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Family Cultural Socialization and Cultural Identity Formation: Protective Factors Against Acculturative Stress in Arab American Adolescents

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Cultural identity formation has important implications for the psychological development of individuals, especially for developing adolescents (Branch, 2001; Phinney, 1990). In particular, the cultural identity of Arab American adolescents has not been well studied despite the sociopolitical tensions this population may experience in post-9/11 America (Amer, 2014; Britto & Amer, 2007). This study explored the factors related to the cultural identity formation of 93 Arab American adolescents, specifically the relationships between family cultural socialization (i.e., how much the family has taught and exposed children to their heritage, cultural practices, and cultural values), cultural identity formation (i.e., the degree to which adolescents identify themselves as having a bicultural identity or an Arab cultural identity), and levels of acculturative stress. The study utilized a non-experimental, correlational design to test a directional model in which adolescent cultural identity was hypothesized to mediate the relationship between the predictor variable of family cultural socialization and the dependent variable of acculturative stress. A series of multiple regression models were tested. Experiencing family cultural socialization and having high levels of biculturalism predicted experiencing less acculturative stress experiences. Family cultural socialization illustrated robust relationships across variables suggesting the influence of family processes on the lives of participants. The participants' cultural context was taken into consideration and discussed. Gender differences were also explored. The findings of this study have important social as well as clinical implications for understanding the cultural identity of Arab American adolescents and its related factors. These implications as well as future directions are discussed.

How does Traditional Folklore Contribute to Children's Holistic Development?

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This paper presents research that utilised a simulated recall methodology to examine how Ghanaian folklore can contribute to children's social, cognitive, behavioural and aesthetic aspects of development. Stimulated recall is a research method that allows the investigation of cognitive processes through inviting participants to recall their concurrent thinking during an event when prompted by some form of visual recall. The paper focuses on Ghanaian folklore for children, which is popularly known as 'By the Fireside Stories', encapsulated traditionally as *Anansem* or *Spider stories* among the Akan of Ghana. The spider is a personification of shrewdness and craftiness, and considered to be very clever in folklores. His first name is Kwaku, a name usually given to a male born on Wednesday in Ghana. Data were collected using two Ghanaian folk stories enacted through drama with 23 children (5-6 year olds) and two grandparents. Thematic and reflective analysis of the data showed three major types of contributions to children's learning and development: beyond the self in social relationship, critical and reflexive thinking and rigour in learning. The paper draw attention to how traditional oral story telling can be made an important part of early childhood education to develop children's reflective thinking.

Keywords: Folklore, Ghana, Africa, Holistic Child Development

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Why are countries' values similar and different: the case of Europe

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Cross-cultural analyses unanimously find strong correlations between various cultural heritage and socioeconomic indicators, on one hand, and societal value characteristics, on the other hand. Countries are also often clustered based on religious, linguistic and geographic similarity. Focusing on Europe, this article first elucidates causal mechanisms potentially linking cultural heritage, climatic conditions and level of economic development to value similarities, and proceed to test them empirically using dyadic ordinary least squared regression models. I employ Schwartz' (2006) framework for analyzing value orientations and draw my data on 31 countries from European Social Survey 2008. This allows me to disentangle ambiguous concepts such as "civilizations" and "cultural zones". The empirical analysis finds a strong association between value similarities and cultural heritage factors such as language and religion, as well as socioeconomic development and climate, and a tentative association with political-institutional traditions. Countries that share common cultural heritage are also much more likely to interact with each other economically and politically, even when geographical distance is accounted for. However, there is little evidence that this leads to diffusion of values across national borders as some other studies have suggested.

Key words: values, culture, cultural heritage, Europe.

Teaching Cross-Cultural Communications to Employees in the Global Hospitality Industry

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Cross-cultural relations and communications are perennially relevant to the hospitality industry, as a high proportion of clients and business parties originates from foreign countries (Mohsin, 2006). The design, regulation and branding of hotels must be in a way that appeals to broader global consumer bases; thus, it's essential for hotel staff to receive adequate training in dealing with individuals with diverse cultural backgrounds. The purpose of this study is to examine hotel management's methods of teaching their employees cross-cultural communication skills and evaluate employee and manager reports on training effectiveness based on two main questions: How is the performing of cross-cultural communication training in the global hospitality industry?, and How useful are the evaluated cross-cultural communication training methods? This study will allow for assessing hotel management practices with a level of accuracy that does not exist at present (Cai, 2010). The proposed study will use a cross-cultural communication abilities survey on employees' perceptions of the characteristics of "good" cross-cultural communication and their perceived cross-cultural communication abilities. An additional survey on hotel managers' beliefs on important skills in cross-cultural communication, employees ratings on expertise in those skills, cross-cultural communication training methods, and training methods' perceived effectiveness will be included. Both surveys are adapted from Bean (2008) study on cross-cultural training and workplace performance; each survey includes less than ten questions. The study will use a combination of qualitative interviews and quantitative survey data to examine the types of cross-cultural communication training and its effectiveness. The variables of the study will be measured and a comparison with the previous studies undertaken to identify gaps and to ensure sufficient information relevant to the study is gathered (Ferraro, 2002). The study will provide new insights about the status of the training in the hospitality industry to give further direction to global industry players.

The Psychometric Properties of the New Multi-Dimensional Depression Scale (NMDS) on a Saudi Sample

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Many recent studies have shown that depression is considered one of the most prevalent psychological disorders that can be a risk factor for human health. Therefore, there are different scales have been used in assessing depression, both in research and in clinical settings. Recently, Cheung & Power (2012)

developed a new multi-dimensional scale that consists of 52 items covering all symptoms in all four of the domains that have been well reported in the previous scales. Due to the goodness of the psychometric properties of the new scale (NMDS), the current author has translated the scale into Arabic and validated it on Saudi population as a new, validating study for this scale. The study consisted of 532 participants; 210 males and 322 females with a mean age of 24.6 and an SD of 6.65. Cronbach's alpha provided a good indication of the reliability of the Arabic version (males = 0.874, females = 0.795). In addition, Pearson's correlations of 0.739 between the new scale and BDI (Arabic versions) were significant and reasonable. Moreover, a confirmatory factor analysis was carried out and showed that the quadruple model is more consistent with the study data than with a one-factor model per se. In addition, the Root Mean Square Error of Approximation (RMSEA) was near .05 and the difference between the two models was significant. These findings indicate that the Arabic version of the new multi-dimensional depression scale has good psychometric properties and is ready to use as a diagnostic or research tool.

“Everything is a fight”: Latino parents' struggle narratives about their children's autism services

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Key Words:

Autism, Children, Latino, Services

Objective:

To examine the experiences of bilingual Latino parents of children with autism spectrum disorders (ASD) related to their children's autism-related services and interventions.

Rationale:

While large-scale studies have shown that Latino children with ASD in the US experience disparities in accessing autism-related services compared to White children (Broder-Fingert et al, 2013; Durkin et al, 2010), parents' experiences of these disparities have not been well understood.

Methodology and Analysis:

Ethnographic methodology was used to follow 12 families of children with ASD living in Los Angeles County. Phase 1: Two narrative interviews with 12 families (13 children) were conducted to understand their experiences obtaining services for their children. Phase 2: Narrative interviews and participant observation were carried out with 6 families (7 children) in home, clinic, school, and community contexts. Review of children's health records (Authors, 2014) provided further triangulation of data. Analysis utilized an iterative process, moving back and forth between families' narratives and the broader sociocultural, political economic contexts in which they occurred.

Findings:

Stories of struggle were prominent in parents' narratives about obtaining services for their children. We situate these stories within a long history of struggle narratives of parents of children with ASD, showing that the intersection of health disparities, ethnicity, and neoliberal ideals and conditions create a situation in which Latino parents must 'fight' to 'win' services that their children are entitled to by law. This creates a double standard for parents: Those who engaged in a 'fight' obtained desired services but risked being labeled 'greedy;' those who chose not to 'fight' in order to ensure that their children were not mistreated by professionals risked being labeled 'passive' and did not 'win' desired services.

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What We'd Do Differently and What We Wouldn't: Wisdom for Early Career Professionals and Graduate Students

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Professional organizations of academics (including local, national and international groups) have made it a priority to provide sound advice and support to early career professionals. Multiple books and articles have been published to the same end (e.g., Morgan & Landrum, 2012). The advice proffered in these books ranges from the specific (such as how to prepare lectures and classroom activities) to the general (for example, balancing work and life on the path toward tenure). While providing worthy and important information, such books and articles, by their nature, do not allow those seeking the advice to seek clarification, ask specific questions, or engage with a community of similar-minded early career professionals. This conversation hour will address those needs. Panelists will discuss the tactics, strategies and techniques that they employed early in their careers, and explain why some of them worked and some of them did not. They will share their ideas about what early career professionals should definitely do, what they should definitely not do, and everything that lies between in the areas of teaching, research, service and life outside of work. In addition to receiving sound advice from those who have been there, attendees will have the chance to meet and network with other early career professionals, ask the panelists direct questions, and make suggestions of their own.

A Grounded Theory Study of Relative Deprivation and Enrichment

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In diverse cultural environments people with few resources live in close proximity to those with vast resources. This divide may create the psychological experience of relative deprivation. Relative deprivation exists when one's sense of grievance is not a monotonic function of one's actual situation in an absolute sense but rather a social comparison (Davis, 1959). According to Crosby (1976), relative deprivation is experienced if five necessary preconditions are met by individuals who lack something they desire. Individuals must observe that someone else has something, want it, feel entitled to it, believe it can be achieved, and perceive that the lack of access to it is not through the fault of their own. This study explores the central question of what is the psychological experience of experimentally induced relative enrichment and deprivation. Twenty undergraduates from a private Midwestern university (10 male and 10 female) were included in this qualitative, grounded theory investigation of the emotional experience of relative enrichment and deprivation. The study is ongoing until a saturation of themes is reached (Strauss & Corbin, 1990), but preliminary analysis explored current emotional state, the five preconditions for relative deprivation, and explored privilege and guilt of the relatively enriched groups. The thematic finding will be discussed in terms of their implications for living in multicultural, pluralistic communities where great disparities in wealth and resources exist.

Maternal Perceptions and Responses to Infant Emotions and Help with Childcare among the Gamo in Southern Ethiopia

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Social emotional development in infancy is largely dependent on specific aspects of infant's sociocultural environment. Maternal perceptions and responses to emotion affect social emotional development in infancy. Behavioral Ecologists have predicted that maternal investment in offspring is dependent on a mother's social network and the availability of kin and non-kin caretakers (Hrdy, 1992). Variation in maternal investment in infant nurturance (i.e., emotional and physical care) could be influenced by mothers' ability to delegate care of children (Smith & Winterhalder, 2003). Cultural variation in maternal responses to infant emotions have been well documented (e.g., Keller, 2002). Such differences in responses to emotions could stem from the availability of non-maternal caretakers (or alloparents), but further research is necessary to investigate this. For example, mothers that have more help with child care may be more likely to attend to the emotional needs of infants and perceive their emotional needs differently than mothers with little help in child care.

In this study, we focused on the beliefs about infant emotions and subsequent responses of 30 Gamo mothers from a rural agricultural village in Southern Ethiopia and identified cultural models surrounding maternal ideas about infant emotion. This was accomplished through interviews with mothers regarding ideas about parenting, child needs, and perceptions and reactions to infant emotional displays (e.g., laughter, crying, anger). Both qualitative and quantitative analyses were performed including constant comparative analyses to identify themes in mothers' interview responses and MANOVAs to identify differences in maternal responses to infants depending on the availability of help with child care.

Mentalizing and Religiosity from Three Different Countries

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Cognitive scientists of religion have long argued that religion starts in the brain. That is, religion or religion-like cognitions may have emerged across the human cultural evolutionary landscape as a by-product of otherwise adaptive cognitive processes. For instance, it has been extensively argued that for any religious beliefs regarding supernatural minds to emerge over time humans must have already had a functioning cognitive system for reasoning about minds in the first place. However, there has been sparse empirical work exploring how individual differences in these cognitive processes support specific religious beliefs. Furthermore, there has been even less work exploring how these cognitive intuitions and beliefs hang together outside of the Western world. Here, we present data on the relationships between various measures of mentalizing and religious beliefs from a sample of ~800 individuals from Canada, the United States and India.

Uses and Extensions of Cross-Cultural Measurements

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The Standard Cross-Cultural Sample (SCCS) is being used to study adolescent initiation ceremonies. Most of these ceremonies occur only in small, cohesive communities. Most contemporary nations do not have a national initiation ceremony. All nations contain small communities, such as college fraternities, neighborhoods, and groups that are vocational, recreational, religious, or share special interests. These groups provide opportunities for studying initiation, affiliation, competition, and other group behaviors. Quantitative information on these groups can be compared with adolescent initiation ceremonies in the SCCS.

A prominent difference is between people's individualistic and collectivistic preference. Articles on child training in the Journal "Ethnology" included SCCS variations in relevant traits. Individualistic self-reliance and achievement can be compared with collectivistic obedience and responsibility.

A cross-national sample of all the members of the United Nations contains almost 200 nations, as do the 186 societies in the SCCS. Geert Hofstede (2001), in the second edition of his book "Culture's Consequences," provided quantitative average scores of Individualism and several other behavioral dimensions of more than 60 nations. Individualism was highest in the United States, also very high in the other English-speaking nations (Canada, United Kingdom, Ireland, Australia, New Zealand). A technique for controlling geographical and linguistic differences, and filling in missing cases, can be applied to the nations.

Societies and national governments are intrinsically collectivistic. Socialists and Communists claim that the national government represents the citizens. Even in nations with democratic elections, the Socialist and Communist rulers are the government officials. National governments should protect and encourage individualistic behavior by all of the diverse residents.

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The Dual-Factor Relational Orientation Model as an Alternative to Methodological Individualism and the Collectivism Framework

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Geert Hofstede's well-known individualist and collectivist (IC) cultural frameworks reflect contrasting views for understanding individuals. Over the past 30 years, many researchers have applied these frameworks to characterize societies as a whole and to assess individual psychological patterns to predict behavior across contexts. At the same time, a number of criticisms have been levied at the IC framework due to problems with conceptualization and measurement, in particular with collectivism. Scholars from non-Western societies have highlighted that methodological individualism provides an incomplete understanding of people in non-Western societies and pointed out that studying aspects of individuals with a psychometric approach from a dispositional perspective is not sufficient to understand culture. This paper describes the conceptual development and empirical testing of an alternative theoretical model of psychological functioning that takes into account the variety of relations in an individual's social and cultural environment: the dual-factor relational orientation model comprised of a structural factor and a rational factor. The structural factor is grounded in sociological structuration theory and relational orientation characteristics described by K.S. Yang. The rational factor of the model captures important aspects of agency and is based on social exchange theory and the work of K.K. Hwang. We describe in detail the procedures used in constructing and refining a measure to test the dual-factor relational orientation model. Results of the analysis of 4 large independent samples collected in 3 Chinese societies supported the scale's reliability, factor structure, and validity, providing evidence for the dual-factor relational orientation model. We discuss the model's role in providing an alternative to methodological individualism and measures of collectivism.

Unraveling Self-Concept: A Cross-Cultural Exploratory Factor Analysis

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Self-concept could be understood as every perception and thought that a person conceptualizes about the self in his/her mind. Humans form connections within their own reality to others and thus, are able to conceptualize their "self" based on socializing experiences in their culture and the larger society. Thus, individual self-conceptions are not just inherently multidimensional (socio-cultural, emotional), but they

also outline how we are expected to behave as individuals, in groups, cultures, and societies; ultimately those conceptualizations transform into complex ways to understand how we are perceived and categorized by others (e.g., ethnicity, race) (Paterson, 2006). Several studies on self-concept have utilized measurements borrowed from studies on self-esteem, self-perception, and self-worth measures among other similar concepts that might either loosely explain self-concept or confuse it with other personality traits; thus, provoking epistemological issues in reporting findings about self-concept (Glover, 1996). In the current study, an Exploratory Factor Analysis (EFA) was conducted based on previous studies examining self-concept using Add Health dataset in an attempt to unravel factors indicating different constructs of self-concept; EFA is a statistical technique often used to identify latent constructs, and to examine and develop new measurements (Plucker, 2003). Data included Waves I and II of The National Longitudinal Study of Adolescent Health dataset (i.e., ADD Health) from which a cross-cultural sample of (N=14,554, ages 12 to 18; African American, Caucasian, Hispanic, Asian American, and Native-American) respondents between grades 7 and 12 was included. Results from the EFA revealed several factors providing preliminary evidence of multiple dimensions of self-concept in the total sample which will be further explored through a Confirmatory Factor Analysis (CFA) using multi-group analysis for cross-cultural comparisons. The results of the factor analysis will provide useful insights about measuring self-concept's multiple dimensions across different ethnic groups. Theoretical and practical implications will be also discussed.

Cross-Cultural Differences in Mindfulness Concepts: A Comparison Between Ugandan Christians and American Buddhist Meditators

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Mindfulness is typically described as bringing attention to thoughts, feelings, and bodily sensations in the present moment. There is evidence for cross-cultural differences in concepts of mindfulness, though little research has examined the content of these diverse concepts. More research is needed to investigate concepts of mindfulness in non-Western and non-Eastern cultures. Fieldwork observations suggest that religious and traditional cultural practices support mindfulness in Uganda. Christianity has become widespread in Uganda, but Christian beliefs and worldviews are often integrated with traditional, pre-colonial worldviews and practices. The present research aimed to systematically compare mindfulness concepts between Ugandan Christian and American Buddhist meditators. The primary method employed was a cognitive interview in which participants completed the Five Facet Mindfulness Questionnaire (FFMQ) while providing open-ended think-aloud descriptions of thoughts about each item. The open-ended responses were coded, and frequencies of codes within each subscale of the FFMQ were analyzed. Comparisons of Likert-scale responses showed that Americans scored significantly higher than Ugandans on the subscales that measured capacities for describing thoughts or feelings and viewing one's present-moment experience without judgment. Analyses of responses to open-ended questions showed that Ugandans were significantly more likely than Americans to relate their mindfulness experience to interactions and relationships with others, spirituality, and a value for discernment, and that Americans were significantly more likely than Ugandans to talk about progress in their mindfulness practice. Although Ugandans were more likely than Americans to talk about relationships with others as part of their mindfulness experiences, participants in both cultural groups provided evidence for positive correlations between concepts of others, spirituality, judgment, and practicing mindfulness. The findings suggest that these constructs are important components of mindfulness that deserve further research.

Key words: mindfulness, culture, Uganda, spirituality

Ethiopia's Productive Safety Net Program: A Climate Change Adaptive Social Protection in the Drought Prone Areas or not?

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The research was taken place at Sekota district, northeastern Ethiopia, with the objective of investigating the role of Productive safety net program (PSNP) as a climate change adaptation mechanism in the dry lands of Ethiopia its promotive and preventive nature. Consequently 120 respondents were selected both from the program beneficiaries and none beneficiaries and a semi structured questionnaire was administered. Propensity Matching Score (PMS) was employed to analyze the data. No baseline survey had been conducted and beneficiaries were selected purposely based on their asset holding, exposure to shocks and problem of food security. Almost all of the respondents (95%) sold their asset as a coping strategy for different shocks like livestock, specifically sheep & goats. The average treatment effect (ATT) of the program with respect to asset selling due to different climatic shocks were non-significant ($P < 0.05$). Thus PSNP was unable to protect the beneficiaries from damaging coping up activity. Thus the program's preventive nature was found to be under question. However, the program was able to increase significantly ($P < 0.05$) the proportion of beneficiary households who take credit service by 22% relative to that of the none-beneficiaries. The Paradox is, ATT statistics revealed that the average livestock holding of the participants decreased by 0.73 at a significant level ($p < 0.05$). Similarly the program had no effect on the productivity of the four major crops in the district, unable to improve the tendency of beneficiaries in participating in the labor market as additional income to augment the farming activity and no significant impact on the tendency of households to participate on the labor market.

Key words: Climatic shocks, Drought prone, Social Protection, PSNP, Promotive, Preventive

“Cultural Factors Impacting the Implementation of a Transnational Distance Education Project”

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This paper examines cultural issues that emerged when a transnational team comprising of members from Ghana, USA, and Canada implemented a hybrid distance learning solution to train physician assistants in Ghana, Africa. Two research questions guided the study: What cultural issues emerged when implementing a blended learning solution to train physician assistants in Ghana? And what are the ways in which a transnational team learned each others' perspective and accommodated this perspective in learning design? As the team constructed a learning intervention, they were collectively challenged to increase their understanding of team member dissimilarities and integrating these factors into innovative learning strategies. Team members discovered the need for face -to- face exploration, communication and participation of a variety of factors embedded national, organization and ideocultural factors. These factors included grant funding requirements, instructor-student relationships, interface design and the provision of program development and instructional design collaboration.

Based on our experience we present recommendations and implications for implementing transnational distance learning projects.

Keywords: Transnational communication strategies, cross-cultural collaborative learning, emergent cultural issues, blended learning solution development and implementation.

Identifying Variation in Cultural Models of Resource Sharing Between Foragers and Farmers: A Cultural Consensus Approach

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This study expands on Bird-David's (1990) analysis of “giving” versus “reciprocity” cultural models of sharing among foragers and farmers, respectively. Ordinal response data from formal interviews are used to test if distinct cultural models can be identified between Aka foragers and Ngandu farmers of the Central African Republic. Interview questions, meant to probe beyond reciprocity as the key factor, were based on knowledge of foundational cultural schema among these groups and evolutionary research on contingent

cooperation. Questions included a forced-choice (e.g. "In scenario X, do you *Always*, *Sometimes*, or *Never* share) and an open-ended justification (e.g. "Why?"), and pertained to a) the generosity or selfishness of sharing partners, b) public sharing, c) criticism for selfishness, or d) children's sharing. Cultural consensus analysis confirms the presence of a coherent cultural model within each group, and reasonable "competency" among informants (Aka n=53, mean competency=.66, Ngandu n=46, mean competency=.71). Furthermore, Aka and Ngandu responses indicate "giving" and "reciprocity" cultural models, respectively, and associated cultural models of passive and active socialization of children's sharing. For example: Aka were significantly more likely to report that they themselves or Aka people in general would always share whether or not the recipient were a stranger, a generous person, or a selfish person; Twice as many Ngandu referred to future reciprocity to justify why they would share with a stranger; Five times as many Ngandu said they would share with a selfish person to teach them or shame them to share; Aka were more significantly likely to report they would sometimes or never punish a child for being selfish. These results are consistent with contrasting foundational schema of sharing and autonomy among foragers versus communalism and hierarchy among farmers. Implications for sharing research and points of integration between cultural and evolutionary approaches are discussed.

Lexicon data and a brief Oral History of the Amazonian Tahuayo Riverinos

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This project is a collection of lexicon data and an account of the oral history for the a regional dialect or lingual local of a language that exhibits post creole properties of a language spoken by the Riverinos people along the Tahuayo river basin in the Peruvian Amazonian jungle. The language itself, referred to only as the lingua local or regional dialect, is a mix of contemporary Peruvian Spanish and many indigenous Panoan languages from the Tahuayo area which includes words, phrases, slang terms, and expressions from languages such as Quechua, Kokama, and Achuar. The collection of non-spanish vocabulary is referred to by the Riverinos people as Jungle talk. The data analyzes an English text size and a series of interviews gathered in a recent month long expedition into the Tahuayo river earlier this past summer.

Within the lexicon data are patterns of borrowing in the lingua local between Spanish and Jungle talk, and an identification for the language of origin within the vocabulary. The interviews are an account of the lingua local's history from a regional perspective, portraying the formation of the Riverinos villages along the Tahuayo and how the lingua local became a post creole language as a result of the community's creation.

The results show the development of linguistic devices in a post creole language with both old and new world origins, as well as an account of linguistic change that has occurred in the Tahuayo river basin over the past hundred years from the Riverinos community's beginning to modern day.

In-Group Advantage and Gender Differences in Preschoolers' Judgments of Emotional Facial Expressions

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In-group advantage, the tendency to recognize emotions of others from the same culture/ethnicity better than emotions of others from a different group, is well-documented in the adult literature on the recognition of emotional expression (Matsumoto & Juang, 2008). While the literature on in-group advantage of emotion recognition in adults is growing, studies with children are limited. Research also indicates that there are differences in emotion understanding for girls and boys at an early age (Brown & Dunn, 1996). Thus, the present study examined in-group ethnic advantages in preschoolers' judgment of their peers' emotions and also compared boys' and girls' judgments of their peers' emotional displays. Preschoolers ($N = 47$) were evaluated for intelligence, emotion recognition of own ethnicity, emotion recognition of other ethnicity, and matching of emotion faces across ethnic groups. Interestingly, findings indicate that preschoolers showed no differences in recognizing emotions in a member of their own or another ethnic

group. There were, however, gender differences in preschoolers' judgments of their peers' emotional expressions. Girls were more proficient than boys at recognizing emotions in members of their own and another ethnic group. This study suggests that the in-group emotion effect found for adults is not consistent for young children. Ultimately, such research is critical for identifying cultural factors that may impact young children's ability to identify emotional expression in other children. Understanding others' emotions through their facial expressions is a critical component of social interactions (Wang, Hu, & Fu, 2013).

Biocultural Components Influencing High Birth and Retention Rates in the American Anabaptists

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The Hutterites, Mennonites, and Amish of North America all have roots in the Anabaptists of Eastern Europe, but since their immigrations to the United States and Canada, each society has developed its own unique cultural values as well as genetic features. Though these communities face the same biological obstacles caused by inbreeding, such as having higher rates of recessive disorders and diminished reproductive success, they also continue to have outstanding population growth rates. This research accredits the growth rates to cultural elements that encourage high birth rates and high retention rates. All of these cultures emphasize high social responsibility, individual empowerment, community bonding and low social tension as well as forbid contraception, lack a medicalization of pregnancies, and encourage building large families. This study, using both genetic analysis and ethnographic data, examines the development of these cultural factors and how they actively function in the three similar cultures.

“*Mingi* were the first bad things in this land”: infanticide, religion, cooperation, and inequality in an East African agropastoralist society

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Recent coevolutionary theory has emphasized the roles of religion and punishment in maintaining cooperation. This study investigates an interlocking set of supernatural beliefs, rituals, and infanticidal practices, maintained and imposed by the gerontocracy among the Hamar agropastoralists of southwestern Ethiopia, in two aspects: as a strategy for resisting 1) cuckoldry; and 2) reproduction by women or couples who contribute little to village cooperative breeding networks. *Mingi* children, believed to portend calamity and hence destroyed, are thought a consequence of the mother's failure to complete a suite of compulsory rituals prior to conception, the timing of which is decided by village elders and ultimately by the mother-in-law. Data from a demographic survey and qualitative interviews with Hamar elders, adolescents, and mothers of *mingi* children conducted in 2013 indicate children of mothers poor in social capital, which often but not always correlates with material poverty, are at higher risk of accusation. Risk factors cluster around second wives, who are more likely to be widowed, have dead paternal grandmothers, have children with men unrelated to their husband's family, and have fewer resources with which to sustain involvement in food and labor sharing networks, all of which can make them more vulnerable targets of village gossip. Contrary to media reports, the rate of *mingi* infanticide appears very low, as are infant and child mortality. These findings suggest rare but theatrical acts of infanticide constitute what coevolutionary researchers have referred to as *credibility enhancing displays*, which when coupled with the threat of supernatural punishment may be used as a low cost means of enforcing within-village cooperation between non-biologically related women in this patrilocal society, promoting high survival rates. However, the *mingi*/ritual complex also regulates the reproduction of women in weak social positions in favor of higher status males' and females' and females reproductive success.

Keywords: Religion; cooperation; infanticide; credibility enhancing displays

Towards a Cultural Ecology of Shamanism: The Importance of Ecology

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Anthropologists have found it difficult to define shamanism, despite any number of attempts. Mircea Eliade's original characterization of shaman as masters of ecstatic techniques has been stoutly criticized by anthropologists for lack of rigor and misrepresentation of ethnographic material. Yet, ecstasy remains central to the description of the shaman's experience. Michael Winkelman's cross-cultural analysis links shamanism to hunter-gather societies (H-Gs) and suggests that social changes associated with agriculture and political integration lead away from shamanism. While Winkelman's findings are important in placing shamanism in a larger ecological context, they do not address variation within H-Gs.

I suggest that anthropology's uneasy feeling for shamanism represents a failure to clearly differentiate between the shaman's experience of ecstatic states and their social ecological context. The shaman's journey reflects an animistic world view that fosters techniques and meaning of ecstasy. On the other hand, the shaman's performance depends on social differentiation of access to the ecstatic dimension. Of these two dimensions, the first varies with the degree of intimacy with animals, an innate human psychological trait, while the 2nd varies according to the control of patchy resources as a function of ecological variation.

Separating these two dimensions may illuminate arguments about Upper Paleolithic (UP) cave art. In claiming that European cave art represents shamanistic experience, David Lewis-Williams relies on rock art representation of the San trance dance. Yet, the ecological context of the San trance dance and that of UP cave art are substantively different. The San are equalitarian H-G's in the sparse and unpredictable Kalahari, while UP cultures represent complex hunter-gathers in a richer temperate environment. Thus, while the action of San shaman are foremost concerned with individual healing, UP shaman may have been focused on redressing disturbances in relations between competing families.

Machismo & Marianismo: Intimacy & Infidelity in the Latino Culture

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Machismo is a Latino masculinity concept defined by hypermasculine traits, including power, dominance, aggression hostility, and sexism (Ojeda & Piña-Watson, 2014). This cultural expectation mediates the role between male gender and infidelity, as males are expected to exhibit their sexual prowess through their ability to retain multiple sexual partners (Penn, Hernandez, & Burmudez, 1997). Conversely, *Marianismo* is a Latino femininity construct that views women as submissive to men, remaining morally and sexually pure, and thriving through their roles as good mothers and wives (Cianelli, Ferrer, & Mcelmurry, 2008). Within this paradigm, female sexuality is expected to be controlled by men, and females are expected to have one sexual partner for life. Therefore, *Marianismo* is associated with a decreased likelihood of committing infidelity, as these women are taught to remain faithful and devoted to the sanctity of their marriages.

Researchers (McGoldrick, Giordano & Garcia-Preto, 2005; Uba, 2003) have noted that Latino Americans tend not to be represented amongst the consumers of mental health services. The issues that prevent Latino Americans from utilizing mental health services have ranged from strong cultural beliefs prohibiting the use counseling, the lack of culturally sensitive services, language barriers and other issues focused on access (e.g., immigration status).

The poster will review current literature on infidelity within the Latino culture and how barriers to treatment may impact exploration of this issue within the context of therapeutic treatment. The poster will highlight demographic issues, barriers to treatment and unique issues to servicing this population (e.g., immigration status, first generation versus second generation issues, stigma related to participation in counseling). A case vignette will be presented, to discuss treatment plan conceptualization, concerns and suggestions. Finally, the poster will highlight ways in which our growing knowledge about Latinos and access to counseling services may inform public policy regarding this population as consumers of mental health services, especially as it relates to issues of intimacy and infidelity.

Barriers & Treatment Strategies for Working with Filipino American LGBTQ clients

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According to U.S Census Bureau statistics in 2011, persons identified as Asian or Asian and another race represent 18.2 million Americans or approximately 8.9 % of the United States population. Of that number, Filipino Americans comprised about 3.4 million (United States Census Bureau, 2011).

Researchers (McGoldrick, Giordano & Garcia-Preto, 2005; Uba, 2003) have noted that Asian Americans tend not to be represented amongst the consumers of mental health services. The issues that prevent Asian Americans from utilizing mental health services have ranged from strong cultural beliefs prohibiting the use counseling, the lack of culturally sensitive services, language barriers and other issues focused on access (e.g., immigration status). There is a dearth of literature on Filipino American clients and the strategies that work in treating individuals and families from this cultural background, and even fewer research/theoretical articles on LGBTQ individuals from this ethnic group. Although there have been shifts in usage and access, there continues to be a lack of resources in comparison to other less marginalized groups. The poster will highlight strategies that have worked in treatment of individuals from this ethnic group, including collaborating with collaterals that are working with the individuals or families of Filipino American descent.

The poster will review current literature on mental health treatment issues with Filipino American LGBTQ clients. The poster will also highlight demographic issues, barriers to treatment and unique issues to servicing this population (e.g., immigration status, first generation versus second generation issues, stigma related to sexual orientation issues). A case vignette will be presented, to discuss treatment plan conceptualization, concerns and suggestions. Finally, the poster will highlight ways in which our growing knowledge about access to services, barriers and treatment issues might inform public policy regarding Filipino American LGBTQ consumers of mental health services.

N/A

The Interaction of Global Economic Inequality, Child Circulation Practices, and Transnational Adoption

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Child exchange and circulation practices have been documented in scores of societies and time periods. Whether formalized or not, data reveal that it is not unusual for children to be raised in homes different from those they were born into. These practices may be in response to resource scarcity, armed conflict, or family deaths, but can also be positive exchanges. With the developing idea of childhood and the permanent home in the 18th and 19th centuries, child exchange and circulation decreased in Western industrialized societies. Most child circulation which does occur currently falls under strict state control. But in many societies around the world, informal child circulation practices continued, even in the midst of colonial and neocolonial regimes. In the mid-20th century, transnational adoption had a profound impact on traditional child circulation practices in nations ranging from Ecuador to India to Liberia. In this paper I argue that as neoliberalism and structural adjustment programs of the 20th and 21st centuries have created inequitable economic conditions, traditional practices of child exchange and circulation have been negatively impacted. In this vacuum, transnational adoption programs and the accompanying financial incentives have arisen and increased, moving children from the global south to families in the global north. Using data from multiple sources, I will present the cases of Brazil and Ethiopia, examining how global economic inequalities, traditional child circulation practices, and transnational adoption programs have together created the current state of childcare programs in these two nations. I will conclude with some preliminary predictions for the future of child circulation practices and transnational adoption programs in these nations.

Measuring Cultural Awareness: An Assessment of Knowledge of American Values

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Keywords: American values, cultural awareness, assessment development

Cultural awareness, or being aware of culture's influence on both the self and others, has been deemed an important construct across various models of cross-cultural competence (3C; e.g., Abbe et al., 2008). In order to understand culture's influence, one must have a solid knowledge of the values of their own culture(s). Americans are often unaware of what American values are, and thereby unaware of their influence, which can lead to difficulty navigating cross-cultural situations (Althens, 2002). In order to measure individual differences in knowledge of American values, we developed a computer-based assessment called the Ranking of American Values (RAV).

