Students: Resilience as a Mediator

Erkin Sarı, Middle East Technical University, AnkaraTurkey
Pelin Karakuş Akalın, Eastern Mediterranean University, Famagusta,

Turkey
Melike Bağcı, Independent Researcher, Turkey

The examination of resilience, cultural adaptation, and academic success among international students has been one of the main topics of cross-cultural psychology in recent years. Although previous evidence demonstrated that cultural transition is experienced during not only cross-border movements but also intra-country migration processes, little research exists on challenges faced by internal migrant students during their process of higher education. The main aim of this study is to investigate the mediating roles of resilience dimensions (perception of future, social resources, social competence, family cohesion, structured style, and perception of self) in perceived academic success and life satisfaction association among 99 local and 92 internal migrant undergraduates studying in İstanbul.

Mediation analysis with 5000 resamples by using PROCESS model (Hayes, 2013) demonstrated that perceiving higher academic success doesn't directly predict life satisfaction in both local (B= .03, SE= .14, 95% CI [-.25, .30]) and migrant (B= -.09, SE= .11, 95% CI [-.30, .12]) students. However, positive perception of future (e.g., being optimistic about personal future) (indirect effect: B= .12, BootSE= .06, 95% CI [.02, .27]) mediated perceived academic achievement and life satisfaction relationship among migrant sample. For the local students, social resources (e.g., getting support from friends) (indirect effect: B= .08, BootSE= .05, 95% CI [.00, .19]) and family cohesion (e.g., feeling very happy with family) (indirect effect: B= .10, BootSE= .04, 95% CI [.02, .19]) were found to be significant mediators.

The adaptation to the new cultural environment (e.g., establishing new friendships, lack of family support) is a major challenge for migrant undergraduates. Additionally, some risk factors (e.g., financial issues, perceived discrimination) might lead to a negative perception of self (e.g., tendency to view everything gloomy in difficult periods). Therefore, being optimistic about the future may play a protective factor for their life satisfaction, as our findings suggested.

Emotional and Behavioral Reactions in the First Months of the Covid-19 Pandemic

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The present study aimed to explore the mood and daily activities of people living in Turkey during the first months of the COVID-19 pandemic. The sample consisted of 164 men and 687 women (Mage = 24.72 years, SD = 5.83, ranging from 18 to 40) had a high school (n = 376), undergraduate (n = 387) or graduate (n = 88) degree. Regarding marital status, 147 participants were currently cohabiting or married and 704 participants were never married. First, participants expressed to what degree they have self-isolated (staying at home, avoiding public places), been using masks or gloves while going out, and practiced other

preventative measures (e.g., washing hands). Second, they specified to what degree they were worried about getting COVID-19, dying from COVID-19, family members getting COVID-19, and unknowingly infecting others. Third, participants shared to what degree they have found this experience as interesting, annoying, anxiety-provoking, terrifying, exciting, depressing, and boring. Lastly, they expressed, in the last 24 hours, roughly how many hours they have spent awake (in their home/dorm, in the home of friend(s) or family, and around other people), talking or interacting with others (in person, phone, online), with pets, on social media, outdoors, sleeping, exercising, working (including working remotely), playing video/computer/online games, eating, under the influence of alcohol or other recreational substances, watching in-home movies, videos or TV, reading books/magazines (not related to COVID-19), shopping online, cooking and other housework, house or yard maintenance, learning a new skill, feeling alone, feeling depressed, reading/learning about COVID-19, watching/listening to news about COVID-19, talking/texting/communicating with others about COVID-19 and helping others to cope with COVID-19. Results have shed light on the literature by exploring the main emotional and behavioral reactions of people toward the COVID-19 pandemic.

Humour and Resilience As Preventive Factors for Students Burnout: Does It Always Work?

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The research is devoted to the relationship between students' burnout and their ability to recover quickly after stresses and high academic loads. As a preventive factor of burnout students' ability to treat events with humor and to interpret the environment and themselves using the most habitual style of humor are presented in the paper.