We synthesized four frameworks of American values to identify those that are most prominent (Althens, 2002; Nolan, LaTour & Klafehn, 2014; Hofstede, 2001; Trompenaars & Hampden-Turner, 1998). Values that appeared in at least three out of four frameworks were retained, leaving five American value dimensions: a) individualism, b) equality, c) achievement/materialism, d) time as a resource, and e) privacy. From these dimensions, American and Non-American value items were created, which participants ranked from most to least American. To test the validity of the synthesis and ranking format, 50 participants classified each item as either American or Non-American; results were comparable to the ranking format and items were classified as expected. We collected a second, culturally diverse sample (n=325) to examine differences in RAV scores by ethnicity, gender, and previous cross-cultural experiences. For example, participants who visited more countries had higher RAV scores ($F(4, 32)=4.157$, $p=0.003$) as did participants who spoke a language other than English while growing up ($F(1, 322)=7.457$, $p=0.007$). Additionally, the scale's relationship with self-report measures of 3C and ethnocentrism, as well as its potential use as a training tool in a workforce or educational setting, will be discussed.

Machismo and Internalized Distress among Indigenous K'iche' Women in Rural Guatemala

CAITLYNN C. CARR. Anthropology, Washington State University.

This ethnographic study examines how patriarchal *machismo* ideology affects emic conceptualizations of mental health and well-being among indigenous K'iche' women in Chocoma, Guatemala. I hypothesize that *machismo* norms and practices have correlative female norms that are internalized; these norms lead to depression and anxiety among women, manifested in *nervios* (nerves), *susto* (soul loss), *dolor de corazon* (heart pain) and *dolor de cabeza* (head pain). *Machismo* practices include domestic violence, alcoholism, promiscuity, prohibiting women from working or leaving the house, and control of household income. The relationship between *machismo* norms and practices and emic conceptualizations of well-being were examined during a three-month period (May 20 to August 18, 2015). Semi-structured, qualitative interviews with 25 women ages 18 to 65 were conducted in Spanish. Participant-observation, household surveys, key informant interviews and tests of Western and indigenous psychometric models of distress and quality of life were also conducted. The results of this study indicate a connection between gendered models associated with *machismo* ideology and *nervios* (nerves), *susto* (soul loss), *dolor de corazon* (heart pain) and *dolor de cabeza* (head pain) among women, and prescription medications and tranquilizers were commonly used to treat these syndromes. The results of this study add to existing cross-cultural literature on mental health and the effect of gender ideology on women's mental and physical health. Results may be useful to social work and mental health practitioners, family studies professionals, and sociologists working with Hispanic women in Latin America and in the United States.

Cross-cultural comparison of love styles around the world and in Brazil

VICENTE CASSEPP-BORGES. Department of Psychology, UC Davis, Departamento de Psicologia, Universidade Federal Fluminense.

Lee's Colors of Love is a helpful theory to describe love styles in cross-cultural perspectives. The goal of this study was to compare data from Hendrick and Hendrick's Love Attitudes Scale (LAS) across cultural regions in Brazil and around the world. In study 1, participants were 1,549 from the South ($n=62$), Southeast ($n=184$), Northeast ($n=482$), North ($n=206$), and Midwest ($n=612$) of Brazil. Concerning the factorial structure, the LAS presented strict invariance between regions. The results showed the largest differences between Brazilian regions in the dimensions of *Mania*, *Pragma*, *Storge* and *Ludus*, and no significant differences in *Eros* and *Agape*. In study 2, the published results reported from 26 different samples from 15 countries were compared with our data from Brazil (study 1). A large range of differences between samples was revealed. *Eros* varied from 2.31 (Hong Kong) to 3.97 (South Brazil); *Ludus* from 1.59 (Miami) to 3.56 (Hong Kong); *Storge* from 2.35 (Hong Kong) to 4.06 (Angola); *Pragma* from 1.41 (Spain) to 3.64 (Angola); *Mania* from 2.43 (South Brazil) to 3.49 (Macao); and *Agape* from 2.04 (Hong Kong) to 4.24 (United States). The largest cross-cultural difference was found in *Pragma*, with lower levels found in European and North American samples, and the highest levels found in Asian and African samples. The findings support the hypothesis of cultural influence on the way how people express their love feelings and will be discussed in more details in presentation.

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Culture in Networks: Comparing Gender-Production Dimensions of Core Networks across Tanzanian Pastoralists, Ethiopian Farmers and Two Decades of Americans

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Increasing reliance on network analysis within the social sciences exposes a gap in theorizing the relationship between cultural cognition and social networks. Simply, how does culture structure social networks? Here, we address this gap using a framework integrating Sewell's dual theory of structure, Feld's foci concept, and emerging views on human cognitive processing. The framework argues that cultural schema orient individuals towards, and guide patterns of practice within, the foci from which social networks emerge. We use this approach to predict how group-level differences in gender and production schema affect important discussion network properties in Maasai pastoralists, Kore farmers, and Americans (the latter measured at two time points: 1985 and 2004). Multivariate results indicate that variation in network properties is consistent with cross-cultural variation in schema. American historical data further show that core network properties track changes in gender and production systems. To conclude, we discuss how the model can advance understanding of culture change, including livelihood diversification as well as other global trends in development.

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Family systems theory in the study of Muslim families: A Middle Eastern perspective

YASEMIN CAVA, SAVANNAH E. SPIVEY and DENISE C. LEWIS. Department of Human Development and Family Science, University of Georgia.

The purpose of this study is to discuss the overall presence or lack of transferability of Western theories in investigating issues in Middle Eastern (ME) Muslim families. ME family values are typically informed by qualitatively different perspectives that are not always parallel to Western ways of thinking (Daneshpour, 1998). In fact, some researchers studying Muslim individuals and families in traditionally Western settings (i.e., the U.S. and Europe) have highlighted inconsistencies in family laws of interactions between the two cultures (e.g., Daneshpour, 1998, 2010; Büchler, 2012), while others have applied grounded theory approaches to the study of ME families due to the lack of theoretical fit presently available (Hussein & Oyebode, 2009). This issue is increasingly important and evident as families migrate to Europe and the

United States where Western values are the normative culture (Büchler, 2012). A comprehensive understanding of family theories in ME cultures is pivotal given the rise in scholarly and policy interest in issues facing Muslim families. This poster is geared to spark a discussion about the applicability of Western family systems theoretical framework to research in ME Muslim families. Specifically, we investigate the strengths and weaknesses of family systems theory applied to ME families. Primary strengths are interconnectedness, rules of transformation, and issues arise regarding communication among members, boundaries and roles (White, Klein, & Martin, 2015). Finally, we will suggest alternative perspectives on family systems theory for studying ME families.

Key words: family, Middle Eastern, Muslim, family systems theory

Developing Adaptability for Paradoxical Demands: A Study of Cultural Immersion

WEI-WEN CHANG and CHIN-JEN HSU. Graduate Institute of International Human Resource Development, National Taiwan Normal University.

Globalization, rapid technology change, and more frequent intercultural interactions have significantly increased the paradoxical tensions in today's work environment (Lavine, 2014; Zhang, Waldman, Han, & Li, 2015). Organizations are eager for talents with adaptability to manage the intensified contradictory demands, such as stability versus flexibility and control versus innovation. If organizations aim to sustain long-term effectiveness, leaders must accept and harmonize paradoxes simultaneously (Smith & Lewis, 2011). Therefore, a pressing inquiry for many organizations and educational institutions is how to develop such adaptability for increasing diverse and paradoxical demands.

To respond to such an inquiry, this present study first reviewed the recent findings in cultural neuroscience regarding whether cultural immersion helped build adaptability biologically. The findings showed that when people have more opportunities to be exposed to various cultures, the influence of these experiences is embedded in our neural system. Studies found that by priming different cultures within the minds of bicultural individuals, the patterns corresponding to a particular culture appeared. Neuron images showed that they are able to switch between different cultural frames in response to culturally laden symbols (Chiao et al., 2010; Hong, Morris, Chiu, & Benet-Martinez, 2000). The results indicated that neurons have flexibility to learn after individuals are immersed in different cultures. The neurons would adjust their responses when a particular cultural context was highly accessible and would activate the corresponding framework.

To understand the influence of cultural immersion on adaptability development, this study then collected and analyzed interview data from 20 participants with the experience as third cultural kids (TCKs), who spent a significant amount of time during their developmental year in a culture different from that of their parents. The data showed that TCK experience influenced their adaptability development in adulthood. Implications are provided for human resource management and talent development in workplace.

Mothers' and Grandmothers' Views of Play in a Guatemala Mayan Community

PABLO CHAVAJAY and CATHY ANGELILLO. Department of Psychology, University of New Hampshire.

This presentation discusses cultural variations and similarities in the perceptions of play among Tz'utujil mothers and grandmothers living in the Guatemalan Mayan town of San Pedro La Laguna. Relying on interviews, mothers and grandmothers provided their views of the ways play occurred and was promoted in children's engagements with relatives and other community members over the course of generations. Mothers and grandmothers recounted the extent and types of play in which they as children and their children/grandchildren typically engaged. Their accounts illustrate coordinated shifts in the nature and extent of play across generations. They also demonstrate ways in which changes in other related practices,

such as work and formal schooling, and the ever-expanding contact with other cultural communities have shaped what has constituted play and its functions in children's development.

Contextualising play-oriented curriculum in Bangladesh: a sociocultural analysis

NURUN N. CHOWDHURY, CORINE RIVALLAND and HILARY MONK. Department of Education, Monash University.

Growing global concern on providing young children with the best start for life-long learning foregrounds play as central to effective holistic curriculum. Concepts, theories, approaches and practices to teaching and learning developed for the Western and 'developed' countries underpin most of these play-based curriculum initiatives thus making teaching and learning goals specific to the socio cultural contexts in which they were developed. However when such curriculum are imported or imposed by large corporations on developing countries the values and aims of learning and teaching represented in those documents may be at odds with socio cultural understanding, needs and goals of development of the communities they aim to serve. For example in Bangladesh's culture learning at school is considered as a very formal process taken very seriously and not compared with childish activities like play.

This paper draws on a larger socio-cultural qualitative study which investigated the implementation of the new Bangladeshi play-oriented pre-primary curriculum. The work of Rogoff and her colleagues which posit culture as determining the organisation of learning traditions, and the nature of participation within early childhood educational practices provide the conceptual, theoretical and analytical frameworks used in the study. Participants were teachers, families and young children associated with six rural public pre-primary classrooms settings. Data was collected over a period of six months using, video observations, interviews and children's drawing. Three multifaceted prisms [Assembly-Line Instruction (ALI), Guided Repetition (GR) and Learning by Observation and Pitching In (LOPI)] representing distinct learning traditions in divergent cultural settings guided the analysis. Initial findings suggest that no single prism is adequate in determining the learning tradition in the given context rather a synthesis of these prisms may better explain prevailing intricate patterns of play-oriented early learning practices.

"Do You Know Kah-Rah-Tae?": The Advantages And Disadvantages Of Liminality While Conducting Fieldwork In The Context Of Whoonga Addiction In South Africa

JASON H. CHUNG. Department of Anthropology, Washington State University.

Traveling abroad to examine the *whoonga* epidemic, a purported drug mixture of marijuana, heroin, and antiretroviral (ARV) medications, in South Africa presented many inherent methodological, ethical, and moral difficulties confronted by the researcher. Juxtaposing the established publications on whoonga, which were solely conducted within the clinical setting, the qualitative data presented here contributes to the dearth of direct ethnographic observations and has been obtained directly from the whoonga-using population on the streets of South Africa. Along with many advantages, the position of liminality presents inherent disadvantages within the context of conducting fieldwork such as constraining the efficacy of the researchers' judgment to simultaneously adhere to ethical guidelines and to assert agency. Just as Victor Turner described liminality as, "a period of margin," or transition embodied by the liminal persona or the transitional being who is "betwixt and between", this paper will argue that liminal space in which the anthropologist resides, constrains the desires of helping others in situations such as substance addiction. Additionally, if the anthropologist has to adhere to the canons of anthropology of doing no harm, then we are morally and ethical as guilty as the apathetic observer. Along with the problematic nature of remaining objective in the face of human suffering, this paper will propose the need for liminal individuals that transcend the adherence to ideological disciplines as well as discussing the possibility of a true liminal individual, free from constraints, to aid in holistically understanding "the other".

Understanding the Dialectic of Adversity and Resilience in Success in Native American Students in STEM

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Background: Studies of Native American education have primarily focused on barriers and challenges faced by students in relation to their educational and professional success in STEM. Information related to the experiences of successful Native American individuals in STEM is lacking.

Objective: To understand factors that promote success among Native American students pursuing an undergraduate education in STEM.

Methods: This poster presents data from interviews with 30 Native American undergraduate students in New Mexico. We recruited interviewees at the University of New Mexico and Central New Mexico Community College (CNM). Interview questions were semi-structured. Interviews were audio-recorded and transcribed. We used qualitative data analysis to code interview transcripts for themes and developed an interpretation.

Results: “*Overcoming Adversity*” emerged as a significant theme.

Conclusion: Our preliminary results demonstrate that through iterative personal experience of adversity, students develop an identity of resilience that helps shape educational success through perseverance. These results have implications for students of color who face challenges because of social disparity and inequality.

This research was conducted with funding from the National Science Foundation, Grant # DRL-1251532.

Social Interaction Mediated by Cultural Identity Alters Self-Constraint

DAINA CRAFA¹, JOSH SCHIFF², VERONICA HE², CAITLIN STODDART², LENA GU² and MATHIEU B. BRODEUR². ¹Neuroscience, McGill University, ²Psychiatry, McGill University.

Research into the social self demonstrates that individuals with bicultural upbringings (e.g., born in Canada to Chinese parents) have flexible self-identities. This flexibility has been attributed to cultural transmission of social values through upbringing, and many bicultural individuals can switch between values schemas in different social situations. Such phenomena have not been widely reported for individuals from single cultural backgrounds, and it has been suggested that these individuals may have less flexible self-identities or may not have cognitive representations of other values schemas. However such explanations do not fully account for the remarkable influences non-parental social interactions can have on shaping self-identity, and perhaps past methods are instead too subtle. To increase methodological saliency, this project adapted a classic self-construal priming procedure and performed it as a social interaction. Our findings demonstrate that social interaction can temporarily shift self-identity to resemble the values of an interlocutor. This phenomenon was demonstrated robustly in single-culture cohorts of 122 Anglophone and Francophone participants from Canada and Mandarin-speaking participants from Mainland China. Three distinct types of social flexibility were observed among participants, and different patterns of social flexibility emerged across cultural cohorts. Findings demonstrate that even brief interactions influence self-perception, and cultural background may mediate these effects. Implications for cultural learning and social development are discussed.

Social Learning among Hadza Forager Children

ALYSSA N. CRITTENDEN. Anthropology, University of Nevada, Las Vegas.

The evolution of learning is a vast and intriguing field of inquiry. Over the past several decades, researchers have expended considerable effort in an attempt to identify the array of psychological processes

that motivate learning. Social learning has received considerable attention, yet only a handful of the descriptions outlining such behavior among small-scale societies have included hunting and gathering populations. Here, I explore the social processes of learning to share food among Hadza forager children using a combination of behavioral observations and semi-structured interviews. The Hadza represent an ideal population in which to study social learning, as they reside in small communities and exhibit minimal social and/or political hierarchies. My results suggest that Hadza children exhibit many processes of social learning, including observation, imitation, participation, reinforcement, play, and teaching. These data support recent suggestions that prosociality and egalitarianism develop strongly during middle childhood when children acquire the normative rules of their society. As we begin to systematically investigate all of the processes involved with social learning, we must refine our methods of analysis to increase our understanding of the ontogeny of social behavior – one key element of the evolution of culture.

Caring for bodies and their parts: Technicians, cadavers, and the limits of personhood

STEPHANIE CRUZ. Department of Anthropology, University of Washington.

This research explores the treatment of human bodies in contemporary biomedicine by following the work of medical technicians who prepare cadavers for educational use. Continuing medical education (CME), which all clinicians are required to complete in order to maintain their license, relies heavily on the use of human tissue for simulation procedures and surgical trainings. Human tissue is prepared for use in CME by lab technicians. In this paper I argue that the labor of lab technicians transforms human bodies and parts from person into research specimen. In doing so, I will explore how these perspectives illuminate the tensions between ‘person’ and ‘human’; how care is demonstrated in touching, handling, and using bodies; and how these tensions ultimately shape an understanding of the limits of personhood in medicine.

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Parental Overprotection and College Students’ Well-being: A Comparison between U.S. and China

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College students’ emotional and behavioral problems are an evolving public health concern; therefore it is important to identify parenting behavior in the family of origin that prevents or exacerbates such problems. Little is known from a cross-cultural perspective on the effect of a unique parenting behavior, parental overprotection. The current study examines the effect of parental overprotection and college students’ emotional and behavioral well-being cross-culturally in U.S. and China.

The American sample was taken from a large U.S. university (N = 459, 396 females, M age = 19.73). The Chinese sample was taken from a large university in China (N = 545, 256 females, M age = 18.21). Participants were asked to fill out a questionnaire about various aspects of their life. Measures included parenting behavior (parental overprotection) and emotional and behavioral well-being (depression, anxiety, drinking), along with demographics.

Preliminary path model analyses suggested that among American college students: (1) maternal overprotection was significantly associated with college students’ emotional outcomes ($b = .21$ for depression, $p < .01$; $b = .21$ for anxiety, $p < .01$), but not associated with behavioral outcomes ($b = .00$ for drinking); and (2) paternal overprotection was not associated with college students’ emotional or behavioral outcomes. Results from Chinese college students revealed the same pattern. The findings suggested that there were parental gender effect in that maternal overprotection was more detrimental on college students’ emotional outcomes. However, regarding cultural comparison, it seemed that the effects of parental overprotection were similar in U.S. and China. Such finding suggested that maternal

overprotection is harmful for college students' well-being in both countries. Overall, this study adds to the current literature regarding a cultural perspective in college students' well-being and parental influence.

“Of course my son sleeps in our bed, he’s only 10 years old!”: Socialization Goals and Parenting Beliefs Among Filipino, Korean, Chinese and Indian Parents in the Midwestern United States

MARIA ROSARIO T. DE GUZMAN¹, SOO-YOUNG HONG¹, YAN XIA¹, AILEEN GARCIA¹, JUNGWON EUM¹, SELENA DAMIAN², DEEPA SRIVASTAVA¹, ANH DO¹, MINERVA TULIAO³ and CAR MUN KOK¹. ¹Child, Youth and Family Studies, University of Nebraska-Lincoln, ²Literacy Studies, Western Michigan University, ³Educational Administration, University of Nebraska-Lincoln.

This study addresses a gap in the current literature around parenting experiences and socialization goals among Asian American parents. Earlier research has generally found cross-cultural and cross-ethnic differences in various aspects of parenting (e.g., socialization goals, parenting styles). However, this work has been limited in at least two ways. First, in many studies -- data from “Asian” or “Asian American” parents have been combined, whereas this population represents a wide range of countries of origin spread across a large geography. Second, most studies have been conducted in minority-dense cities with high concentrations of Asians (e.g., Los Angeles, Honolulu) where there are numerous cultural resources (e.g., Korean-language schools), and less is known about the parenting experience in areas with few ethnic minorities. This study examines parents’ socialization goals and expectations as well as specific parenting practices that reflect socialization of basic skills. Thirty-nine parents of young children (<10 yrs) were interviewed about their parenting beliefs, practices and experiences. Participants were of Filipino, Korean, Chinese, and Indian descent; and all were first generation migrants. Interviews were in participants’ first language, English, or a combination of the two. Data were transcribed and coded in the original language. Preliminary analysis yielded several themes and patterns that suggest culture group differences in (a) self-reported practices reflecting socialization towards independence and interdependence (e.g., sleeping arrangements, expectations around self-care); and (b) beliefs around sources of traits (e.g., in-born or learned). To a large extent, common patterns emerged in participants’ espousal of collective socialization and expectations around family.

Paternal Risk and Protective Factors and Childhood Outcomes in Hispanic American, European American, and African American Families

ELIF DEDE YILDIRIM and JAIPAUL L. ROOPNARINE. Department of Child and Family Studies, Syracuse University.

Based on risk and resilience, father involvement and parenting frameworks, this study examined whether fathers’ mental health, parenting, and the quality of the relationship between partners/spouses are associated with children’s social-emotional outcomes directly, and indirectly through fathers’ involvement and responsiveness, controlling fathers’ social and economic risk factors. Using a sample of 978 African American, Hispanic American and European American father-child dyads from the Building Strong Families Study, a multi-group path analysis revealed that fathers’ harsh parenting and intimate partner violence were directly associated with children’s internalizing and externalizing problem behaviors and emotional insecurity. Parenting stress was directly associated with emotional insecurity, but was indirectly associated with empathy skills via fathers’ involvement of social and cognitive activities. Fathers’ harsh parenting was also indirectly associated with children’s empathy skills via father’s involvement of social and cognitive activities and paternal responsiveness. Fathers’ destructive conflict behavior was associated with children’s empathy skills indirectly through fathers’ involvement of social and cognitive activities. Data will be discussed in the context of paternal risk and protective factors and childhood outcomes.

Learning to Spear Hunt Among Ethiopian Chabu Adolescent Hunter-gatherers

SAMUEL JILO. DIRA. Department of Anthropology, Washington State University.

Research indicates that children in small-scale cultures acquire many subsistence skills and knowledge relatively easily and quickly at an early age. However, the precise age and the developmental sequence of acquiring skills and knowledge are seldom described. A considerable debate also exists as to the importance of particular modes (e.g., vertical, horizontal, and oblique) and processes (e.g., role of teaching) of cultural transmission. This chapter examines some of these debates by focusing on how Chabu hunter-gatherer adolescents learn to spear hunt. Informal and structured interviews and systematic behavioral observations (focal follows) were utilized to try and understand when and how adolescent males learned to spear hunt. Data indicate that Chabu adolescents start learning to spear hunt in middle childhood (6-7 years of age) through play hunting (i.e., role playing and collaborative learning) with their peers and listening to stories from their fathers. Adolescents learned the skills and knowledge of spear hunting at different ages from multiple people, and they preferred to go on actual hunts with knowledgeable people and close friends. The data provides some support for model-based selective trust hypotheses. Oblique modes of cultural transmission were more common than other modes of transmission during adolescence and data from focal follows revealed that various forms of teaching were important to learning how to spear hunt.

Key Words: hunter-gatherers, Chabu, spear hunting, teaching, social learning

Do Natural Hazards Transform Culture? Some Preliminary Results

CAROL R. EMBER, TEFERI A. ADEM and IAN SKOGGARD. Human Relations Area Files, Yale University.

Climate change is accelerating the pace of natural hazards such as drought and floods. But these hazards are not new and with an interdisciplinary team we are studying whether societies in unpredictable environments have arrived at some common solutions, such as wider social networks, more diversification and more cooperation, as compared with societies living in more predictable environments. Our research compares ethnographically-described societies, archaeological traditions going back 15,000 years to the recent past, and contemporary countries. The research team consists of cultural anthropologists, a cross-cultural psychologist, an archaeologist, and a climatologist. We describe some preliminary team results the HRAF team has found regarding diet diversity, food consumption practices, cooperative food sharing, mutual aid, and cultural interest in rules and punishment (“tight” versus “loose” cultures).

This material is based upon work supported by the National Science Foundation under Grant Number (#1416651) to the Human Relations Area Files.

Measuring Affect: Anatomy across Learning Cultures

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Intro

Anatomy education has seen a revolution in the past decade as students and professors alike have made more explicit the lessons imparted through dissection courses. Topics like empathy, professionalism, and humanism have risen to the fore of the conversation about anatomy education. While medical educators have rushed to provide anecdotal evidence of the impact of dissection, many have shied away from a critical concept: measurement. As the adage goes, we value what we measure. If these non-tangible benefits are worth encouraging in medical trainees, we must examine ways of measuring their impact.

Methods

We posit a novel method of impact analysis: through qualitative response to various anatomy learning tools. Two cohorts of students—one from the school of medicine (n=7) and another of graduate students in

the social sciences (n=6)—were individually introduced to material on the hand in three different forms: line drawing with text, virtual reality simulation, and cadaveric human hand. After each learning modality, the student verbally reflected and drew a picture of what they had experienced. The sessions were audio recorded and then transcribed and coded using interpretive phenomenological analysis.

Results

While our numbers were small, our results were striking. The non-medical students' words and images were overwhelmingly imaginative and firmly connected to the idea of a human being. Medical students largely supplied terminology and anatomical illustrations when asked about their experience.

Conclusions

While the difference in descriptions may speak to cultural differences in the way students are taught to interact with the human body and humanness, this project's true value is in its effort to measure what many say cannot be measured. Innovative approaches to inquiry and investigation—including attempts to measure non-tangible impacts of educational tools—should be encouraged, lest we congratulate ourselves for achieving a mission not yet accomplished.

We received no funding.

What Sensory Impressions from a Romantic Partner Do People Value in the US, Jamaica, and Portugal?

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¹Academic Affairs, International University of the Caribbean, ²Department of Psychology, Aquinas College, ³Community Health and Psychiatry, University of the West Indies, ⁴Faculty of Psychology and Education Science, Universidade do Porto.

This presentation will report the results of a study on sensory impressions from a partner that people value in their romantic attraction. The overall aim of the study was to increase understanding of the sensory factors that are likely to contribute to romantic attraction as indicated by self-reports. Participants from the USA (512), Jamaica (161) and Portugal (248) completed an online survey about their preferred visual (body type, shape, face, eyes, lips), auditory (tone and pitch of voice, sound of laugh and singing), tactile-kinesthetic (feelings of hands and touch, body movement), and olfactory (smell of breath and lips, smell of perfume or cologne and skin) factors in romantic attraction to their partner. In all cultural samples, men and women placed high value in their romantic partners on expressive face and speaking, smile and laughter, voice, smell, skin, body characteristics, and lips, and less value – on facial structure, hair, dress, dancing, and singing. Yet, statistical analyses revealed gender differences across cultures as well as similarities and differences in male and female preferences between cultures. These results suggest that there are important cultural and gender differences in attraction that can be explained by socio-cultural variables.

Key words: Romantic attraction, sensory impression, cross-cultural

Measuring ethnocentrism: Developments and challenges

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Keywords: Ethnocentrism, scale development, validity

Ethnocentrism is the belief that one's own culture is superior to other cultures. The present research aims to develop and validate three measures of ethnocentrism. Unlike other valid ethnocentrism measures that already exist (e.g., Generalized Ethnocentrism Scale -GENE-), thermometer scales ask to rate the degree to which one feels warm toward a target group. Thermometers are a less direct form of self-report measure suggested to prompt more honest responses and have been used to measure facets of ethnocentrism (e.g., Wolsko, Park, Judd, & Bachelor, 2003). Our design employed thermometer scales measuring ethnocentrism at the value, country, and interpersonal levels. We investigated their relationships with measures of ethnocentrism and personality.

At the value level, 25 items were developed mapping to a synthesis of established frameworks proposing five cultural values – Individualism, Equality, Achievement/Materialism, and Time as a Resource. Participants were asked how warm they felt toward those with different cultural values. At the country level, a representative sample of 27 countries from all continents were selected and respondents were asked how warm they felt toward people in them. At the interpersonal level, nine items asked participants to rate how warm they felt toward specific cross-cultural interactions. Participants (N=200) answered the three thermometer measures, GENE, two cross-cultural competence measures (Culture Shock Scale; Cultural Competence checklist), a social desirability scale, and the Big Five Inventory. The three measures demonstrated internal reliability (Cronbach's alphas from .78 - .96). Good convergent and divergent validity evidence was obtained from correlational analyses (*rs* between .22 and .54 in expected directions with the other scales) at the country and interpersonal levels. At the value level, only Individualism achieved good validity results. We will discuss all results and their implications for ethnocentrism and 3C, as well as future refinement of the values measure.

This research was funded by the U.S. Army Research Institute (Contract W5J9CQ-12-C-0039) and by Educational Testing Service.

Unraveling the Stigma of Chronic Pain

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Chronic pain is defined as a noxious perceptual experience that activates aversive emotional processes lasting for at least 6 months. Beyond the biology of pain, an individual's *experience* of living with pain is greatly shaped by cultural influences; how pain is explained, ascribed meaning, accepted, or stigmatized in a given context.

In the contemporary United States, chronic pain is an invisible epidemic, afflicting over 116 million adults (nearly twice as many as suffer from cancer, heart disease, and diabetes combined). Pain is easily exacerbated by several levels of social stigma in this environment. Empathy tends to be outweighed by depictions of patients with chronic pain as hypochondriacs, weak-willed, lazy, or motivated by addiction to pain medicines. What sets this apart from other illnesses is that pain is too often viewed as being a personal failing and/or the patient's own fault. The annual monetary cost of chronic pain in America is 550-635 billion dollars. Yet funding and research are limited because the seemingly "hopeless" field of chronic pain is not attractive to our scientific and clinical colleagues.

Here, we briefly summarize some effective strategies for minimizing the stigma of chronic pain in clinical settings and society. These strategies are cause for hope in the world of chronic pain. We also explore the phenomenon of chronic pain globally, in other cultural contexts. We review alternative models to the perception, interpretation, and treatment of pain that can supplement, and improve upon, our approaches to pain in the United States.

Social Complexity and the Use of Reproductive, Social, and Corporal Sanctions to Control Male and Female Sexuality

KELSEY J. FERVIER¹ and BRAD R. HUBER². ¹Department of Sociology and Anthropology, College of Charleston, ²Department of Sociology and Anthropology, College of Charleston.

Our paper focuses on three kinds of sanctions used to restrict male and female sexuality in 60 non-industrial societies. Corporal sanctions include mutilation, beating, and killing; reproductive sanctions include labeling “rules breakers” as undesirable spouses; and social sanctions include being shunned by friends and relatives. Using data collected from the Human Relations Area Files, we created seven-point scales to measure the severity of reproductive, social, and corporal sanctions. Previous cross-cultural research by evolutionary psychologists and anthropologists led us to predict that all three types of sanctions will be positively correlated with social complexity as well as the presence of gender differences in the application of sanctions. We used bivariate and multiple regression analyses to test our hypotheses. Our research results were mixed. As predicted, we found gender differences in the way sanctions were applied to premarital sex, and, in the case of women, positive correlations among social complexity and the severity of premarital sanctions. However, we found a considerable number of negative correlations in the case of men, and for extramarital sex in general. We offer several possible explanations for these unexpected results.

Love types in romantic relationships: a cross-cultural perspective

CYRILLE FEYBESSE. Department of Psychology, Université Paris Descartes (France).

The main goal of this presentation is to report the results of cross-cultural comparison of romantic attraction found in studies in three nations. Love types: Eros, Ludus, Storge, Pragma, Mania and Agape were measured with the Love Attitude Scale and passion with the Passionate Love Scale: The scales were administered in samples of all Brazilian regions (N=493), French (N=190) and Portuguese (N=204) college students. Psychometric analyses with this two measures indicated strong reliability and validity in these three cultures. The results showed no cultural differences in the degree of passion between Brazilian, French and Portuguese participants. Cultural and gender comparison in the love types of the participants in these countries will be presented. We will debate the validity of the theories underlying these measures throughout a cross-cultural perspective. This research provides more evidence about the contention on the universality of romantic love.

Prostatitis Phytotherapy in Rural Dominica

KATHERINE E. FLORES and MARSHA B. QUINLAN. Department of Anthropology, Washington State University.

Male reproductive health has been understudied, particularly within an anthropological framework. This research aims to understand prostatitis from an emic perspective while uncovering the salient medicinal plants that males use to treat and prevent the disease. The research site is a remote village in the Commonwealth of Dominica, a small Windward Island in the Caribbean. Data were collected via focus groups (n=18), freelist interviews (n=54), and unstructured interviews (n=13). Residents have a long history of self-treating “man trouble,” although have only recently, within about the past five years, gained some awareness of the prostate gland, prostatitis and prostate cancer. It is common to hear men say, “I don't have prostate,” to indicate absence of prostatitis. One of the most common symptoms of prostatitis is abdominal pain which is usually accompanied by difficult and painful urination. We calculated mean salience values for each reported plant. Salient remedies include *Laportea aestuans*, *Physalis cordata*, *Momordica charantia*, *Chaptalia nutans*, and *Phyllanthus* spp. These plants alleviate inflammation and purify the blood while *Physalis cordata* and *Phyllanthus* spp. can also rid the body of kidney stones. These plants are used cross-culturally for similar purposes and possess bioactive compounds that make them effective treatment and prevention options. This research contributes to ethnophysiological understandings of men's reproductive health and can provide insight for future Dominican public health programs.

Educational Migration in Indonesia: An Ethnography of Eastern Indonesian students in Malang, Java

CHRIS FOERTSCH. Department of Anthropology, Oregon State University.

This ethnographic research explores the experience of the growing number of students from Eastern Indonesia who attend universities on the main Indonesian island of Java. Collecting data through interviews and observations in the town of Malang, Java, it asks key questions about the challenges these often maligned and misunderstood students face as ethnic, linguistic, and religious minorities exposed to the dominant culture of their republic during their years of education. Existing research describes aspects of regional economic inequalities, as well as other internal mobility in Indonesia, such as the state-designed and promoted “transmigration” program from an earlier political regime, while ethnographies and analyses of the Chinese minority in Indonesia have been researched and documented. Less academic inquiry has been made regarding Eastern Indonesian minorities in Java. Through analysis of interview transcripts and observations, emergent themes about this group of students show their resilience and optimism despite discrimination and cultural misunderstandings among their Javanese hosts. Findings also reveal their use of social networks of contacts and relatives from their native islands as a strategy for support and survival far from home.

Key words: Indonesia, education, ethnic minorities, internal migration

Datasets that Withstand the Tests of Time

SUZANNE G. FRAYSER. Principal, Cultural Insights.

Datasets in the SCCS withstand the tests of time. Variables designed for one purpose in a cross-cultural study can be used as indicators of other biological, social, cultural, and psychological processes later, depending upon the model for analysis and interpretation of the variables. Hypothesis testing and theory construction can become more sophisticated as ethnographic research and datasets expand.

My initial model for exploring human sexuality as a system of interconnected parts focused on what I defined as its shared dimensions: biological, social, and cultural. The interplay between detailed accounts of the societies and the methodological requirements for cross-cultural research shaped the eventual form of my codes.

Since then, research and theory about human sexuality have expanded and so too has my model. Having more than 2000 variables that apply to the SCCS since its inception has proved to be an invaluable source for creatively testing hypotheses and expanding the model for human sexuality that I developed over 30 years ago. Equally important have been changes in the theoretical perspectives about sexuality that aid in hypothesis formation, variable selection, and interpretation of findings. I am now able to conceptualize and justify the place of psychological aspects of sexuality in a way that enhances and fine-tunes my original model. Part of my difficulty in integrating the psychological dimension of sexuality into my model was *analytically* separating it as an individual dimension from shared ones. The realization that a *real* system involves connection and overlap rather than analytical separation brought the dynamic operation of the system to light. Psychological aspects of sexuality are manifested in social, cultural, and biological aspects of sexuality, particularly in expressive culture; their interpretation as such is an essential part of the design and interpretation of cross-cultural research.