Humour and resilience were often considered by contemporary researchers in correlation with a person's ability to resist emotional exhaustion and burnout. However, together these characteristics have rarely been studied in the context of a person's burnout. The main aim of our work was to reveal connection and interdependence between different humor styles and burnout constructs in students as well as their resilience components. The aim was to examine the currently available variations of humour styles and constructs of burnout and resilience. About 200 Russian and foreign students studying at Russian universities took part in the research. A set of scales and questionnaires including HSQ, MBI, SAWL and author's resilience scale were used within the framework of the ascertaining experiment. Descriptive statistics, correlation and factor analysis were used to process the data obtained. The results were analyzed using SPSS Statistics 28 and R-studio.

The results of the study allowed identifying groups of students with different degrees of burnout susceptibility. The features of these groups were analyzed through preferred humor styles, cognitive, social and emotional types of flexibility and other components of

resilience, as well as gender and ethno-cultural characteristics. Correlations of humor styles with burnout constructs were revealed. Correlations between emotional exhaustion and affirmative, self-reinforcing and aggressive humor styles turned out to be the most significant, but with different direction. Processing of the data showed that the presence of just a sense of humor does not always indicate a student's ability to overcome burnout and remain resilient.

Interdependent Happiness and Life Satisfaction: Roles of Person-Society Fit and Need for Affiliation

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The present study investigates the predictive validity and practical implications of person-society fit based on preferred societal developmental goals to forecast interdependent happiness and life satisfaction. Societal developmental goals (SDGs) are a recent area of research applied in sociology and social psychology; however, their implications have not been investigated from interactional perspective emphasizing the reciprocal relationship between person and society fit (P-S). The fit literature has models hitherto in organizational psychology based on value congruence, goal congruence, match between individual's needs and actual condition, hence studying SDGs as a source of person-society fit is a timely contribution. The sample included 895 Turkish citizen adults who responded to an online survey consisting of a demographic questionnaire, Satisfaction with Life Scale SWLS: Diener et al., 1985), Interdependent Happiness Scale (HIS; Hitokoto & Uchida, 2014), Social Integration subscale of the Social Well-being Scale (Keyes, 1998). In the survey research, a subjective fit index is computed based on participants' ratings of the extent to which they personally value 28 societal developmental goals in terms of how well they think it describes a good society and the extent to which these societal developmental goals are descriptive of their society. A mediation model is tested with P-S fit scores as a focal predictor of interdependent happiness and life satisfaction mediated by affiliation motive (need to belong). The research aims to draw attention to implications of SDGs on individual level outcomes, supporting the proposition that P-S fit based on SGDs and affiliation with others based on congruence of those goals have favorable effects on positive psychology related constructs. This approach emphasizes the reciprocal relationship between people and society and the subsequent consequences to people's well-being with implications for policy makers on SDGs.

Indonesian Women's Perception of Husband's Support During Labour and Childbirth

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Indonesia's Ministry of Health in cooperation with the WHO, Indonesian Obstetrics and Gynaecology Association, and Indonesian Midwives Association recommended a support person (family member) accompany women during labour and childbirth (Kementrian Kesehatan Republik Indonesia, 2013). However, in most part of Indonesia, this recommendation has not been applied properly. This study offered the women to have husband's support during labour and childbirth in order to understand the women's perspective of receiving support during labour and childbirth. This study used qualitative method, which was very rare, particularly in Indonesia, to investigate the women's perception of receiving support during labour and childbirth. This study interviewed 18 women at three different times: before, during, and after childbirth. This study found three themes before childbirth, four themes during childbirth, and two themes after childbirth. Three themes before childbirth were: I have no idea, Just support me, and Provide husband with experience of the childbirth process. Four themes during childbirth were: I was pleased with the support (having the support person present was positive), It gave me companionship, It was freeing, and It was annoying. Two themes after childbirth was: Glad… calm… relax… being supported and Just let husband know the childbirth process. This study contributed a new perspective of women's perception receiving husband's support during labour and childbirth. Based on this finding, this study recommended maternity centres or local health care centres to provide information about the importance of support during labour and childbirth via posters. Besides that, this study recommended the Indonesian Ministry of Health to use newspapers, television, radio and social media to inform all Indonesians about the importance of support during labour and childbirth via programs, community service announcements, and advertisements.