Methodological considerations on the comparative study of orally transmitted music

SUSANNE FÜRNISS. UMR 7206, Equipe Systematique et Catégorisations Culturelles, CNRS-Museum National d'Histoire Naturelle.

Comparing music and music-making in different cultures needs a solid grid of characters which allows for the establishment of a comparative paradigm. Although these characters are based on criteria borrowed from musicology and anthropology, their relevance for the music of oral tradition can only be established

through ethnographic fieldwork. The methodological devices of such a research are based on musical systematics, the categorization of the entire musical universe of a given society and anthropological considerations.

This approach allows for a study of cultural change in which the music itself and its practice become sources for knowledge about interethnic relationships within a given geocultural area. The dynamics of interaction with other societies introduce the question of identity changes as responses to the Other(s) and appeals on the study of culture contact, *i.e.* the ways a society integrates (or not) musical features from another culture.

A fundamental approach consists in considering independently what the bearers of the tradition say themselves about the origins of their music and what the observation of their actual practice suggests through the analysis of musical, paramusical and non musical features. Thus, the questioning of the formal aspect of music – and not of musical repertoires recalling history – provides informations on interethnic relationships as much as do myths and migration accounts of the tradition-holders. Musical features become markers for groupings or break-ups between cultures living together or having done so at a certain moment of their history (Voisin & Cloarec-Heiss 1995, Le Bomin 2000, 2004).

My talk will be illustrated with ethnographic data collected among the Aka from CAR and the Baka from Cameroon between 1989 and 2009.

Filipino Parenting in an American Culture: The Experiences of Filipino Mothers in Northwestern Nevada

AILEEN S. GARCIA and MARIA ROSARIO T. DE GUZMAN. Department of Child, Youth and Family Studies, University of Nebraska - Lincoln.

As societies become more culturally diverse, there is also a growing interest to examine similarities and differences across cultures. In the area of parenting, Harkness and Super (1996) emphasized that culture directly shapes parents' beliefs, behaviors, and goals about effective parenting. Therefore, people from diverse cultures have different parental values, norms, and expectations in terms of their children's development (Njoroge, 2015). In this regard, the purpose of this qualitative case study is to describe the experiences and parenting strategies of Filipino migrant mothers in Northwestern Nevada, a site consisting of around 6,000 identified Filipinos (US Census, 2010). Semi-structured interviews were conducted to 12 mothers whose children are between 3 to 16 years old. Thematic coding was employed and four parenting areas emerged as the main themes: the mother's goals for the children, the disciplining strategies they employ, the influence of being a Filipino in their parenting, and the challenges they experience with regard to childrearing. Results show that parents have clear goals for their children, particularly in the realms of personal happiness, educational success, and remaining geographically close to the family. The mothers mentioned their efforts to rear their children "the Filipino way" and to instill Filipino values in them. They also reported using parenting strategies which were used by their own parents. Challenges to parental presence and distance from their families in the Philippines were the common problems cited by the mothers. The findings support intergenerational parenting and imply the pervasive, almost inescapable effect of the culture one is brought up in and has grown accustomed to. Although some parents are not consciously aware of the concept of culture and its effects, the accounts that they continue to engage in Filipino cultural practices is telling of how culture is very much ingrained in their parenting.

Cross-National Female Smoking Prevalence Versus Total Fertility Rate and Gender Inequality

MELISSA J. GARFIELD and EDWARD H. HAGEN. Department of Anthropology, Washington State University.

Male smoking prevalence averages about 30% in both high-income and low-income countries. Female smoking prevalence, in contrast, is about 17% in high-income countries and 3% in low-income countries. Cross-national differences in female smoking prevalence are often tied to the variation in female's social

and economic power observed around the world. Reducing gender inequality tends to improve development outcomes, such as economic productivity, education, and health. However, as gender equality has increased, tobacco use among women has also increased. The gender inequality hypothesis predicts that sex differences in drug use are in part due to gender inequalities in social, political, and/economic power.

Alternatively, tobacco contains a host of teratogens, including nicotine. Nicotine has been shown to activate nearly all neurophysiological toxin defense mechanisms and is associated with several conditioned aversions. It is plausible then that women in developing countries with little to no access to modern birth control methods, high fertility, and extended periods of breastfeeding avoid regular consumption of teratogenic substances to protect their developing fetuses and nursing infants. Women in developed countries with low fertility and direct means of controlling their own fertility through the use of a variety of birth control methods do not face the same reproductive risks when they consume teratogenic substances like tobacco. The fetal protection hypothesis predicts that women with high fertility avoid smoking tobacco.

Female smoking prevalence data from 186 countries was examined to test the fetal protection and gender inequality hypotheses of female smoking prevalence. High total fertility rate predicted low smoking prevalence even when controlling for gender inequality in social, political, and economic status. Additionally, female smoking increased in postmenopausal women in developing countries. These results suggest that fetal protection does explain some of the variation in female smoking decisions.

Prestige, dominance and intelligence: Testing two theories of leadership against the ethnographic record

ZACHARY H. GARFIELD and EDWARD H. HAGEN. Department of anthropology, Washington State University.

This study tests two theoretical models of leadership against the ethnographic record documenting the support, or lack of support, for each model. The dominance-prestige model (Cheng, Tracy, Foulsham, Kingstone, & Henrich, 2013; Henrich & Gil-White, 2001) and James Neel's intelligence-reproduction model (Neel 1970, 1980), focus on specific dimensions of leadership and social influence. The ethnographic record is an important resource that can be used to identify relationships between theoretical models and cultural and ecological variation. Using the HRAF probability sample, ethnographic texts from traditional societies discussing leadership have been coded and evaluated. Evolutionary leadership theory is an emerging field of study (Price & Van Vugt, 2014; Van Vugt 2006; Van Vugt & Ronay, 2014; Van Vugt & Tybur, 2014) and results from these data provide a wider, cross-cultural grounding to several established theories and yield fine-grained predictions useful in future field research. We use frequency counts, proportional data, hierarchical cluster analysis and principal components analysis, and generalized linear models to identify variation in support for these models. Results suggest the prestige strategy is represented much more so than the dominance strategy, and followers resist overly assertive, dominant leaders. This is true across all subsistence categories and is especially true for hunter-gatherers. Intelligence is a widespread quality of leaders but the frequency of polygynous leaders is less common than expected. We find that being respected, intelligent, having expertise, and being polygynous are qualities of leaders and may form the foundation of a novel model of leadership. However, results suggest these theoretical models do not fully capture leadership in non-Western societies.

\$#@!%: A Study on the Relationships of the Communication Aggression of Juvenile Delinquents in Molave Youth Home and Their Selected Demographic Variable and Level of Compliance Gaining

NABEEL PAOLO M. GATCHALIAN. Department of Speech Communication and Theatre Arts, University of the Philippines, Diliman.

The researcher aimed to determine the profile (by getting the selected demographic variables), levels of verbal and nonverbal aggressiveness and compliance gaining, and the relationship between the levels of

verbal and nonverbal aggressiveness and compliance gaining of children in conflict with the law under Molave Youth Home in Quezon City. With the help of Infante and Wigley's (1986, as cited by Rancer & Avtgis, 2006) Verbal Aggressiveness Scale and Marwell and Schmitt's (1967), the researcher identified the levels of verbal and nonverbal aggressiveness and compliance gaining of the 48 respondents whose ages fell under 15-17 bracket. It was found out that the respondents had 54.8125 or moderate level of verbal and nonverbal aggressiveness and 3.27625 or moderate level of compliance gaining. The two levels were correlated using Pearson-Product Moment Correlation. At alpha level of significance set at .05, findings suggested that there was no significant correlation between (p-value = .1116, r = .21).

The official word count is 154 words. I would love to get funding because, as of this moment, I don't have the means to pursue this very promising study.

Study on the Relationships of the Communication Aggression of Juvenile Delinquents in Molave Youth Home and Their Selected Demographic Variable and Level of Compliance Gaining

NABEEL PAOLO M. GATCHALIAN. N/A, University of the Philippines, Diliman.

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Knowledge on HIV/AIDS and Perception of Sexual Behavior among Return and Non- Migrant Youths in Selected Rural Areas of Ethiopia

MENELIK S. GESSESSE. HIV/AIDS, reproductive health, and Gender programs, Productive Safety Net Programme (PSNP).

Abstract:

The prevalence of HIV/AIDS is most common among the migrants population. Ethiopia is one of the worst-affected countries in Sub Sahara having the third largest HIV-positive population in the world. Specifically, rural migrant workers are prone to get infected by HIV/AIDS. The study tends to yield the knowledge and perception of risk sexual behavior among non-migrant and return-migrant youth community. A Cross-sectional comparative research design was employed and 265 return- migrant and 498 non- migrant youth were selected by employing multi stage sampling technique. A questionnaire was adopted from behavioral studies on HIV/AIDS was administered to assess the knowledge, perception and sexual behavior of the participants. The result shows that sociodemographic characteristics of return migrants in rural areas had higher levels of sexual risk than non-migrants, including unprotected sex. Among return migrants, sexual risk behaviors were associated with age, gender, marital status, and number of sexual partners. The finding reveals that there is a chance of high risk for HIV infection among both non-migrants and return migrants. Hence, HIV/AIDS education and prevention efforts should be targeted towards these populations, both in urban and rural areas will facilitate in alleviating the risky sexual behavior among migrant workers.

Keywords: HIV/AIDS prevention, return migrant, Non- migrants, Sexual risk behavior

Understanding how Equine-Facilitated Programs Foster Socio-emotional Development

JUDITH L. GIBBONS¹, KATELYN E. POELKER², CATHERINE A. CUNNINGHAM³, LESLIE PAIZ⁴ and ARACELY CHAJÓN⁵. ¹Department of Psychology, Saint Louis University, ²Department of Psychology, Saint Louis University, ³La Ronda Equestrian Club, Jocotenango, Guatemala, ⁴La Ronda Equestrian Club, Jocotenango, Guatemala, ⁵Education for the Children Foundation, Jocotenango, Guatemala.

Equine-facilitated interventions have shown promise as a way to promote socio-emotional development in children, as well to foster positive outcomes for at-risk adolescents, war veterans, and prisoners. In an exemplary study, 5th to 8th grade children who experienced an 11-week series of activities with horses exhibited greater social competence according to parental reports (Pendry, Carr, Smith, & Roeter, 2014). In a study in a Guatemalan community, an equine program based on Monty Roberts' Join-Up®, was associated with lesser endorsement of the use of violence against wives, children, and horses; in addition, family members reported kinder, gentler behavior of participants toward horses and people, and horses were less reactive to the owner's approach (Gibbons, Cunningham, Paiz, Poelker, & Montufar, in press). Although the extant literature suggests that systematic interactions with horses can have beneficial consequences, the mechanism by which those changes occur is unknown. Two possibilities include improved emotion regulation and nonverbal communication and/or empowerment through nonviolent leadership. Horses, as prey animals are well-suited for interspecies interaction because they are sensitive interpreters of non-verbal behavior. In the present study 40 at-risk Guatemalan adolescents were randomly assigned to experimental and wait-list control groups. A 2-day workshop included a Join-Up® and desensitization exercises with horses. Measures included self-reports of aggression, leadership skills, interpersonal response to threat, and emotion regulation, as well as parents' and teachers' evaluations. Results will shed light on the mechanisms by which equine interventions are effective.

How can we treat Shame on Meditation Training

WANSUK GIM and DOHYEON PARK. Department of Psychology, Ajou University.

Background & Objective. American meditation teachers let the students cultivate loving-kindness for self before for others when teaching meditation. However, it is not common in Buddhist tradition. This due to the cultural difference between Western & Eastern. Western culture can be characterized as guilty-prone and Eastern can be as shame-prone. In this study, authors wanted to examine the influence of shame on the processes and outcomes of Loving-Kindness & Compassion practice of Korean students.

Methods. We made two experiments using Loving-Kindness Meditation(LKM) Task and Compassion Meditation(CM) Task. The shame of college student in Korea(N=216) were measured by Internalized Shame Scale before the experiment. They meditated 8 minute under LKM & CM task which contained two two conditions, respectively. One was meditation toward self, the other was toward other person. After meditation task, we asked them how they felt discomfort about the meditation scripts.

Results. Hierarchical multiple regression analysis was used in order to examine the moderating effect of shame on the relation between experiment conditions (Self vs. Other) and discomfort about meditation task. In LKM and CM task, interaction between experiment condition and shame was significant ($\beta = .33$, $SE = .01$, $p < .05$; $\beta = .26$, $SE = .51$, $p < .05$, for LKM & CM, respectively). Shame explained 19.1%($F=18.7$, $p < .001$) and 19.2%($F=13.8$, $p < .001$) of the total variance for discomfort about meditation task in meditation toward own self in LKM & CM task, respectively. However, they all were not significant in meditation toward the other person.

Conclusion. The results suggest that shame can affect the processes and outcomes of LKCM. Shame showed negative effect to the practice for self, but not for others. These results suggest that participants' shame level have to be treated as a significant moderating variable when teaching LKM & CM.

Multicultural acculturation of Russian-speaking immigrant youths in Canada

JENNY GLOZMAN and SUSAN S. CHUANG. Department of Family Relations and Applied Nutrition, University of Guelph.

Immigrants account for 22% of the Canadian population, including 34% of youths under 25. Research on immigrants has focused on visible minorities. However, invisible immigrants may not fit in with either white mainstream Canadians or visible minority immigrants. This may be difficult for white Russian-speaking immigrants. Their migration patterns are unique, with 50-70% taking an indirect path through Israel.

Immigrants experience acculturation: the cultural and psychological changes that occur when coming into contact with another culture. Acculturation research has followed Berry's bicultural model, focusing on the heritage and national countries. Ferguson and Bornstein developed a tridimensional model of acculturation with two destination cultures. However, neither model accounts for multiple cultures of origin or indirect migration. Such complex acculturation experiences have yet to be considered.

Using grounded theory methodology, semi-structured interviews were conducted with 24 Russian-speaking immigrant youths (mean age= 16.38 years; 7 males). Birth places included Canada (4), Israel (9), Moldova (1), Russia (3), and Ukraine (7). Mean length of residency in Canada was 8.86 years.

A substantive theory of the identity and belonging of these youths was developed. Results indicated that the processes youths engaged in were multidirectional, flexible, and dynamic. At the core were three processes: choosing identities, expressing identities, and fitting in. The resulting identity and belonging were often multidimensional, with youths choosing from and expressing more than one identity, and experiencing a sense of belonging with one or more groups. In order to facilitate these processes, youths navigated their context, with a particular focus on: family, peers, community, politics, and immigration experiences. The youths' experiences were both positive and negative, which had an impact on their consequent identity and belonging.

These results advance our knowledge about how immigrant youth navigate their multiple identities and will enable us to develop better services that account for these complexities.

Re/Negotiating and Re/Narrating "Youth" in a Neoliberal Era

KRISTEN P. GOESSLING. Department of Human Development and Family Studies, Penn State University.

"Youth" is generally understood to be a social construction, rather than biological category (McLeod, 2010), yet psychological and developmental theorists often refer to youth or the more recent construct emerging adulthood (Arnett, 2000) as a normative developmental stage—connoting a transitional phase. Conceptualizing youth as a phase defined by what it is not— childhood or adulthood—denies the value of "youth" as both a constructed and actual lived reality. Further, the current era of neoliberalism has contributed to drastically changing social conditions that have significantly reshaped what it actually *means* to be a young person in contemporary society (Woodman & Wyn, 2013).

This critical qualitative research took place in a youth-driven social justice organization, "Think Again" (TA), located in Vancouver, BC. A goal of this study was to gather, generate, and share youths' narratives that might challenge popular deficit narratives of young people while also problematizing the concept of

“youth”. These critical aims attend to the ways in which scholarship, media, and society at large regulates young people through various strategies of governance (Larner, 2000; Lemke, 2002).

This research took place over 8 months and focused on 10 youth, (aged 18-32), who were involved with TA. The following forms of data were generated: participant observations of monthly meetings, an experiential interview, an elicitation interview, and cultural artifacts. Data analysis was an iterative process conducted at three levels: (1) thematic analysis (Braun & Clarke, 2006), (2) narrative analysis based on the themes (Bruner; 1990, 1991; Ochs, 2007), and (3) two cycles of participatory analysis were conducted with participants (Fine, 2014). The resulting narratives tell rich and diverse stories of what it means to be a young person navigating the complex cultural terrain of neoliberalism (Holland & Go´mez, 2013) that directly challenge dominant youth narratives.

Self identification of race amongst 1st graders and the influence of the teacher's race

DIANE R. GRINNELL. Department of Psychology, West St. Paul, Minnesota.

Three classes of First grade students in a diverse school with 36 different languages participated in a two part study of Self Race Identification. Each class contained 24-28 male and female students who were culturally and racially diverse. Three separate teachers facilitated the study on different days, each describing the same exact instructions and guidelines. One teacher was a female teacher from Sudan, Africa. Another teacher was biracial (Native American and Caucasian). The third teacher was female Caucasian. The Instructions stated that any student who thought they were Black to meet in a specific area of the room. Any student who thought they were White were instructed to meet in another part of the room. Any student who thought they were Brown, another race, or were not sure what color they were, were instructed to meet in a third area of the room. The only rule was that no student could tell another student what color they were, or be lead to a group because they had a best friend in the group. The children were then asked to move around the room and find their group. Students walked around looking at their arm skin, comparing their skin tone to others. A few children exclaimed that they were both Black and White, and were confused as to which group they should go. They were encouraged to join a group that they thought they belonged to. A few children cried, stating that they just did not know what color they were. Over 60 percent of the students joined a group that would be seen by adults as inconsistent with what their race would be if checked by a box on a form. When the groups were formed each group contained students of all races. All of the children from Africa (Somali, Ethiopia) were not confused. Children who's parents were from India were not confused. Some White children were not confused. The second part of the study was when the teacher chose a group that they identified with. The Sudanese teacher joined the Black group. The Native teacher joined the Brown group. The Caucasian teacher joined the White group. The children looked at the teachers and over 50 of the children changed their minds and joined their teachers, regardless of their race.

Self funded

Culture and Coping: A Qualitative Study of a Sri Lankan Village Post Tsunami

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The devastating 2004 Asian tsunami provided the opportunity to study the moderating and mediating effects of uniquely Asian socio-cultural factors on psychosocial responses to natural disasters. This study examined the role of cultural beliefs in coping with trauma among tsunami survivors living in a coastal

village in Southern Sri Lanka. We utilized a qualitative study design based on open-ended in-depth individual interviews to understand culturally-based coping strategies.

Twenty participants, 10 males and 10 females were interviewed. They were predominantly Sinhalese Buddhists, who make their living by fishing, and cottage industries like coir rope weaving. Exposure to the traumatic event varied, ranging from human and property loss to survival with physical injuries. Data were collected 20-21 months after the tsunami. A team of national and international researchers implemented the research design. The research team in Sri Lanka conducted the interviews. The interviews were coded and data analyzed using Atlas.TI and Excel. In order to visualize the relationships between emerging categories, we created network graphs utilizing Social Network Analysis (SNA).

Results indicated that people relied on their own strength, religion, and the support of family, friends, and community to cope with the trauma. The support of family and friends was the most vital support mechanism. Religious practices were also prominent. Alms giving facilitated coping because it is a collective effort often involving close family. It is also believed that the dead benefit from meritorious acts, such as alms giving, which impart a feeling of spiritual connectedness with lost loved ones. Thus, the central tenants of Buddhism and its rituals, the support of family, friends, and community, and the perspective of being part of a universal disaster contributed to coping. Disaster resilience planning has a lot to learn from culturally-based coping strategies that will help people cope and survive.

Sudanese Refugees' Psychological Need and Mental Health Care: A Phenomenological Study of Sudanese Beliefs about Psychological Treatment

BRITTANY E. GUNDEL. Department of Educational Psychology, University of Nebraska-Lincoln.

Over the last several decades, many Sudanese refugees have been resettled to the United States after experiencing various forms of trauma and loss. Additional challenges are incurred as refugees encounter a new culture and cope with many losses. Research has linked elevated rates of psychological distress across refugee populations to both pre and post-migration stressors, yet there is evidence to suggest that refugees underutilize mental health services in countries of resettlement for many reasons. Significant among these barriers are refugee and immigrant reports of cultural insensitivity and a lack of cultural competence by mental health care providers. The Contextual Model (Frank & Frank, 1991) maintains that imperative to any healing practice is that both the client and the helper agree upon the rationale provided for their psychological distress as well as the treatment to be provided. This means that both psychological explanations and psychological interventions should align with the client's belief system. This phenomenological study explores the lived psychological experiences of Sudanese refugees and the meanings members of this group have ascribed to Western models of mental health care. Using Giorgi's descriptive phenomenological approach, nine Sudanese men and women living in a mid-sized Midwestern city were individually interviewed. Their descriptions of the meaning of Western mental health care in their community elicited several themes. The identified themes address the nature of Sudanese beliefs about mental health and its treatment, the role of cultural adjustment in Sudanese mental health, and perceived barriers to Western mental health care. Findings are discussed with respect to the development of more culturally-oriented services that practitioners can provide within the framework of Sudanese cultural beliefs. In particular, the participants' beliefs about the importance on mental health education and collaborative outreach programming within the community are discussed.

Descriptions of Drawings by Guatemalan Teenagers: Perception of Culture and Intergroup Attitudes

OLIVIA HANNO, KRISTIN RESSEL, CASSIDY SMITH and BRIEN K. ASHDOWN. Department of Psychology, Hobart and William Smith Colleges.

Participants' drawings have been used for years to measure constructs such as beliefs about gender roles and ethnic stereotypes (Ashdown et al., 2013). Similar drawings may be interpreted differently by raters and drawers of differing backgrounds. In Guatemala, disparities in education, occupational opportunities,

and political power are often perpetuated by paternalism and discrimination against Indigenous persons by the non-indigenous Ladinos (Gibbons & Ashdown, 2010). Using drawings helps us to investigate the effects of complex social phenomena on issues such as ethnic attitudes and gender norms (Gibbons et al., 1993). To extend the findings from drawings about typical ethnic group members that were produced by Guatemalan teenagers, a different group of adolescents in Guatemala who did not create the drawings ($N = 93$, $M_{\text{age}} = 15.2$ years; 48.5% female) were randomly assigned one of four drawings. The drawings depicted a 'typical' Ladino man or woman, or a 'typical' Indigenous man or woman. Participants of the current study were instructed to write a story about the person depicted in the drawing they received. The stories were then coded via a process similar to thematic analysis (Braun & Clarke, 2006) to identify patterns and themes in the content participants provided about the person depicted in the drawing they received. Fourteen different themes were created, and each drawing was coded for the presence or absence of each theme. Themes included issues such as friendships/relationships, education, and/or socioeconomic status. Those who identified as Indigenous had significantly more positive attitudes toward Ladinos compared with the Ladino and mixed groups ($F(2,89)=3.89$, $p<0.05$). Chi-Square analyses indicated a relationship between participants' ethnicity and themes of professional work ($\chi^2(2)= 6.13$, $p<0.05$), following a dream ($\chi^2(2)=12.09$, $p<0.05$), indigenous characteristics, ($\chi^2(2)=6.89$, $p<0.05$) and unemployment ($\chi^2(2)=13.35$, $p<0.05$). These findings and possible conclusions will be discussed in depth.

Keywords: Guatemala, adolescents, ethnicity, intergroup attitudes

The Role of Opinion Pieces & Editorials in Shaping News about an Indigenous Protest Movement

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In December 2012, Indigenous peoples from across Canada founded *Idle No More* (NM), a movement that relies on social media and tactics of civil disobedience. Drawing inspiration from Attawapiskat Chief Spence's recent hunger strike to protest the federal government's lack of action on third world living conditions on her Northern Ontario reserve, INM emerged as a protest against the federal omnibus Bill C45 and its negative impacts on Indigenous rights as well as the federal government's recalcitrance on crucial Indigenous policy, land claim and treaty issues. Canadian news media, especially opinion and editorial pages, have focused intense scrutiny on Idle No More demonstrations and other events. Previous research has found that opinion pieces and editorials typically portray Indigenous people engaged in civil disobedience tactics as unreasonable and potentially violent "warriors," and promote treating them identically to other Canadians and ending the years of "special" treatment they have received (*Identical Treatment Frame*). In this study, we apply methods of Critical Discourse Analysis to op/ed pieces about Idle No More events in 2012 and 2013 in traditional newspapers such as *The National Post*, online news providers such as CBC.ca, as well as readers' comments from online news websites. Findings have confirmed the continued prominence of the Identical Treatment frame, and identified new and emerging discourses.

Key Words: Indigenous Peoples, News Media, Critical Discourse Analysis

American on the outside, Islamic State on the Inside: Arab-Americans and the allure of the Islamic State

WHITTAKER W. HARPEL-MCGAW. Department of Anthropology, Washington State University.

Slick promotional videos, catchy music, and the unrealistic promises of easy money, excessive sex, and concrete meaning in a disconnected age are all part of the regular commercials of Vegas, sunny vacation spots, MTV, and cruise ships. Sadly, it has become one of the primary recruitment methods of terrorist organizations such as Islamic State. In addition, Islamic State have also laid strong roots within social media ranging from facebook to twitter, and have created a sophisticated recruiting and online hub to connect soldiers, financiers, and would be wives. In the case of Islamic State, their online presence and viral media appeal to transnational Arab and Muslim youth who seek a certainty of identity, connection,

and belonging. This is especially true of youths who are caught in doubts about their adoptive homeland and the pressures placed on them(selves) by belonging to an outsider “other.”

This paper examines the context and experiences of Arab-Americans to take a closer look at the background from which the seemingly recruits have sprung. In, part it is an effort to understand what would take lead a “mild-mannered” individuals to join a radical terrorist organization across the world. One consistently unusual pattern for groups like IS is their ability to reach wide segments of classes and nations. Their recruiting “officers” often ensnare individuals who have high education levels and well supported established homes. I suggest that terrorist recruitment, much like gang recruitment, appeals to the disenfranchised and the disconnected youth of society. IS, through a sophisticated recruitment platform, provides a sense of identity, belonging and, though seemingly contradictory, positive force in their lives that individuals feel they have been missing.

Sidama perspectives on the effects of stress in children’s development

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The objective of this study is to uncover Sidama beliefs surrounding effects of stress on child physical and social development. Stress is known to influence the patterning of child maturation yet local understanding of stressors is often excluded from these analyses. Because development must be situated within its bio-cultural context, it is argued here that inclusion of indigenous beliefs on stress is both informative and necessary.

Group interviews (n=15) with Sidama agropastoralists of Ethiopia were conducted to identify cultural beliefs surrounding stress and to develop a cultural model of key stressors. Questions included: What events cause difficulty in your life? What are bad things that can happen during a child’s development? How do these affect a child? In addition, individual interviews with 50 children provided greater detail on how children perceive the impacts of stress in their lives. These interviews included a series of questions using a Likert scale to obtain data on children’s relationships with their friends and parents, as well as their emotional and physical states.

A shortage of economic resources, particularly money and food, was the most frequently cited source of stress. Child development is believed to be most keenly impacted by illness and hunger. Additionally, several social stressors – such as school attendance, access to clothing and educational materials, social stratification, and the ability to participate in cultural ceremonies – were also identified as important. Children identified similar stressors as adults, emphasizing illness, hunger, and material goods. Furthermore, children were able to directly identify both the short and long term effects of their experience with these stressors, ranging from educational attainment to loss of friends due to economic disparity. These results illustrate the importance of situating stress in its local eco-cultural context when evaluating its effects on child social and physical development.

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Post-revolutionary Blues and Complicated Grief: The Outcome of the Egyptian Revolution

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This study examined the possible role of complicated grief in creating a wide array of painful experiences among ten major figures of the 2011 Egyptian Revolution. These figures included political activists, revolutionary leaders, and active Internet bloggers. Despite the worldwide positive attitude towards this revolution, it appears that its political outcome that emerged in the last four years has caused these figures to experience intense negative emotions, such as profound sadness, apathy, intense fear, and toxic rage. These painful experiences might be reflecting a general state of "post-revolutionary blues" that had recently

plagued the political scene in Egypt. A thematic analysis of these individuals' narratives about the outcome of the revolution, which were published in 2014 and 2015, revealed experiences of multiple losses, complicated grief, and intense negative feelings. This analysis also revealed the roles of socio-cultural factors, such as cultural alienation, betrayal, generational conflicts, and deep divisions in perpetuating these negative experiences. The results of this study could also be explained using Seligman's theoretical concept of learned helplessness, which is a form of helplessness that occurs when individuals believe that their reactions have no influence on a happening or event. Clinical implications of this study will be discussed.

Key words,

Complicated grief, Egyptian revolution, learned helplessness, depression, anxiety, anger.

None

Teaching and Overimitation Among Aka Hunter-Gatherers

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Cognitive psychologists indicate that teaching, language, and accurate imitation are distinct features of human cognition that enable rapid and precise acquisition of cultural beliefs and practices. This paper examines two of the three proposed cognitive mechanisms that hypothetically enabled pronounced cultural diversity and complexity—teaching and accurate imitation. Both are either rare or do not exist in great apes but are hypothesized by researchers to be part of human nature and therefore universal. A limitation of most existing studies on these topics is that they have been conducted with Western children in laboratory settings. No studies on these topics have been conducted with active hunter-gatherers.

Living with Fear?: Muslim Child and Youth Experiences with Islamophobia in a Rural New Mexico Bordertown

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Islamophobia, or the generalized fear of Islam and Muslims, is a growing and continued concern in the United States and around the world today. In the U.S., as elsewhere, the anti-Muslim sentiment that Islamophobia generates and sustains has had devastating effects on the lives of diverse populations of Muslim citizens and residents. Negative consequences are further exacerbated for Muslim children and youth who are already susceptible to bullying and othering by peers, especially for those living in rural communities in which Muslim populations had been mostly absent until recently. This paper discusses the initial stages of a research project aimed at understanding the lived experiences of Muslim children and youth dealing with Islamophobia in rural communities by focusing specifically on children and youth living in Gallup, New Mexico. Gallup is a town of 22,000 residents that is situated on the border of the Navajo Reservation, the largest Native American reservation in the United States. The project seeks to better understand the presence and pervasiveness of anti-Muslim sentiment in rural communities through the lens of child and youth experiences in order to gain greater insights into the consequences of Islamophobia and to help schools and community organizations more fully and effectively address these issues.

What is the place of children in the family school relationship?

VIVIANA HOJMAN. Department of Education, Universidad Diego Portales.

This article reviews various theories on children and development and others about the relationship between families and school with the aim of understand theoretically, the place of children in school family

relationship. Based on literature review and theoretical analysis, a model for understand the relationship between family, school, other learning opportunities and peer groups is proposed. The proposed model aims to facilitate research on the position of childhood and children in their development, particularly their place in the relationship between family and school.

"The place of children" can be understood as a role, a physical space, a space in the social structure, a form of interaction, perceptions, actions, understandings and influences. Wonder the place, leaving the possibility of finding the child open in all these different areas and activities, the final model proposed one way of thinking about it.

This article is divided into four main parts. First, background are presented to answer the question: why developed a relationship model that incorporates family school and children?. Second, an analysis of models who's aim is to understand childhood and child development (Developmental psychology from Piaget's and Vygotsky's; Bronfenbrenner's Ecological Model and Social Studies of Childhood from Corsaro and Qvortrup). Third, models and theories of family-school relationship are presented (Epstein's Model; Harvard Family Research Project; Vanderbilt model of parental involvement) and finally, in the fourth section, considering the previous frame, an integrated model is proposed and seeks to contribute to the understanding of the place of children in the school family relationship. At the end, a section of final thoughts is included.

Ethnic Identification, Sexual Knowledge and Alcohol Consumption in Guatemalan Adolescents and Emerging Adults

JULIET M. HOLME¹, BRIEN K. ASHDOWN¹ and MONICA C. SKEWES². ¹Department of Psychology, Hobart and William Smith Colleges, ²Department of Psychology, Montana State University.

Previous research among teenagers of Hispanic heritage in the United States has shown that strong ethnic group identification has a positive relationship with pro-social behavior and a negative relationship with externalizing behaviors, such as alcohol consumption (e.g., Schwartz, Zamboanga & Jarvis, 2007); however, this research literature is mixed, and sometimes shows the opposite (for example, see Umaña-Taylor, 2011). To underscore the importance of understanding how ethnic identity influences behaviors such as alcohol use, other research has connected greater alcohol consumption with risky sexual behaviors (Halpern-Felsher, Millstein, & Ellen, 1996). The current study explores ethnic identity among emerging adults and adolescents in Guatemala, their alcohol use and related consequences, especially unsafe sexual practices. Participants (N=186; M_{age} = 18.89 years; 55.9% Female) completed measures of ethnic identity, socioeconomic status, alcohol use and reproductive health knowledge and sexual practices. This study has a cross-cultural focus in order to extend our understanding of the relationship between ethnic group identification, positive behavior and its relevance among a non-U.S. sample. This study will extend findings beyond Hispanic groups living in the United States with the goal of creating culturally specific interventions for these unhealthy behaviors.

Healthy Start?: An Exploratory Study of Maternal and Infant Health Concerns in Puerto Rico

HOLLY L. HORAN and MELISSA J. CHEYNEY. Department of Anthropology, Oregon State University.

Puerto Rican women and infants continue to experience poor birth outcomes irrespective of increased standards in health care. Maternal and infant health care services in Puerto Rico have shifted drastically over the last 50 years, with much of these shifts being related to greater political and economic developments of the American Regime. A technocratic model of obstetrics has dominated Puerto Rican medical practice since the 1980s and persists into the present day through the privatization of health care. Today, Puerto Rico is home to one of the world's highest rate of cesarean sections. Low birth weight and premature birth are considerably higher in Puerto Rico than the United States despite a similar political and economic structure. In response to these obstetric outcomes, a small group of midwives are actively working to reclaim the practice of midwifery and re-humanized birth on the island. The Puerto Rico

Maternal and Child Health program provides health services to over half of the population compromised by women of reproductive age, infants, children, adolescents, and children with disabilities. However, administrative challenges and shifts in the health care infrastructure have restricted the utility of Title V funds in addressing live-birth outcomes such as low birth outcomes and premature birth. This exploratory analysis of Puerto Rican maternal and infant health concerns attempts to elicit the etiologies of these health issues and provides a preliminary explanation for how existing MCH programs contribute to alleviating these health disparities.

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Levels of Mothers' and Fathers' Involvement with their Children's Schooling in Latino Families in the U.S

ZIARAT HOSSAIN, GIOVANNA EISBERG, JOSEPH SANCHEZ and ASHLEY MARTIN. Department of Family Studies, University of New Mexico.

This paper examines levels of parents' involvement with their school-age children and perceptions of children's performance in math, reading, and social studies in Latino families in the U.S. The paper also explores the influence of SES and marital satisfaction variables on fathers' involvement with their children. Mothers and fathers from 150 intact families participated in the study. We interviewed the mother and the father to collect the data. MANOVA analyses reveal that mothers spent more time than fathers in doing children's homework, contacting school, and volunteering in child's classroom. Child's gender did not influence mothers' and fathers' involvement. Mothers and fathers perceived their sons' and daughters' school performance in math, reading, and social studies similarly. The amount of work hours was negatively associated with the amount of time fathers spent in their children's homework.

Constructing Safety: Defining and Accessing Safe Birth Practices in the Republic of Ireland

LEAH S. HOUTMAN. Department of Anthropology, Oregon State University.

Home birth is culturally uncommon in the Republic of Ireland due in large part to the perception that it is less safe than birth in a hospital, yet this claim rests only on clinical definitions of safety: A live and uninfected, uninjured mother and child. However, interviews with eleven women who planned home births in County Cork, Ireland revealed that, while safety was a primary concern of expecting mothers when choosing where they would give birth, their ideas of what that meant often diverged greatly from the standard clinical definition. The various definitions included mental and emotional wellbeing, control over the environment, and protection from unwanted interventions, in addition to the expectation of a live and unharmed baby. Further, many women felt that their definitions of safety in birth were incompatible with the hospital environment. This paper explicates these alternative definitions of safety while exploring the implications the multiplicity of perspectives may have on policies and practices regarding birth and the notion of reproductive justice.

Construct validation of Chinese Personality dimension

KUNG-YU HSU. Department of Psychology, National Chung-Cheng University.

The main purpose of this study is to examine construct validities of the Chinese personality traits measured by Multidimensional Personality Inventory for Chinese Youth (MPICY). The convergent and discriminant validities of MPICY were examined by using two Western instruments for personality traits. 851 adolescents were recruited to fill in MPICY and HEXACO-PI-R, and 616 adolescents were recruited to fill in MPICY and NEO-FFI. HEXACO and NEO-FFI were used as criterion instruments and their scores were correlated with the scores of MPICY. According to the results of correlation analysis and joint factor analysis, four personality dimensions (Extraversion, Agreeableness, Conscientiousness and Emotionality or

Neuroticism) measured by three instruments were highly related respectively. Fair-mindedness in MPICY and Humility/Honesty in HEXACO-PI-R were highly related. Agentic Competence and Big-heartedness in MPICY were not related to Western personality dimensions, and Openness to Experience in HEXACO-PI-R and NEO-FFI were not related to any of Chinese personality dimensions. The construct validity of MPICY and universality of personality dimensions were discussed.

This study was partially supported by Ministry of Science and Technology in Taiwan.

Gender Differences in Social and Emotional Functioning and Peer Relationship in Taiwanese School Children

CHING-YU HUANG¹, APRIL, CHIUNG-TAO SHEN², HSI-SHENG WEI³, JUI-YING FENG⁴, YI-PING HSIEH⁵, HSIAO-LIN HWA⁶ and YEN FENG². ¹California School of Professional Psychology, Alliant International University, ²Social Work, National Taiwan University, ³Social Work, National Taipei University, ⁴Nursing, National Cheng-Kung University, ⁵Social Work, University of North Dakota, ⁶Forensic Medicine, National Taiwan University.

Gender differences have long been documented in various aspects of children's social development, including peer relationships (e.g., see Rose and Rudolph, 2006, for a review). However, research on gender difference on Chinese children's peer relationship remain sparse, and even less studies have examined how Emotional Intelligence and Social Intelligence influence children's peer relationship in non-Caucasian populations.

Seven hundreds twenty six Taiwanese school children (4th grade in elementary school, average 10 years old) self-reported their emotional and social intelligence, peer relationship quality, positive school experience, bullying victimization and bullying perpetration experiences. The results revealed significant gender differences in children's peer relationship quality, bullying victimization and perpetration. Girls reported higher peer-relationship quality than boys did ($F_{(1,697)} = 15.536, p < .001$), whereas boys reported higher scores of both bullying victimization ($F_{(1,697)} = 11.056, p < .001$) and perpetration ($F_{(1,697)} = 8.015, p < .01$) than girls did. Further correlation analyses revealed that boys and girls showed the same correlation patterns for most of the variables (see Table 1). However, there were some differences in these associations: for boys, emotional intelligence was negatively associated with bullying perpetration ($r = -.113, p < .05$); whereas for girls, both emotional intelligence ($r = -.106, p < .05$) and social intelligence ($r = -.136, p < .01$) were negatively associated with bullying victimization.

These findings revealed novel findings in Taiwanese children's social and emotional development, expanding our knowledge in this research field. Implications of these research findings will be further discussed in the paper.

This research project was generously funded by the Children and Family Research Center, National Taiwan University.

Career as Calling: A Cross-Cultural Perspective

ISAAC HUNTER and AARON A. SHILLING. Department of Psychology, College of Idaho.

The notion that work can be conceived of as a calling has become increasingly popular. Calling has been linked with many positive outcomes including: increased meaning in life, job satisfaction and life satisfaction. However, the majority of calling research has taken place in the United States, with little research being done in other, especially non-western, countries. The present study is a qualitative review of current literature comparing and contrasting how calling is conceptualized in western and non-western societies. Although cross-cultural similarities in calling are commonly observed, how calling is interpreted and experienced varies based on cultural differences. Given that career as a calling tends to be a western

idea, whether existent measures would adequately capture the construct in non-western cultures has been questioned. In addition, the source of calling and associated outcomes of calling might be expected to differ due to societal pressures and beliefs. Current research findings within the United States suggest that calling typically involves an individual sense of meaning, a prosocial component, and a motivating source. The present research explores how collectivist cultures that emphasize community and relationship might engage with the construct of calling in a different fashion. Specifically, would collectivist values lead to increased endorsement of calling through the prosocial pathway or conversely, might familial expectations override or conflict with one's individual search for their own meaning. Potential differences in motivational source will also be examined, namely whether those sources are internal or external. Finally, the possible different positive and negative outcomes of calling will be discussed from a cultural viewpoint.

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Religious Conflict in Yemen in Cross-Cultural Perspective

LEONID ISSAEV. Department of Political Science, Higher School of Economics.

The study will analyze the religious and tribal conflict that has displayed itself during the events of recent years in Yemen. The difficulties of reaching a compromise between the Zaidiyyah minority and the Sunni majority in the recent history of Yemen are identified. This study shows that one of the fundamental causes of the current Yemeni conflict which began as a response to the events of the so-called "Arab Spring" of 2011, is the destruction of the status quo between the Zaidiyyah religious elite (Sayyid and Qadi) and the Sheikhs of Zaidiyyah tribes existed in Yemen for centuries (see: Weir 2015; Dresch 1989). The attempt of al Ahmar family to break this balance in favor of tribal sheikhs by spreading Wahhabi ideology led to the fact that the Yemeni conflict of the XXI century has taken a multi-dimensional and deep character.

Testing the Measurement Invariance of the Moral Foundations Questionnaire Across 27 Countries

KATHRYN IURINO and GERARD SAUCIER. Department of Psychology, University of Oregon.

It has become clear that there are multiple "moralities": diverse bases that guide people's judgments of right and wrong. The widely known Moral Foundations Theory stipulates that there are at least five such

moralties, measurable via questionnaire, and tends to assume that these distinct foundations are rooted deep in humanity's evolutionary past. Were this true, we should find that the structure of five foundations is cross-culturally generalizable. Such assumptions are best tested in a diverse range of global populations with no built-in Western bias. Here, we test the measurement invariance of the short-form Moral Foundations Questionnaire (MFQ) across 27 countries spanning the five largest continents. We find that, by strict standards, measurement invariance does not hold. Indeed, it is difficult to specify MFQ items in a quantitative five-factor model that converges non-problematically across a wide variety of populations. On the crucial question of comparative fit, a three-factor model related to conceptions of Shweder seems to generalize better across cultures than the postulated five-factor model, unless analysis is restricted to largely Western populations. And a two-factor model -- related to conceptions of binding and individualizing foundations -- may have even more generalizable fit.

Single Child Teenager: Selfish, Indifferent, or Responsible Person? Research Report from Urban China

WILLIAM JANKOWIAK, YIFEI SHEN, SHUHENG LI and SHIYU YAO. Department of anthropology, university nevada.

In USA adolescents is often deemed the time of social disruption, individual confusion, and for many youth, at life stage best to go through as quickly as possible. In contrast, this is not so in China where majority of teenagers enjoy the liminal life phase and often prefer to delay entering into adulthood as long as possible. This is especially so for the teenage years that covered the middle and high school years (13-17 years-old). Survey and open-ended interviews conducted in Shanghai and in Hohhot found a remarkable similarity between the regions. High school years were recalled as being the more content time. For most, it was a time of fun, leisure, and personal development, with a strong emphasis on personal development being associated with developed a moral integrity. In many ways, the social transformation away from defining adulthood as the fulfillment of distinct social status and roles (e.g., marriage and parenthood) to incorporate a more subjective sense of personal responsibility to oneself is the clearest sign of the emergent individualism that in some ways resembles European ideas, while also continued to be qualified by desire to situate the self within interpersonal familial bonds.

Our paper will provide a review of our survey findings and discuss implications for understanding changes in contemporary Chinese society.

I already submitted abstract - with organized session Xuan li on Chinese youth

WILLIAM JANKOWIAK. Department of anthropology, UNLV.

I already submitted abstract - with organized session Xuan li on Chinese youth.

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The experiences of Chinese immigrants in family-owned businesses: An exploratory study

LEI JIN and ROBERT MORENO. Department of Child and Family Studies, Syracuse University.

Despite having the image of the "model minority," a large number of Chinese immigrants have low levels of formal education and limited English language proficiency. As a result, they have limited marketable skills and are more likely to work in restaurants or run a small family business in racial enclaves such as "Chinatown." However, there are an increasing number of Chinese immigrants migrating to smaller towns and suburbs and establish family-owned businesses. Despite this pattern, research documenting the experiences of Chinese immigrants, with respect to their pursuit of business ownership in mid to small size towns is limited. Building upon previous research, this ethnographic study explores the experiences of four Chinese immigrant families, who are small business owners and live in Central New York. Individual

interviews and participant observations were employed to explore their stories of “stored” immigrant lives. Ethnographic analysis showed that ethnic networks, such as kinship and friendship ties, were the most important factor in shaping participants’ choices of moving to the area. Because of limited marketable skills, establishing a family-owned business, particularly in or nearby the college areas where have many Asian students, helped participants to avoid competition with the mainstream labor market. However, the harsh work environment (e.g., long working hours and irregular schedule at work) not only led to participants’ physical stress but also negatively impacted their psychological well-being. The motivation that drove them to work in such an environment was to provide a better future for their children. However, a decreased closeness with their children, along with isolation from the American mainstream and Chinese community culture, causing these immigrant parents to feel more loneliness.

Key words Chinese immigrants family-owned business

To Be Inclusive or Not, That is the Question for Leaders Facing Disasters

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Leaders are often faced with choices about how to engage the populous and maintain their own status following disruptive events like disasters. These choices can involve deciding whether to be more exclusive vs. more inclusive regarding who has access to resources and who is considered a member of society. Exclusive behaviors are politically costly. Inclusive behaviors are economically costly. While we believe that exclusive strategies are typically more effective for maintaining power in a given society that experiences one or more disasters, there appear to be a variety of workarounds for societies that are more inclusive. These workarounds can involve greater ideological demands, greater distribution of resources, and even expecting the people who are of lowest status in society to bear the greatest brunt. These results are based on the analysis of several dozen societies coded for the NSF-funded project “Climate-Related Hazards, Disasters, and Cultural Transformations.”

This research is funded by the National Science Foundation (SMA-SBE #1416651).

Mimetic Mirrors of Personhood: Maintenance of the Self in Memory Care

ANNA L. JORDAN. Department of Anthropology, Washington State University.

Alzheimer’s Disease International estimates that the number of elderly who require long-term care will nearly triple by 2050, from 101 to 277 million, half of which will be informally or formally diagnosed with dementia. In the U.S., aging and memory loss are often seen as a threat to individual agency and the felt sense of an internal and coherent American self. Dementia, then, produces an ideological paradox: medical narratives surrounding the loss of self are at odds with person-centered care models, which were popularized in the early 1990s. Drawing on field observations and interviews conducted at “Rivertown Senior Living,” a private memory care facility located in the Pacific Northwest, I use the theoretical frame of mimesis to analyze the subjective, embodied, and temporal ways in which caregivers work with dementia patients to help them mime a normative U.S. self. Mageo argues that mimesis is the basis of the imaginal mind, which results in copying with variation, and that mimesis is an embodied and unconscious dimension of daily interactions. This paper further argues that at Rivertown Senior Living mimesis is a co-authored performance of self. As the patient declines, however, this performance becomes one-sided. By remembering life histories and personal preferences, the caregiver – familiar with the patient in a personal and embodied way – supplies their forgotten responses, thus miming the remembered self and acting out both sides of an intersubjective play about individuality.

Symposium: Mimesis as a Technology of Self across Contexts and Cultures

Symposium Organizer: Jeannette Mageo, Professor, Department of Anthropology, Washington State University
Discussant: Kathleen Barlow, Professor and Chair, Anthropology Department, Central Washington University

Exploring Mental Health Perspectives Among Black and African American College Students

CHRISTIANA T. JOSEPH. Department of Anthropology; Department of Religion, Wellesley College.

Mental health is clearly a vital factor that influences how students perform in college, particularly students of color. Students' voices need to be heard in order to truly be able to analyze the perceptions of mental health among Black and African American undergraduate students in the United States. The narratives about mental health that students construct based on their experiences will serve to improve mental health discussions on U.S. college campuses. This research project best enables students at a consortium of five undergraduate institutions in the northeast to share their unique perspectives on mental health, mental disorders, and seeking help for mental disorders or disturbances because it specifically focuses on their voices and their experiences. By including these perspectives, this project provides significant information that will encourage institutions to make tangible improvements in the services they offer to their students. When how Black and African American undergraduate students in the U.S. perceive mental health and mental disorders is better understood, then better methods can be developed that cater to their mental needs, help students feel safe and a part of the campus community, and keep more students in school.

I received funding from the Mellon Mays Undergraduate Fellowship program to conduct my research project.

Development of social problem solving among adolescents – two Hungarian longitudinal studies

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The aim of the study was to shed light on changes in social problem solving (SPS) among 12-14-year-olds (N=180, 2009–2011) and 14-16-year-olds (N=149, 2012–2014), and to examine what the correlations are between SPS and family background (FB). We used the SPSI-R (D'Zurilla et al., 2002), the factors were: positive problem orientation (PO) and negative problem orientation (NO), rational problem solving (R), impulsivity (I), and avoidance (A). Apart from self-assessment, adolescents were evaluated by mothers and teachers. All versions of the Hungarian adaptation (children's, mothers', teachers') showed adequate reliability (Cronbach-alpha) and factor structure (Kaiser–Meyer–Olkin index) at all studied ages: the Cronbach-alphas were above .72 and the KMO indexes were above .80. No significant difference was identified in the case of any of the factors among those who were 14 years old in 2011 and those who were the same age in 2012. In light of this, the results of the two longitudinal queries can be handled together. According to results, mother-child ratings were the strongest, and teacher-parent ones were the weakest. NO is becoming more characteristic of students and PO decreases. I was already high in the first year and remained so throughout. R and A displayed a tendency of increase. Parents' educational levels influence SPS factors differently: mothers' education has an effect on NO, I and A, while fathers' education has an impact on PO and R in all age groups. The family structure has the biggest impact on negative problem orientation and avoidance. As a negative view of the future and low self-efficacy in frustrating situations are characteristic of the Hungarian adult population in general, these results might indicate the appearance of the parental model in children's SPS. It has been suggested that family activities have a vital influence on children's thinking and behaviour.

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Bicultural Attitudes and Psychological Adjustment of Ethnic-Minority Adults in Bangladesh

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The purpose of this study was to explore the effects of bicultural attitudes on the psychological adjustment of ethnic-minority adults in Bangladesh. The study was based on a sample of 412 young adults (mean age 22 years), consisting of 40% women and 60% men from 18 tribal subgroups in Bangladesh. Measures used were the Bicultural Attitude Scale (BAS) and the Personality Assessment Questionnaire (PAQ). Results showed that a positive attitude toward heritage culture has significant effect on the psychological adjustment of the respondents regardless of gender and ethnic differences.

Determinants of adoption of LMS in multicultural context of Saudi Higher Education

RASHID A. KHAN. CIT, KFUPM, DCC Dhahran Saudi Arabia.

Abstract:

Technology is growing day by day and there is a need to integrate the rapidly changing technology into the educational system. The literature suggests that there is a significant resistance to technology adopting due to multicultural dimensions in any particular institution. An exploratory study at DCC also revealed that LMS have been made available for many years but it is not being used with its full potential by the faculty and hence by the students.

The purpose of this study is to explore the barriers in adoption of LMS, and to propose a technology adoption model by inclusion of cultural dimension with UTAUT2 original model in order to investigate the impact of culture in technology acceptance in Saudi Higher Education.

The study of literature reveals that cultural dimensions have an important impact in adoption of LMS in non-western countries such as Saudi Arabia and therefore, cannot be ignored for any technology adoption model.

The results of the qualitative study reveals that there is a need to continuously assess the difficulties faced by faculty and to develop the strategic plans that can focus on faculty professional development, trust building on technology and encouragement to use LMS in order to get effective use of technology provided to all faculty. After this study, the quantitative study will be carried out in future for entire population of KFUPM, DCC and other Saudi Universities.

The benefit of this literature study will be the illumination of numerous indicators of best practices of adoption of LMS technology. Using technology with its full potential may help in improving the quality of teaching and learning.

Keywords: *LMS (Learning Management System), Technology adoption, Higher Education, Teaching and learning.*

King Fahd University of Petroleum and Minerals (KFUPM.edu.sa) assistance for travelling

Internalizing Capitalist Norms: A Grounded Study of Adaptation Process among North Korean Defectors

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Traditional theories of cross-cultural adaptation have focused on “how individual migrants acculturate” by suggesting the acculturation strategies or cultural learning process. However, little theory has employed the motivational approach, which allows exploring the reason why some migrants are more likely to engage in adaptation strategies than others. Drawing on motivational perspectives, we explored the phenomenon of work-related adaptation among *cross-regime migrants*—workforce migration from communist to capitalist society—focusing on the process of internalization of capitalist norms. Using inductive grounded theory method, we interviewed twenty-one North Korean defectors residing and working in South Korea. 70% of the sample is female, the average age is 40 years old, and the average length of stay in South Korea is about six years. Following the three steps of grounded theory data analysis methods, we identified first-, lower-, and higher-order categories from open coding, axial coding, and selective coding process. Grounded model of adaptation process among North Korean defectors is emerged from data analysis. We identified individual migration motivation and prior knowledge of capitalist norms (i.e., capitalist practice) playing a significant role in subsequent cultural internalization among cross-regime migrants. According to the level of consistency of capitalist norms with their needs in new milieu, North Korean defectors showed three level of internalization of capitalist norms: integration, compliance, and defiance. In turn, the internalization of capitalist norms led defectors to adaptation behavior that could fulfill their needs—learning work-related skills and building supportive relationship at workplace. The emerging model of adaptation process consisting of pre-migration experience, post-migration internalization, and adaptation behavior, suggests the underlying mechanism of why some migrants are more likely to actively engage in adaptation than others. Theoretical implications are discussed.

A Cross-Cultural Analysis of How Children Learn about Witchcraft and Sorcery

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The purpose of this research is to investigate the modes and processes of social learning involved in the transmission and acquisition of beliefs in witchcraft and sorcery. This research will examine the different models of cultural transmission developed by Cavalli-Sforza and Feldman (1981) and others (Richerson and Boyd 2005, Durham 1991, Henrich and McElreath 2003) to understand the cultural learning of witchcraft and sorcery. Cavalli-Sforza and colleagues (1982) found that superstitions and customs were often transmitted from parent to child, whereas more recent work by Garfield and colleagues (in press) suggests religious knowledge tends to be transmitted obliquely, from different generations. Harris (2000; 2012) has suggested children learn about the supernatural through testimonies and stories, whereas cultural anthropologists (e.g. Rogoff 1986; Lewis 2007) have suggested they learn by observing and participating in witchcraft related events. Using ethnographic materials from the electronic Human Area Relation Files (HRAF), this study will provide cross-cultural data on these issues and provide a better understanding of how much children learn from others in forming their witchcraft beliefs and how this information is transmitted from one generation to the next.

Witchcraft & Sorcery: A Cross-Cultural Comparison

ROXANNA J. KING, JOEL SAMADUROFF and ZACHARY H. GARFIELD. Department of Anthropology, WSUV.

Similarities in notions of witchcraft and sorcery can be found across the globe. Broadly, witchcraft can be defined as an affliction or misfortune caused by a certain type of individual who possesses a propensity for evil (Murdock 1980) and sorcery refers to learned magical techniques used to harm others (Evans-Pritchard 1930). However, cross-culturally notions of witchcraft and sorcery often overlap with one another. Witchcraft and sorcery stirs up a macabre atmosphere through their associations with illness and death, but they can also be used to describe a number of other maladies or misfortunes including adultery, theft, bad hunt, and crop failure. These notions are often misunderstood by Westerners and healthcare workers as backwards or superstitions. Yet, witchcraft beliefs are often utilized by local people to explain morbidity and mortality due to infectious diseases. It is important for healthcare workers to understand these local cultural models in both children and adults. This research asks what factors influences the distribution of

witchcraft worldwide? Using the Standard Cross Cultural Sample (SCCS), this research will examine 125 cultures known to have witchcraft and sorcery beliefs and conduct a cross-cultural analysis. Turnbull's classic writing on the Mbuti portrayed witchcraft as relatively rare among hunter-gatherers but a pervasive part of everyday life for African farmers (1961; 1965). Hunter-gatherers tend to be egalitarian and can vote with their feet when conflict arises, whereas farmers experience high rates of accumulation and competition. Guenther (1992) reported witchcraft was absent among the Baka foragers, whereas recent work by Yamaguchi (2014) indicates that Bakwele farmers believe Baka foragers witchcraft abilities are stronger than their own. This study will examine these discrepancies and provide a more thorough understanding of how conceptions of witchcraft and sorcery are potentially influenced by factors such as subsistence.

Correlation between Regime Type and Political Destabilization in Cross-National Perspective

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The article provides analysis of the dynamics of political destabilization in different types of regimes according to Freedom House typology (Free, Partly-Free, Not-Free). Analysis of the whole period (1973-2012) confirms the theory of the U-curve dependency between types of regime and instability. But the comparison of the level of instability in three periods – before and after the Cold War and the period of the Arab spring (1973-1991, 1992-2010, 2010-2012) reveals that the level of instability in hybrid regimes has remained stable through all this time and all changes occurred in democracies and autocracies. The article also provides description of factors that influenced the changes.

This article is an output of a research project implemented as part of the Basic Research Program at the National Research University Higher School of Economics (HSE) in 2015.

What a comparative musical study could tell us about Bongo diversity ?

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The Bongo Pygmies are generally considered as representative of the Pygmies living in Gabon. However, their great diversity is extremely poorly documented, so that we often generalise specificities of a single group as being characteristic for all groups sharing this name. Presently, there are at least six isolated Bongo groups living in different areas and ethnic environments. It is not yet known if their name covers a common origin for all these groups and whether it is endogenous or exogenous. Through the composition of their musical heritage, and a cross-cultural research we examine Bongo diversity by analysing the following parameters: repertoires, musical instruments, vocal techniques, and polyphonic processes. As the Bongo live in close contact with their neighbours, our aim is to determine how successive contacts with different neighbours might have left traces in the musical culture of Bongo groups. Their possible common origin could also leave clues in their musical activity. We will also discuss how musical parameters can indicate relatedness, on the one hand with other Pygmy groups of Gabon, and on the other hand with the Aka and Baka, who are our baseline for the comparison of the musical heritage of different Pygmy groups.

It's not how the eyes see me but how I see them: How norms and expectations differ across culture to influence risk-taking

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We examine how the perception of being watched activates norms and expectations that differ cross-culturally and further influences an individual's willingness to take risks. Existing research suggests that

individuals adhere to socially acceptable behaviors when they believe others are watching them. We propose that a behavior's appropriateness may differ across cultures in accordance to an independent versus interdependent self-construal. European Americans tend to have an independent self-construal, seeking to express their individuality and avoid being influenced by others. In contrast, East Asians tend to have a more interdependent self-construal and make decisions to avoid being embarrassed and losing social support. We hypothesize that East Asians will be more risk-taking in the perceived presence, relative to the perceived absence, of others; however, the opposite would be true for European Americans. We recruited 161 college students. We randomly assigned European Americans and East Asians to either be reminded of the presence of others through exposure to a watching eyes prime, seeing three dots in a reversed triangular formation, or not through a corresponding control. We then asked participants to partake in the Balloon Analogue Risk Task (BART), a well-established behavioral measure of risk-taking, and respond to self-report measures that assessed risk-taking. Using multiple regression analysis, we confirmed our hypothesis that East Asians, when reminded of the presence of others, are more accepting of social risk-taking than East Asians not reminded of the presence of others. The opposite was true for European Americans. Similarly, we found that East Asian males behaved riskier in the BART when in the perceived presence versus absence of others, but the opposite was true for European American males. This observed gender difference is consistent with existing masculinity literature showing that compared with females, males are more inclined to take actions to avoid embarrassing themselves in front of others.

The role of social support among Hispanic/Latino men: A comparison of psychosocial health profiles between self-identified straight and men who have sex with men

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The compounding affect of multiple minority statuses has been shown to negatively impact health outcomes. In this study, however, we see that ethnicity seems to contribute to an increase in social support amid the sub status of self-identifying as men who have sex with men (MSM). In a sample of 736, Hispanic/Latino men who have sex with men (N=478) as compared to self-identified straight Hispanic/Latino men (N=258) were more educated, more consistently employed, and higher paid. Though the two groups had been in the U.S. for roughly the same period of time, the MSM group was more acculturated, less sexist, used condoms more often, and were more knowledgeable about HIV and STDs. Having a close social network based on MSM status seems to contribute to better psychosocial health outcomes among Hispanic/Latino men. These findings may contribute to better informed psychosocial health interventions for both MSM and straight Hispanic/Latino men and lead to a clearer understanding of the health disparities at the intersection of ethnicity and sexual orientation.

This study was supported by Cooperative Agreement No. 1-U48DP001902-01 from the Centers for Disease Control and Prevention and The National Institute of Minority Health and Health Disparities (R24MD002774).

A Cultural Investigation of Breast milk and Breastfeeding Practices Among Rural and Urban Sidama Women in Ethiopia

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The World Health Organization (WHO) recommends that women exclusively breastfeed for the first six months of an infant's life and encourage continuation of breastfeeding for up to two years. Cultural transmission of postpartum norms and women's perceptions about breastfeeding, however, can have a large impact on women's breastfeeding patterns. This study examined breastfeeding knowledge and post-partum cultural practices among Sidama agro-pastoralists in SW Ethiopia. We interviewed mothers in rural (n=30) and urban (n=30) settings in order to determine if women are incorporating public health messages into

postpartum practices, and to identify cultural practices that might impact women's perceived ability to breastfeed. We investigated women's cultural perceptions of 1) milk composition; 2) factors that influence breast milk quality and quantity; 3) optimal breastfeeding practices (e.g., age at weaning); and 4) traditional postpartum practices. Results showed strong support that urban and rural women are receiving recent public health messages. However, urban and rural women differed in their perceptions of the composition of breast milk, for example, urban women were more likely to think that breast milk contains properties that reduce illness in infants. Women from both populations strongly agreed that hunger, diet, and emotions influenced breast milk quality and quantity. Regarding cultural traditions designed to protect maternal and infant health in the early post-partum, urban women were more likely to report lifestyle restrictions that prevent them from leaving the house and attending work, whereas rural women were more likely to practice dietary restrictions that focused on food avoidance. We situate these findings in light of cultural transmission theory, which suggests that in rapidly changing environments, such as an urban setting, certain cultural traits are more readily updated, whereas rural settings may experience a higher conservation of tradition and greater cultural consensus.

Evidence for adaptive learning biases in children's activity choice: The case of gender and culture norms in work and play among Aka forager and Ngandu farmer children

SHEINA LEW-LEVY¹ and ADAM H. BOYETTE². ¹Department of Psychology, Cambridge University, ²Thompson Writing Program, Duke University.

Since hunting and gathering was the primary subsistence strategy throughout most of human history, studying how hunter-gatherer children learn skills through work and play is central to understanding the diverse, and possibly adaptive strategies by which culture was transmitted over evolutionary history. Recent cross-cultural research has shown that children have adaptive strategies, such as prestige and conformity biases, which lead them to participate in gender- and culture-specific activities despite contact with opposite-sex and other-cultured individuals. Using focal follow data of foraging Aka and farming Ngandu children aged 4-16 from the Central African Republic, this paper aimed to test the hypothesis that children choose play and work activities that conform to gender and culture norms in their respective communities. Chi-square analyses were conducted on seven work and play activities in order to determine whether activity was significantly associated with the variables of age, sex, and ethnicity. Ethnographic evidence was also used to determine which of these activities were sex-typical and culture-typical. The results indicated that children began to show gender differences in behavior during middle childhood. Furthermore, the results showed that boys participated in hunting activities significantly more than girls, that girls participated in other, less common types of activities significantly more than boys, and that Ngandu girls worked more than Ngandu boys at household activities. Ethnicity was a significant predictor for participation in gathering, net hunting, and village activities. These results suggest that, despite the fact that the Aka receive no gendered chore assignment, children self-socialize into gender-appropriate behavior. Furthermore, though the Aka and Ngandu spend six months of the year interacting, children choose play and work activities that reflect their community's norms. These biases help ensure that children participate in, and thus learn, gender appropriate and culturally appropriate activities.

'Colorism': A legacy of historical trauma and Parental Perceptions of Acceptance/Rejection of Young Children

MARVA L. LEWIS. School of Social Work, Tulane University.

Psychological legacies of the Historical Trauma of chattel slavery in the United States include the practice of Colorism - valuing light skin over dark skin. It was originally used by the oppressing group to divide the community of enslaved Africans to create a social hierarchy that privileged people with lighter skin tones and more European features and denigrated people with darker skin tones. Today, parents with negative or unresolved emotions associated with historical racial stereotypes about skin color may express acceptance or rejection of their child or other adults based on their skin color.

Based on PAR theory (Rohner, 1986) a 25-item scale was developed titled, *Childhood Experiences of Racial Acceptance and Rejection* (CERAR), to assess an adult's recall of statements communicated by people in their network of relationships about their racial characteristics such as skin color or hair texture.

The findings of two studies with non-clinical samples of (N = 41 and N =101) low to middle-income African American mothers in two regions of the United States are reported. We first present an overview of a public health model of transmission of historical trauma and modern day interpersonal behaviors. The studies examine a parent's CERAR, internalized stereotypes about Blacks, and acceptance or rejection of their child. The findings suggest that positive CERAR significantly correlated with the mother's perception of acceptance or rejection of her child. The findings also suggested a significantly positive association between CERAR, internalized stereotypes about Blacks, ethnic identity and depression and anxiety.

We conclude with a discussion of implications for further research.

Peer relationship of children and adolescents in contemporary Chinese societies

XUAN LI. Applied Psychology, New York University Shanghai.

The rapid economic, social and cultural changes in Chinese societies during the last few decades have led to profound changes in people's social lives. Existing research has found that the large-scale sociocultural transformations have penetrated into the experiences of Chinese children and adolescents, who are experiencing and constructing different social rules and group dynamics from those in previous generations (Chen, 2010; Jankowiak & Moore, 2012). Despite parental and public concerns over the social competence of Chinese children and adolescents (Way et al., 2013), empirical studies on extrafamilial social bonds of Chinese children and adolescents, such as their friendship and general peer relationship, remain scant and scattered.

This paper provides an up-to-date overview of the multidisciplinary scholarship on peer relationship of children and adolescents in contemporary Chinese societies, including Mainland China, Taiwan, and Hong Kong. I will begin by defining and exemplifying peer relationship, and explain how the study of Chinese children's and adolescent's peer relationship can contribute to our understanding of both human development and ongoing social changes. I will then highlight existing findings on peer relationship of Chinese children and youth from psychological and anthropological research, especially those on children's shyness and prosociality, and compare the thematic coverage, conceptual framework, and methodological approaches of these two disciplines in the study of peer relationship. By integrating the two bodies of evidence and discussing the mutual complementarity of developmental psychology and anthropology research, I will identify major gaps in current literature and argue for a multi-method and interdisciplinary approach in future research on the peer relationship of Chinese children and youth.

Facing Ethical Dilemmas at Work: Cultural Differences in Conceptualization and Coping Style

LIN LIN. Department of Psychology, Claremont Graduate University.

Confronting ethical dilemmas at work could pose moral distress and threats to one's identity (Jameton, 1984; Raines, 2000). It is important to know how people deal with these challenging situations. Previous research has shown that individuals may adapt their self-concepts to cope with the psychological stresses induced by value conflicts such as ethical dilemmas (Bosma & Kunnen, 2001), but little has been known about the cultural differences in this process of psychological adjustment. Since people from the West and the East tend to differ in their construals of the self (*independent vs. interdependent self*) (Markus & Kitayama, 1991), it may affect the preferred adaptation process in different cultures. The present study, therefore, aimed at exploring how people in eastern and western cultures understand ethical issues and make adjustments when facing ethical dilemmas in the workplace.

Semi-structured interviews were conducted with experienced working professionals in the United States and in Taiwan. Results of narrative analyses suggested that Americans were more likely to be individual-oriented when making moral judgments, so a right-based or decontextualized moral reasoning was used to understand ethical dilemmas. Yet, Taiwanese seemed to adopt *relation-oriented* moral judgement, such as duty-based & contextualized style of moral reasoning. Moreover, Americans tended to use *assimilation* and *primary control* as their dominant coping style, while Taiwanese tended to use *accommodation* and *secondary control* to cope with ethical dilemmas.

Our findings suggested that the way people approach and adjust to moral challenges varied with the nature of their self-construals. The present study added cultural nuances to the adaptation process people went through in the face of some identity-threatening ethical dilemmas at work. It also helped to identify the best way to navigate stressful moral conflicts for workers in different cultures, hoping to enhance moral resilience of employees in global organizations.