Indonesian Husband's Perception of Their Support During Labour and Childbirth

Johanna Natalia, The University of Surabaya, Surabaya, Indonesia

World Health Organisation (WHO, 2017) recommended the importance of support during labour and childbirth to the women. However, in Indonesia, having husband's support during labour and childbirth was still uncommon. This study offered the women to have husband's support during labour and childbirth in order to understand the husband's perspective supporting the women during labour and childbirth. This study used qualitative method, which was very rare, particularly in Indonesia, to investigate the husband's perception of their support during labour and childbirth. This study interviewed 18 husbands at three

different times: before, during, and after childbirth. This study found three themes before childbirth, three themes during childbirth, and one theme after childbirth. Three themes before childbirth were: I have no idea, (I plan to) fully support (her), and I "tidak tega"; don't want to see her in pain; I don't want to see her suffer. Three themes during childbirth were: I have a new appreciation for what it takes to give birth, I gave my full support, and I took action to try and end her pain and suffering. One theme after childbirth was Fully support. This study contributed a new perspective of husbands' support during labour and childbirth. Based on this finding, this study recommended the maternity centre to provide training classes and materials to the husband to provide support, information, and guidance on how the husbands can best support women during labour and childbirth.

After the Wall Came Down: Long-Term Patterns of Life Course Trajectories in East Vs West Germans

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Background. The German reunification 1989/90 was followed by extensive socio-structural transformations like mass unemployment and dissolution of social networks, which especially affected the East Germans joining the West German system. We examined employment and family life course typologies in the 25 years following the reunification and how these differ by region as well as subjective health, and wellbeing.

Methods. To determine life course typologies, sequence and cluster analysis was performed on the annual (waves 1990-2014) employment, marital, and children in household states of the German Socio-Economic Panel data (N=12.298; age=49.37, 52.87% female). Using multinomial logistic regression analyses, associations between clusters and sociodemographic variables, region (East vs. West German), subjective mental and physical health, and wellbeing (general and domain-specific life satisfaction, affective wellbeing) (wave 2014) were examined.

Results. Seven clusters were identified: 'mixed employment & separated' (4.26%), 'mixed employment & single' (20.90%), 'mixed employment & married' (7.82%), 'non-employment & married' (25.04%), 'full-time employment & married' (reference, 17.84%), 'full-time employment & mixed family' (18.51%), and 'part-time employment & married, no children' (5.64%).

Compared to 'full-time employment & married', the East versus West German sample was less likely to belong to all other life course clusters; especially 'mixed employment & married', and 'part-time employment & married, no children'.

Distinct differences in subjective health and wellbeing emerged for cluster membership. For instance, both 'mixed employment & separated' and 'non-employment & married' were associated with lower subjective physical health and satisfaction with life, health, and sleep. Subjective mental health only showed few associations.

Conclusions. Different life courses were prevalent in East and West Germans following the reunification. The analyses reveal a burden on individuals who experienced partnership separation and non-employment and thus present important target groups for prevention, e.g., for physical health problems.

Subjective Well-Being of "Old" and "New" Minority Groups in the Agricultural Sector in Turkey

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Both reports by international agencies and research from different cultural contexts have shown that immigrants tend to report lower well-being compared with majority groups in the host society. However, it remains to be explored if this pattern still holds when the majority group occupies a historically disadvantaged status. For example, in Turkey's agricultural sector, most local workers form a historically disadvantaged group (i.e., Kurds as "old minority") which contrasts against recently arrived refugees (i.e., "new minority") who have been supported through subsidies from international funds. We asked how these two groups compare to each other in terms of well-being and examined the objective and social psychological factors that predict their well-being. To this aim, we conducted a cross-sectional survey in six cities in Turkey recruiting 212 seasonal local workers (60% women) and 202 seasonal refugee workers (57% men) from Syria. Results revealed that refugee workers, despite their lower perceived social status, reported significantly greater subjective well-being than did local workers. This finding goes against the generally observed patterns of well-being among host and minority group members, yet it is in line with findings from recent research conducted in Turkey concerning the relationship between the "old" and "new" minority groups in a liminal space where the "new minority" group settled down (Gezici Yalçın et al., 2022). Furthermore, regression analyses showed that different socio-demographic and social psychological variables significantly predicted well-being across the two groups. Specifically, on one hand number of children negatively and assimilation attitudes toward refugees positively predicted local workers' well-being. On the other hand, living place, income satisfaction, and social interaction with local community positively and perceived social status, humiliation, and group image negatively predicted refugee workers' well-being. We discuss the findings within the local socio-ecological context of Turkey paying attention to differences between local and refugee workers.