Examining Latino Accessibility of Mental Health Services in Emerging Communities: A New Challenge for the Rural South

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During the last decade, there has been an internal migration of Latinos to the Southeast. Attracted by the rural South's healthy economy, the Hispanic population in the South is projected to double by 2025. Most immigrants are seeking permanent rather than seasonal employment. Given this, there is an increase in service demand for various public services. Mental Health services, however, is an area that experiences underutilization by Latinos. This has become increasingly important as the population of Latinos in the Deep South rapidly rises and the evidence that many are not receiving needed mental health services accumulates. This should be a growing concern in research and in clinical practice. To provide an understanding of the phenomenon, this poster presentation provides an overview of risk factors that may influence the mental health of Latinos and examines prevalence rates of psychopathology and service utilization trends. The poster presentation then presents a comprehensive review of the socioeconomic, cultural, and political barriers that prevent Latinos from receiving community mental health services. Treatment recommendations to increase the accessibility and utilization of community mental health services by Latinos are discussed.

Multiple Reputations, Cooperation, & Leadership in a Dominican Village

SHANE J. MACFARLAN. Department of Anthropology, University of Utah.

Reputations are a ubiquitous feature of human social life and a large literature has been dedicated to explaining the relationship between prosocial reputations and cooperation in social dilemmas. However, humans form reputations in domains other than prosociality, such as economic competency that could affect cooperation. To date, no research has evaluated the relative effects of multiple reputation domains on cooperation. To bridge this gap, I analyse how prosocial and competency reputations affect cooperation and leadership in a rural Caribbean community, Bwa Mawego, Dominica, across a number of social contexts: labor contracting, labor exchange, and conjugal partnership formation. First, I examine the behavioral correlates of prosocial and competency reputations. Following, I analyse whether prosocial, competency, or both reputation domains explain patterns of cooperation, the flow of benefits, and leadership. My analyses suggest that 1) although some behaviors affect both reputation domains simultaneously, each reputation domain has a unique behavioral signature; 2) competency reputations pattern cooperation across a greater number of social contexts compared to prosocial reputations; and 3) individuals who are recognized as both highly prosocial and competent (i.e. leaders) reap more benefits compared to those who are high in only one domain. Results are contextualized with reference to the social markets in which behaviour is embedded and a call for greater theory development is stressed.

The more certain you are, the less probable you are right: assessing the impact of individuals cognitive skills and memory-accuracy confidence on false memory creation. Results from polish sample, collated to a cross-cultural study findings

PATRYCJA MACIASZEK. Department of Psychology, Jagiellonian University.

It is widely known the way people perceive and memorize events affect their functioning on multiple areas, including psychology of decision making, learning, cognition and many others. Creating memory trace demands constructing - at least temporal - cognitive representation, which could be more or less accurate to reality. Presented study investigate factors connected to respectively: true, false and unrelated (random) recollections, appeared in individual testing procedure.

To shed some light on this issue, two experiments using modified version of list of words related procedure (Deese-Roediger-McDermott paradigm) were conducted. In Experiment 1 (N=61) participants were simply exposed to 8 lists of words related (15 words and 1 critical, non-presented item, considered as false memory per list) and asked to chose items that were presented during the experiment from the recognition test afterwards. Simultaneously, their task was to judge if they “remember” presenting each word or just have an impression, but without precise memory trace – of its presence (“know”). It was established, people generate robust, comparable to true, false memories, characterized by a strong remembering confidence. Moreover, proportion of “remember judgments” and general memory accuracy rate enables to predict probability of false memories occurrence. To extend these findings, Experiment 2, concerning measures of memory-accuracy confidence, originally presented in recent studies, was applied. Although participants were willing to rate false and true memories with a similar percentage level of certainty, significant differences appeared on reaction times analysis. Interestingly, including complex cognitive tasks battery (attention, short-term memory and working-memory), into the DRM-procedure, provide additional information concerning participants confidence and actual cognitive efficiency.

To sum up, analyzing observed effects in terms of false memories occurrence enables to (1) evaluate results elicited from a polish sample and (2) compare them to researcher findings all over the world (e.g. American, Chinese, Serbian, Swedish etc.)

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Effective Measures of Transitional Justice for Addressing Issues of Gender-Justice

HANNAH MACINTYRE. Department of Anthropology, WSU.

This paper analyzes governmental, military and civilian run efforts in Transitional Justice and the corresponding affects on building and sustaining gender-justice. Though marginalized populations have always been more vulnerable, this is amplified by technological advances increasing the speed of information exchange and exploding global populations coupled with limited resources. The analysis draws largely upon publications from the Brookings Institute (Megan Bradley, Bryce Campbell, Rodger Duthie, and Lucy Hovil), United Nations University (James Stewart), Human Rights Quarterly (Pricilla Hayner), The UN Refugee Agency (Francesca Fontanini and Susan Rimmer), and *My Neighbor, My Enemy* by Harvey Weinstein and Eric Stover. The benefits, limitations, and draw backs of measures such as Truth Commissions, trials, reparations, and restitutions are explored. The resulting conclusion is the necessity of developing hybrid efforts to address multi-faceted issues within communities to begin to build sustainable gender-justice.

Past as Prologue: Examining the early 20th-century Origins of Obstetric Violence in Brazil

CARI S. MAES. Department of history, oregon state university.

Recent scholarship on the high-profile cases of obstetric violence in Brazil have overwhelmingly focused on contemporary causes such as the shortcomings of the public health system, the inequities between public and private health care, and the insufficiency of medical personnel and infrastructure. This paper argues for a deeper examination of the history of maternal and child medicine and public health by illuminating the emergence of interventionist obstetric and post-natal health practices in the 1930s-40s. An analysis of archival sources generated by state health agencies, physicians, and community health workers during this period reveals a pivotal transition in the practice and provision of maternal and infant care; one which not only prioritized the replacement of lay birth attendants and homebirth with obstetricians and clinics, but clearly articulated the role of the state in determining the norms for care. This paper will focus on a cadre of obstetricians and pediatricians who rose to national leadership within Brazil's National Children's Department, an institution created during the Estado Novo dictatorship. Charged with lowering the nation's persistently high infant mortality and maternal mortality rates, these public health officials/physicians devised high-intervention models of care, overtly linked maternal health and reproduction to national development, and characterized the medicalization of pre- and post-natal health as an indicator of modernity. This paper demonstrates that 21st-century interventionist models of care and the eruption of obstetric violence derived from these initiatives that solidified a partnership between the state and the medical community and established biomedical and government interventions as key mechanisms for improving population health. Finally, this paper integrates a critical reflection on current programs, such as the Stork Network and Social Mothers, as part of a longer evolution of state-led health initiatives aimed at improving maternal and child health in Brazil.

Developing Personhood Models and the Mimetic Faculty

JEANNETTE MAGEO. Department of Anthropology, WSU Pullman.

I take personhood models to be both models of the self and models of the other. One of the first ways children understand cultural models of self and other, this paper will argue, is through mimesis. Here I take mimesis to be making copies and argue that personhood models first develop from two kinds of copying. The first kind consists in imaginatively copying another as an "as if" or, one might say, a subjunctive self and develops through imaginative identification with another. The second kind develops through imaginatively replicating the other's situation: one imagines being in a position dissimilar to one's own. Based on data collected in two long-term studies supplemented by the US literature of early child development, the paper will compare Samoan and American Northwest cases, showing how these two forms of copying are shaped by cultural practices. In both cultures little ones learn to identify with their earliest caretakers. Yet who cares for children, and hence the basis and nature of self, vary markedly in these two cultures. In Samoan and American cultures toddlers and children also learn to replicate their caretakers' situations through practices that frustrate these early attachments, which creates the emotional separation prerequisite to recognizing otherness. Here again, my findings suggest that separation practices shape the children feelings for and about others differently in Samoa and the American Northwest. In the US Northwest early mimes of the "loved other as the self" and of "another as differently situated than the self" generate intersubjective models, while in Samoa they generate communitarian models. To further demonstrate the cross-cultural purchase of these posited relations between mimesis and self, I occasionally enlist examples from other cultures.

Perspectives on Gender Roles and Relations across Three Generations of Maya Women in Southern Mexico

ADRIANA M. MANAGO. Department of Psychology, Western Washington University.

In this presentation, I explore changes in gender role schemas with the erosion of "classic patriarchy," defined by Kandiyoti (1988) as a form of female subordination to males that is tied to patrilineal, patrilocal, and rural subsistence agricultural ecologies. In contrast to research indicating increases in gender egalitarian values alongside social and economic shifts toward a market economy (Inglehart & Norris,

2003), Kandiyoti outlines ways in which women uphold “classic patriarchy,” even as the social ecological structures supporting it crumble.

To explore the dynamics of both cultural continuity and change in women's understandings of gender roles and relations, I conducted a thematic analysis of interview data from my previous research on the influence of increasing commerce, schooling, and urbanization on Maya women's values for family, gender roles, and sexuality. The women I interviewed included middle-aged professional Maya women and first-generation Maya college students who migrated to the colonial Mexican city of San Cristobal de las Casas, and grandmothers, mothers, and adolescent girls in the Maya community of Zinacantán. In my thematic analysis, I found four kinds of resolutions to perceived conflicts between traditional and contemporary gender role norms. Some participants expanded traditional gender role schemas to absorb new kinds of duties, some compartmentalized divergent career and family gender role schemas, some revised hierarchical family obligation schemas to emphasize mutual love, and very few endorsed outright feminist resistance in which traditional values were perceived as inimical to equality feminism. I also found that with decline of family-mediated romantic partnering, young women were taking more personal responsibility for sexual gatekeeping in female-male relations. As such, family control over female sexuality continues, yet morphs under more individualistic social conditions. The findings illustrate how gender schemas that were previously adaptive in a community influence social constructions of gender under changing social ecological conditions.

This research was supported by grants from FPR-UCLA Center for Culture, Brain, and Development and from UC-Mexus.

“The thing is, Maori don't have that much to celebrate”: Cultural Relations, Processes of Change and Building Banal Activism around New Zealand's National Day

ALEX S. MCCONVILLE. School of public health, Massey University.

The Treaty of Waitangi commemorated on Waitangi Day recognises the agreement signed in 1840 providing British subjects with the right to settle in New Zealand. The process of colonisation opened up by The Treaty where settlers quickly became the main beneficiaries of possible interpretations of the agreement laying down new sets of laws, beliefs, and practices lead to a national culture that has come to be dominated by the normative power of settler culture. As a result, Maori protest action on the day is routinely dismissed by media, political and public discourse that instead reproduce narratives that work to maintain settler hegemony.

Using a case-based approach, I focus on one non-Maori person's experience of Waitangi Day. Based on analysis of video interview data, I explore the affective and discursive moves through which the participant grapples with multiple discourses the day holds. As the interview progresses, a transition from the reproduction of normative ‘common sense’ repertoires around the day (‘it's nothing more than a day off work’; ‘it's just a day of unnecessary conflict’; ‘it should be a day of celebration’), to an exploration of counterhegemonic possibilities, and ultimately an integration and hybridisation of the two is observed. Here, the embodiment of a ‘banal activist’ oriented position is ultimately taken up by the participant which, compared to traditional forms of protest, is a more subdued, mundane form of political action - yet nevertheless an important form of activism that can contribute to the everyday social transformations necessary for decolonisation. I explore these processes of change via the remembering and forgetting dialectic that forms collective national memory as examined in Billig's (1995) *Banal Nationalism*, and discuss these within the frame of new work on discourse and affective practice in social psychology (Wetherell, 2012; Wetherell et al. 2015).

Media, Affect and National Days in New Zealand

ALEX S. MCCONVILLE. School of public health, Massey University.

This paper examines a range of affective-discursive positions in media reports around two national days in New Zealand and discusses these within the frame of new work on discourse and affective practice in social psychology (Wetherell, 2012). Affective-discursive positions are theorised to refer to distinct pieces of emotional text primarily derived from a cultural canon of feelings and emotions (McConville et al. 2014). Ideologically charged, they work to draw the reader into recognisable interpretive repertoires that assist in (re)producing the 'background of felt dispositions' which make up identities and 'imagined communities'. I argue that reliance on such positions offer limited scope for readers to engage in culturally competent citizenship in New Zealand.

The Treaty of Waitangi commemorated on Waitangi Day recognises the agreement signed in 1840 providing British subjects with the right to settle in New Zealand as well as granting Maori the right to become British subjects. Anzac Day commemorates Gallipoli landings, extended now to remember all those who served and died in military operations, and is also seen as signifying New Zealand's contribution as a distinct nation. The process of colonisation opened up by The Treaty where settlers quickly became the main beneficiaries of possible interpretations of the agreement laying down new sets of laws, beliefs, and practices lead to a national culture that has come to be dominated by the normative power of settler culture. I suggest that media appraisals of the affect and emotion of both days are (re)presented in ways that work to maintain and reinforce settler hegemony.

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Supernatural beliefs help direct cooperation in an insecure world

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Insecure environments have been shown to increase cooperation across wide ranges of species, including humans. Though we are more likely to rely upon each other in times of need, this does not explain why humans would ever place their trust in strangers. The shared belief in a common supernatural agent to monitor and maintain social norms may be the key ingredient to extending the circle of trust to include distant others. The present study investigates how people may retain or share resources as a product of varying religious beliefs in the context of material insecurity. Data are collected from a group of indigenous Fijians living in Yasawa, Fiji, whose supernatural punishment beliefs about Christian ("Bible God") vs. deified ancestors (Kalou-vu) promote different expectations about distant, anonymous strangers. Reminding Yasawans of a recent destructive cyclone and worries about resources before making a dictator game decision about sharing sugar with a distant other reduces offers made to strangers. However, reminders of Christian belief and belief that the Christian God is punishing significantly boost offers to strangers among participants who report feeling the most insecure about resources. Conversely, reminders of traditional beliefs focused on maintaining the integrity of the local community make the most insecure participants decrease their offers to strangers when they believe the Christian God is most punishing. These results further suggest that beliefs may preferentially direct cooperation toward particular others, depending upon the wider norm complex these beliefs are evoked within.

Persistence or change in Aka forager infant care (1994-2013)

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Early hunter-gatherer research identified commonalities across hunter-gatherer communities in regards to infant care. Infants were held most of the day and night in skin-to-skin contact, breastfed on demand, responded to quickly and intimately by their caregivers, and experienced low levels of distress. These shared infant care practices are assumed to have deep evolutionary roots and together serve as a defining characteristic of hunter-gatherer life. Yet, the degree to which hunter-gatherers are experiencing social, economic, and environmental change may have created conditions that alter these defining characteristics. Here, we explore infant care among the Aka foragers in the Central African Republic. The Aka discussed in this chapter remain a mobile foraging population, but they have also experience change at multiple levels. We utilize naturalistic behavioral observations collected over almost 20 years to examine whether care patterns have persisted or changed over the course of a generational timespan. Our analyses focus on attributes which have defined hunter-gatherer infant care and infant behavior. On the whole, our results indicate that Aka infant care patterns have persisted across time. Additionally, Aka infant care patterns remain comparable to other hunter-gatherer populations and the frequency of care and caregivers interactions with infants match or exceed most other hunter-gatherer, farming and Euro-American cross-cultural examples. We argue that infant care patterns have persisted because they are vertically transmitted and highly-conserved. Moreover, Aka infant care is indicative of a much larger cultural pattern of trust, intimacy and sharing, not immediately affected by outside influences.

Research was supported by the National Science Foundation (grant #0955213) and the National Institute of Child Health and Human Development.

Adolescent Perspectives on Colonia Life in the El Paso/Ciudad Juarez Borderlands

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Individuals living in colonias within the U.S./Mexico borderlands face multiple challenges such as immigration issues, underemployment, and poverty. This research project seeks to better understand the experiences of colonia residents and the challenges they face by centering on the perspectives of colonia Mexican and Mexican-American youth living near El Paso, Texas. By focusing on youth—an often overlooked population—the project seeks to gain insights into colonia life and to offer youth an opportunity to voice community issues. Qualitative and quantitative data from the project will also be used to determine youth interest in a future community-based participatory research project.

From War Games to Warfare: An Analysis of Coalitional Playfighting in Forager Groups

MARCELA MENDOZA^{1,2} and MICHELLE SCALISE SUGIYAMA^{1,2}. ¹Department of Anthropology, University of Oregon, ²Institute of Cognitive and Decision Sciences, University of Oregon.

From an evolutionary perspective, play experiences during the juvenile period of most animals function to develop and calibrate motor, cognitive, and/or social skills needed later in the lifespan. Coalitional playfighting is a case in point: this behavior appears to provide opportunities to acquire and assess fighting prowess, aggressive formidability, leadership abilities, strategic acumen, and ability to execute group manoeuvres. We hypothesize that this behavior serves to develop and calibrate skills that are used in the context of warfare. We predicted that these games would involve motor, cognitive, and social tasks integral to the conduct of lethal raiding. To investigate this, we generated a list of these tasks using ethnographic descriptions of forager lethal raiding. We then searched forager ethnographies for information on pre-adolescent children's combat-based team games and sports, and analyzed them for the presence of these tasks. We limited our search to first-hand ethnographic accounts of hunter-gatherers recorded at a time when they were still engaging in warfare with their hunter-gatherer neighbors and/or with non-indigenous

newcomers. Here, we present the preliminary results of that analysis from two distinct culture regions and habitats, the Chiricahua and Western Apache of the North American Southwest, and the Toba and Nivaclé of the South American Gran Chaco, and discuss the theoretical implications of our findings for the evolution of warfare in humans.

The Sociopolitical Lives of Birbuaks *Azmari*, Northwestern Ethiopia

MIHIRET A. MESGANAW. Department of Anthropology, Washington State University.

The *azmari* are a group of people who live in northwestern Ethiopia, 712 kilometers from Addis Ababa, and 24 kilometers east of the historical city of Gondar. The livelihood of the *azmari* is primarily based on music performance. They are formed along an in-group descent and genealogical ancestry; maintaining music performance as a hereditary occupation. They perform Ethiopian folk music using a traditional music instrument called *masinqo* which is supported by a melodic utterance and poem improvising skills. They practice endogamous marriage. Before the overthrow of the monarchical system in 1974, they used to serve in the palaces and houses of nobilities from the higher to the lower hierarchies. In those days, each noble used to have the best *azmari* for aesthetics and political purposes. They had to encourage troops during battles; entertain the ruling families in the banquets; and make poetic propaganda in favor of their masters and against their rivals. Not only they performed music at a state level, but also in public places at various social occasions in which, in both cases, served as sociopolitical opinion makers and critics.

In this paper, I will explore the sociopolitical lives of the *azmari*; their impact on the society and its impact to themselves. Data were collected in 2010 and 2011 for MA Thesis at Addis Ababa University. Main emphasis would be their connection to politics and how it is manifested; the nature of their involvement in political affairs across regimes; the role of their views, news and critics of the political systems and key actors in the respective systems; the depth and impact of poems they improvise when criticizing political affairs; the manners in which they catalyze and exacerbate conflicts. Their role in orchestrating the fighting moral of troops; cause and resolution of conflicts among themselves.

The Paleolithic in the Modern: magical objects, fertility and sacrifice in contemporary America

ROBERT E. MOISE. INDEPENDENT SCHOLAR.

This paper interrogates two well-worn assumptions of the modern West -- the concept of linear time and the notion of modern "secularization" -- in order to reveal basic continuities between contemporary American society and those societies, both past and present, in which world-views draw on mystical theories of causation (Gorski 2000, Greenhouse 1996, Jenkins 2000, Schama 1995, Stark and Iannaccone 1994, Weber 1958). In particular, it explores continuities with three domains of religious belief and practice in paleolithic and neolithic Europe -- magic, fertility, and sacrifice -- which, it argues, continue to constitute important symbolic frameworks for daily life in the contemporary United States, albeit in different forms. To develop the argument, three types of data are employed in a comparative framework: (1) ethnographic data collected over a fourteen-year period of research on American consumer culture; (2) ethnographic data collected during four years of research on equatorial African systems of belief and practice; and (3) secondary sources on religious belief and practice in pre-Christian Europe. These varied strands of data are used to examine how these three domains operate in contemporary American life: the use of commodities to effect transformations of state and as "spirit familiars;" ideological constructions which frame wage employment and domestic relations within a logic of sacrifice; and metaphors of fertility that inform relations with "storehouses of abundance" such as the supermarket and the shopping mall. The paper concludes by exploring how individuals employ such phenomena in the course of the life-cycle to constitute a larger conceptual whole in American life: the pursuit of a moral career.

Landscape and Myths: Ethno-Historical Archaeology of the Northern Thai Cultural Landscape

PIYAWIT MOONKHAM. Department of Anthropology, Washington State University.

The ancient town of *Wiang Kum Kam* is located at the southeastern part of today Chiang Mai city, Thailand, which is in the lower part of *Chiang Mai – Lamphun Basin*. The location of the town and the nearby *Ping River* had become a major resource in the town's development for many centuries, offering abundant natural resources for agricultural farming. Several local manuscripts and the work of scholars suggests that there was a big flood some time during in 14th-15th century, causing the whole town to be abandoned. From geological evidence it is also suggested that the location of *Wiang Kum Kam* was situated at the edge of the *Chiang Mai – Lamphun* lower terrace, which is considered to be the lowest and widest part of the basin. Historically, this area has been easily eroded by water in every rainy season. According to the accumulated sediment of the physical landscape the yearly rains are understood to have caused a number of floods. Archaeological evidence, however, indicates that the community lived in the area for at least another hundreds years after the big flood. Many local folktales also indicate this incident, which led to the community modifying the landscape and preventing subsequent floods. This paper aims to show the geological evidence regarding the phenomenon of the flood at *Wiang Kum Kam*, including the archaeological evidence of the community's adaptability to such landscape change. The paper argues that understanding the local myths and folktales that are still shared in the region enables us to better reconstruct the event that unfolded in the changing landscape in this ancient northern Thai town and other similar places in the region, and that the relationship and interaction between landscapes and myths still play a significant role in early and contemporary communal belief.

It will help me to gain more conventional knowledge in cross cultural research and be able to exchange ideas and methods with other researchers in conducting further effective research.

Cultural relevance of humanitarian programs for Yezidi internally displaced persons in Iraqi Kurdistan

KYLE A. MSALL. Department of International Psychology - Organizations and Systems, Chicago School of Professional Psychology.

The Yezidi minority population faced genocide by Islamic State of Iraq and al-Sham (ISIS) and most of the survivors are currently residing in Kurdistan as internally displaced persons (IDPs). *Background:* Much of the Yezidi culture is based upon their strong religious beliefs of Yezidism which is also heavily tied with their view of being a unique ethnic group (Açıkyıldız, 2014). The literature review highlighted that a gap in research and application of culturally relevant humanitarian programs exists. It is believed that a lack of research and understanding of the target culture by the organization and the westernization of most NGOs did not allow for the programs to be altered. However, studies that conducted programs with non-western people who had been through armed conflict, similar to the Yezidis, were found to have higher effectiveness ratings as opposed to those programs that were not altered to the local culture. Some aspects that were shown to positively relate to the local culture were terminology change (Knox, 2010), implementing the local religious aspects to the program (MacMaster, et al. 2007), and involving local healthcare workers and traditional healers with the program (Gerrand and Nathane-Taulela, 2013; Kagee, 2004). *Objective:* the study aims to explore the distinct culture of Yezidi ethnic minority and to assess cultural relevance of the international and local humanitarian programs for the Yezidi displaced population. *Method:* A mixed-method design with interviews with adult Yezidi IDPs and questionnaires for local humanitarian aid workers. *Results:* Preliminary results of the qualitative study suggest that there are changes in Yezidi culture as a result of genocide by ISIS with regard to the perception of suicide, pregnancy as a result of rape, and doubts in own religion's correctness.

Key words: cultural relevancy, humanitarianism, Yezidi, internally displaced persons

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Key words: cultural relevancy, humanitarianism, Yezidi, internally displaced persons

The Wrecking Crew: Mimesis, Selfhood, and the Politics of Dance

MATT NEWSOM. Department of Anthropology, Washington State University.

Somewhere along the punk rock spectrum sits Psychobilly, a distinct musical style characterized by horror, play violence, and all things macabre. Since the early 1980s, psychobilly has made its way into most major urban centers around the world but the scene's largest hub is found in Berlin, Germany. Psychobilly fans often playfully mimic violence, and this mimicry is particularly evident in the dance form known as 'wrecking.' In this paper, I argue this dance, which simulates a fistfight, provides a space for dancers to express, contemplate, and comment on contemporary German self models of masculinity and national identity—both of which bear implications for collective memories of national violence. Following the violent periods of WWII and bifurcation, official discourses of masculinity eschewed violence and toughness; however, these two qualities are inherent to wrecking and thus provide psychobilly fans with the opportunity to entertain the fantasy of a hardened masculinity safely disarticulated from German national identity. To illustrate this, I draw on Jung's theory of the "shadow" self to interpret the mimicry that characterizes psychobilly dance in Berlin.

Benefits and Challenges of Utilizing a Multi-level, Systems Approach across Time and Place: Some Suggestions with Respect to Assessment and Interpretation

PAUL NGO¹, ROBERT KLEINER², ANDREAS P. SORENSEN³ and TOM SORENSEN⁴. ¹Department of Psychology, St. Norbert College, ²Department of Sociology, Temple University (Emeritus), ³Psychiatry, North Coast Psychiatry, Nittedal, ⁴Division of Mental Health and Addiction, University of Oslo.

In this presentation, we will discuss the benefits and challenges of utilizing a multi-level systems approach to investigate the impact of community-level interventions on the psychology of members within these communities. For example, we will describe how interdisciplinary collaboration across the fields of sociology, psychology, and psychiatry has helped us in this regard, however, such collaboration has not been without its challenges due to disciplinary differences with respect to issues such as our respective units of analysis and underlying theoretical models. These influence our methods of inquiry and analysis. We will also describe how studying these community intervention programs across time and place has revealed apparent changes in the impact of these programs over the years and that the effectiveness of these programs appear to have been moderated by differences in the physical and sociocultural milieus of the

communities under study. Last, we will address the challenges of assessing and interpreting such differences across time and place due to concomitant differences in the physical and sociocultural milieus of these communities; and why some obstacles to cross-cultural research are not always problems to be solved and offer some suggestions as to how one might resolve difficulties associated with measurement and interpretation across time and place.

Benefits and Challenges of Utilizing a Multi-Level Systems Approach Across Time and Place: Some Suggestions with Respect to Assessment and Interpretation

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Tradition as a Modern Strategy: Indigenous Knowledge as Local Response to Globalization in Nigeria/Africa

GEOFFREY I. NWAKA. Department of History/International Relations, Abia State University, Uturu, Nigeria.

Globalization is now widely perceived in Africa as a new version of earlier forms external domination and exploitation. But Marshall Sahlins has rightly emphasized the need for all peoples “to indigenize the forces of global modernity, and turn them to their own ends”, as the real impact of globalization depends largely on the responses developed at the local level. The challenge for Africa is how to engage and cope with globalization and other external influences in a way that is compatible with local values and priorities. For a long time African customs and traditions were misperceived as irrational and incompatible with the conventional strategies of development. But because of growing concern about widespread poverty, widening inequalities and environmental deterioration, associated with the Western neo-liberal model of development, there is renewed interest in an alternative approach to development which emphasizes the cultural dimension, and the overlooked potential of indigenous knowledge as “the single largest knowledge resource not yet mobilized in the development enterprise”. This paper considers how indigenous knowledge and practice can be put to good use in support of local governance and development in Nigeria; how development policies and programmes can be made to reflect local priorities, and build upon and strengthen local knowledge, capacity and organization. Indigenous knowledge is here used as a model for rethinking and redirecting the development process, and as a way to involve, enable and empower local actors to take part in their own development. The paper concludes with some general reflections on the indigenous knowledge movement as an appropriate local response to globalization and Western knowledge dominance, and as a way to promote cultural identity and inter-cultural dialogue on African development.

By building on the indigenous we can make development more participatory and endogenous, and therefore more sustainable.

The research is self financed. I will need funding support to be able to present at the conference.

Moral Foundations of Hip-Hop Culture: Exploring the Flow of Moral Perspectives From Rap Lyrics To the Everyday Discourse of Rap Listeners

KALONJI L. NZINGA. Learning Sciences, Northwestern University.

An approach to moral psychology rooted in cultural pluralism (Shweder 1987) starts from the theoretical commitment that understanding a community's moral behavior requires an emic analysis. This study applies an emic approach to studying the moral norms of the hip-hop community. We take this approach because etic frameworks of understanding hip-hop have often been used by the popular press and social science researchers to portray rap listeners as moral deviants.

The Moral Foundations Questionnaire (Haidt 2009) is used to assess which moral concerns (harm, justice, loyalty, authority, or purity) are most central to the moral sense making strategies of hip-hop listeners, exploring the hypothesis that they appropriate cultural models of morality from this genre of texts. In a cross-cultural study design comparing avid hip-hop listeners and non listeners we find that hip-hop listeners are significantly more concerned with issues of justice ($P > |t| = 0.066$) than their non-listening counterparts, but less concerned with respecting authority ($P > |t| = 0.033$) and maintaining purity ($P > |t| = 0.017$). These aggregate differences suggest that rap listeners share cultural models of morality.

We also conduct semi-structured interviews with Chicago young adult rap listeners. The discursive analysis of these interviews suggest that hip-hoppers learn to revoice value-laden lyrics in their everyday discourse as they articulate their perspectives concerning right and wrong. Additionally, as listeners revoice rappers' moral propositions, they are learning to position themselves to these perspectives by engaging in shifting strategies of endorsement, and critiquing.

By using a theoretical framework that defines culture as an "interpretive community" with shared texts and shared interpretive strategies for making meaning of those texts, this study addresses a key question in the anthropology/psychology of morality: How are individuals' moral schemas influenced by the cultural texts they come into contact with?

Cyberaggressive activities among college student minorities: Exploring pervasiveness and impact through a mixed-methods approach

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¹Department of Human Sciences, Texas A&M University-Kingsville, ²Department of Human Development and Family Studies, Texas Tech University, ³Parent and Family Relations, Texas Tech University.

Cyberaggressive activity among college students varies between studies across the US and the world (CRC, 2011). Research has shown cyberaggressive activities typically peak well before the emerging adult age but recent findings indicate significant amounts of aggressive activities that have not been well researched. The purpose of this study was to provide a cross-cultural, mixed-methods approach to provide findings among underrepresented minorities as well as add depth to the literature in how emerging adults are impacted from cyberbullying experiences. All participants (N=1,110) were college students between 18-25 years of age ($m=20.5$) and over half were female (N=634; 57.1%). Nearly half of the entire sample was Hispanic (N=332; 48%), followed by African-American (N=178), Asian (N=176), Caucasian (N=144), and lastly multiple/other (N=80). Results from the mixed-method study indicated self-control and self-esteem as important predictors in cyberbullying involvement, particularly among Hispanic cybervictims. Depression and suicidal ideation also served as significant predictors in involvement for

cybervictimization. For qualitative results, several themes emerged, such as being unable to focus on academics, having to avoid individuals because of victimization, less self-esteem, and loss of trust. Results and implications are discussed as well as recommendations for future directions.

Internally funded.

Jean Piaget on History and Beyond

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Jean Piaget on History and Beyond

Keywords: developmental psychology, history, culture

Data basis: Piagetian cross-cultural psychology

Jean Piaget researched children in order to describe the psychology of premodern or ancient humans, too. He found remarkable similarities between the two groups regarding the understanding of logic, physics, social, moral and political subjects. With reference to the understanding of nature and physics, he described that both groups share the same animistic and magical ideas. Concerning the understanding of morals and law, Piaget described that both groups believe in immanent justice, carrying the ancient practice of ordeals, in the eternal, unchangeable and holy status of law, and in the necessity to perform a severe punishment law. With regard to the understanding of mental phenomena, he described that both groups share a realistic understanding of dreams, names, and ideas.

The paper/article/presentation here outlines the discussion of this main idea in the wide field of Piagetian Cross-Cultural Psychology in the few past decades. Cross-cultural psychology after 1970/1980 experienced a great turnaround from a predominant developmental to a predominant relativistic perspective. However, the empirical research continued in revealing the missing development of the stage of formal operations among premodern milieus. This fact alone seems to contradict to the assumptions of the prevailing cultural relativism. It seems to support the ideas of Piaget regarding the parallels.

The presentation outlines the related researches of workers who followed Piaget's main idea in the past decades. They applied this idea to ethnology, history, sociology, and additional disciplines. It is possible today to reconstruct the history of religion, worldview, law, politics, sciences, philosophy, culture, morals, etc. in terms of the developmental approach. On the whole, it is necessary to criticise the currently prevailing relativistic theories and to resort to theories of former times which based on developmental assumptions.

None

Why Do Students Leave? A Study of Student Departure

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The purpose of this study was to improve student success by learning more about persistence patterns and gaps among different sub-groups, and by gathering more information and increasing the University's knowledge regarding student dropout, stopout, and retention. Though the University has descriptive

information for each entering cohort, having individuals share their reasons for not enrolling can provide an understanding for how to support and retain students in the future.

The study consisted of 3 components: 1) a comparison of demographic and academic characteristics of students who left the University with students who stayed, 2) a phone survey of a sample of individuals who are no longer enrolled at the University plus an online survey of a sample of individuals who are no longer enrolled, and 3) online focus groups including individuals who are no longer enrolled at the University and were willing to share more about their experiences while attending the University.

Various qualitative and quantitative analyses were utilized.

Key findings included the following:

- First generation college goers need support. Within overall leavers, there is a marked increase in the number of individuals who are leaving that are first generation.
- A huge risk factor is being a first generation college goer. If you identify as Hispanic/Latin@, then there is a double risk factor.
- Also, another sub-group with a significantly higher Leavers percentage was African American/Black (Stayers: 4.6% of total stayers population vs. Leavers: 20.1% of total leavers population).
- 4 Key Themes that emerged during the online focus groups included the following: 1) difficulty in attaining classes; 2) precipitating event or crisis point in student's life; 3) feeling no connection to campus; and 4) difficult encounters with advisers

Project supported by the Chancellor's Office through their "Fostering the Strategic Use of Data to Improve Student Success" grant with a focus on Persistence Patterns and Gaps Among Various Student Groups.

Your Church, My Bar! A Terrapsychological Inquiry of the Relationship Between Queerspace and Queer Spirituality in San Francisco, California

CK OLIVIERI BLACKMORE, MFT PHDC. East-West Psychology, California Institute of Integral Studies.

Abstract

This qualitative Terrapsychological Inquiry explores, through the use of heuristic and terrapsychological methodologies, the relationship between the 'soul' of Queerspace and Queer Spirituality in San Francisco, California. This inquiry consists of two simultaneously conducted components; the first of which utilizes a terrapsychological text-based assessment of queerspace in the Castro and Mission districts of San Francisco. The second component entails a heuristic review of co-researcher generated experiential activities and subsequent interviews of 4 co-researchers felt experience engaging with space terrapsychologically. Through the use of Terrapsychological Inquiry as both spiritual practice and qualitative research method, this study's findings provide a jumping off point for future research in the fields of Terrapsychological Inquiry, Queer Spirituality and Ecopsychology. Initial data gathered on the terrapsychological thematic qualities of queerspace include geographic space that holds the tension of energetic opposites, radical juxtapositions of man-made and earth-based elements and mythological Queer-Spirit symbolism. In addition, this exploratory study generated preliminary heuristic data on the felt experience of queer culture's relationship to specific spaces within Castro and Mission districts of San Francisco and the attributed individual meanings.