Well-Being of Adolescents with A Disability in the Distinctive Contexts of Care in Vietnam

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Most research about the psychological wellbeing of disabled adolescents has been conducted in high-income countries with individualist cultures and focuses on intellectual disabilities. Consequently, little is known about the psychological wellbeing of most young people with disabilities, who live in collectivist cultural contexts in low- and middle-income countries, where visual and motor disabilities are particularly common. This quantitative research addressed this gap by investigating both positive and negative domains of well-being among adolescents with a visual or motor disability visually in Vietnam. The sample included 206 adolescents (62.1% male; mean age = 15.2 years; visual disability: n = 94; motor disability: n = 112). Participants were drawn from four different locations (a major metropolitan center, rural and coastal regional sites; a site still heavily contaminated by Orange Agent) and from the distinctive range of contexts of care in Vietnam (e.g., pagodas, residential vocational training centers, families). They also reflected the distinctive sources of disability in Vietnam (e.g., 61% birth defects; 10 % unexploded ordinance). Positive (satisfaction with life, flourishing, prosocial behavior, positive affect) and negative domains of well-being (depression, anxiety symptoms, conduct problems, negative affect) were investigated using questionnaires that were administered by native-speakers of Vietnamese, after back-translation from English, and adaption for the Vietnamese context after pilot testing. The results showed that disabled adolescents in Vietnam had elevated symptoms of depression, anxiety, and conduct problems. Despite this, they also reported moderate levels of both satisfaction with life and flourishing and were optimistic about their future. Assessment of both positive and negative domains of well-being revealed the complexity of making judgements about the wellbeing of disabled adolescents in Vietnam. Further research is required to understand the mechanisms by which the wide diversity of contexts in which disabled adolescents live in Vietnam influence their well-being.

Differential Trajectories of Life Satisfaction in East and West Germans Following the Reunification

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Objective: The German reunification 1989/90 brought about fundamental changes to the political, social and economic conditions. Studies found a short-term decline in life

satisfaction (LS) after reunification in East Germany, whereas West Germans were seemingly unaffected. However, research has demonstrated that following critical life events considerable interindividual differences in adjustment processes are evident. Therefore, we aimed to investigate the heterogeneity of LS trajectories in East and West Germans shortly after the reunification as well as gender differences.

Methods: We used longitudinal, annual data (1990–1994) from the German Socioeconomic Panel (East: n=4372, West: n=6774). We applied latent growth mixture modelling with a categorical time variable to identify latent trajectories separately for East and West Germany. Multinomial regression analyses were used to study associations of these trajectories with gender (covariates: age, education, marital status, income, employment status).

Results: The best models indicated six classes for East Germans, and five classes for West Germans. In both contexts, we found high stable LS for the majority (East: 86.7%, West: 87.4%), gradually declining LS followed by a slight increase (East: 4.3%, West: 3.9%), steep increase followed by stability (East: 2.4%, West: 3.7%), and steep decline followed by increase and stability (East: 2.7%, West: 2.3%). In East Germans, another steeper declining class followed by gradual recovery (2.8%) and a class with initially low, gradually increasing LS (1.3%) were found. In West Germans, a class with stable high LS until 1993 followed by a steep decline (2.7%) was found. There were no significant gender differences.

Conclusion: The present results provide insights into the heterogeneity of the short-term development of LS in East and West Germans after the reunification. Despite many challenges, the majority of East Germans displayed a high level of resilience. Future studies should examine the potential influence of psychosocial factors such as social support.

Flow the Wu-Wei Way: A Thematic Analysis of Runners' Experience of Wu-Wei in Enhancing Wellbeing

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This study was based on Dr Paul Wong's existential positive psychology. Conducted at a time when the author had experienced a sudden bereavement, the lens offered an invaluable perspective in helping to shape the path of the research which offers a novel way to develop how we understand wellbeing.

There is increasing interest and research into non-Western perspectives on wellbeing and flourishing in different cultures. This study builds on this by investigating the Taoist concept of wu-wei, translated from Chinese as 'non-action' or 'actionless action', through the experiences of ten runners who run for charitable causes and how this contributes towards their wellbeing.

Semi-structured interviews were conducted, then transcribed, and core themes and sub-themes identified using thematic analysis. Four core themes were identified where

participants achieved wu-wei: experience of suffering or adversity, being fully focused on the present (with an element of mindfulness), having a shared experience with the running community, and adopting a broader perspective on life (including in meaning or purpose).

By accepting their experiences of suffering or adversity and pursuing pro-social activities, such as running for charitable causes, participants used mindfulness through running to develop a broader perspective on life and attain wellbeing.

The findings indicate that the Taoist concept of wu-wei can be applied in positive psychology when manifested as a key facet of running as a positive psychology intervention suggesting it's relevance to the wellbeing literature.

The study highlights the importance of embracing cross-cultural approaches to wellbeing by looking at non-Western perspectives and their application to the global population.

International Students' Collective Resilience in the Epicenter of Covid-19 Pandemic

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COVID-19 pandemic has imposed unprecedented physical and psychological harm to communities all around the world, especially to those who were stuck abroad at the toughest time of the pandemic. International students in Wuhan were arguably one of the most vulnerable as they suffered tremendous challenges at the epicenter of the pandemic before anything was 'known'. This study examines the experiences of international students in Wuhan during the first wave of the pandemic, specifically, we investigated how collective resilience during the pandemic can mitigate psychological distress. We collected data through an online survey in April 2020, from a cross-sectional sample of 115 international students studying in Wuhan, who experienced the first outbreak of the pandemic. We received 104 valid answers. In the survey, we asked them to recall the most challenging event during the pandemic and what were their feelings towards this event. We also measured their psychological distress and the degree of social support they gained during the outbreak. Three independent coders (unfamiliar with the project aim) coded the construal level (how abstractly or concretely participants represent information in memory) and the level of collective identity based on participants' recall of covid events and emotions. A moderated mediation model was established, which revealed: (1) more concrete and contextualized memories (lower level of construal) predicted higher psychological distress; (2) moderated by social support, more concrete memories predicted a stronger sense of collective identity; (3) with the moderated mediation effect of collective identity, more concrete memories predicted less psychological distress. This study provides further

evidence to support the power of collective resilience during the pandemic and how it reduces negative effects of distress during a crisis.

The Cushion Effect: Collectivism Moderates the Relationship Between Social Isolation and Pet Demand

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Though the detrimental effect of social isolation has been well-documented, little is known about how it differs across cultures. Given that past research has shown the "cushion effect" of collectivism in the risk-taking domain and suggests that it can provide unsolicited social support, social isolation is likely to have a less adverse impact in more collectivistic cultures. In this research, we focused specifically on the effect of social isolation on pet demand – a behavioural indicator of the need for social support. We hypothesize that (1) social isolation increases pet demand, and (2) this effect is weaker in collectivistic cultures.

We tested our hypotheses in two studies. In Study 1, we established the validity of Google search volumes in reflecting pet demand, by showing that Google search volumes of "dog adoption" in Singapore correlated with the number of real-life dog adoption applications to a local dog shelter in Singapore ($r = .69$, $p < .001$). In Study 2, we translated search keywords related to pet demand (i.e., "dogs/cats for sale/adoption") into 23 languages and retrieved their Google search volumes from 40 countries. Social isolation was operationalized using the Covid-19 Stringency Index which measures the extent to which a region is under social distancing restrictions. Collectivism was measured by the Hofstede's individualism-collectivism index. Across 40 countries, social isolation significantly predicted pet demand ($\gamma = 0.27$, $p < .001$), and this effect was weaker in more collectivistic countries ($\gamma = -0.01$, $p < .001$). The effects remained significant after controlling for daily covid-19 cases, country-level interest in animals, and country-level Human Development Index. Overall, our research reveals the "cushion effect" of collectivism in providing social support in a new domain, and provides new empirical evidence of the relationship between social isolation and pet demand using real-life behavioural data.

Does Growth Mindset Improve Mental Health in Asia?: Longitudinal Evidence From Chinese Freshmen

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Growth mindset has shown its unique potential in countering the growing prevalence of mental distress in the general population. However, the role culture plays in this process remains somewhat unanswered. In the current longitudinal study, we tested if growth mindset could benefit Chinese university freshmen by empowering them with fewer mental distress, and how cultural values (i.e., individualism-collectivism, traditionality-modernity) affect the process. We found that growth mindset was longitudinally predictive of mental conditions, and the positive effect of growth mindset was more salient among students endorsing lower collectivistic and higher modern cultural values. This study confirmed the benefits of growth mindsets and highlighted the role of cultural values.