Identity, Perspective, Way-Finding, and Culturally Defined Values as Factors in Native American Success in STEM Education and Careers

JANET M. PAGE-REEVES. Department of Family and Community Medicine, University of New Mexico.

Despite current efforts to increase the presence of underrepresented minorities in STEM (Science, Technology, Engineering, and Mathematics), the number of Native Americans studying in STEM disciplines or pursuing careers in STEM remains low. Early attention to this issue generally relied on a deficit framework to explore failure, and to identify barriers to success. However, a primary focus on failure is a problematic way to think about the issue of underrepresentation of Natives in STEM. The research presented here is offered as a corrective to this framing. Our approach dovetails with more recent interest in assets-based theoretical formulations. Researchers from the University of New Mexico and Northwestern University are collaborating with the American Indian Science and Engineering Society (AISES) to conduct a 3-year exploratory study to gather empirical data on Native success in STEM. This paper discusses findings from 40 interviews with 21 successful Native science professionals conducted in two iterative phases (21 in Phase I and 19 in Phase II), and a structured dialogue workgroup session with a 6-member subset of the interviewees. We conducted an interpretive qualitative content analysis of interview and session transcripts to identify issues that are key for understanding dynamics of success for Native Americans in STEM. Here we explore how education and individual experience exist in a dialectical relationship with personal identity stories—a process through which Native individuals “define a new path” and “meld different aspects” of the way they view themselves. This transformative process involves dynamic and recursive changes in perspective and “wayfinding.” These changes allow for repurposing of content knowledge and experiential wisdom to (re)connect with culturally defined values.

This research was conducted with funding from the National Science Foundation, Grant #DRL-1251532.

Grandmother, Grandfather Acceptance and Rejection and Psychological Adjustment during Emerging Adulthood in the US

PARMINDER PARMAR and CHRISTINE M. LASHINSKI. Department of Human Development & Family Studies, Pennsylvania State University WS.

IPARTheory (2014), originally PARTheory and related research focused exclusively on parental acceptance and rejection. It is now acknowledges and proved by many different researches across nations and cultures, that it is important for human beings to feel accepted by attachment figures (e.g., mother, father, teacher, Siblings, friends, or intimate adult partner) is at any point in life, and that perceived rejection by any significant other has the same detrimental effects for adjustment of children and adults as parental rejection has. The present study will focus on interpersonal acceptance and rejection, that is, acceptance and rejection by Grandmothers, Grandfathers, and Psychological Adjustment. Acceptance by Grandparents was not covered by the IPARTheory previously.

To conclude, results of this study support the theoretical expectation that love withdrawal by an attachment figure (Grandparents) is likely to become associated with negative psychological dispositions. The study also examines the gender differences in the sample.

Turkish and Brazilian Children's Gratitude and their Connection to Others: A Cross-Cultural Comparison

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According to Hofstede (Hofstede, 1991, 2011), societies can be ranked on various dimensions, including individualism–collectivism. Brazil and Turkey are ranked similarly collectivist. Collectivist values should be associated with the development of connective gratitude and thinking more about others (Tudge, 2014).

We collected data from Brazilian and Turkish children on the development of gratitude and how they would distribute the money from an “imaginary windfall” (Kasser, 2005). For our gratitude task, adapted from Baumgarten-Tramer (1938), our participants specified their greatest wish and what they would do for the benefactor. For the imaginary windfall task, the participants were asked how they would distribute \$100 across different options.

Brazilian children expressed more verbal gratitude than did Turkish children, but our groups did not differ in concrete or connective gratitude. However, we observed cultural differences in the imaginary windfall. Although both groups allotted the same amount to buy stuff for themselves, the Turkish children allotted more money to buy gifts for friends and family and to give to the poor or to charity than did the Brazilian children. Moreover, the Brazilian children saved more money for future than did the Turkish children. Interestingly, expressing concrete gratitude increased the amount of money allotted to buy stuff for oneself, whereas expressing connective gratitude increased the money that is given to charity or to the poor.

Thus, our findings revealed both similarities and differences between the children from Turkey and Brazil. As Hofstede (2011) would have predicted, the children from both cultures expressed similar levels of connective gratitude, and those expressing connective gratitude were less materialistic and considered others more. However, the imaginary windfall data showed that the Turkish children were significantly more connected to others than were the Brazilian children, thus calling into question the value of simply ranking on an individualist–collectivist dimension.

Leadership Strategy as Response to Natural Disaster

PETER N. PEREGRINE. Anthropology, Lawrence University and the Santa Fe Institute.

In this paper I explore leadership strategies in the context of cultural evolution. I argue that variation in leadership strategies can often be understood as a product of differential survival in the face of unpredictable natural disasters. Specifically, I hypothesize that leaders promoting a more “exclusionary” political strategy (that is, one in which access to political authority is tightly controlled) will survive more successfully in contexts where unpredictable natural disasters are common. I present the theoretical framework underlying this hypothesis, and preliminary results from a set of diachronic cross-cultural data coded for a group of North American archaeological traditions.

This research was funded through NSF Grant #SMA-1416651 on "Climate-Related Hazards, Disasters, and Cultural Transformations."

Transnational migration and social hierarchies: The impact of transnational migration on the subjective social status and well-being of Ethiopian youth in the United States

JAMIE L. PETTS. Anthropology, Oregon State University.

This paper focuses on Ethiopian migrant and adopted youth in the U.S to examine lived experiences with transnational migration and adoption. I draw on ethnographic research that I conducted in 2014 and 2015 with Ethiopian migrant and adopted youth and their families living in the states of California, Oregon, and Washington. Life histories, in-depth interviews, and participant observation were used to understand how migrants and adoptees develop a sense of their position within various social hierarchies. Their developmental niches, their economic circumstances in Ethiopia prior to coming to the U.S., their transnational move from Ethiopia to the U.S., their social support before, during, and after the transnational move, and their experiences in the U.S. all contribute to their current subjective social status. A better understanding of these processes helps us understand how migrants and adoptees develop a sense of their position within various social hierarchies, navigate their position in U.S. society as they grow up, and allows us to identify factors that contribute to resiliency, improved subjective social status, and hence, improved wellbeing. The project prioritizes youth voices and experiences as I present narratives from Ethiopian youth who came to the U.S. by two different modes—transnational migration and adoption—and

contextualize these narratives within the social, political, and economic histories of these sites. I show that processes by which these youth infer their social standing are rooted in both past and present experiences of poverty, inequality, and racism. Comparing two different populations reveals that Ethiopian youth in different contexts—migrant versus adoptee— face similar problems yet underlines the importance of political economy, community resources, and social support in differential outcomes of subjective social status and wellbeing.

Keywords: Transnational migration, well-being, subjective social status, adoption

This research was supported by the National Science Foundation (Dissertation Improvement Grant #1323734), the Oregon State University School of Language, Culture, and Society Graduate Student Research Award, and the Ross Award.

Cultural transmission of pregnancy dietary avoidances

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Pregnancy involves puzzling aversions to nutritious foods. Early research on diet in pregnancy found that women in the first trimester are subject to physiological aversions towards substances known to have embryotoxic and teratogenic effects, such as cigarettes, and foods likely to harbor pathogens and toxins, such as meat and vegetables. Physiological aversions coupled with nausea and vomiting in pregnancy (NVP) were thus hypothesized to be evolved mechanisms that protected women and infants in utero, commonly referred to as “the maternal-fetal protection” hypothesis. Although several lines of evidence have generated support for the maternal-fetal protection hypothesis, other studies have begun to show variation in the timing and types of items that women find repulsive in pregnancy. To test the maternal-fetal protection hypothesis, we conducted a cross-sectional study of pregnant women in South India. Participants completed structured interviews of physiological aversions, nausea, vomiting, indices of pathogen exposure and immune activation, food insecurity, psychological distress, sociodemographic information, emic categories of avoided foods, mode of acquisition (e.g., mothers, sisters, doctors), and emic and etic consequences of consuming proscribed foods. We found a modest relationship between indices of pathogen exposure and dietary aversions, but strong evidence for the importance of culturally transmitted dietary proscriptions during pregnancy. Food avoidances were primarily acquired through learning and focused on protecting the infant from harm. Our results provide surprisingly strong support for the influence of cultural norms and learning on dietary aversions in pregnancy.

This research was funded through the Washington State University Mini-Grant and CAS Meyer Award.

Psychological characteristics that define language preference in bilingual society

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The use of language in multicultural society possesses the largest communicative potential and varies according to the language attitudes among speakers. Correct switching of native and non-native languages is one of the major stumbling blocks of communication. The current **study aimed to detect psychological characteristics that make bilinguals prefer one language to the other one**. 54 healthy volunteers, aged 17 to 32 years and divided into two equal groups according to their mother tongue (Russian and Ukrainian), participated in this study. They listened to a set of 2-3 syllable emotion-laden words that express sense and value in Russian and Ukrainian (100 words each). After the experiment, the participants were asked to evaluate the stimuli words as "pleasant/unpleasant" and "relaxing/activating" on the scale from -5 to 5 based on the subjective personal experience. We used the Maslach Burnout Inventory, L.A. Regush technique of diagnostics of ability to predict and the Barratt Impulsiveness Scale. The level of

emotional burnout did not differ significantly between the both groups of participants, which allowed us to exclude the influence of burnout on the perception of verbal stimuli. We detected a direct correlation between the negative perception of the non-native (Russian) language, high impulsiveness, low ability to predict and low flexibility of thinking. Different subjective impulsivity of the both groups may indicate that the negative rating of language is also the result of impulsivity and reactivity. We argue that the people with the negative perception of the non-native (Russian) language have more rigid attitude towards the language and hardly tend to change their plans and behavior. They are unable to assess changes in their social environment and fastly restructure their program of action when confronted with unforeseen circumstances, which can result in their lower cultural integration.

Gratitude, Envy, and Subjective Well-being in Guatemalan Adolescents

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Recent work with Guatemalan adolescents suggests that the social emotions of gratitude and envy play a central role in their daily lives (Poelker, Gibbons, Maxwell, & Elizondo, under review). Although both are social emotions, gratitude and envy have different implications for interpersonal interactions and subjective well-being. Gratitude fosters and sustains feelings of community and family, while envy often ignites conflict and hostility. Work on gratitude and envy is limited in adolescents (particularly outside of the U.S), despite their ubiquity in interpersonal interactions with close others. The current study investigated the relation between gratitude and envy, along with a series of related variables including materialism and life satisfaction in Guatemalan adolescents ages 12 - 17 ($N = 64$, $M_{age} = 14.15$, 54.7% girls). Participants completed a series of questionnaires in Spanish to assess their levels of gratitude, envy, materialism, positive and negative affect, and life-satisfaction. The gratitude and envy scales were adapted to reflect content from interviews with Guatemalan adolescents from a previous study, thus helping to ensure the scales were culturally informed for Guatemalan youth. Results suggested youth higher on gratitude were also significantly higher on positive affect ($r = .46, p < .001$) and life satisfaction ($r = .55, p < .001$) and significantly lower on envy ($r = -.30, p = .016$). Conversely, those higher on envy scored significantly higher on measures of negative affect ($r = .27, p = .03$) and materialism ($r = .27, p = .03$) and significantly lower on life satisfaction ($r = -.46, p < .001$). Multiple regressions revealed that positive affect and life satisfaction significantly predicted higher levels of gratitude, while lower life satisfaction and higher positive affect predicted higher levels of envy. In sum, gratitude and envy are related to many facets of subjective well-being in Guatemalan adolescents.

Re-Structuring Personhood: Relationships between Paperwork, Physical Space, and the Enactment of "Persons" in Dementia Care Settings in China

LILLIAN K. PRUEHER. Department of Anthropology, University of Washington.

The issue of what makes someone recognized as a full “person” in society is contested both within anthropology and beyond it. Perhaps unsurprisingly, standards for personhood often become especially opaque at societies’ margins. It is at these points where degrees of precarity – social, physical, and financial, among others – can become compounded, throwing marginalized individuals’ struggles to be seen and treated *as persons* into sharp relief. This phenomenon is particularly evident in dementia care. After providing an overview of several anthropological theories of personhood and a brief introduction to literature on paperwork and the spatial organization of care settings, this paper discusses how institutional forces play a role in determining personhood in dementia care. It then illustrates how these theories operate in real-world care settings by drawing on materials and observations collected at eldercare sites in and around Chengdu, China during the summer of 2015. Through exploring the shifting dynamics of personhood in Chinese dementia units, this paper considers how administrative tools and physical, spatial layouts can be used to create new mechanisms for enacting and engaging dementia patients’ shifting levels of autonomy and self-awareness.

Key Words

Personhood, Dementia, Care, China

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The Minds of Gods and the Expansion of Sociality: A Cross-Cultural Study

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Religion enhances sociality in a variety of ways. One way religion can expand sociality beyond kith and kin is through the belief that supernatural agents know everything, care about our moral behavior, and can punish us for moral infractions. Using a behavioral economic experiment, we tested whether or not individual models of moralistic, punishing, and omniscient gods curb favoritism toward anonymous others. Drawn from a sample of participants from eight diverse societies—Fijians, the Hadza of Tanzania, Indo-Fijians, Mauritians, Tyvans of southern Siberia, Inland and Coastal Vanuatuans, and Brazilians from Pesqueiro—we present cross-cultural evidence that the more people claim their moralistic gods know and punish, the less likely they are to favor themselves and their community.

This research was supported by the Cultural Evolution of Religion Research Consortium which is financially supported by grants from SSHRC and the John Templeton Foundation

Transformation of professional development practices as Doctoral Students at the Southeastern Urban University of United States

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In this global age of teacher education, the changing demographics of teacher training demands new transformative pedagogies and practices that can address the issues of multiculturalism and racism, etc. The professional development practice requirements of doctoral students in teacher education are not as identical as in the other discipline but its more multifaceted and based on many incidental factors. The purpose of this study was to understand their transformation of professional development practices as a doctoral student and their professional development experiences.

This paper that based on auto ethnographic methodology was also an attempt to explore their learning styles through their self-reflective practices. In this study, researcher purposefully selected three doctoral students who are with diversified cultural backgrounds. These doctoral students were allowed to use their theoretical lenses to identify their transformational practices and experiential knowledge in getting doctoral degrees. The effort here was to infuse the tents of their reflective professional development experiences with the conceptual framework of effective professional development practices.

The descriptive qualitative data obtained from these doctoral students were codified through three stages of initial, axial and thematic coding. By synthesizing themes with literature and infusing it with the tents of

reflection and reflective practices, the author has developed a collection of transformational elements that help in building their broader framework for effective professional development. These findings of the study also indicated that transformation of professional development practices required a documentation and analysis of structural, cultural and interpersonal aspects of professional development practices. The insights gained from their reflective auto-ethnography can encourage teacher educators to alter their perspectives and be sensitive to the range of experiences doctoral students confront.

Keywords: Transformation learning, Professional development Practices, Doctoral students

Multilingualism among Arab-Americans in Kern County

BRIANNA R. RAMIREZ. Anthropology, CSU Bakersfield.

This paper will discuss the development and use of multilingualism among the Arab-American residents in Kern County, California. Located in the San Joaquin Valley, this rural community is populated by approximately 840,000 people (USCB 2015). Of that population, roughly 52% are Latinos, creating a prominent Spanish-speaking environment. Kern County is likewise home to several Arab-Americans from varied national origins and religious affiliations. Studies on sociolinguistic patterns of Arab-Americans are sparse (Rouchdy 1974; Bassiouney 2009). This study will assist on filling the scholarly gap. Arabic-speakers' linguistic styles can vary between: Dialectal Arabic (DA), Modern Standard Arabic (MSA), and Classical Arabic (CA). In addition to these different levels of Arabic, some Arab-Americans in Kern County use English and sometimes Spanish. Sociocultural factors often influence linguistic variation and the use of code-switching, alternating between two or more languages or dialects of language in conversation. Linguistic pluralism can be a necessity in Arab-owned businesses as well as in certain religious environments. This study will explore the use of code-switching between English, Spanish, and levels of Arabic (Classical, Modern Standard, and Dialectal) in these linguistic communities. Data will be represented and collected through the use of structured and unstructured interviews and observations in religious institutions and Arab-owned businesses. This study will focus on the relationship between social variables and the linguistic diversity among the Arab-Americans in Kern County.

All funding provided by CSU Bakersfield and Professor Hager El Hadidi.

Racial Incidents in the Classroom: A Qualitative Study on Preschool Teachers' Perceptions

MELINDA RAMZEL² and ROBERT MORENO¹. ¹Department of Child and Family Studies, Syracuse University, ²Department of Early Childhood Education/Child Development, Cañada College.

This qualitative study examined the extent to which 35 early childhood educators' training and experience influenced their perception of and intervention in racial incidents that occur in a preschool classroom. The study used focus groups to explore the implications of a teacher's ability to a) perceive the racial situation, b) intervene, and c) turn the situation into a "teachable moment" to expand upon a young child's maturing classification system. Using the theories of social learning, intergroup contact, perspectives on ethnic/race identity formation and foundations of multicultural education, the study addresses what role early educators and their intervention strategies could play in reducing the formation of prejudices and negative stereotypes in preschool-aged children. The findings suggest early educators are not only reluctant to "label" children as being racist or discriminatory, but also largely believe children are incapable of these types of thoughts; young children are innocent. Furthermore, participants routinely asserted that external influences, namely parents, are to blame for children's thoughts and actions around race and gender. Participants also felt their teacher training around multicultural education was inadequate, making it difficult to know how to intervene during racial incidents in their classroom. Subsequent intervention strategies were limited to books and songs or parent focused conversations. Implications for early educator teacher training and future studies are discussed.

Maternal Interactions and Human Trafficking in India

CARLY L. REDDING¹ and MELINDA D. JOHNSON². ¹Department of Sociology and Human Services, University of North Georgia, ²Department of Sociology, Emory University.

Over five weeks during the summer of 2014 and 8 weeks in 2015, faculty members and students from the University of North Georgia had the opportunity to access one of the highly trafficked communities of Goa, India in order to conduct research and provide services as part of a multi-year cooperative agreement between the university and a local NGO.

Research indicates that the longer India's generationally-impooverished children remain in school, the greater their likelihood of avoiding enslavement in human trafficking. Over the past two summers a team from UNG began to establish a network of resources in the Goa, India community to address the social-emotional development of its children, with the goal of improving school retention rates. This process is achieved through both educational development initiatives and community development activities that aim to increase the quality of maternal interactions within these slums.

Our presentation will provide an overview of our research findings from the field, and present information on how to integrate effective research and service learning opportunities into other programs.

Multiple methods for assessing human strengths and well-being: Positive psychology's flow concept as a test case for cross-cultural research

GRANT J. RICH. Department of, Consulting Psychologist.

This presentation focuses upon one core positive psychology concept (Seligman & Csikszentmihalyi, 2000)- the peak experience termed flow (Csikszentmihalyi, 1990)- as a test case for examining some of the issues involved when positive psychology is internationalized and made indigenous. In particular, methodological, measurement, and theoretical issues regarding mixed methods flow research will be discussed. This presentation will include examination of evidence from a range of existing research projects on flow from around the globe (including Asia, Europe, and North America) over the past thirty-five years that raise questions concerning the positive psychology enterprise, including the value of psychological assessment tools and the debate over cross-cultural universals/comparisons (Rich, 2014a, 2014b). Rather than viewing qualitative and quantitative approaches (or anthropological and psychological perspectives) as rival factions engaged in bitter turf wars, this project seeks to develop constructive dialogue to facilitate engagement with the topics of mixed methods and human strengths, subjects often neglected in cross-cultural research. This presentation places flow in the context of recent debates in positive psychology (Rich, accepted), humanistic psychology (Waterman, 2013), and positive anthropology (Fischer, 2014; Mathews & Izquierdo, 2009) over the appropriate use of methods and over the possibility or impossibility of reconciliation and rapprochement between disciplines that have significant differences with respect to ontology and epistemology.

Exploring the Relationship Between Perfectionism, Trait Anxiety and Cultural Orientation

SHIREN RISHYANI. Department of Psychology, James Cook University, Singapore.

Over the past decade, research on perfectionism, its causes, as well as its implications have grown significantly. Robust links have been drawn between perfectionism and psychopathology; particularly with eating disorders, depression, suicide and anxiety. Perfectionism can be defined as a compulsive striving to achieve extremely high standards, together with a marked tendency to judge one's self-worth on the ability to reach those standards. While research has explored the relationship between perfectionism and anxiety as well as perfectionism and culture separately, to date, there are no studies exploring the interaction between culture and perfectionism and its effect on trait anxiety. The current study investigated whether perfectionism and cultural orientation could significantly predict anxiety, and if culture moderates the relationship between perfectionism and trait anxiety.

126 females completed online measures of trait anxiety, perfectionism and cultural orientation in addition to questions on their nationality, race and country of residence. Pearson's Correlation coefficient analyses and standard multiple regression analysis were conducted in order to test three main hypotheses; one, there will be a positive relationship between perfectionism and trait anxiety, two, culture and perfectionism are predictive factors for trait anxiety and three, culture will moderate the relationship between perfectionism and trait anxiety. The results revealed a significant positive correlation between perfectionism and trait anxiety and that both perfectionism and cultural orientation significantly predicted trait anxiety, indicating that higher levels of perfectionism were concurrent with elevated levels of trait anxiety. However, cultural orientation was not found to moderate the relationship between perfectionism and trait anxiety. These results suggest that culture may be an important factor to consider in addressing the link between perfectionism and anxiety.

Keywords: perfectionism, trait anxiety, collectivism, individualism

Abstract Word count: 271 words

Co-developing transformative and culturally relevant research tools: Plan Vietnam ECCD project in Gia Lai province

CORINE M. P. RIVALLAND¹, HILARY MONK¹ and HANH LE THI BICH². ¹Department of Education, Monash University, ²Plan International, Vietnam.

Plan Vietnam has been implementing an Early Childhood Care and Development (ECCD) project in the Gia Lia province since 2012. This programme is funded by the New Zealand Aid Programme (NZAP) and Plan International Australia. The project's overall goal is to implement 'Education for All' by improving young children's development and wellbeing through effective and holistic early childhood intervention. The Plan Vietnam ECCD project under evaluation is itself a transformative project with a focus on reducing inequality in education particularly for ethnic minority children. The ECCD project aims to contribute to and support children's transition to and success in, the primary school learning environment. To measure the impact of this programme a longitudinal evaluation study has been developed. Starting late 2015 this study will follow cohorts of children aged 3, 4 and 5 years and their families for a period of three years.

This paper reports on a 4 day workshop held in Hanoi in April 2015 involving researchers from Monash University Australia, team members from PLAN Vietnam and community members from the Gia Lai province. The aim of the workshop was to work as a group to develop culturally responsive and appropriate research tools and processes, for which the community could take ownership while collecting data. The evaluation methodology draws on Hedegaard's (2009) model of development which foregrounds three perspectives: the institutional perspective; broader societal perspective and the child's perspective. This presentation illustrates how drawing on the existing knowledge of participants, alongside the research knowledge of the facilitators, led to the generation of a set of culturally relevant research tools specific to the Gai Lai province. In addition the workshop resulted in building research knowledge and capacity for all those involved.

Key W ords - culturally relevant research tools, Early Childhood Community Development, Vietnam, transformative research practices

N/A

Co-developing transformative and culturally relevant research tools: Plan Vietnam ECCD project in Gia Lai province

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This paper reports on a 4 day workshop held in Hanoi in April 2015 involving researchers from Monash University Australia, team members from PLAN Vietnam and community members from the Gia Lai province. The aim of the workshop was to work as a group to develop culturally responsive and appropriate research tools and processes, for which the community could take ownership while collecting data. The evaluation methodology draws on Hedegaard's (2009) model of development which foregrounds three perspectives: the institutional perspective; broader societal perspective and the child's perspective. This presentation illustrates how drawing on the existing knowledge of participants, alongside the research knowledge of the facilitators, led to the generation of a set of culturally relevant research tools specific to the Gai Lai province. In addition the workshop resulted in building research knowledge and capacity for all those involved.

Key Words - culturally relevant research tools, Early Childhood Community Development, Vietnam, transformative research practices

Early childhood institutions as cultural buffers: Migrants and refugees negotiating cross-cultural understanding in a host nation

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Since the destabilisation of many countries in the Middle East and Africa the world has seen the largest movement of population since the Second World War. Europe is presently struggling to find a common solution to abide to their global obligations towards providing a safe haven to refugees and the world is witnessing the plight of migrants and refugees desperate to find a host country which would welcome them and provide them with new life opportunities. What is less spoken about is the preparedness of the host countries educational settings which often act as cultural buffers between local, new migrant and refugees and their ability to generate cross cultural understanding among all parties. This article discusses an Australian case study which looked at how new migrants and Australian early childhood professionals negotiated cultural understanding on the education and care of children. In this paper, the focus is on how racial tensions as well as negative media representations of the 'Black African' migrant filtered down and framed the discourses of early childhood professionals and families using four childcare services located in two low socio economic suburbs of Melbourne, Australia. A key finding of the larger study shows that migrant families had been textualised as not one of us before any initial contact with these early childhood professionals. This paper discusses this complexity and some implications for practice are considered.

Culture-linked constructs and sexual aggression: "Women as fundamentally unknowable" and other implicit theories

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The “deviant person” paradigm in sexual aggression (SA) research, contrasting identified sex offenders with non-offenders has revolutionized this field and others, and identified important risk factors. Notably, most such factors are internal to individuals (e.g., biology, attitudes). A century of research showing that situations influence behavior more than person-located factors might explain the recent pattern of diminishing returns from the “deviant person” paradigm and indicate greater emphasis on external factors in SA research.

Although sexual aggression-supportive cognitions (SASCs) are internal variables, feminist theorists have plausibly identified them as cause and consequence of cultural ideas about sexual interaction. Thus, SASCs offer a foothold in studying the influence of culture, arguably among the strongest of any external influences on SA. Considerable research finds that SASCs are associated with sexually aggressive thoughts and actions. *Implicit theories* (ITs)—generalized assumptions about oneself, others, and the world, have been suggested to give rise to the variety of identified SASCs. Curiously, there has been little or no discussion about the connection between ITs and cultures.

Results will be presented from survey and laboratory-experimental research with participants from dominant US culture and Hispanic American backgrounds, to evaluate ITs as potential drivers of SA, and to test hypotheses from the literature about their structure and mechanisms. The main focus will be the IT “women are fundamentally unknowable”.

Structural equation modeling of online survey results (N > 500) suggest ITs are plausibly involved in SA cognitions, though specific dynamic and structural theories have not been supported. Cultural variation in both SASCs and ITs seems apparent so far, though it is not clear whether the underlying patterns are distinct. As data collection is ongoing, updated results and analyses will be presented, with implications for understanding sexual aggression and suggestions for future research.

Maasai dietary additives in Tanzania: ethnomedical beliefs, ethnopharmacology, and gender differences in use

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Maasai pastoralists of east Africa utilize several different plant species as dietary additives in teas (*almajani* and *okiti*) and soups (*motori*). This study investigates plant dietary additives used by a population of semi-nomadic Maasai in Northern Tanzania. Plant collections, key informant interviews, and structured surveys with n=32 adult participants were used to investigate plants that are added to *almajani*, *motori*, and *okiti*, as well as the emic perspectives for why they are used, the self-reported frequencies of use, and gender differences in use. A total of twenty-five dietary additives were collected from 16 plant families. Participants reported using *Zanthoxylum chalybeum* Engl. (Rutaceae) (*oloisuki*) most frequently in *almajani* and *motori*, and *Acacia nilotica* Del. (Mimosaceae) (*orkiloriti*) most frequently in *okiti*. Men reported consuming more *almajani*, *motori*, and *okiti*, and also reported using four of the *motori* additives significantly more frequently, than women did. The greatest proportion of plants used as dietary additives are used for their “medicinal” effects (i.e. to aid digestion, and as purgatives, emetics, and/or diuretics) or to alter or enhance the organoleptic properties of the soups and teas (e.g. improve the flavor or color). *A. nilotica* was the only plant used specifically for its psychoactive effects. We discuss possible explanations for gender differences as well as suggest that the use of dietary additives, many of which contain antibiotic compounds, might play an important role in modulating pathogen infections in this population.

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Criminalized Caregivers: The Contested Role of Traditional Birth Attendants in Eastern Uganda

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In 2010, the United Nations Development Program (UNDP) and the Ugandan government convened a special study to assess the nation's progress towards the Millennium Development Goals. Findings showed insufficient progress towards reaching MDG 5 -- the improvement of maternal health. These figures prompted the Ugandan government to publicly declare its commitment to maternal health, a commitment that consisted of a new policy to criminalize traditional birth attendants and the recommendation that every mother deliver in a health facility with a skilled birth attendant. This new policy was enacted despite the fact that 63 percent of rural Ugandan women currently deliver at home with traditional birth attendants (TBAs) and family members. In this paper, I draw on ethnographic evidence from in-depth interviews and reciprocal ethnography with traditional birth attendants and participant observation with midwives and doctors at the regional referral hospital to explore the effects of adopting a biomedical model of birth on rural Ugandan women. Results demonstrate that, despite their criminalized status, traditional birth attendants often serve as emergency maternity care providers when circumstances prevent women from accessing care at a health facility. The narratives demonstrate how criminalizing the culturally embedded system of birth attendants has failed to address the root causes of maternal morbidity. Results highlight the importance of understanding local barriers to accessing care in order to develop policies that encourage utilization of safe maternal health programs.

Being Muslim, American, AND (Bangla)Deshi: Ethnographic Investigation of Muslim Bangladeshi Youth Negotiating Hybrid Identities

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In the wake of the events of September 11, 2001, the forms taken by public debate surrounding Muslim communities residing in the west have been manifold but most of these studies highlight the debate between Islam and the West while ignoring the critical debate, contestations, and negotiations within the Muslim world. *Halaqa*, an informal Islamic religious gathering, is a site where there is often debate and negotiations about what it means to be a Bangladeshi Muslim youth.

This paper is an ethnographic study of youths affiliated with a family-based monthly *Halaqa* in the bay area of California. The data for this study is gathered from participant observations, workshops, interviews and surveys are analyzed using critical discourse analysis. By focusing on the question of how religious identification is situated in relation to other forms of social identity, this paper explores how the Bangladeshi Muslim youth often negotiate their positions and resolve inter-generational tension by prioritizing one identity over another or by performing hybrid identities. Thus the choices of cultural identification for youths may be constructed through constraints and possibilities in the different places of culture (Hall, 1995) such as in a *Halaqa* setting. Such places become places of empowerment for the youth.

This paper will be an important addition to the current narratives about Muslim youths in USA as it illustrates that there is a complex inter-play between religiosity, ethnicity, racialization, gender and generation in the negotiation of local and transnational belonging (Hall, 1995; Maira, 2008) rather than a simple acceptance of a 'global Muslim identity' or 'Universal Islam' (Ramadan, 2004).

Key Words: Muslim youth, Bangladesh Diaspora, Identity

Block Grant from Geography Graduate Group of University of California, Davis

Influence of transportation network on southern Cameroon's cacao production area

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This study aims to reveal the influence of highway construction as land grabs on tropical Africa's rural society. Small cacao farmers such as the Fang in southern Cameroon need more labor force during the high-demand cacao harvest season than during the agricultural off-season. The Baka, hunter-gatherers who live nearby, are particularly important as laborers. The Fang obtain the Baka's labor force by providing them with not only financial rewards but also bush meat and palm wine. However, in the areas considered in the study, the local human environment, the consumption of bush meat and the usage of forest resources by local people will change during highway construction. Using data collected from interviews with local people and by comparing the economic activity before and after highway construction, this study explains an impact of the road construction. Along with improved roads that facilitate movement, the demand for bush meat has also increased, leading to an upsurge in hunting. In turn, more workers and merchants who live in towns travel to the forest area to procure bush meat or to towns to sell it. Therefore, some of the Fang progressively concentrate on hunting while asking the Baka to procure bush meat. In contrast, some Fang focus on agriculture and sell food to workers and merchants. Therefore, local farmers' activities have become polarized between agriculture and hunting and the economic gap in gender and generation has widened according to differences in land access and the Baka labor force.

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Perceptions of Intersecting Identities: Are White Men more Masculine?

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In western societies, it is common for attitudes toward gender to form in relation to other forms of identity, including ethnicity (Perry & Pauletti, 2011). Past research suggests that gender and ethnicity intersect to play a role in group-based discrimination, and this is more significant than discrimination from either solely gender or solely ethnicity (Johnson et al., 2012). The present work expands upon research about perceptions of the intersection of gender identity and ethnic identity, and how this relates to demographic variables. Male and female participants (N=418; average age 25 – 34; 213 females) recruited via Mturk, completed a revised BEM Sex Role Inventory, an ethnocentrism scale, an intolerance schema measure, a commitment to beliefs scale, and a measure of socially desirable responding. These tools measured the perceptions of the intersection of gender and ethnicity in white males targets and one of 6 other targets (i.e., African American males or females, Asian males or females, or Hispanic males or females). There was also a significant relationship between sexism and the male target description, $r = -.241$ $p < .001$, indicating that participants who are more sexist are rating the target male descriptions to be less masculine. There was a similar relationship between sexism and white male scale, $r = -.212$ $p < .001$, indicating that participants who are more sexist are again rating white males to be less masculine. The present research demonstrates the intersection between perceptions of gender identity and ethnicity, and how this influences group-based discrimination. These findings will help to expand on the research exploring the relationship between gender and ethnic bias that influence the formation of group-based prejudice and discrimination.

"I am beyond thankful to obtain an education": Gratitude and its Predictors among Emerging Adults

MICHAEL J. SAUCEDA, KATELYN E. POELKER and JUDITH L. GIBBONS. Department of Psychology, Saint Louis University.

During emerging adulthood, socio-emotional development transpires in the context of identity exploration and increased self-focus. Gratitude and envy are social emotions that reflect well-being and inform interpersonal interactions (Emmons & McCullough, 2003; Frederickson, 2004; Smith & Kim, 2007). Research with adolescents suggests that gratitude and envy are frequently experienced, characterizing relationships with family, friends, and close others (Poelker, Gibbons, Hughes, & Powlishta, 2015). We sought to integrate gratitude and envy in emerging adults with related constructs, including self-esteem, materialism, and religiosity. One hundred thirty-five university students ($M_{age} = 19.35$, $SD = 1.30$, 66% women) completed questionnaires on the above constructs and answered open-ended questions about their

lived experiences with gratitude and envy. There were significant correlations among many of the variables. Regression analyses showed that being female ($\beta = .29$, $t(129) = 3.80$, $p < .001$), along with greater religiosity ($\beta = .17$, $t(129) = 2.96$, $p = .03$) and self-esteem ($\beta = .31$, $t(129) = 2.96$, $p = .004$) significantly predicted higher levels of gratitude, $F(5, 134) = 8.62$, $p < .001$. Lower self-esteem ($\beta = -.62$, $t(129) = -9.63$, $p < .001$) and higher levels of materialism ($\beta = .33$, $t(129) = 5.35$, $p < .001$) significantly predicted greater envy, $F(5, 134) = 30.51$, $p < .001$. Open-ended responses were coded using thematic analysis (Braun & Clarke, 2006). Emerging adults were grateful for the social support of parents and friends and for opportunities to enhance their occupational and social growth. Envy was centered on others' academic and professional performance, as well as peers who seem to "have it all" with respect to physical attractiveness, friends, romantic relationships, and scholastic achievement. Results from both the quantitative and qualitative analyses are discussed in light of the developmental context including identity formation and subjective well-being.

Structure of Psychological Variables Having Cross-National Differences of Large Effect Size

GERARD SAUCIER and KATHRYN IURINO. Department of Psychology, University of Oregon.

We know that there are cross-cultural differences on psychological variables, such as individualism/collectivism. Recent analyses of a 'Survey of World Views' indicated that the largest differences were not on those contents most frequently emphasized in cross-cultural psychology (e.g., individualism, collectivism, values, social axioms, cultural tightness), but instead on other contents (e.g., religiousness). Here investigated is the factorial structure of 29 largest-difference items across 5,751 respondents from 30 countries. Using data from which individual acquiescent-responding tendencies as well as between-country differences have been removed, one finds three meaningful but correlated factors, reflecting devotion to religion, an ethnically oriented 'nation', and belief in institutionalized father-dominance (patriarchalism) This individual-level structure was found to be substantially isomorphic with the country-level structure for the same items, supporting an aggregate or direct-consensus approach to cultural variables. A similar structure including some high-difference referent-shift items substituted a spiritist-belief factor for patriarchalism, but showed less isomorphism. The three factors were related to the binding moral foundations, to conservation values, and to vertical collectivism. Their country-level variation was partially related to pathogen-prevalence, with which a *Gemeinschaft* versus *Gesellschaft* contrast tended to be confounded, but beyond that to aspects of political culture more consistent with a contrast between bounded and open societies.

New Use of Old Data

ALICE SCHLEGEL. Frances McClelland Institute for Children, Youth and Family, University of Arizona.

This presentation concerns the ethnographic aspects of cross-cultural research: code construction and the interpretation of findings.

Constructing the Codes. The third "C" in the CCCCC stands for "cumulative." The codes were all on the same sample, the SCCS, so that independently constructed codes could be used in ways unanticipated by those who constructed them. Example: a code on traits inculcated in childhood (Barry et al. 1976) is being used in a current study on pain and fear in adolescent initiation ceremonies, coded by Schlegel and Barry (1979). However, codes can be revised when new information becomes available or new theoretical models arise. New codes are constructed when new variables are needed. The presentation will include several examples of all of these.

Interpreting the Findings. Statistical associations are predictive of co-incidence and do not indicate causal relationships. It is up to the researcher to interpret the findings, which requires broad cultural (and sometimes historical) knowledge. Caution is advised due to the variable quality of the data, which are rarely quantitative. In the end, the interpretation may differ from the initial hypothesis.

Cross-cultural research, using a sample of traditional societies, is the only way to test hypotheses about human culture in the broad sense: the constancies and variants of the life-plan common to all members of our species.

(Note: this presentation is part of a panel in which "CCCCC" and "SCCS" will have been identified and discussed.)

Geographical cues and navigational style: Cross-cultural similarities and differences in three environments

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Overview

Men typically rely more than women on orientation strategies when wayfinding. Orientation strategies may be linked to lower levels of wayfinding anxiety in men. We propose that geography may influence the use of orientation strategies and wayfinding anxiety in both women and men. We compared navigational styles and wayfinding anxiety in men and women in the Faroe Islands – a region where the geography may promote an orientational style – and two previously studied societies. Sex differences in the use of wayfinding strategies and anxiety were consistent in all three societies. However, Faroese women and men embraced the orientation style at an unusually high rate.

Methods and Results

Faroese adults (n = 211) completed questionnaires assessing their use of navigational strategies (orientation/route) and the amount of anxiety they experience when navigating. Faroese data were compared to previously collected data from Hungary (n = 263) and the United States (n = 423)[\[1\]](#). Sex differences were observed in all three societies: males relied more on orientation strategies and females had more wayfinding anxiety. However, as expected given their different environment, the Faroese had higher orientation scores than either Hungarians or Americans. Faroese women's orientation scores are more similar to Hungarian and American men's scores than they are to women's in those countries, suggesting that Faroese women use this strategy at unusually high rates.

Discussion

Our findings show clear sex differences in wayfinding strategies and anxiety across cultures. However, both Faroese men and women frequently rely on orientation strategies and Faroese women may do so at an exceptionally high rate. These findings indicate that sex differences in wayfinding are consistent in different contexts. However, geographical features appear to influence navigational strategies, and our data suggest that women embrace the orientation style when environmental circumstances favor it.

[\[1\]](#) Lawton & Kallai, 2002

1) Widener University - Faculty Development Grant 2) Spatial Cognition and Navigation Project (National Science Foundation IBSS 1329091)

Parent-Infant Bedsharing: Beliefs and Practices of Low-Income Mothers in Northeast Ohio

PAMELA A. SCHULZE. School of Family and Consumer Sciences, University of Akron.

Parent-infant bed sharing is not uncommon in the United States, although the practice is discouraged by pediatricians and in public health messaging (American Academy of Pediatrics, 2011). Cross-cultural and evolutionary perspectives on co-sleeping indicate that the prevailing public health message regarding

parent- child co-sleeping is at best a selective read of the current available literature (McKenna & Gettler, 2012). Historically and culturally, bed-sharing is the norm, although it has been suggested that the practice is at odds with the individualistic culture of the United States and the hectic realities of modern day family life.

The study sought to determine the prevalence of parent-infant bed sharing in a group of at-risk mothers and to explore the cultural meanings attached to the reasons the mothers gave for their particular sleep arrangements. The study also sought to explore what sources of information or support influenced the mothers' perceptions of different types of sleep arrangements.

Ten (10) mothers were selected from local child care centers that serve mostly at-risk mothers receiving public assistance. Using in-depth, face-to-face interviews, mothers were asked to provide information about their bedtime routines, typical sleep arrangements, and beliefs about parent-infant co-sleeping in general, and bed sharing in particular. The mothers were also asked to describe what advice they received from medical practitioners and other sources regarding infant sleep. Parents were asked to provide what information, if any, they received about infant sleep from public health campaigns (e.g. billboards, literature, or advertising in print, radio, or television media). Mothers were also asked what information they shared with their healthcare practitioners about their sleep arrangements.

Recorded open-ended interviews were transcribed and analyzed for themes that emerged in the mothers' responses. The data were coded into categories that represented the key themes.

Key Words: parent-child relations, parent-infant co-sleeping, infant care, SIDS

Five Digit Test: Length of Breastfeeding and Signs of Speed, Efficiency, and Reading Readiness

MANUEL A. SEDO. Department, Institution.

Rationale FDT is a rapid naming test of neural integration based on the naming of several series recombined from the digits from 1 to 5. Initial parts 1 and 2 are declarative and descriptive; situations 3 and 4 require sustained attention and high cognitive effort. Neural dysfunctions are reflected in this test by immediate slowing of the speed of reading and increase on the number of errors. This pre-alphabetic FDT provides a relatively culture-fair means of assessing automatic and controlled cognitive abilities: it minimizes the need for reading ability; and even allows administration in regional and foreign languages other than English. Part 3 was modeled after the 1935 Stroop task of perceptual interference; and Part 4 adds the switching situation proposed by Bohnen & al. in 1992, and adopted by Delis & al (2001) in their D-KEFS battery. Methods To check on physical and social factors, FDT was administered in Granada, Spain, to 103 students aged 6, at private and public schools, and a long questionnaire was filled by the mothers. Speed and error scores were compared to the length of breast-feeding received (no breastfeeding, 1 month, 3 months, 6 months, and 6-to-12 month), and to other social aspects. To check on educational maturity, FDT was also in Belo Horizonte, Brasil, to 97 children, male and female, attending public and private schools. Speed and error scores were compared to the Ferreiro word dictation test, which separates phoneme-analyzers (who can show a sound-by-sound writing of the letters) from non-analyzers. (Ferreiro data are only appropriate for phonetically transparent languages. Student's ts were calculated. Results In Spanish groups breast-feeding length was highly associated with biological readiness. Speed scores of 1 and 4 were significant at $p < .01$, and part 3 (choice) was significant at the $p < .05$ level. Errors were also highly associated : at the level .01 on parts 3 and four. Errors to parts 3 and 4 (executive readiness) were significant at the .01 level; while part parts 1 and 2 were significant at the .05 level. In Brazilian groups 4 to 7, executive readiness (parts 3 and 4) correlated $p = .01$ with presence phonological awareness; while parts 1 and 2 correlated .05 with reading readiness. Conclusions Physical signs of readiness (neural speed and efficiency under effort) correlate with length of breastfeeding; and with phonological readiness. FDT can provide objective (non-IQ) measures of biological-educational maturity. Results may confirm the importance of white matter insulation; and the importance of executive control and cognitive effort.

Relative Deprivation: An experimental look at the psychological, social and cognitive implications

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Background: Relative deprivation exists when one's sense of grievance is not a monotonic function of one's actual situation in an absolute sense but rather a social comparison (Davis, 1959). According to Crosby (1976), relative deprivation is experienced if five necessary preconditions are met by individuals who lack something they desire. Individuals must observe that someone else has something, want it, feel entitled to it, believe it can be achieved, and perceive that the lack of access to it is not through the fault of their own.

Objective: The current paper presents two studies on the psychological and social effects of relative deprivation. In Study 1, (N=89) a relative deprivation condition was experimentally created and psychological outcomes (trust, mood, self-esteem, social dominance, altruism) as well as performance on a cognitive tasks were measured. In Study 2, (N=40) a closer examination of the psychological experience of the relatively deprived/enriched condition was conducted.

Results: Findings showed that the relatively enriched condition was created and displayed significantly higher levels of self-esteem than the relatively deprived, enriched, or deprived groups. The enriched condition displayed significantly higher levels of social dominance than all other conditions. The results of Study 2 are currently being analyzed with preliminary results showing the relatively deprived group displaying lower self-esteem and higher levels of social justice orientation.

Conclusion: These findings suggest the existence of relative deprivation and begin to discriminate the experience of relative enrichment and its psychological correlates. As wealth continues to be unequally distributed and communities organize themselves into enclaves where the poor live next to, but are excluded from, the privileges of the rich, information on the psychological consequences of relative deprivation are needed.

Conducting Research in Middle East and Central Asian Countries: the difficulties and opportunities

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The study of the Middle East and Central Asia countries is a difficulty first of all because of the obstacles of access to statistical and political information. For example, closeness and extremely high level of censorship in Turkmenistan makes it difficult to analyze and forecast socio-economic situation in the country and the region as a whole. On the other hand, field studies in these countries help better understanding the issues of cultural, demographic and educational development. With regard to the Middle East countries, there is a better situation with access to information, including the reputable international sources, but there are serious difficulties in conducting field research, especially if we speak of female researchers. Culturally specific formats of behavior and hypertrophied conspiratorial views almost do not allow making interviews to understand the causes of social and political upheavals in the region. But representatives of the Arab countries are more open to dialogue in the field of culture and education, showing willingness to cooperate and adequately assessing the existing problems.

The study was implemented in the framework of the Basic Research Program at the National Research University Higher School of Economics (HSE) in 2016.

Women of the Road: Women Truck Drivers Battle Harassment, Stereotypes and Microaggressions

STEPHANIE A. SICARD. Department of Anthropology, Washington State University.

Of the over 500,000 professional truck drivers within the United States, only six percent are women. I performed ten in-depth interviews, with eight women and two men who are either currently working as professional drivers or are retired. The focus of these interviews is on the unique safety issues that women truck drivers face over the road. While all truck drivers are concerned with general safety, women drivers have to worry about personal safety when driving solo due to the frequency in which they are targeted for assault and harassment. Stereotypical masculine norms (e.g.: strength, independence and fearlessness) are encouraged in male dominated fields, such as truck driving, and it is when stereotypical masculinity is endorsed that sexual harassment and assault is much higher. I argue that women truck drivers are forced into a double-bind situation in which they are expected to act as tough and independent as their male coworkers, while simultaneously being harassed by men because their presence and independence is seen as a threat to the long held idea of who should be a truck driver. From the in-depth interviews, I found that when women truckers face safety concerns at truck stops and rest areas in the evening, they are forced to drive further and longer than their male coworkers in order to find a safe parking area. This adds to the stress and workload in their daily lives. There is limited anthropological research published on blue collar workers especially pertaining to safety and gender. With this research, I aim to not only broaden the understanding of the issues faced by professional women truck drivers, but to also peer into the changing concept of what constitutes “women’s work.”

Key words: gender, labor, sexual harassment

Cross-Cultural Bridging and Betrayal: The Polish-Jewish Identities of Julian Tuwim

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Julian Tuwim suffered much for his determination to bridge both his Jewish and Polish identities in 20th century Poland. The triumphs and tragedies of this leading poet embody both the hopes and impossibilities of the country’s prevailing cross-cultural relations. A study of Tuwim’s writing highlights the challenges of championing hybridity and pluralism in societies more prone to valuing homogeneity.

Julian Tuwim (1894-1953) was a torrent of words and passions. Largely unknown in the West, he is well-recognized in the canon of Polish letters. Ryszard Matuszewski has said of Tuwim: “He was a storm – a spring storm which passed across the sky of Polish poetry.” And what happens when that storm is unleashed by an ethnic minority Jewish voice seeking to speak with and for a majority ethnicity, itself often beleaguered and embittered?

Tuwim recognized that cross-culturalism could land you in a cross-fire. Nor would he capitulate. In a 1924 interview he declared: “For anti-Semites, I am a Jew and my poetry is Jewish. For Jewish nationalists, I am a traitor and a renegade. TOUGH LUCK!” It was for Tuwim however, that sustaining cross-culturalism would get tougher and tougher.

This paper examines Tuwim through literary, historical and political lenses to exemplify the challenges of bridging cultural differences in divided societies. Tuwim was increasingly vilified for ‘Judaizing’ the country’s literature. With the Nazi Holocaust, the full horror of cross-cultural essentialism and extermination was unleashed. Tuwim fled his beloved Poland, and in 1944 authored an extraordinary anguished confessional poem (*‘We, Polish Jews’*) proclaiming his continued devotion to both his Jewish and Polish identities. And sometimes bridges are swept away.

More recently the ‘new Poland’ has erected a monument to Julian Tuwim on the main street of his home-city Lodz. Is this how bridges are re-built?

Keywords: poetry, identity, Jews, Poland

No funding application made for this study.

Posttraumatic Growth and Resilience among Cambodians: A Mixed-Methods Approach

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Decades post-genocide Cambodia still suffers political instability, and psychosocial/cultural sequelae of trauma. Few, if any, studies examine Cambodians' perceived positive outcomes through "life-changing" experience of trauma (posttraumatic growth). Attempts to find meaning in suffering exist in many cultures, though manifestations are culturally specific. This mixed methods study examined how PTG manifests among Cambodians.

This abstract reports first phase (quantitative) study results, with participants (N=70) from several community centers/universities in Phnom Penh, Cambodia. Cambodian versions of the Posttraumatic Growth Inventory (PTGI), Adult Resilience Measure (ARM), and Life Event Checklist (LEC) measures were utilized.

Preliminary Results: 48.6% Female, mean age 20.84 (SD=3.96), 86.1% single, 69.4% moderate income, 65.3% with high school (19.4% completed four-year college), 87.5% self-identified Buddhists.

Psychometric analyses confirmed internal reliability of the two western scales (PTGI and ARM) with Cronbach's alpha ranging .62-.89. Regression analysis revealed significant relationships between education levels and two subscales of PTGI (relating to others and new possibilities); income levels and all subscales of ARM (individual, relational, and contextual); religious affiliation and contextual subscale of ARM. Correlational analyses revealed significant positive relationships between five PTGI subscales and three ARM subscales, all with p value < .001, as follows: (1) Relating to others and individual (r=.44), relational (r=.52), and contextual resilience (r=.59); (2) New possibilities and individual (r=.39), relational (r=.47), contextual resilience (r=.54); (3) Personal strength and individual (r=.44), relational (r=.39), contextual resilience (r=.50); (4) Spiritual Change and relational (r=.37), contextual resilience (.43); (5) Appreciation of Life and individual (r=.45), relational (r.46), contextual resilience (r=.57)

Results suggest the PTGI/ARM scales are culturally appropriate for assessment with the Cambodian sample. The strong association between posttraumatic growth and resilience suggests growth after trauma may be a protective factor for individuals' resilience. Qualitative interviews being analyzed now will be discussed in terms of convergent/divergent findings with the quantitative results.

The Making of the 'Abject Girl' in North America: Social Services, School, and the State

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At a time when individualized narratives have replaced structural explanations like social class to account for inequality, girls specifically who are on the urban fringe of major cities are not only made invisible but are under-valued as contributing members to a future, individually oriented society. The research on which this presentation is based, addresses this epistemological silence through an empirical investigation of young women between the ages of 15 and 23 who are in various ways marked and stigmatized as a "problem" by dominant social discourse. A two year long feminist and visual ethnography was conducted exploring the everyday, gendered youth culture of a group urban, working-class girls who are living on the margins of the post-industrial city of Vancouver, Canada. A primary objective with this research was to uncover how working-class girls, who are not in school and are utilizing social services, come to be seen as "a problem" or as "abject" in the North American context; and to investigate the effects of this stigmatization in reproducing economic inequality.

In this presentation I map out the structural organization of the subjectivity of “problem girl” by revealing how negative youth subjectivities are formed and constituted. This occurred through the girls’ contact with state run child serving institutions (social services, school, and the police). Socio-cultural processes operating through each institution functioned to mark the out of school working-class girl as “a problem.” The girls were not able to “self perfect” according to Western, middle-class, heteronormative feminine standards. This “failure” functioned to re-inscribe the girls as abject. These findings also demonstrate how social class as both real and symbolic elements of everyday life, plays a significant role in securing the girls’ abject and marginalized status.

Conceptions Regarding Children’s Health among Asian Immigrant Parents in the Midwest

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Implicit and explicit beliefs around health guide many parental behaviors (e.g., accessing health care) and as such merit special attention. Parental beliefs, attitudes and knowledge have all been linked to various health outcomes in children, for instance, children’s dental health, access to primary care, and immunization status. This study explores Asian immigrant parents’ conceptualizations around “health” and their beliefs about what contributes to children’s wellbeing. Although cross cultural and cross-ethnic studies have explored various aspects of parents’ beliefs, few studies have teased apart beliefs across various Asian groups which together represent such substantial diversity. Thirty-nine parents of young children (<10yrs) were interviewed to explore their beliefs about what constitutes health in children. Participants were first generation migrants of Indian, Chinese, Filipino, and Korean descent. Interviews were conducted in participants’ first language, English, or a combination of the two. Data were transcribed and coded in the original language. Preliminary analysis suggested several themes, namely: (a) across groups, parents conceptualized child health as absence of physical illness; b) parents attributed health to such practices as eating, physical activity, and inborn characteristics; and (c) in some ways, conceptions reflected participants’ broader cultural beliefs. Discussion will focus on implications of parental beliefs for health behaviors and how culture shapes beliefs, behaviors and health outcomes.

Keywords: Healthy Child, Cultural Beliefs, Asian Immigrants, and Cross-Cultural

Diabetes in Mexico: Cultural Beliefs and Management in an Urban Setting

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Type 2 diabetes has been found with increasing incidence across the world the past two decades; Mexico is no exception to this trend with incidence rates of 11.9%, with urban populations seeing a higher rate of incidence (IDF, 2015). Research has shown that this is partly due to shifts in lifestyles among urban populations, such as modernization of diets and an increase in sedentary lifestyles. Diabetes is primarily thought of as a western disease and to be managed with biomedical techniques. However, biomedicine may not fully incorporate or reflect patients’ beliefs, which may result in ineffective care (Mercado-Martinez & Ramos-Herrera, 2002).

This presentation draws on clinical and community observations and semi-structured interviews conducted with 30 diabetic patients and 5 health providers at a public health clinic in Mazatlán, Mexico. I also draw upon secondary data from the Mexican Ministry of Health. My study’s aim is to understand patients’ explanatory models of illness and how these correspond or contrast with providers’ perspectives. Findings reveal the lived experiences of patients, specifically the gaps between illness causation models, with patients citing suffering or fright and hereditary explanations, and barriers to treatment and management

strategies. Secondly, I am interested in the sociocultural and physical landscape of Mazatlán, and how changes associated with economic development, globalization, and the rise of the tourist industry create a riskscape (Morello-Frosch, 2001) for diabetes. I conclude the presentation with implications for culturally appropriate clinical care for Mexican health clinics and for patients of Mexican heritage in US healthcare settings.

Key words: diabetes, cultural beliefs, modernization, Mexico

Islam: A Talking Point during Mother-Child Joint Book Reading

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Research has examined children's knowledge of religions that they affiliate with (Barrett, Richert, & Driesenga, 2001) and religions that they are not affiliated with (Geoffrey, 1992). However, these studies have largely focused on Christianity and Judaism. Knowledge on non-Muslim's children's understanding of Islam is lacking. One possible way for children to learn about others' religious practices is through adult testimony (Harris & Koenig, 2006). Children look to adults they consider trusting and credible for knowledge about science and religion. The act of questioning alone indicates that children turn to parents as a trusting source of information. However, that does not imply that what parents teach their children is entirely accurate. Inaccuracies could foster a misperception of others' religious practices and beliefs which may lead to a greater divide between children than necessary.

In the current study, mothers were instructed to read and discuss an illustrated story about Syrian Refugees to their 6- to 8-year olds ($n = 31$). Of those mothers 25 used Islam as a talking point. Mother-child discourse was analyzed through a two-step qualitative approach. First, a content analysis examined mothers' and children's accuracy in knowledge about Islam. Next, using the topics about Islam identified in the content analysis, a thematic analysis described the accuracies and inaccuracies that mothers and children have about Islam. Results indicate that more than 35% of mothers described inaccurate knowledge to their children about Islam with one of the most common misconceptions being that Allah and the Christian notion of "God" were unrelated. Such results bring to question whether teaching inaccurate knowledge about other religions creates a greater divide between Christian and Muslim children. These findings also suggest a need to inform parents about the importance of their testimony when educating their children in a globalizing world.

Chinese Mother-child Teaching Interactions During Informal Mathematical Tasks

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A number of studies have explored parent-child teaching interactions, however relatively few have examined maternal instruction with their young children in the mathematical domain. Additionally, of the studies that do exist, the vast majority were conducted in Western cultures (e.g., Hyde et al., 2006; Pan, Gauvain, Liu & Cheng, 2006). Since parental practices differ across cultures (Bornstein & Bradley, 2003), parental teaching behaviors may also be influenced by cultural factors (e.g., Kermani & Brenner, 2000; Moreno, 1991; Pan et al., 2006). Previous researchers have shown that Chinese parents differ from their American counterparts in their involvement in children's learning (e.g., Qin, Pomerantz, & Wang, 2009; Sun & Rao, 2011). The present study explored how Chinese mothers instruct their kindergarten children using two informal mathematical tasks (geometry puzzle and map task). Participants included 48 Chinese mother-child dyads from 4 kindergartens from Northeastern China. The children's mean age was 64.8 months ($SD = 6.2$). Mother-child teaching interactions were video recorded and transcribed. A 6-minute segment of each interaction was used for analysis. Two research questions were investigated: 1) how do maternal teaching behaviors vary across tasks? 2) what teaching behaviors are associated with high level of child activity? MANOVA and regression analyses were conducted and the results indicated that: 1) mothers differed significantly in the use of various teaching behaviors such as conceptual questions, directives, praise, labeling, correction, and contingency across tasks; 2) mothers who utilize more "open

ended” and positive verbal teaching patterns (conceptual questions, praise) were more effective in promoting children’s active engagement than more directive and focusing teaching patterns (e.g., perceptual questions, directives) regardless of task; 3) mothers’ use of “bribery” strategies (e.g., “if you complete it, I will give you the toy you want”) was negatively associated with children’s active engagement.

Cultural Impact on the Adoption of New Technology in Supply Chains

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One of the main reasons for poor performance of supply chains is poor information visibility. Academics and professionals recognize that supply chain management is a vital characteristic of a firm’s competitiveness. Collaboration in supply chains greatly impacts organizations’ ability to meet their customer demand and minimize costs. A major step in this collaboration is information visibility among the partners. Huang (2004) showed that from the standpoints of end inventory and back-order quantities , wholesalers and distributors gain considerably from sharing of information, while retailers do not gain much (Huang et al., 2004). Cloud computing has emerged as the fifth generation of computing, with a variety of service models and minimum to no upfront deployment cost available for all types of businesses. It promises improvements in supply chain management. Culture has long been identified as a key factor when it comes to adoption of a technology at organizational or inter-organizational levels. The objective of this research was to identify the link between the adoption of cloud computing technology in supply chains. The results showed that out of the five cultural dimensions presented by Hofstede, only three have significant impact on supply chain managers’ behavioral intention to adopt cloud technology.

My university will provide funding after acceptance from SCCR. I'll make the payment onsite and claim from my university later on.

Suicide as a Costly Apology: results from a test of evolutionary models of suicidal behavior against the ethnographic record

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self-harm; evolutionary medicine; mental health

Suicide is a universal phenomenon that presently causes more deaths than all wars and homicides combined. In a previous study, the researchers tested two evolutionary models of suicidal behavior against the ethnographic record: the inclusive fitness model (deCatanzaro, 1981) and the bargaining model, a game theoretic model based on costly signaling theory that sees most suicidal behavior as a credible signal of need in the face of a fitness threat (Hagen et al., 2008). Data were obtained from the probability sample of the electronic version of the Human Relations Area Files, which yielded 470 extracts on suicide from 53 cultures in geographically diverse regions. The two theories were operationalized into a set of variables, and the extracts were coded based on levels of support for each model by two independent coders.

The bargaining model was well-supported by the data; however, there were re-occurring themes that did not clearly map on to the original models such as: shame, accusations of wrongdoing, and a motive to receive forgiveness. The researchers suspected that this pattern of variables might represent a sub-type of the bargaining model in which the signal communicates apology. The researchers operationalized this model into a set of variables and tested them against the same dataset.

The findings lend support to the apology model of suicidal behavior. First, many of the apology model variables are ubiquitous in the ethnographic record. Secondly, results from a hierarchical cluster analysis of

the apology, bargaining, and inclusive fitness variables show that most of the bargaining model and apology model variables cluster separately from the inclusive fitness model variables at statistically significant levels. Thus, some instances of suicidal behavior may communicate a credible apology as a means of restoring cooperative relationships following social transgressions.

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Socio-cultural Aspects of *Khat* and Modernization, Southwestern Ethiopia

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This research examines the socio-cultural aspects of *Khat* (stimulant leaf). It is based on secondary (literature review) and primary data. The literature review supports social network theory, modernization theory and cultural model theory in relation to *Khat*. According to the literature review, people chew *Khat* in different cultural, occupational and traditional contexts. It creates strong social networks and facilitates social interaction among people. Moreover the *Khat* industry is a booming sector. It influences many aspects of social life in Ethiopia. In order to support the literature review, primary data was collected using sample surveys and key informant interviews. The data was collected in 2015 from Hossana, Ethiopia. The total number of respondents were 220 for sample survey. In addition five key informant interviews were conducted. According to the primary data, *Khat* is affecting the health of chewer in both positive and negative ways. Moreover according to principal component analysis and logistic regression, *Khat* is used on religious days and cultural ceremonies such as marriage, birth, funeral and other festivities. *Khat* motivates people for work and helps them to concentrate on reading.

Key words: *Khat*, cultural model, social networks theory, modernization theory

Is (^_^) Smiling? Cross-cultural Study on Recognition of Emoticon's Emotion

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Does (^_^) look like smiling to everyone? Intense discussion has been made on the universality versus cultural dependency of emotion recognition from facial expressions, yet this issue is still puzzling. Here we took a different way to approach the cultural dependency of emotion recognition. We displayed various pictures of real and emoticon faces to Cameroonian (hunter-gatherers, farmers, and city dwellers), Tanzanian (Swidden farmers, pastoralists and city dwellers) and Japanese (university students). The facial expression was either smiling, crying, or blank-faced. We asked the viewers to indicate the emotion of facial expression. The emotion recognition of the real faces was easy and was similar across three cultural groups. We found, however, a large difference across three groups in emotion recognition of emoticons; while Japanese viewers could recognize the emotion of emoticon as easily as that of real faces, Cameroonian and Tanzanian viewers were almost impossible to recognize the emotion of emoticon. These cultural dependencies would provide the strong evidence that emotion recognition from facial expression is not perfectly universal.

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Personality Across Cultures

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Personality differences are observed in all human populations and cultures – all languages appear to have words used to describe psychological differences between people. But current models of the most important attributes, including the Big Five, have been formulated by experts or empirical studies in a small number of cultures. These models are not representative of the full range of human expression. Instead, they capture a biased (western, industrialized) picture of the most meaningful personality differences. Two recent studies attempt to rectify this imbalance, by drawing on evidence from more representative global samples. In the first, factor analyses from indigenous lexical studies of personality in nine languages of diverse provenance were examined. Two factors showed evidence of substantial convergence across cultures. These “Big Two” dimensions—Social Self-Regulation and Dynamism—provide a common-denominator of the two most crucial axes of personality variation across cultures. A second study identifies common-denominator person descriptive concepts across languages. Dictionaries for 12 mutually isolated languages were used. Languages chosen represented diverse cultural characteristics and language families, from multiple continents. A composite list of every person-descriptive term in each language was examined to determine the most ubiquitous content across languages. Attribute concepts related to morality and competence appear to be as cross-culturally ubiquitous as basic-emotion concepts. These ubiquitous terms were then compared to various lexically based personality models. One and two-dimensional models are seen to draw on much more cross-culturally ubiquitous terms than do five- or six- factor models. Ubiquitous attributes likely reflect common cultural as well as common biological processes.

Moving beyond the hegemonic Climate Change Discourses of Victimhood and Resilience: Exploring Place-Making and Lived Experiences of Three Local Communities in South-eastern Bangladesh

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In the current hegemonic discourse of climate change mitigation and adaptation, the lived experiences of people at places of high risk of climate change effects are often articulated with the help of terms such as ‘victimhood’ and ‘resilience’ (Bohle, Downing, & Watts, 1994; Chaturvedi & Doyle, 2010; IPCC, 2007). However these terms fail to capture the complex realities of the lived experiences of people residing in the high-risk areas, such as the communities in the southern parts of Bangladesh. In this paper, we move away from analysis of victimhood and resilience related to climate change and, using a critical feminist political ecological approach (Forsyth, 2003; Rocheleau, 1995, 2008), we focus on an intersectional understanding of the complex social, cultural, economic, political and environmental risks experienced by the people. The main objective of this paper is to find out how the people of different communities understand their places and their day-to-day lives in relation to the various risks that they experience in the south-eastern division of Bangladesh, Chittagong, which will be drastically affected by climate change (IPCC, 2007). We focus on three minority communities of Chittagong– the Bengali Hindu communities, the indigenous (Garo) communities and community of Rohingya refugees. By bringing together our research on these three communities, we explore the historic and current relationalities between these ‘neighbors’ residing in Chittagong. Using a feminist critical discourse analysis approach to analyze data collected via archival study, oral histories, interviews and surveys, this paper finds that historical risks and disasters (such as famine, flooding, cyclones, riots, and displacement) shape the local peoples’ attitude towards the turbulent present and future.

Key Words: climate change discourse, South Asia, risks

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Having siblings is associated with strong family obligation for highly educated Japanese women

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Background: Confucian-based family obligation assigned caregiving roles for their aging parents for married women. However, little is known about how women with siblings can share family obligation with their siblings.

Purpose: Based on the concept of sociological ambivalence, the current study examined how demographic characteristics influences Japanese women's attitude toward a Confucian-based family obligation. The participants were Japanese women with parents (60 or older) from the East Asian Social Survey (2006), $N = 1147$, $M_{age} = 53$, $SE = 16.53$).

Methods: A path analysis tested three hypotheses: (1) Education will be negatively associated with family obligation, (2) High numbers of siblings will be associated with low family obligation, (3) Education will moderate the association between number of siblings and family obligation. For women with high education, high numbers of siblings will be associated with low levels of family obligation, while high numbers of siblings will not be significantly associated with family obligation.

Results: Hypothesis 1 was supported, $\beta = -.30$, $p < .001$. Hypothesis 2 was not supported. High numbers of siblings were associated with strong family obligation, $\beta = .15$, $p < .000$. Hypothesis 2 was not supported. For women with high education, high numbers of siblings were associated with strong family obligation, $B = .06$, $SE = -.01$, $p < .000$. The association was not significant for women with low education, $B = .01$, $SE = .01$, $p = .06$. The group difference in the regression coefficient of siblings was significant, $\chi^2(1) = 10.14$, $p = .002$.

Implications: High numbers of siblings were associated with strong family obligation only for women with high education. An interrelation between high numbers of siblings and age may explain this finding. Only women who are relatively young may be influenced by education and see siblings as alternative caregivers who can share family obligation with them.

Attachment Transfer among Japanese Young Adults: A Person-Centered Approach

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During the transition from adolescence to young adulthood, people tend to shift attachment figures from parents to peers and romantic partners in the important attachment functions, such as proximity-seeking and secure base (Shafer & Zeifman, 1994). Despite scholars' assertion that attachment functions may differ in cultural contexts (Rothenbaum, Weisz, Patt, & Miyake, 2000), research in attachment transfer has mainly been conducted in Western societies. This study explored varying patterns of attachment transfer among Japanese university students and the relation between patterns of attachment transfer and levels of accomplishment of developmental tasks.

Method

Participants were 135 Japanese students (66 females (49%), $M_{age} = 19.9$ years; $Range = 18 - 25$ years) from three universities in Japan. Surveys administered during psychology courses included the following measures:

Attachment transfer. Based on the 'WHO-TO' procedure developed by Hazen and Zeifman (1994) and others, three functions (i.e., 'proximity seeking' 'safety heaven' 'secure base') were examined by asking participants to list the significant figure for each function (e.g., 'Whom do you like to spend time with?').

Confidence in adult behaviors. Nine behaviors (e.g., 'taking responsibility for own action') were selected as developmental tasks for young adults to assess participants' level of confidence in behaving as an adult.

Demographic information (e.g., age, gender) was also collected.

Results/Discussion

Latent class analysis revealed 3 clusters: Cluster 1: 'friend-oriented' (n = 37), Cluster 2: 'romantic- partner-oriented' (n = 6) and Cluster 3: 'parent-oriented' (n = 96). Result also indicated that within each cluster, participants' responses in who was considered as the significant figure in the function of proximity-seeking varied most.

A series of ANOVAs revealed that parent-oriented participants scored significantly higher on confidence in emotion control than romantic-partner-oriented participants. The roles of parents and peers in the development of young adults in Japan will be discussed.

Psychotherapy in the Wake and Waves of Colonization

LUCAS J. TROUT. Health Promotion and Policy, University of Massachusetts-Amherst.

Western medicalized systems of mental health care have taken root in rural Alaskan Native communities in order to identify and treat the various forms of suffering and violence that have increased so dramatically in prevalence in the wake and waves of colonization. However, these systems often find themselves at odds with local discourse around the origins and management of distress, and rely on a set of prescriptive, culturally exogenous therapeutic techniques with questionable applicability to indigenous post-colonial forms of suffering. Within this disjuncture, the 'pathologies' of modern Alaska Native life are identified somewhat paradoxically as both symptoms of Western invasion (locally) and subject to treatment by Western means (by the institutions tasked with the remediation of their distress). As a consequence, mental health services have come to represent for many Alaska Natives a recapitulation or second wave of colonization, as indigenous anthropologies of suffering, systems of meaning, and structures of care are supplanted by those of their colonizers. Through the lens of both a clinical case study and ongoing ethnographic fieldwork in rural Alaska, this paper will explore the consequences of these divergent narratives of mental health and suffering, as well as some the possibilities for reconciling the complex dynamics of colonization, psychotherapy, and the distinct cultural worlds at play in the indigenous Alaskan arctic.

Beyond 'Two Worlds': Identity Narratives and the Capacity to Aspire in Alaska Native Youth

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Radical health disparities among Alaska Native youth are consistently linked in local discourse to discontinuities between the lives of young people and those of their parents and Elders, distilled into the highly pressurized central trope of culture loss. In this view, the disrupted processes of identity development, changing access to livelihoods, and ruptured cross-generational mentorship associated with colonization create competing and complex challenges for indigenous youth as they attempt to enact viable paths forward in the context of a rapidly changing arctic home. Using a new community-based participatory research method, Intergenerational Dialogue Exchange and Action (IDEA), this study considers narratives of culture loss and continuity, heritage, resilience, and future employed by three generations of Alaska Natives in one circumpolar community. IDEA integrates youth digital storytelling, Photovoice, in-depth interviews, and community discussions with youth, adults, and Elders as a way to document these narratives and explore the ways that culture, community, and ideas of the future intersect and differ between generations. Through this intergenerational and participatory inquiry process, we examine the meanings associated with different constructions of culture and selfhood, across individuals and generations, and explore the ways in which these narratives position Inupiat youth in relation to their personal and collective futures. In studying how constructions of self—as culture-bearer, Native citizen,

“domesticated Eskimo,” and so on—catalyze perception, behavior, and aspirations among Inupiat youth, we illustrate how representations of self, heritage, resilience, and hope can expand possibilities for youth and thus impact individual and community health.

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Intercultural Sensitivity of Georgian University Students by Level, Region, and Nationality

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The research studied Intercultural Sensitivity of Georgian, Armenian and Azerbaijani students who reside in Georgia. The methodological approach of the research is based on Bennett’s Developmental Model of Intercultural Sensitivity. Three parallel forms of the instrument for measuring Intercultural Sensitivity were developed, each for Georgian, Armenian and Azeri students. The questionnaire, containing 52 items, measures Intercultural Sensitivity on 11 scales.

588 students participated in the survey conducted at the capital and regional city state universities, Tbilisi State University and Akhaltsike State University respectively. The participants were Georgian bachelor’s degree students, and Azerbaijani and Armenian students, who were enrolled in the “Four plus One” preparatory programme or are alums of the programme and are currently enrolled as full-time bachelor’s degree students. The indices of Georgian, Armenian and Azerbaijani students’ Intercultural sensitivity were measured on each scale of the developed instrument.

The analysis of the patterns of Armenian, Georgian, and Azerbaijani student intercultural sensitivity for all scales indicates that levels of intercultural sensitivity differ for each group. Armenian and Azerbaijani students have developed high levels of intercultural sensitivity towards Georgians but lower levels towards one another. Existing conflicts between Armenia and Azerbaijan are reflected in the lower levels of sensitivity between representatives of these two nations living in Georgia. However, Armenians and Azerbaijanis high intercultural sensitivity towards Georgians points to their willingness to integrate themselves into the dominant culture.

Moreover, the study has revealed that Armenian and Azerbaijani bachelor’s degree students (who have completed the preparatory language programme) exhibit significantly higher levels of intercultural sensitivity than Armenian and Azerbaijani students who are currently enrolled in the preparatory programme. Hence, the preparatory programme has a positive influence on the development of student intercultural sensitivity, and its support for and development could be extremely important to ethnic minority integration.

Developing gratitude in the United States, Brazil, Russia, and China

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Some philosophers and psychologists define gratitude as occurring when: (a) a benefactor has freely and intentionally helped or provided a beneficiary with something; (b) the beneficiary recognizes the benefactor’s intentionality; and (c) freely chooses to repay, if possible, with something the benefactor needs or wants (Gulliford et al., 2013; McConnell, 1993). This definition presupposes that beneficiaries,

minimally, have a theory of mind, are not egocentric, and have an autonomous sense of morality (Nelson et al., 2013; Piaget 1965/1995).

We examine possible precursors to this developed sense of gratitude, such as thanking for a gift (perhaps simple politeness, which parents teach early) or repaying a gift without considering the benefactor's needs (perhaps due to egocentrism). We used a method first employed by Baumgarten-Tramer's (1938) to assess "verbal," "concrete" (egocentric), and "connective" (taking the benefactor's needs or wishes into account) gratitude in youth aged 7 to 15. Recent research (Freitas et al., 2011; Tudge et al., 2015) found similar results to those of Baumgarten-Tramer: little change with age in verbal gratitude, a decline in concrete gratitude, and an increase in connective gratitude.

We therefore decided to assess whether there might be cultural differences in the development of the expression of gratitude, and collected data from 1,384 7- to 14-year-olds from the United States, Brazil, Russia, and China using the same methodology.

Curve-estimation analysis revealed both age and culture variations in the development of gratitude: Russian and Chinese children expressed more verbal gratitude and connective gratitude than did Americans or Brazilians; concrete gratitude declined linearly with age in the US, Brazil, and Russia, but not in China; connective gratitude increased linearly in the US and Russia but not in Brazil or China.

The next steps in our research program involve trying to understand the individual, family, and cultural sources of this variability.

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The ideal adult through the eyes of Estonian teenagers

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The study explored Estonian teenagers' value preferences and ideas about their future social roles expressed by drawings of an ideal man and woman. 165 participants were in 4th grade with a mean age of 10.07 years and 177 were in 8th grade with a mean age of 14.09 years. Adolescents were asked to draw a picture about ideal men and women doing something and write on their drawings what the person is doing. The coding system of Gibbons and Stiles (2000) was used. Kindness and honesty were considered as the most important qualities for both the ideal woman and man. Adolescents depicted the ideal man as having a good job, money, wealth more frequently than the ideal woman. Compared with the boys' pictorial presentations of ideal women, that of girls focused on other people, close relationships, helping, caring for others, and visualized inner states of the ideal woman more frequently than boys did. The drawings of eight-graders were more detailed (both physical appearance and visualization of inner qualities) than those of fourth-graders. No gender differences emerged in valuing being successful and having a good job. Finally, the commonalities and culture-specificity of Estonian teenagers ratings and drawings of an ideal adult were pointed out, and related to their cultural orientations.

Playing at Work, Working at Play: An Ethnographic Study of Learning in Early Childhood

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Predominant view in current 'Western' societies is that play and work are separated and that children's main preoccupation is play. Taking into account a case study from Slovenia this paper explores a different relationship between play and work.

Up until WW II Slovenia was predominantly agricultural with few industrialized centers. It was common for children to start working in the domestic unit from an early age on. Through participation at work, children were learning important skills such as responsibility, diligence, honesty, care for other family members as well as social and gender relations.

Although the relation towards work has changed with modernization in the second half of the 20th century, for Slovenes work has remained one of the core values with educational implications.

Even though Slovene ethnography is rich in data of children's lives in the recent past, studies taking into account children's perspectives are extremely rare. The study thus tries to overcome this gap by connecting voices from children, parents, grandparents and kindergarten educators. The study explores how play and work nowadays intertwine in the children's daily lives. The empirical evidence shows that it might be difficult to distinguish play from work. Furthermore, the paper explores research participant's attitudes towards children's participation at daily domestic work.

The presented ethnographic study was conducted in two kindergarten settings, one in the countryside and another in the suburbs of the Slovene capital. The methods adopted were participant observation and semi structured interviews as well as visual participatory methods. Children, parents and educators were given cameras to take pictures of their daily lives. Photo elicitation interviews were conducted as a follow up. In addition, photo elicitation interviews were also conducted with pictures of children at play and at work in order to gain insight into how children themselves perceive work and play.

An Exploration of Culturally Grounded Youth Suicide Prevention Programs for Native American and African American Youth

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Many programs intended to prevent suicide in youth take a "one size fits all approach"; a few seek to culturally "tailor" existing programs to fit the needs of a specific youth population. Using existing, evidence-based screening methods or suicide prevention curricula may be an efficient approach, but the screening methods or curricula may not address the underlying causes of suicide or best approaches to healing in certain distressed communities and cultures. This presentation examines the curricula in eight suicide prevention programs with the *Procedural and Coding Manual for Review of Evidence-Based Interventions* and pays close attention to the cultural appropriateness of the programs. The presentation explores some possible reasons why suicide prevention efforts might not work well or have lasting benefits for certain populations. It also explores specific programs that attempt to be community-derived, culturally grounded suicide prevention programs for Native American and African American youth. The presentation seeks to identify themes in culturally grounded suicide prevention programs such as encouraging spirituality, belonging, positive relationships and a supportive community environment. Even when common themes such as spirituality and religion are identified and interventions are developed, components may not apply to youth from different tribal communities or to subcultures among African American youth. For instance, healing from the Canoe Journey may not apply to inland tribes, and because African American churches are not monolithic, not all churches may be open to providing these mental health services. Preliminary results from these investigations suggest that intensive community involvement and attention to cultural traditions are needed for these programs to be successful.

Comparative study of musical gestures and corporality, *The case of the music of dotâr in Central Asia and Iran*

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The geopolitical divisions today distinguish different countries in Central Asia, but it should be noted that between the géo-cultural areas (anthropologic, linguistic and musical) the boundaries remain unclear and vague.

It should be mentioned that many of the studies on the musical traditions carried on the vast area of Iran and Central Asia focus on one region, a particular tradition or a specific geo-cultural area, without undertaking a comparative study of all musical traditions present in this vast zone.

However, a comparative approach allows better understanding of singularity in one hand and the common points in another.

The analysis of the musical gestures can reveal not only the facts concerning interaction between man and the musical instrument but also, at the anthropological level, on how those musical traditions in contact, differentiate one from another by adopting a particular gesture in playing techniques or even a whole separate body posture.

According to our analysis on musical gestures in the playing of dotâr, long-necked lute from Iran and Central Asia, we find a series of common playing techniques but also techniques that are associated with a specific tradition and which can not be found in the other neighboring cultures. However, each musician develops his own technique to create his own "signature". So in a broad continuum which includes various musical traditions, or even wider, different cultural areas in contact in the region, some techniques are the "distinctive features" which allows to distinguish between different traditions.

These features manifest not only by the particularities in the musical gestures but also by a whole different definition of corporality and cultural image of the body of the musicians.

Research chair GeAcMus (Gesture-Acoustic-Music), Sorbonne Universités/MNHN

Mom, Dad, and the Dog: A New and Changing Definition of Family

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In America, and many other Westernized countries, dogs are coming into the home and taking a special place in the family. Americans alone spent over \$58 billion on pet services and products in 2014, with nearly half that spent on pet dogs. This talk will consider the new place of the dog, while addressing cross-cultural considerations for perspective. In doing so, an expanded definition of family will be discussed, considering the role of pets, the emphasis placed on maintaining the pair bond, and the increase in voluntarily childless individuals. In the end, a model for the cultural evolution of the pet parent will be reviewed.

Cross-Cultural influence of gender and social support on family quality of life

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Purpose of the study

The study examines the influence of gender and social support on college students' family quality of life. The purpose of the study was to examine the influence of cross-cultural aspects of college students in respect to gender and social support in perception to family quality of life of parenting, family interaction and emotional well-being.

Method

The participants responded to 16 items of family quality of life scale. Participants of the study were recruited from their individual classes with permission from course instructors. The researcher wrote emails to instructors requesting for permission to recruit participants from their classes. Data was collected during the instructional time in classes that instructors consented to data collection.

Study findings

This study examined the influence of gender and social support on family quality of life of cross-cultural college students. Participants come from different cultures as pertains to ethnicity, age, country of origin and social economic status. A total of 130 college students participated in this study with 49 males (38%) and 81 females (62%). Family Quality of Life scale (FQOL) was used to measure three subscales, interaction, parenting and emotional well-being. ANOVA revealed that students with high social support scored higher in all subscales of family quality of life scale than those with low social support. Gender difference showed that female students scored significantly higher than male students in interaction, parenting and emotional well-being scales than male students.

Conclusion

College students social support and gender influence family quality of life on parenting, interaction and emotional wellbeing. The study contributes significantly to understanding of family quality life in respect to gender and social support.

Keywords: parenting, interaction, emotional well-being, social support,

Man/Made in Germany - A Critical Examination of the Origins of Gender Identity Laws on the Example of the German Transsexual Law (Deutsches Transsexuellengesetz)

BAYA D. WALLS. Department of Anthropology, University of Washington.

The objective of this paper is to explore the historic, social, medical, and legal origins of the German Transsexual Law / Deutsches Transsexuellengesetz (TSG) as it relates to German trans* men or FtM (female to male), individuals assigned female at birth with a male gender identity. In academic and popular literature we find a plethora of publications pertaining to individuals assigned male at birth with a female identity, referred to either trans* women or MtF (male to female), yet much less on trans* masculine identities.

I argue that the techniques and conventions used to shape the gender identity and physical bodies of German trans* men originate in the sexology movement and gender norms of the early twentieth century. Practices first established during the Weimar Republic have created a legacy, which I trace from there until the present. I also argue that the goal of the TSG up to 2011, when the imperative for forced sterilization was removed from the requirements, was not to recognize gender variance, but to reinforce a strict gender binary with an emphasis on heteronormativity.

Methodologically this paper is centered on extensive archival research conducted in Berlin/Germany and evaluated through feminist queer analysis. Key findings include that the development of medical and legal practices of gender identity laws are not guided by the logic of the law or based on scientific rational processes. I demonstrate that social contracts, norms, and culturally informed stereotypes permeate those processes on the example of a country which prides itself to be founded on the premise of adhering to an objective rule of the law.

Key words: Germany, Trans*, Masculinity, Sociocultural Anthropology

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Perceived benefits of a yoga-informed health and wellness program among urban high school students: A qualitative analysis

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Despite popularity among people of all ages to promote overall health and fitness, little is known about the use of yoga among youth, especially urban youth. Qualitative studies may add to the understanding of yoga in schools by describing the process in which the benefits are learned and internalized. Therefore the purpose of the current study was to perform a qualitative assessment using data from six focus groups to examine the impact of a health and wellness program within several public and charter schools in New York City. The year-long program incorporated yoga-based exercise, mediation and relaxation. Unlike previous qualitative assessment in this area, our study was based on a year-long program and incorporated several focus groups from four different schools. The overall guiding research questions were: “Do urban youth perceive benefits from learning and practicing yoga? And if so, in what specific ways?”.

The sample was primarily Black and Hispanic students enrolled in the schools that implemented the program. Data analysis began with a list of preliminary codes based on the theory and existing literature. Transcripts were read and analyzed using open coding with key phrases noted. Based on constant comparative method that examines contrasts across respondents, situations, and settings, key words and phrases were compared and contrasted and grouped together to form themes.

The results of this study show promising benefits that are both concrete and internalized that seem to be culturally appropriate for a wide range of individuals. Four main mental health benefits emerged: self-regulation, mindfulness, reduction of stress, and increased self-esteem. Overall physical conditioning, energy levels and increased athletic performance emerged as the main physical health benefits. Improved academic performance was also discussed as a benefit. The extent to which the benefits experienced are inter-related will also be discussed.

This project was made possible through funding from the Sonima Foundation.

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Assessing diversity communication strategies with DMIS (Development Model of Intercultural Sensitivity)

JUNHUA WANG. Finance and Management Information Sciences, University of Minnesota Duluth.

In this research, I investigated how Milton Bennett's DMIS (Development Model of Intercultural Sensitivity) model, which describes the developmental process for people to gain intercultural competence, can be adjusted to assess communication strategies when dealing with diversity issues in an organizational setting. Research shows that workplace diversity is usually hindered by failure to communicate; current business communication texts do not provide effective models or frameworks to help instructors and students effectively teach and learn the subject. In this research, I first surveyed current mainstream business and professional communication texts to identify pedagogical problems on the topic of effective communication for diversity. Then I administered two tests among two groups of business students to assess the effectiveness of the proposed teaching approach (DMIS Model). Specifically, a scenario on a diversity issue was presented to the two groups, which required participants to compile an internal memo aiming at communicating a new procedure to diverse employees in order to solve the issue. Communication strategies obtained from participants who learn the DMIS model were compared with the results of the control group, so that the effectiveness of the proposed approach could be assessed.

This research not only identifies pedagogical issues related to effective communication for diversity, but also enhances instructional practices by proposing a new framework to be adopted by instructors. The proposed framework can also be used in organizational settings to improve communication strategies for effective diversity management.

New Modeling for SCCS and Cross-Cultural Data (part of Suzanne Frayzer's proposed Panel - 2020 Vision and Beyond: The Myriad New Capabilities of the Standard Cross-Cultural Sample - short talks by Suzanne and by myself, Herb Barry coauthoring with Alice Schlegel

DOUGLAS R. WHITE. Department of Anthropology, UC Irvine.

Younger scholars are perhaps discouraged by the mantras that the past is not relevant to the future and that the comparative methods of the past are invalid or irrelevant. Nevertheless, prospects for the future of cross-cultural research are bright. NSF has provided eHRAF with a multimillion-dollar grant to address issues of sustainability. Wiley will soon be publishing a companion to cross-cultural research, of which I am co-editing with Anthon Eff. The volume will contain a variety of papers that identify the effects of the past on the present and possibly on the future; demonstrate new ways to impute missing data; and explore the explanation and synthesis of findings from access to all the major cross-cultural datasets. As one of those who helped develop the SCCS, I will discuss where we have progressed in terms of available datasets, samples, and methods such as a Complex Social Science (CoSSci) website that facilitates Cross-Cultural Analysis and solves problems plaguing earlier cross-cultural approaches. Solutions to problems of older methods have been found to have both amazingly better accuracy and discrimination of failures in

modeling. As examples I will discuss the evolution of religion at a global level as well as the conditions of warmth and affection in the family that encourage fathers to inculcate generosity in their children.

Retired, will pay my way and purchase the \$60 dinner for two

Kashmiri Ethnicity and Cultural Negotiation among Tourism-Related Shopkeepers

STEVE L. WINTERBERG. Department of History, Politics, and International Studies, George Fox University.

Kashmir is a region in the Himalayas that has attracted tourists and tourism money for a long time. Kashmiri ethnic pride is often connected to the beauty of the Kashmir Valley and to the skill, quality, and artistry of the Kashmir Arts. At the same time, Kashmiris are caught in the middle of the ongoing political tension between Pakistan and India over the region, with many Kashmiris aspiring to independence. These aspirations have led many Kashmiris to be engaged in an uprising, or freedom struggle for independence, that is often understood as terrorism to outsiders.

This ethnographic study examines the perspective of Kashmiri tourism-related shopkeepers as they pursue business objectives in their shops in order to understand Kashmiri ethnicity and cultural negotiation. This study reveals that Kashmiri tourism-related shopkeepers are caught in the middle as they desire to display ethnic pride and superiority while attempting to pursue financial goals and objectives. Their efforts are challenged by the political militancy in the region, by increasing negative perceptions from outsiders about Islam, and by changes in tourism and the Kashmir Arts business. These challenges place the tourism-related shopkeepers in the middle, where they are often forced to decide between these objectives.

Research was conducted in 2014 through participant observation and ethnographic interviews. Analysis was done primarily through coding field note data.

Keywords - Kashmir, Ethnicity, Tourism

The Multiple Facets of Fairness in Chinese Preschoolers' World: Bridging Ethnographic and Experimental Approaches to Understand Moral Development

JING XU. Department of Psychology, University of Washington.

This paper draws from theoretical and methodological approaches from anthropology and developmental psychology to explore how Chinese preschool children, most of whom are the only child of their families, develop multi-faceted understandings of fairness, under the specific cultural and educational context of contemporary China. Data for this study was collected in my 12-month fieldwork research at a middle class preschool in the city of Shanghai, the frontier of China's globalization and education, at the height of China's "moral crisis", where concerns over fairness in social life pervade public discussion. First, through combining ethnographic and experimental methods, this article looks at the development of tensions between two core fairness (distributive justice) principles, equality versus merit, in children's social moral world. Secondly, takes a close examination of different "meritorious attributes" (Wilson 2003), instead of assuming "merit" as a single, general principle. Specifically, whereas my experimental data taps into the idea of individuals' contribution to group project—one standard attribute of "merit" examined in the psychological literature, my ethnographic data reveals the saliency of another attribute of "merit"—individuals' school performance—an important component of children's daily educational experiences. Lastly, this article reflects on the intricate relationships between ethnography, experiment, and the so-called reality, and points out the great potentials of bridging anthropology and psychology to gain a fuller understanding of children's culturally mediated subjectivities.

This research was funded by the McDonnell International Scholars Academy at Washington University in St. Louis.

Self-view impacts decisions

CAROL Y. YODER. Department of Psychology, Trinity University.

How we think about the self is strongly influenced by the culture we grow up in and the values we embrace. Self-representation also impacts how we process information and how we make decisions (Kühnen & Oyserman, 2008). Capturing self-representation is admittedly not straightforward, but several measures are commonly used to quantify aspects of this construct (Singelis, 1994), sometimes distinguished by interdependence and independence. Many of these approaches try to assess whether self-view is more focused on individual accomplishments or more attuned to group identifications and connections (Markus & Kitayama, 1991) although individual responses may vary widely within given cultures (Park & Levine, 1999).

In this study we used an international sample (n =144) to examine the role that self identity played in decision making. All included participants indicated they were proficient in English. Using the environmental theory of planned behavior as the theoretical base, participants responded to a Mechanical Turk presented English-language survey that assessed the established relationship between attitudes, perceived norms, behavioral control which impact behavioral intentions (e.g., Azjen, 1991). Self-construal was added to look at its role in this framework. Because of global applicability, materials used environmental themes.

The full model was evaluated with partial least squares path modeling, with self-construal as antecedent to attitudes, norms and control. The overall fit of the model was large (.51). Results indicated that both high independence and high interdependence positively impacted choices, for different reasons. As hypothesized, self-construal directly impacted attitudes, norms and control, which in turn impacted decisions. Personal values impact which mechanisms are likely to be more important in decision making. In particular, perceptions of others and one's personal control were predictive of decisions made by highly interdependent people whereas attitudes were most predictive of decisions made by independent participants.

Mimesis, Personhood, and College Students in a Globalized Korea

JYOUNG YUN. Department of Anthropology, Washington State University.

This paper explores how college students in South Korea use mimesis as a way to develop models of Korean personhood aimed at success in an increasingly globalized and neoliberal world. Since the 2000s, the neoliberal vision of self has invaded Korean society. Amidst the rising popularity of new discourses and practices of personal development, Korean college students feel societal pressures to incorporate neoliberal selfhood. Based on ethnographic research in an undergraduate business club at a prestigious Korean university in 2013, this study examines how college students copy neoliberal ideals of autonomy and self-management and combine these with traditional collectivistic values to develop new models of Korean personhood. Specifically, I investigate the ways club leaders emphasize devotion and loyalty to the club in the name of personal development and mobilize Korean familial relationality to establish strong emotional bonds. Using a Korean family model, "parent-like" leaders are expected to "raise" "child-like" members to become autonomous and independent through communal care and group control. This paper argues that the kind of self students develop is different from that featured in neoliberal values in two respects. First, in the Korean business club model autonomy without communal considerations is egoism rather than true autonomy. Second, in this model business club members understand autonomy and self-management to be inspired by emotional bonds, not independent inner desires. By formulating new models of personhood through incorporative mimesis, students come to excel in navigating a globalized and neoliberal world, demonstrated by their strong job placement after graduation.

What Sensory Impressions from a Romantic Partner Do People Value in Russia, Georgia, Portugal, and France?

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These studies explored the role of several sensory factors (visual, auditory, tactile-kinesthetic, olfactory) in physical attraction toward a romantic partner in four cultures. Participants from Russia (n = 433), Georgia (n = 436), Portugal (n = 248), France (n = 213) (786 females and 533 males) completed the questionnaire rating how important these sensory factors are in their attraction to the partner. Factor analysis revealed thirteen sensory factors of romantic attraction. In all cultural samples, men and women place high value in their romantic partners on expressive face and speaking, smile and laughter, voice, smell, skin, body characteristics, and lips, and less value – on facial structure, hair, dress, dancing, and singing. Gender differences across cultures were also found. ANOVA revealed similarities as well as differences among cultures. The results are discussed from the perspectives of evolutionary psychology and cross-cultural psychology.

Megalithic Monuments of Chelba Tututi, Southern Ethiopia

ASHENAFI G. ZENA and ANDREW I. DUFF. Department of Anthropology, Washington State University, Pullman WA 99164-4910.

Cross-culturally, groups around the world have erected stone monuments, often to commemorate the dead. The tradition of erecting megalithic monuments in Ethiopia has a long history. In Aksum, one of the oldest African civilizations, the use of monolithic funerary stelae dates back to the first century AD (Fattovich 1987). The Gedeo zone, located in the Southern Nation Nationalities Peoples Region, is known to have the largest number of stelae in Ethiopia. One site in the zone, the Chelba Tututi (CT) stele site, alone contains more than 1300 stelae. The number and concentration of stelae in CT is the highest in the Ethiopia and possibly in Africa. Stelae in the site are mainly phallic and cylindrical in shape. This presentation explores the timing and purpose of erecting stelae cross-culturally and in the Gedeo Zone of southern Ethiopia. Limited scientific investigations have been conducted on the megalithics of Gedeo, and Tuto Fela is the only systematically excavated and dated stelae site in the Zone, located about 10 km from CT. Jousaume (2012) reported a date between 11th and 13th c for the funerary stelae of Tuto Fela. During the summer of 2015, we initiated a program of research centered at CT that includes archaeological excavation and interviews with the areas current residents. Artifacts and faunal remains were recovered from excavations conducted at CT, and we collected stone samples from stelae and potential quarries to determine the variability of materials used and the distance to quarry sites. There was no indication of human remains from the test excavations of CT, suggesting that its stelae were erected for purposes other than burial markers. The stelae of CT may have different cultural significance and may symbolize a worship place. We discuss alternative possibilities and plans for our continued investigations of stele in the Gedeo zone.

Chinese American Parents' Preferences on Desirable Traits and Behaviors

GINNY ZHAN. Department of Psychology, Kennesaw State University.

Previous research has examined Chinese American parents' parenting styles (e.g., Chao, 1994), and specifically their expectations of children as related to Chinese traditional culture (Fulgini, 1997; 1998), and Chinese American children's attitudes toward family obligation (Fulgini, Tseng, & Lam, 1999). Overall, results show culture and tradition of immigrant parents may influence their relationship with

children and also impact on what they consider are important values and traits their children should possess.

The Current study investigated Chinese American parents' expectations of their children and their preferences on desirable values and behaviors. A total of 99 Chinese American parents participated in the study. The sample consisted of 47% male and 53% female with an average age range of 40-45 years. Of the participants, 52% came from China and 38% from Taiwan. The participants were a well-educated group with 94% having obtained either a college degree (27%) or a graduate degree (67%). On average, the participants have been in the United States for close to 20 years.

A modified 13-item Parental Expectations Scale (Fulgini, 1997) was used to measure Chinese American parents' expectations of their children. A 32-item value checklist developed for the purpose for the current study was used to gauge the parents' preferences on desirable values, traits, and behaviors. Factor analysis of the parenting scale showed four factors of parental expectations (i.e., Comply with parents; Help parents; Live with parents; and Academic). Cronbach's alpha was .85. Means and standard deviations on these four factors will be presented and gender differences discussed. The top ten desirable value and trait items chosen by the parents will also be presented and gender differences discussed.

Overall, whereas the findings support previous research on Chinese American parenting, they may also reflect influences due to the parents' relatively high educational background.

Understanding the motives for food choice in the United States and China

GINNY Q. ZHAN and SHARON M. PEARCEY. Department of Psychology, Kennesaw State University.

Previous research (Markovina et al., 2015) suggests that there are many variations in people's motives for food choice in different countries, reflecting possible cultural influences and other factors. With the rapid speed of globalization, it's important to understand cross-cultural similarities and differences in food choice because such information may be useful in guiding public policies and positively impacting people's health and wellbeing.

The current research investigated college students' food choice in the United States and China. A total of 694 college students (361 Americans and 333 Chinese) participated in this study. In both samples, women outnumbered men. The average age of the participants was in the range of 18 to 22. The FCQ (Food Choice Questionnaire), originally developed by Steptoe and Pollard (1995), was used in the study. The scale asked the participants to indicate their preferences for food choice in nine areas: health, mood, convenience, sensory appeal, natural content, price, weight control, familiarity, and ethical concerns. A few common demographic items were also included in the survey. The questionnaire was translated into Chinese by a bilingual professional and double-checked by another bilingual professional.

The two groups' responses were compared on their food choice motives. Results show that the American and Chinese students converged in some domains and diverged in others. For example, out of nine dimensions, the American and Chinese college students' motives differed significantly on four (i.e., mood, convenience, weight control, and ethical concerns) with one (i.e., natural content) approaching significance. There are also sex differences within and between the two groups as well as significant interaction effects. We believe these findings not only indicate effects of globalization and modernization, but also reflect each culture's traditional beliefs and values.

"Gnawing The Elderly Tribe": Class, Youth, and Crisis of Adulthood in China

XIA ZHANG. Department of Anthropology, Portland State University.

In post-reform China, the recent proliferation of a so-called “gnawing the elderly tribe” (*ken lao zu*) – able-bodied yet “unproductive” young adults who are said to live off their parents – has ignited heated public debate. The Chinese government and the mass media portray these youth as badly spoiled “little emperors” who lack the *suzhi* (quality) to be independent, a “parasite generation” who fail to fulfill their familial responsibilities of filial piety, and a “vampire generation” who undermine the social virtues of hardworking and frugality, while also urging Chinese parents to stop pampering their “kidults.” Yet young adults of wealthy families (*fu er dai*) who receive generous amounts of money, assets, and privilege from their parents have rarely been portrayed in this way. Nor has much public attention been paid to the large number of young Chinese whose parents have few resources for them to “gnaw on.” Drawing on ethnographic data collected during recent fieldwork in Beijing and Chongqing, China, this paper examines the multiple and competing notions of adulthood in contemporary China and Chinese youth's perception and experience of emerging adulthood. I analyze the rising social anxiety of “*ken lao zu* phenomenon” in relation to the recent revival of the Confucian doctrine of filial piety, changing familial morality, neoliberal labor restructuring, and the ever-increasing social inequality between the haves and “have-nots.” This paper highlights the significance of cross-cultural research in understanding how the meaning of adulthood is culturally constructed. It also contributes to an ethnographic understanding of the tensions, contradictions, and paradoxes in emerging adulthood in a rapidly aging Chinese society.

self funded

"Arab Spring as a Trigger of a Global Phase Transition? A Cross-National Analysis"

JULIA V. ZINKINA. Laboratory of Monitoring Sociopolitical Destabilization Risks, Higher School of Economics.

The Middle East (especially the Arab countries) contributed the major part of the upsurge of protest activity in 2011. However, the rest of the world experienced – under the influence of the Arab Spring – a very non-trivial upsurge of protest activity as well. There are grounds to assume that in 2011 – 2012 the World System experienced to some extent a phase transition to a qualitatively new state. This phase transition bears some resemblance to the one which the World System experienced in the early 1960s. The recent Phase Transition was prepared by a new wave of growth of global informational connectivity, as well as the improvement of the means of protest self-organization due to the spread of various technologies of the Fifth Kondratieff cycle (the Internet, satellite television, Twitter and other social networks, mobile telephony etc.). While the spread of these technologies was going on for many years before 2011, their internal colossal potential for generating and spreading protest activity was realized in one leap.

Personhood and Rehabilitation in the post-9/11 VA Healthcare System

ANNA ZOGAS. Department of Anthropology, University of Washington.

During the United States' post-9/11 wars in Afghanistan and Iraq, many members of the U.S. military have suffered concussions (or mild traumatic brain injuries). The long-term effects of these injuries are unknown, and they have become the subject of extensive medical research. The Veterans Affairs healthcare system maintains a nationwide system for evaluating and treating veterans who have personal histories of concussions, but to date, post-acute care for concussions consists largely of delivering compensation strategies through rehabilitation medicine. As a discipline, rehabilitation medicine was developed amidst post-World War I anxieties about disabled soldiers' financial dependence on the state. Historically, rehabilitation has sought to promote independence through the restoration of ablebodiedness and bodies that appear and function “normally” (an ideology that has long been critiqued by disability studies' scholars). This paper explores a contemporary iteration of rehabilitation medicine—VA care for veterans who have had mild traumatic brain injuries. Drawing on ethnographic and interview data from nineteen months of fieldwork, it looks at how rehabilitation promotes post-military personhood. As an Army veteran explains: “the military spends six, ten, twelve weeks training you to be a unit – not a person, but a unit, a cog in the machine – and they never retrain you.” When asked to reflect on their experiences, enlisted

soldiers and Marines I interviewed emphasize teamwork, shared goals, and the vast amounts of time they spent living in close quarters and performing mundane daily activities with other members of their units. When they leave the military, these aspects of their lives change dramatically. Rehabilitating veterans necessitates a recognition of this shift in personhood, and state-provided services like federal vocational rehabilitation programs and the post-9/11 GI Bill aim to transform individuals (back) into autonomous, self-actualizing persons who successfully engage in the labor market, the economy, and their families.

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Site programming

Ed Hagen

[Bioanthropology lab](#)

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